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‘I don’t know’, a subtle thread.

The role of differing intersubjective forms of relatedness in the learner teacher relationships of children looked after by those other than their parents.

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Declaration

I declare that the following thesis has been composed by myself, and that the work is my own and has not been submitted for any other degree or professional qualification except as specified.

Katherine Porter

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Abstract

In this inquiry I investigate how the nature of a learner teacher relationship is involved in the limitation and demonstration of complex thought through pulling on a thread heard in the words 'I don't know' in answer to a teacher's question about what was taught. As an empirical, qualitative inquiry working within an overarching psychoanalytic framework and socio-cultural paradigm provided by Alfred Lorenzer's (1986) In-Depth Hermeneutic Cultural Analysis method(ology), I seek answers by considering the nature of the intersubjective relationship that supported, or fail to support, the demonstration of complex thinking for learners looked after by those other than their parents.

I consider how, when the learner operates within a schema of 'traumatically skewed intersubjectivity' (Schechter, 2017) and attempts to connect and communicate with a teacher who does not operate similarly, there results misunderstanding, miscommunication and a relational field of 'Being-at-Odds-With-(An)other', (adapted from Stern, 1985/2000). As part of these intersubjective relational attempts, an affective-relational dynamic (The Shame-Agency Dynamic) articulates a process from doubt toward shame in the learning relationship that acts as a limiter for demonstrating complex thought, while clear recognition of these affective states with certain relational qualities in the teacher contribute toward supporting developing self-agency, which in turn supports complex thought and its demonstration.

With the centrality of the learner teacher relationship in Relational Pedagogy, this offers a different paradigm through which to consider how early developmental trauma impacts relationships, educational achievement, underachievement and for developing a learning culture beneficial to children who experience(d) being looked after by those other than their parents.

Lay Summary

In this inquiry I investigate how the nature of a learner teacher relationship is involved in the limitation and demonstration of complex thought through pulling on a thread heard in the words ‘I don’t know’ in answer to a teacher’s question about what was taught. As an empirical, qualitative inquiry working within an overarching psychoanalytic framework and socio-cultural paradigm provided by Alfred Lorenzer’s (1986) In-Depth Hermeneutic Cultural Analysis method(ology), I seek answers by considering the nature of the intersubjective relationship that support, or fail to support, the demonstration of complex thinking for learners looked after by those other than their parents.

I consider how, when the learner develops the form of relating for communicating with another, that requires them to link through the schema of connection in the traumatised other, and then needs to connect and communicate with someone whose schema is not that of a traumatised person, this results in misunderstanding, miscommunication and of the experience of ‘Being-at-Odds-With-(An)other’ (adapted from Stern, 1985/2000).

To understand this and its effects in the classroom I devised from the data collected in my fieldwork, a description and diagrams of an affective-relational dynamic, The Shame-Agency Dynamic, that articulates a process from doubt toward shame in the learning relationship that acts as a limiter for demonstrating complex thought. Where and when there is clear recognition of these affective states, along with certain relational qualities in the teacher, these contribute toward supporting developing self-agency, which in turn supports complex thought and its demonstration.

With the centrality of the learner teacher relationship in relational pedagogy, this offers a different paradigm through which to consider how early developmental trauma impacts relationships, educational achievement, underachievement and for developing

a learning culture beneficial to children who experience(d) being looked after by those other than their parents.

Contents

Chapter 1
Introduction

Chapter 1 Introduction

‘Nothing will unfold for us unless we move towards what looks to us like nothing.’

Barad, K. *Meeting the universe halfway: Quantum physics and entanglement of matter and meaning* Durham: Duke University (2007, p. 39).

‘The pattern of the thing precedes the thing. I fill in the gaps of the crossword at any spot I happen to choose. These bits I write on index cards until the novel is done…’

Vladimir Nabokov, told to Herbert Gold in ‘The Paris Review’.

‘I don’t know’. Such a simple phrase, said almost too often by some children, is the starting point for this inquiry. Said by the learner to the teacher, most often in answer to the teacher’s request for the learner to explain their understanding of the concept being taught, it is on the surface, not worth considering. Listen to what the learner is saying and what they mean by what they say and another world opens. With that short phrase acting as a door, they allow you into their inner worlds. Worlds of relationship available to be known and understood through the learner teacher relationship.

This inquiry empirically investigated learner teacher relationships in a classroom setting where the learner experiences or has experienced being cared for by those other than their parents. Using an overarching psychoanalytic framework, I considered emergent aspects in these relationships that spoke about struggles for connection, recognition and understanding between teacher and learner to further expand our understanding and knowledge of why these learners can be less likely to achieve their potential educationally, often leaving school early.

The quotation above from Barad articulates a key to the door I found myself facing, personally, as a research inquiry, and as the experience for some participants. All

may look into what appears to be nothing while re-experiencing an abyss repeatedly opening in front of us. For myself, the quotation speaks of the capacity for *negative capability* (Bion, 1970) in the researcher, where the desire to bridge either side of the abyss demands looking into nothing and not knowing, and at times re-experiencing the *nameless dread* he remarks upon (1959/1962).

Nabokov's comment illuminates a fundamental aspect of research: that the thing existed before any decision to search for it and research its nature and meaning. Science of any form contains knowing and not-knowing throughout its process and procedures. Something known precipitates questions of what is not known; the search for the not known requires exploring that which is currently unknown in the hope that something may emerge that can be known. In the process of any scientific approach and method(ology), what is questioned or intuitively grasped is already present but hidden in plain sight until what obscures our view is altered. When it can be seen or heard or recognised in some form, it comes into a state of being known, even knowledge.

Removal of Research Questions to p.12.

1.1 Background to the Inquiry

This inquiry emerged from a longstanding curiosity about those times when, having taught a concept, skill or knowledge, a learner, on being asked their understanding or knowledge, responded 'I don't know'.

When I heard these moments in the student's language, tone and physical (mostly facial) tells, I felt a teacher's urge to see what could be done, what needed doing differently to open or re-shape what was taught in a way that the student could grasp

and integrate it with other knowledge, to progress and deepen their understandings and conceptualisations.

While teaching young people referred by CAHMS (Child and Adolescent Mental Health Service) to the Hospital Teaching Service where I worked, the work of Salzberger-Wittenberg et al (1983), Henry (1974), Emmanuel (2002) and later, Youell (2006), brought my attention to the overlap of education and psychoanalytic theory. These books and articles gave me something I could hold onto. They became a means to contextualise and identify aspects of the learner teacher relationship in a form which my colleagues, at the time, were not engaged with.

Having endeavoured inconclusively to explore these moments and how they connected to the learner teacher relationship, I recognised a need for access to literature and a framework of demand and expectation to support my continuing inquiry which I found subsequently in a doctoral programme.

On entering the programme, I had four significant pieces of data: my experience of ‘I don’t know’ moments from teaching; an understanding that I too struggled with these experiences; experiential knowledge heard in a student’s language, tone and non-verbal cues identifying them as potentially experiencing this difficulty, and my knowing how to engage to promote their learning by a means I devised to engage relationally with them in a different way from that used with other students.

The main emotional and relational connection I had gleaned, was of an intense, life-limiting anxiety visible across various educational settings. Some students were unable to continue their secondary education, others left higher education before completion and those, like myself, who completed a higher degree believed it a fluke, hemming them in with doubt.

My own experience of success in the academic field came at a cost of intense feelings of shame and despair. My expectation throughout this degree process is that I cannot complete a thesis, that at any time my supervisors will say it is of no value and that my way of addressing it has no relevance, leading them to say I should quit. This projection onto them occurs almost every time. It seems that I cannot learn from experience. My fears include that this thesis will be incomprehensible to you, the reader, that I'll fail to contextualise and connect my research observations, theory and thesis in a way that is understandable and meets the level of scholarship demanded for a doctorate. Each attempt to produce a document starts with breaking the idea that it is impossible and the feeling that I need to give up.

When focusing the project, the largest group identified with such experiences was of children in the care of the state. Research on the educational inequalities for Looked After or Looked After and Accommodated children showed they were less likely to complete their statutory education, more likely to experience exclusion from schools on behavioural grounds and have less favourable life and work outcomes (see Appendix 1, Scottish Government, 2022).

Schools are places where looked-after young people have most engagement in learning before the end of statutory education in the United Kingdom. Statistically, those identified as care experienced/looked-after young people are less likely remain in school to complete initial qualifications (SCQF level 5). Appendix 1 sets out attainment figures collated by the Scottish Government. This identifies a major drop in attainment at SCQF level 5 and 6 compared with SCQF level 4. (Scottish Government figures, 20/21 and 21/22). Significant features in the lives of looked-after/ care-experienced young people are the number of changes of carers in their lives, some of which are abrupt. These involve: moving between parents and relatives; kinship care; a combination of kinship carers and foster placements; adoption; those in the care of the state as in juvenile criminality or those chosen by parents to stand 'in lieu'

for them, as in the case of a boarding school. It is these relational breaks with their associated adjustments in accommodation moves and the loss of friendships in school and the community with how they are interpreted by the young person, that provide both a coherence for and disparate reactions in this group.

The capitalised labelling denoting children cared for – 'Looked After Children' (LAC) and 'Looked After and Accommodated Children' (LAAC) seemed to pinch at these young people by narrowing and anonymising them. These politically and economically derived acronyms maintain the depersonalisation clearly articulated in Emanuel's (2010) article *Deprivation 2 3* on how society re-enacts their deprivations and experiences through its systems. It is important to humanise and personalise them, give recognition to struggles not initiated from their choice and consider including in this group those from across society who have similar experiences that do not result from state intervention and what this may mean for limitation in fulfilling educational potential.

Empirical research of Looked-after children carries ethical challenges for the researcher that in this instance could not be overcome. It was more ethical to consider the questions 'side-on', in a school where children were looked after and cared for – a boarding school.

Adverse childhood experiences, consequential trauma and anxiety are experienced by those not in care where many, like myself, were living with natural parents in a family group. At some point in their lives, they experienced a catastrophic disruption leading to a period of being cared for by others, producing a break in continuity of their significant attachments (Bowlby, 1969).

To encompass this more realistic societal representation, I broadened the terms to include LAC, adopted, kinship cared-for and those looked after without state

intervention. I hope the phrase *children looked after by those other than their parents*, encapsulates a sense of humanity accurately, recognising others who struggle in ways not anticipated or recognised within education. When speaking of ‘this group’ in the course of this thesis, I refer to the extended group described on page 6 and above, not just Looked After or Looked After and Accommodated Children (LAC/LAAC). 1.Clarification of ‘this group’.

Aware that how I felt and responded to this inquiry would naturally include some similarities to the feelings and responses of those who participated, I took the opportunity early on to write of my own experiences in undertaking this process. I was aware that as I progressed I was likely to work through my own issues on being taught, learning and setting out my thinking to another, and that by the close I might be unable, or less able, to access my earlier self. Writing reflectively and reflexively throughout the research process supported my personal change. The diaries gave additional information of my involvement, role and the perspective into which I was inextricably tied. The writings and my re-readings became integral to my becoming a reflexive researcher (Etherington, 2004), as set out in Chapter 4 on Methodology.

1.2 A Personal Connection

I am the third of five children to parents who were both teachers. I am the third of four sisters; the fifth child was my brother. My elder sisters were chronic asthmatics from around 2 years old in mid-1950s Britain. There is only 18 months between each of us and at the time of my birth my mother was still dealing with moving, from her hometown in the Midlands to North-East England, following my father’s promotion and with toddlers experiencing a life-threatening disease.

Born at home, at two days old I was found to be passing blood, a symptom of vitamin K deficiency. Our GP called on his daily rounds and, after seeing me, consulted a paediatrician living in the area before taking me to hospital where I stayed for 10 days before he came and took me home. As was usual at the time, my parents did not visit me in hospital, and I was cared for by nursing staff. The risk of my dying was brought home to me when told that between the doctor’s initial visit and my removal to hospital, a priest was called to the house to baptise me into my parents’ faith, Catholicism, so that in the event of my death my soul would not remain in limbo.

Later, as a young teenager, I remember sitting around the dinner table when, as common in my family of mathematicians and physicists, a mathematical question was going the rounds. We responded in age order (a quirk of my father) and as neither of my elder sisters gave the correct answer, it came to me. In my mind the number was viewed as an image. I gave the correct answer. My father asked me to explain my thinking and how I had solved the problem. I responded that it felt right and that I had tested it against other numbers, and this was the one that felt right. It was a completely inadequate answer: he wanted a logical, begin at the beginning and move progressively through to the solution response. I felt ashamed and humiliated that my mind did not work as it should, that I was faulty and stupid. I withdrew and hid in myself. After this I never said how I felt, particularly at home and I risk feeling stupid whenever I do something that requires me to clearly explain my thoughts to others.

Throughout my first degree and until I was most of the way through my Masters, I could not bear to look at my marks or the comments tutors wrote about my work for fear of the overwhelming, destructively corrosive experience of shame. Facing into others’ views of my work continues to be challenging, though considerably less daunting as this inquiry progressed.

Influential in facilitating a change in me as a learner was an initial research course setting out a philosophical approach that began the demolition of my old beliefs and ideas of what constituted research leading me to value the 'I' position alongside experiencing others validating it back to me.

In undertaking this degree, I became more of the person I knew I could be but had not known. It has provided me with an understanding of my father's limitations in a way not possible because of his death when I was 18. I've known from adolescence onwards that endurance and patience are strong aspects in me. From mountaineering times in wild places, I had the psychological capacity to overcome fatigue, navigation challenges or disappointment at finding yet another peak or distance to be achieved in the physical world. The doctoral process balances the intellectual world in me, leaving me clearly knowing my capability, giving personal fulfilment to move on another area without regret.

1.3 The Learner Teacher Relationship

When in the Covid-19 pandemic Government closed schools for most learners as a health prevention measure, the technological delivery of education offered continuity for some children. Emotional and psychological consequences that the radical alteration effected for many, particularly those already experienced or experiencing familial and relational trouble, is unfolding and there are currently many resulting issues around children's mental health, the effects for social care services, teacher recruitment and retention. That the teaching relationship anchors more than the transmission of knowledge and skills being has been a developing area of discussion and research in education for the last three decades.

A variety of labels are used within the literature (Gablinske, 2014; Friere, 1970; O’Hara, 2005) for this relationship between learner and teacher: the teacher-student, student-teacher or teacher learner relationship. Throughout this thesis the phrase learner teacher relationship is used as it places a focus on the learner rather than the teacher. This identifies education being primarily focussed on the learner, while recognising the interdependence of both parties and the relationship between them. The term ‘learner teacher relationship’ is used without a hyphen in recognition of the gap that occurs between learner and teacher that is particular to this group. It reflects my experience while teaching when it was as if the relationship fell off a cliff and a gulf opened between learner and teacher, and there appeared not even to be a rope ladder to keep both sides connected. I use the term learner in line with current practice in education. While the political, social and relational are entwined, my aims include relational semantics in the classroom rather than discussion of political semantics in education policy. Including in this thesis dynamics that must arise by using the terms ‘pupil teacher’ or ‘student teacher’ relationships seem a diversion from my focus. I have titled one scenic writing ‘The Pupil and the Teacher’ as much from the old-fashioned ways of the learner involved, as the symbolic reference to the pupil in the eye (I), the lens through which my thesis is seen and becomes visible.

The learner teacher relationship acts as a conduit, site-specific to an educational setting. They are ideally reciprocal and hold qualities of nurture, care, authority and power. They are obligatory relationships when in school, though the level and quality of engagement into which each party participates allows each to retain varying degrees of autonomy, which itself varies across time and space. These relationships are entered into to learn ‘something from someone’ (Biesta, 2010, p. 38), and each relationship has qualities correlating to the capacities and personalities of those involved.

1.4 Purpose and Research Questions

As described above, my inquiry explores these learner teacher relationships. I started out by using the concepts created by Wilfred Bion (1961, 1962, 1963, 1967, 1970) to identify what may be occurring in the relationship and contributory to poor academic, outcomes and to consider what might be of value for teacher training. By broadening the participant group to consider children looked after by those other than their parents, Bion's concepts and processes remained relevant, situating the inquiry within a psychoanalytic framework. However, an early review of the literature and consideration of other theorists and researchers led to a broadening of the range of relevant conceptualisations, deepening and enriching emergent understandings and potential meanings. While the proposal stage narrowed down central elements of the inquiry, progression after the early inquiry stages flattened and broadened others, while keeping core aspects of the original areas of interest.

My purpose is to consider how we can conceptualise the intersubjective relationship of learners and teacher from this group and how the nature of those engagements might support or fail to support the psycho-social development of learning capabilities for this group of learners.

I aimed to explore how these relationships impact on these young people and their teacher. I expected the inquiry to highlight attributes associated with adverse childhood experiences involving significant interpersonal and intersubjective responses related to trauma, power and authority, shame and self-sabotage (self-destructive qualities). I held no view on how these were formulated in a learning relationship and looked for this to emerge into the open of everyday life as my awareness and research data developed through the application of the method and analysis.

Essential for the purposes of the inquiry was a contextual environment designed for the learning of information, skills, personal development and growth, in this instance a school. Learners were to be within the age range for statutory education in the United Kingdom (below the age of 16). The class had to include learners who had experienced care by those other than their parents to be present in the group matrix and dynamics.

To this end my questions duplicate the purpose set out above asking:

How can we conceptualise the intersubjective relationship of learners, in this group, and their teacher and,

How does the nature of these engagements support or fail to support the psycho-social development of learning capabilities for this group?

Change in line with amendment 1.

1.5 Some Definitions

1.5.1 Adverse Childhood Experiences

Adverse childhood experiences were originally defined in terms of 'childhood abuse and household dysfunction' (Felitti et al, 1998). In 2018 in the United Kingdom, Young Minds redefined it as 'highly stressful, and potentially traumatic events or situations occurring during childhood and/or adolescence. They can be a single event, or prolonged threats to and breaches of the young person's safety, security, or bodily integrity.' Generally, traumatic events before 18 years of age are included in the phrase and range from abuse and neglect of all forms, parental separation and divorce, the personal experience of substance abuse or when living in an environment of mental illness (2018, online access 20/04/2023).

1.5.2 Learning

For the purposes of this inquiry, I consider an extensive discussion of the term ‘learning’ is not central, though a discussion of a learner teacher relationship requires positioning in the matrix of the term. Knud Illeris’ (2007, pp. 2-3) definitions succinctly articulate the most common ways this term is used, encapsulating its varying meanings. It is used across society with different meanings in differing situations. Illeris (2007) puts forward four of the most frequently occurring meanings used in a non-specific manner in everyday language.

Firstly (1), learning may refer to the outcomes of the learning processes that take place in the individual. Learning, here, is used to mean what was learnt or any change that has taken place.

Secondly (2), refers to the mental processes that take place in the individual and can lead to such changes or outcomes covered in meaning (1). These may be termed learning processes.

Thirdly (3), refers to both the interaction processes between individuals and their material and social environments, which, directly or indirectly, are preconditions for the inner learning processes covered by meaning (2) [and which can lead to the learning covered by meaning (1)].

Finally (4), it is frequently employed in official and professional contexts as synonymous with the term teaching, suggesting there is a general tendency to confuse the terms for teaching and learning (2007).

My interests lie with the first three definitions. All speak of relevance in the classroom. (4)'s position highlights a significance in differentiating learning from teaching and acknowledging that in a good relationship both learner and teacher learn something new and teach each other.

1.5.3 'Learning from Teaching' and 'Education'

'Learning from teaching' and 'education' can be interlinked in a confusing way as demonstrated in (4) above. To follow Illeris's model:

Firstly (1) Education refers to a 'gradual process of acquiring knowledge' (Advanced online dictionary, accessed 19/06/23), which is usually acquired by learning and instruction.

Secondly (2) The umbrella term education is used organisationally as in governmental departments or a university Department of Education. The former considers national education policy, the latter encompasses places for research, for the delivery of degrees in education and for teacher training courses that include activities and instruction as a means to impart knowledge and skills to those who enrolled on educational courses and in schools.

Thirdly (3) When reference is made to the education of a person, it generally refers to the preparation of the individual for their future life within society.

The encompassing area of interest is in (1), though some education literature relating to the learner teacher relationship directly connects with (2) and/or (3). When I discuss the outcomes of the inquiry, (2) and (3) are more significant.

1.5.4 Relational Pedagogy

Many definitions are used across the literature in education for relational pedagogy. Its most frequent referencing is in Higher Education discourses. As a synthesis of key elements, I will use, relational pedagogy as being an educational theory that prioritises the human relations in education.

A wider discussion of relational pedagogy is included in Chapter 2 (p. 19).

1.6 Chapter Précis

This inquiry emerged through interactive and entwined threads engaging in the formation of a fabric of classroom relationships arising from the experiences of learner responding with 'I don't know' to the teacher's request for them to reiterate their understanding and knowledge, to support understanding and the teacher's assurance that learning had occurred. It was created using the threads of learner teacher relationships and consideration of the impact and effects of early developmental trauma on a learner's capacity to relate and learn in a classroom environment, and the subsequent attempts at intersubjective relatedness. The 'I don't know' moments referenced occur within a broader range of experiences in the learning environment, the affective and emotional aspects of the learning experience, and how they are inherently part of any learning and teaching relationship.

1.7 Overview of Chapters

Chapter 2 offers a review of the literature explored and considered as underlying developmental aspects involved in the inquiry, connected with 'I don't know' moments;

psychoanalytic concepts that speak to this area; current literature; and research of the learner teacher relationship in relational pedagogy and neurobiology.

In Chapter 3 I set out my research questions, philosophical approach, and onto-epistemological assumptions relating to the method(ology) used.

Chapter 4 sets out what emerged as Findings.

In Chapter 5 I discuss the findings in relation to my research questions, central concepts and processes, an provide an explanation for unexpected findings and their implications for relational pedagogy. Here, I include some discussion of the use of In-Depth-Hermeneutics as a method(ology) in education and psychotherapeutic research. I also include limitations and recommendations emerging from the inquiry.

Chapter 6 draws together my conclusions.

Chapter 2
Literature Review

Chapter 2 Literature Review

'They may forget what you said - but they will never forget how you made them feel.'

Ascribed to Carl W Buehner (1971) and Maya Angelou.

2.1 Introduction

Talking with a colleague and friend about the struggle to put together transdisciplinary literatures, I attempted to explain my dilemma. My hands moved horizontally, in and out, as if I were pulling something apart, then transformed into circular movements, each hand moving clockwise while 'facing' each other, bringing about a look of disorderly disconnection. When I turned my hands to face away and continued the movement, both hands were seen in synchrony. The tips of my fingers provided the sense of chaotic movement eliciting a scare in their turbulence and feeling the impossibility of 'getting it together'. It was as if two octopi were trying to hug each other without their tentacles becoming entangled. They could sit side by side, tentacle and scare-free.

I will begin by setting each literature, side by side, to provide clarity and space for exploration, and for their tentacular entanglements to emerge. I discuss relational pedagogy in education, where the learner teacher relationship is foregrounded as the significant factor for learning and a consideration of the concept of intersubjectivity with a focus on its emergence in empirical developmental research, both because of its relevance to the age and stage in development of this group along with the theoretical concepts connecting with the development of the Self.

There is overlapping transdisciplinary literature from education, developmental research and psychoanalysis. These include conceptualisations from developmental

theorists, psychoanalytic and contemporary relational psychoanalytic connections with intersubjectivity that assist in the exploration and conceptualisation involved in the intersubjective relationship of learners and teachers and whether, and how, the nature of these engagements support or fail to support their psycho-social development of learning capabilities by considering teacher qualities; closeness and being cared for; difference; school culture and practices from Education inquiries with group dynamics; learning; communication and empathy from psychology alongside psychoanalytically informed inquiries about forms and concepts of intersubjectivity.

2.2 Learner Teacher Relationships and Relational Pedagogy

Early consideration of the significance of learner teacher relationships in education begins with Horace Mann in 1840 (as cited in Cremin, 1957). Education, as an essentially social rather than economic or political experience, developed more broadly after Dewey's (1938) 'Experience and Education'. The radical changes in the British education system during the 1960s and 1970s reflected social concerns and the political tensions of democracy versus authoritarianism, challenging educationalists to consider how traditional pedagogy was maintaining division rather than co-operation in the divided and divisive societies of the times (Bruner, 1977; Vygotsky, 1978). These echo today with the sense of failure, or limitations, in generating freedom, freedom of speech and tolerance of actions. Societal shifts begun in the later 19th century and the 1870 Education Act together with the First World War injustices of class, gender and race, began to mobilise change, and the statutory right and responsibility for education of most citizens was legally enshrined through several Education Acts (1921, 1944, 1945) which built upon one another, creating the provision for statutory education in the United Kingdom.

The term 'student teacher' relationship emerged in Paolo Freire's 'Pedagogy of the oppressed' (Freire, 1970, 1993) in his re-defining of the purpose of education and the

teacher student: student teacher relationship as dialogical, where,

> 'Authentic education is not carried on by "A" *for* "B" or by "A" *about "B",* but rather by *"A" with* "B", mediated by the world' (1970, 1993, p. 66).

This challenged existing socio-cultural expectations of the balance of power and authority in traditional teaching styles, with their socio-political ends being distorted towards the maintenance of submission and control, rather than a co-operative, dialogical pedagogy using critical thinking to help develop an agentic sense of self in the learner.

2.2.1 Teacher Qualities in Education Inquiries

Studies in education undertaken in the late 1990s to early 2000s in the USA looked at qualities in the teacher-student relationship that supported academic and educational success. As with this inquiry, a repeating motivation is in improving outcomes for learners seen as 'at risk' of failing to achieve in the school system.

Outcomes from these studies show what can be encapsulated as building 'strong, positive and personal relationships characterized by respect, trust, care and cohesiveness' (Brooks, 2006) which are required to support and enhance learning. There was a burst of enquiries away from the impact of cognition toward studies encompassing qualities almost taken for granted. These investigated: into teachers being interested in their students; that the student needs at least one teacher who believes in them for success (Borman & Overman, 2004); that there is a meaningful connection to a significant adult (White et al., 1997) and that this is of equal importance for children and adolescents (Benard, 2004) in their education. From such inquiries there is consolidation about significant attributes that belong in these relationships.

Quantitative education research favoured considering the learning environment and its impact upon educational experience, including any contributory aspects. These studies aimed to isolate aspects in and of the teacher that made them effective teachers as part of that environment. By recognising their attributes, these may be implemented to improve the effectiveness of the classroom in providing good education. Supporting teachers teaching, by considering their behaviours, skills and ways of holding a class cohesively to facilitate the disciplined structuring of lesson delivery, raised comments that offer food for thought. Marzano & Marzano (2003) state,

> 'Effective teacher-student relationships have nothing to do with the teacher's personality or even with whether the students view the teacher as a friend. Rather, the most effective teacher-student relationships are characterized by specific teacher behaviors: exhibiting appropriate levels of dominance; exhibiting appropriate levels of cooperation; and being aware of high-needs.'

Dominance in this context relates to a teacher's clarity of instruction, guidance and classroom control compared with 'more permissive types of teacher behavior' (Chiu & Tulley, 1997, as cited in Marzano & Marzano, 2003).

This very different conceptualisation, that the effectiveness of a teacher-learner relationship has nothing to do with personality or whether the learner experiences someone as a friend, conflicts with my experience as a teacher and learner. I understand the phrase 'someone like a friend' to mean someone they can be open with, trust and talk to about their struggles educationally.

The embodied, face-to-face relationship with a teacher as a significant other holds a powerful sway in the choice of subject studied, for example, rather than any direct connection to an ability or interest. This reflects the value of these relationships for the learner. Implicit in this is the relationship's fundamental attribute of engagement and a retention of interest in learning by

both parties as mutual if different influences. (McFadden and Munns, 2002; Smyth and Hattam, 2005).

Like many learners, my experience of teachers is directly connected to their personality and characteristics. In secondary school Sister MM, a round, humorous nun had no compunction in shaming her students in front of the class, something I wonder if she did as a teaching strategy taught to her. Whereas Mrs W, a warm, also humorous teacher, would take the time to see students individually. I dropped Sister MM's mathematics and Latin after O-level while taking Mrs W's English Literature classes to A-level. Unfortunately, the shaming I experienced lasted far longer. Even then I was aware that the personality and characteristics of the teacher influenced my choices; hearsay says this is common.

2.2.2 Findings from Psychology Inquiries

Psychology researchers have focused more on interventions. Pianta, (1999) considered a caring, significant relationship with the teacher or other in the classroom may be undertaken as a designed intervention as a preventative measure.

These relationships are considered from multiple angles in the effort for improved academic or 'performance' outcomes. Hamre & Pianta's (2001) longitudinal study of relationships from kindergarten to 8th Grade (13-14 years of age) is one of the few inquiries researching 'relational negativity' (2001) in kindergarten learner teacher relationships as potentially indicative of poor academic outcomes.

In a second phase of research interest from the period between 2010 and the

current day relational features in an educational environment (Frelin, 2015; Stone, Underwood & Hotchkiss, 2012), have continued to be considered significant for academic success. Positive learner teacher relationships, closeness and co-operation repeatedly continue being valued as beneficial to wellbeing, confidence, motivation and academic outcomes (den Brok et al 2004; Jennings & Greenberg, 2009; Roorda et al, 2011; Wentzel et al, 2010; Wubbels et al, 2015, as cited in Frelin, 2015).

Closeness and its nature are included in psychology conceptualisations, while feeling cared for begins the overlap between psychological and educational concepts in pedagogy in the work of Nel Noddings (1984) and Lisa Goldstein, 'merging the ethic of care and the co-construction of knowledge' into 'the role of caring relationships in the co-construction of mind' (Goldstein, 1999, p. 649). This was developed further with Goldstein & Lake (2003) and Goldstein & Freedman's (2003) Caring Curriculum and their caring teacher training model.

2.2.3 Relational Pedagogy and its Use of Psychoanalytic Theory

Education research of the learner teacher relationship currently resides within the field of relational pedagogy which,

> 'place(s) relationships at the heart of good teaching and learning. As shown across multiple fields of educational scholarship, educational interactions and learning exchanges between children and their teachers necessarily exist within the context of an existing relationship' (Van Bergen & Andrews, DOI: 10.1093/OBO/978019979 Accessed: 14.30, 15.06.23).

Changes in Higher Education in the United Kingdom facilitated the need to consider an 'alternative relational pedagogy' (Murphy & Brown, 2012) with some using psychoanalytic ideas such as Winnicott's holding environment

(1990) and critical theory, with the interpersonal or, as in Honneth's (1995) Recognition theory, using Mahler's (1972) rapprochement crisis concept to transform the psychoanalytic deficit model to one that recognises and respects the learner's individual structures and processes within the learner teacher relationship as being core to the learning process (Murphy & Brown, 2012).

Relationships and pedagogy cannot be disengaged from their context. There is increasing recognition that school culture, curriculum and practices are part of the reasons why students disengage, along with placing the onus to provide for all children, not just for those with physical or overtly neurological difficulties, upon local educational authorities (Thomson & Russell, 2009).

2.2.4 Gaps in Learner Teacher Relationships where 'Difference' Challenges

Below are areas standing out as having limited published research and where 'difference as difference' (Sidorkin, 2023, p134) is seen as challenging.

(i) Any literature considering difficult student relationships often focuses on the 'difficult' student, or 'difficult' and problem behaviour (Rudasill, Reio, Stinanovic & Taylor, 2010; Dean & Gibbs, 2023). The emphasis is often on the learner as the generator of the difficulty, rather than the co-creation of a difficult relationship and what may be occurring within it. The outcome in Dean & Gibbs (2023), for example focuses on the impact for teachers and how teachers can be retained in the profession when problem behaviour and difficult children are cited as a key reason to leave. This is a matter of importance for education but focuses on the learner as problematic, rather than the underlying reasons for their behaviours and how we may adjust our teaching.

(ii) Research on teaching students with behavioural, neurological, neurodiverse and cognitive learning difficulties has also focused on pedagogical innovations to improve educational attainment outcomes, although this is mostly seen as in the shift to 'task analysis, direct instruction and precision teaching' proposed in the 1990s (Solity, 1991) or moving,

> 'from the medical model to the social model where there is recognition of the child's impairment or loss of function and where the disability is seen to be created by limitations and lack of opportunities' (Pickles, 2004).

(iii) Challenging behaviour demanding greater classroom management skills for teachers has produced more literature on management than on the role of the learner teacher relationship (Cook, Tankersley & Landrum, 2012). What is commonly required for all these innovations is a teacher with creative capacities to engage, relate and consider how the individual may be able to learn.

There are fewer studies of student learning outcomes that are demonstrably connected to the learner teacher relationship. Although, interspersed in research from the 1990s to the mid-2000s are theory of education inquiries based on relationships and the emotional components in learning. This area is increasingly accepted and researched. These bring the 'emotional scaffolding' involved in student learning to our attention (Rosiek, 2003).

In the concluding chapter of Phye, Schutz & Pekrun's (2007, p. 314), 'Emotion in Education', they write,

> '…we address three basic questions on where research on emotions in education should go from here (also see Pekrun, 2005; Sansone & Thoman, 2005; Schutz & DeCuir, 2002). First, how should we advance our theoretical thinking about emotions in education? Second, how should we study these emotions empirically? And third, what should be studied?'

In response to how we may study these emotions empirically, I introduce in Chapter 3 a method(ology) designed to study complex, unconscious, affect-connected relational experiences holding the potential to be negative and destructive in learner teacher relationships. Study is valuable where we see any form of school failure, in order that we may reflect on our part in the outcome (Frelin, 2015). In the spirit of Phye, Schutz & Pekrun's conclusion,

> 'we also need debate and cross-fertilization among researchers pursuing truly divergent approaches, as well as new perspectives that enrich existing theories' (Phye, Schutz & Pekrun, 2007, p. 315),

In Chapters 3 and 4, I set out a transdisciplinary fertilisation by way of a psychoanalytically informed framework of this key 'relational feature' (Frelin, 2015), that is developmentally and culturally situated in education, to 'advance our theoretical thinking about emotions in education' (Phye, Schutz & Pekrun, 2007, p. 314).

2.3 Classroom Ecology and Group Dynamics

2.3.1 On Classroom Ecology

Relationships emerge and transform, affected by the matrix of cultural influences that are experienced or observed from within. Classroom ecology has developed since its recognition in the 1960s with studies across intersecting aspects that make up the immense range of classroom environments and experiences.

At the time of writing, I found only Stone, Underwood and Hotchkiss (2012) offering a systemically integrated conceptualisation for a class or a school

ecosystem 'consisting of individuals linked with tools, tasks and others' (2012, p. 72), where intersubjectivity is reframed as a cultural condition of relatedness particularly in these environments where they suggest the concept of 'relational habitus' offers a way to,

> 'explain how the meaning-making processes that promote learning and development involve both agential action and the situational structuring of these actions' (2012, Abstract).

This theme is central to my inquiry. Though the learning relationship can take place in a private space, as in one-to-one home tuition, it generally takes place in a shared, public space, the classroom. In the classroom, learner and teacher engage with far more than the content being taught; it also includes the specific discipline of the school and the architecture of its buildings made for the purpose of teaching and learning where the actions involved are of a different nature than in a home environment. The learner learns wrapped in an environment designed with caring, safe, nurturing learning relationships in mind. We have a limited understanding of the role of differing forms of intersubjective relatedness developed in care-experienced children, opening the possibility for this exploration of the relationship and its phenomena within the classroom.

2.3.2 Group Dynamics and Bion on Groups

Unconscious group dynamics produced in becoming and being an emerging class are an intrinsic part of the interactions between, influences upon, and changes that occur during the annual class-producing process, with each change of teacher and/or classmates. These dynamics are not central in my research aims and questions. However, recognition of their presence and influence on all participants, including myself, cannot be ignored. In the

process of undertaking this inquiry I referred primarily to Bion's (1961) consideration of groups, to both work-related and basic assumption group process as part of the overarching psychoanalytic framework. To maintain clarity within a psychoanalytic framework no literature is introduced from the broader area of systemic thinking (see Stone, Underwood & Hotchkiss, 2012).

Central to pedagogy is the focus on teacher input using a small lecture format, exercises to consolidate the practice and concepts being taught and learned, and dyadic and group activities. Group processes always impinge and offer an area for further consideration about this group of learners. Bion's (1961) writings on groups concludes that groups conform to their leader (the teacher in this instance). Non-conformity may inform a teacher's awareness of differing needs, as well as potentially becoming an aggravation to classroom life. Foulkes (1986, p. 212) postulates that Bion (1961) concluded suggestibility as another attribute of groups and their dynamics in that 'the group hands over the suggestive power mostly to the leader.' As such he considers,

> 'The group, the community, is the ultimate primary unit of consideration, and the so-called inner processes in the individual are internalizations of the forces operating in the group to which he belongs'.

The view of the class as the 'primary unit of consideration' needs to be balanced with the inner processes to which my questions refer. On an individual basis it is worth considering that to maintain clarity within a psychoanalytic framework frequently these young people's earliest schema does not include a significant sense of belonging; although they might be longing to belong, they feel, and are, outsiders and as such behave to maintain that position within the boundaries of the class and classroom.

2.4 Bringing Together Learning and the Co-construction of Minds

Learning is understood to evolve through the co-construction of thought and knowledge in minds that operate intersubjectively in interpersonal relationships where cognition and affect are integrated and interdependent (Vygotsky, 1978; Moll & Greenberg, 1990; Immordino-Yang & Damasio, 2007; Murphy & Brown, 2012). Any impairment brings the need to teach affected children using different methods to support their way of learning. A literature has developed around relational learning for those experiencing emotional effects leading to disengagement and disaffection from schools (Smyth, McInnery & Fish, 2013) although education theory has mostly focussed on cognitive aspects of the co-construction of mind. The exploration of processes involving the affective co-construction of mind and learner teacher interaction (Goldstein, 1999, 2003; Graham, West & Schaller, 1992) is growing in recognition and understanding of how affective learning connects to enhance cognitive learning (Bainbridge Frymier & Houser, 2000). Neuroscientific research (Immordino-Yang & Damasio, 2007) supports this,

> 'emotion-related processes are required for skills and knowledge to be transferred from the structured school environment to real-world decision-making because they provide an 'emotional rudder' to guide judgement and action' (2007, p. 3),

recognising a role for affect-related processes with pre-frontal cortex functions in assessment and activity through pedagogy.

2.4.1 Communication and Gaps

Communication and the social skills connected with it are central for learning and teaching. There is a general agreement that education, learning and the learner teacher relationship must include a process of communication. The presence of communication gaps gained recognition in education literature

in Gert Biesta's writings on the nature of education (Biesta, 2004, 2010a, 2012). The 'Between' emerged in her argument as a gap that 'is a necessary condition for communication' and the basis of education (Biesta, 2004, p. 11). This sits alongside Vygotsky's concept of the Zone of Proximal Development (ZPD) (1978) and Goldstein's 'relational zone' in the caring curriculum (1999) where,

> 'interpersonal connection must occur so that learning and growth can occur (Goldstein, 1999). If we lose sight of our relationships with our students, their learning will suffer' (Goldstein & Freedman, 2003, p. 452).

Noticing degrees of connection and communication supports the teacher's titration of their dyadic relationships with learners: noticing gaps, interpreting the nature of any gap, then transforming how they teach so that the gap either reduces or disappears.

Goldstein's emphasis is for the teacher to keep the relationship in 'sight', whereas Biesta considers education to be understood *as* the relation *between* teacher and student (my emphases), where 'Education *is* a relationship between an educator and the one being educated.' (Biesta, 2004, p. 452). The distinction between learner teacher relationship, learning and education can become blurred, making navigating these elements in order to focus on the learner teacher relationship seem like navigating between Scylla and Charybdis.

2.4.2 'The Unproblematic Majority'

An alternative view proposed by Hopper (1971) and Westoby (1998) is the argument for a description of education and its pedagogy in practice as the 'social reproduction and the certification of the unproblematic majority'.

‘As referenced above, this group…….in the classroom’ was removed. The point was better served without the sentence. Learners experiencing or with experience of adverse childhood experiences are part of this minority. Some become part of the ‘oppressed’ (Friere, 1970) by their ‘problematic’ behaviour and unwillingness to conform to teaching and learning delivered through usual pedagogical forms. Such an approach as Hopper’s and Westoby’s would potentially keep them disadvantaged, powerless, as ‘passive silent recipients of knowledge’ (Freire, 1970, Blurb, 1993 edition, Penguin).

What is less readily available in the education literature is the discussion of teachers’ experiences and thoughts on pedagogical adaptations, where they notice times when connection between teacher and learner falls away and a gap is recognisable. It is through considering the subtle threads of connection that we may start to think about what these learners need from the teacher, what may be required to maintain some connecting thread so that the gap does not develop into a chasm.

2.5 On Empathy

Empathy is a phenomenological transdisciplinary concept considered across physiological, neurological, psychological, anthropological, interpersonal, social, moral, and political thinking (Mezzenzana & Peluso, 2023). Here, I focus on research from the interpersonal, psychological, neurological, and social literatures relevant to my inquiry.

Empathy is at the heart of human relations. For some Object Relations theorists, (Klein, 1955; Joseph cited in Spillius & O’Shaughnessy, 2012), empathy was subsumed into the maternal capacity to facilitate the neutralisation of the destructive feelings and desires through projective identification.

It is commonly conceived as a caregiving quality, enabling the caregiver to best meet the needs of the child/other. Being empathic assists in the understanding of the child's affective states and informs the caregiver how best to interact to establish affective equilibrium (Tuch, 1997). To consider it as a form of experiencing another's feelings or to stand in another's shoes limits understanding of the subtle nature of being empathic. With empathy we abstract from others, using ourselves to gain 'empathic knowledge from the experience of emotional resonance' (Stern, 1985, p. 145). We obtain a comprehension rather than a recognition of another person's situation (Shapiro, 1974, cited in Tuch, 1997) and we experience a sense of mutuality and connection. All these fluctuate moment-by-moment bringing alterations to our own affective and cognitive states.

Empathy is the ground on which our subjective self can meet another subjective self and is dynamic in that the ground, though it sits within and between and moves with us temporally, making it a process as well as a state. Its development rests initially on our earliest significant relationships with caregivers and is part of our evolutionary survival mechanisms.

Whereas psychotherapy and sociology literature locate empathy as intrinsically a beneficial capacity, Heidegger (cited in Zahavi, 2001) suggests that 'the very attempt to thematically grasp the experiences of others is the exception rather than the rule' (2001 p. 155), implying that in general we are not interested in being empathic with others as we understand the world (and others) sufficiently in everyday life and that it is only when something breaks down that 'something like empathy becomes relevant' (2001). The perceptual nature of empathy is stored from knowledge and experience, the endless interplay of self with other in the world, as Zahavi (2001, p. 156) quoting Husserl (Ms.C 17 84b) writes,

> 'When empathy occurs, is perhaps community, intersubjectivity, likewise already there, and does empathy then merely accomplish the disclosure of it?'

Kohut's (1971) 'transmuting organisation' sees empathy as the regulatory mechanism by which a mother assists the child to re-establish their narcissistic equilibrium. Breaks in empathy by the parent and others are productive for the child, facilitating their becoming themselves, separating, individuating, and developing fully into a subjective being. In contrast, Stolorow, Brandschaft & Atwood (1987, p. 17) consider that empathic failure occurs when the caregiver fails to understand why the child feels a certain way. Here there is a differentiation from Kohut's selfobject failure when the caregiver fails to satisfy the child's need to be mirrored or idealised. In all these examples, the development and use of empathy, described in psychoanalytic developmental theory, is located within the narcissistic phases as perhaps accounting to some degree for its apparently fixed nature as part of the Self.

Failures of empathy or inadequate attunement leading from a failure to understand and to gain knowledge of others' mental states produce further effects (Kohut, 1971). If the levels of empathic failure or mis-attunement are experienced as catastrophic, then the developing capacity for intersubjectivity and empathy is at risk of developing some degree of pathology.

2.6 Developmental Research: Intersubjectivity, a Means of Relational Communication

There are differing definitions and descriptions of intersubjective relations and intersubjectivity, each one furthering exploration of when two minds engage. Some emerge through philosophical discourse, others from developmental research connecting into psychoanalytic thinking. Thinking about my question about how we may conceptualise the relationships between learners looked after by those other than their parents and their teachers and whether intersubjectivity emerges as innate within

the developing child, whether it can be attained, or an inevitability holds significance for how its nature may support, or fail to support, their growth.

2.6.1 Intersubjectivity: is it Innate, Attained, Inevitable?

There is an ongoing discussion in the literature between intersubjectivity as innate (Trevarthen, 1976/77; 1980) or in some way learned or achieved (Stern, 1985) or an inevitability for engagement with the wider world (Kaes, 2007; Bohleber, 2013).

Innate

Originating in empirical developmental research (Trevarthen, 1976/77; 1980), intersubjectivity emerges as a mechanism 'to focus on the exchange between two minds.' This conceptualisation is elucidated in developmental psychology as the need for an infant's adaptation of their subjective control to the subjectivity of others.

Infants emerge into the world able to communicate through sound (Fifer, 1994) and movement and through gesture by the embodied mobility of the face, lips, tongue and eyes (Trevarthen, as cited in Bullowa, 1979, pp. 321-327). As these communications develop interpersonal connections in the infant-parent relationship, both parties need to maintain varying degrees of self-regulation along with 'reciprocal intersubjectivity' including mirroring (1979, p. 325 & p. 343*;* Trevarthen*,* 1974c; Sylvester-Bradley & Trevarthen, 1978). These communications are described in various terms, some of which are used in adjacent considerations as in 'rhythmical' communication (Brazelton et al, 1974) which emerges again in contemporary psychoanalysis (Benjamin, 2004), where 'rhythmic intersubjectivity' – sound, vibration, resonance and

rhythmicity – are considered conduits for closer, intersubjective connection. Sound, resonance and rhythm emerged as playing a significant role in the data analysis and findings in Chapter 4, but its recognition in developmental psychology, though known to me, did not initially seem to have an obvious place in the inquiry. To contextualise its role when developmental interruption occurs as it does for these learners, I wish to clarify related literature recognising the debate across developmental psychology that connects with the inquiry.

Primary and secondary intersubjectivity is experienced and develops in the neonate to around 20 months of age (Trevarthen, in Bullowa, 1979; Legerstee et al, 2013, pp. 60-66) with the child having little observable self-consciousness in relationship. With the arrival of an overt sense of ownership and use of the possessive (It's mine) and pro-social behaviours at around 24 months, aspects of self-recognition are observable and seen as signs that a child is developing 'tertiary intersubjectivity' (Trevarthen, 1979, cited in Wolstenholme & O'Connor, 1979; Rochat & Passos-Ferreira, 2008b).

It is in the tertiary phase that we begin to recognise emotions in ourselves such as embarrassment and guilt and their combination in shame felt when our inadequacy is visible or seen by others. The child is now aware of these feelings having impact and effects as self-consciousness dawns.

This perspective advances self-consciousness, together with emotional states connected with how others see us, as part of intersubjective development.

Attained and Inevitable

Observational studies by Daniel Stern (1985) considered intersubjectivity as a developmental description for a level of psychological attainment, with consequential development of some form of 'shared framework of meaning and means of communication' (1985, p. 125). This conceptualisation locates intersubjectivity as a capacity within a developing identity of self, raising questions on whether it belongs as an emerging capacity the child can choose to use or not; or as 'a perspective on self and other to be adopted or not'; and/or as an innate psychological need in the child to share their subjective experience with others. In his conceptualisation, self-agency and autonomy are inclusive to any embodied moment of meeting where both subjects are absorbed in the experience of simultaneous shared minds – a meeting of self in and with (an)other self in space and time (Stern, 2004). Our desire and drive to engage and connect allows for the suggestion that intersubjective sharing through relating may be attained, while being experienced as innate as proposed by Trevarthen & Hubley (1978, cited in Lock, 1978).

Stern considers that part of intersubjectivity and its relational function is to carry a 'reinforcing power' that 'can be related to achieving security needs or attachment goals' connected to the development of self, (Stern, 1985, p. 136). His revised Figure 2.2 in the paperback edition, (2000, p. xxv), shown below, acknowledges his changed view in the 15 years since the original publication, recognising the intersubjective self as a differing domain of self, more accurately replacing his original domain of subjective self. Though his diagram does not identify this clearly, he writes of his agreement with Trevarthen & Hubley (1978, cited in Lock, 1978) that intersubjectivity (primary intersubjectivity) is available from the beginning.

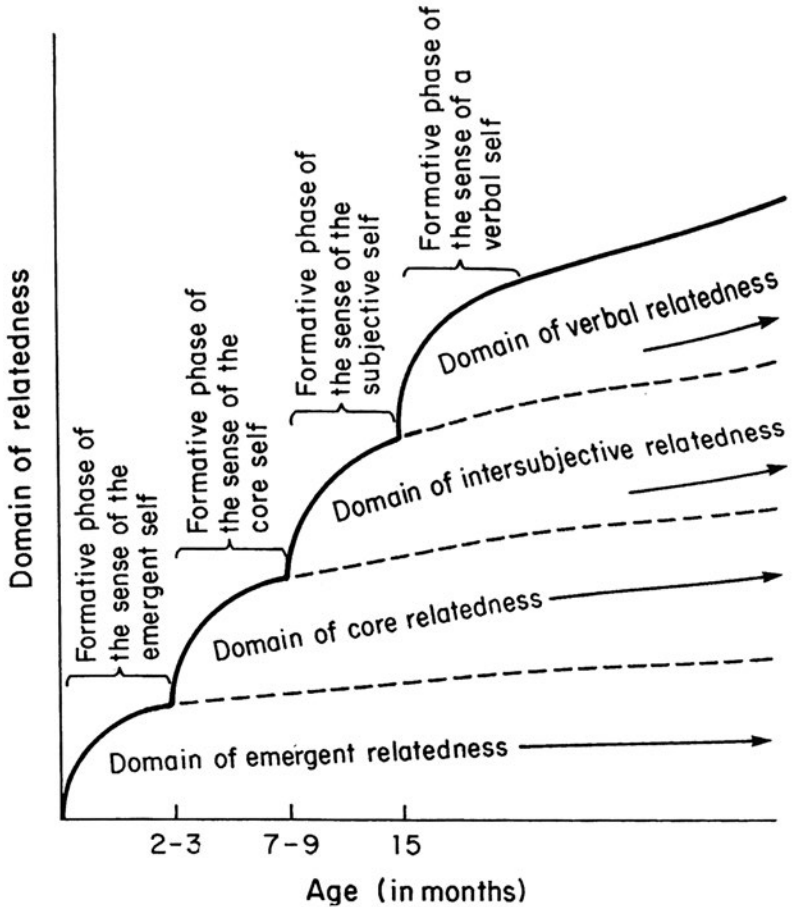


Figure.1 Stern's (2000) amended Figure 2.3 to include the sense of an intersubjective self

When considering what occurs when adverse early life experiences are not 'good enough' for a norm to emerge between birth and around 9 months in the phases of the emergent, core and sense of core-self-with-another, the development of the sense of an intersubjective self will include unknown limitations, leading to alterations in the developing senses of verbal and narrative self. An incoherence in the sense of self and difficulties in verbal articulation are notable aspects for these learners.

Whereas a matrix in which these experiences are seen as implicit in Trevarthen's and Stern's writings, Bohleber (2013, p. 815) puts forward Kaes' (2007) work

with groups on where there is no option but for us to engage intersubjectively. Their perspective locates intersubjectivity as inherently part of our humanity, linked to our intrapsychic dialogues and real-world interactions.

Stern's work brings self-agency and autonomy and meeting of self in and with (an)other self in space and time within the intersubjective relationship.

2.6.2 Psychoanalytic Views on Thinking and Self-Capacity for Intersubjectivity and Intersubjective Relations

Intersubjective relations and intersubjectivity are founded on subject-to-subject connectivity in contrast to early psychoanalytic thought which centralised the intrapsychic, subject-object relationship.

For psychoanalysts like Wilfred Bion who worked with patients in hospital, the lack of capacity to connect with (an)other as someone who could contain and think about difficult affect was seen as exacerbating inner experience, leading patients to split off parts of the psyche into the other (projective identification). If, or when, this occurred with someone whose own capacity was sufficient to contain the other, such as Bion, who was able to start the reflective practice of reverie in a way that then enabled the return in a more easily digested form by interpretation of what was incapable of being tolerated previously, providing potential for inter-subjectivity to develop in an intersubjective relationship. What began as a subject-object relationship started to hold capacity for one that was subject to subject.

This holds relevance for these learners when adverse or traumatic childhood experiences included the parents' limited capacity for intersubjective connection.

Today, we accept human development as an inherently socially constructed process where knowledge of all forms of self and (an)other occur in the lifelong development of the Self. This complexity of connection is explored in existential, developmental, systems and in field theory at experiential, feeling, sensory, actional and physical levels. We see this in Winnicott's (1965, p. 39) 'no such thing as' an infant; (Trevarthen & Hubley, (1978, cited in Lock, 1978) and Trevarthen's (1979, cited in Wolstenholme & O'Connor, 1979) 'progressively developing capacity' for intersubjectivity in interpersonal communication and relationship; and through discussions on the constitution of subjectivity. Stolorow & Atwood (1992) describe intersubjectivity in terms of a 'system of reciprocal mutual influence' across any psychological field formed by interacting worlds of experience. For Ogden, (1994) it is an experience in the analytic pair (the Analytic Third) while Ceolho & Figueiredo (2003) suggest it is a shared mental and relational space emerging in the debt to others for the development and constitution of the Self through the sense of Otherness.

The teacher will recognise all these attributes in their relationships with learners while not necessarily thinking more deeply about how these complexities inform their engagements with them.

All aspects of co-creating interaction with the other are part of a trajectory (Benjamin, 2004). For her a place of intersubjective relatedness, the Third, is a mental space that is 'surrendered' into (after Emanuel Ghent, 2004) and tied into physical movements such as 'early mutual gazing' as the earliest indication of a developing capacity for intersubjectivity, thus linking her theoretical view with both Trevarthen's and Stern's empirical observation studies. Early gazing and the 'reciprocal recognition of the other are a crucial component of attachment responses' (Stern, 1985). Intersubjectivity seen through these lenses is an inherently productive experience and, by implication, positive.

2.6.3 Negative Qualities in Intersubjectivity

In contrast, Bion's writings (1959, 1961) when seen as an early articulation of intersubjectivity and intersubjective relations describe connection and its associated closeness when it is a destructive experience, productive in maintaining fragmentation rather than the experience of wholeness and coherence in what has become the individual's normalised expectation and experience of connection. He vividly describes inner worlds where an incoherent, difficult to understand narrative emerges in the challenge to engage in relationships. For some, connecting intersubjectively is dangerous, unsafe and at times terrifying.

Intrapsychic, subject-object relations still have a place in contemporary psychoanalytic thinking with descriptions of their constituent elements. From his work with hospital patients Bion describes a deficit in capacity together with a process related to communication and disconnection in these relationships when in a psychotic state and described literally by his patients as objects, e.g. the iron falling in 'Attacks on Linking' (1959). Out of his clinical cases considerations involving pathological disorder, Bion combined the psychoanalytic concepts of projective identification, failure in the container/contained relationship and reverie, as identifying a process that supported maintaining a deficit in any positive intersubjective relatedness and intrapsychic capacity in a person, making it hard for them to hold and manage unbearable aspects of Self.

Although these learners are unlikely to be experiencing such a level of pathology as described above, Bion's process holds significance in the maintenance of the paucity of experience with others in a positive intersubjective relationship and the included intrapsychic conversations which these learners may experience. As Bohleber (2013, p. 820) comments,

> 'those whose drive-based desires and unconscious fantasies can never be fully integrated into an individual and social identity'

are then 'lost' and find their way to,

> 'the negation of an intersubjective shared reality or to withdraw from it.'

Schechter (2017), using Stern's developmental regulatory perspective, proposes that where an infant in the early stages of development searches to meet a parent for regulation intersubjectively, and the parent is selective or unpredictable because of their own unintegrated traumas, the infant or child,

> 'must try to enter his mother's state of mind, while simultaneously, mother is seeking to self-regulate in the wake of the revival of trauma-associated memory traces' (engrams).

In these situations, mutual regulation of emotion and arousal fails leading to a phenomenon he calls traumatically skewed intersubjectivity (2017, Abstract).

Intersubjective connection is needed when affect attunement develops (Stern, 1985, p. 140) and is considered essential for symbolic play and language, emotional and verbal communication. This works both ways: it is reciprocal in the sense that it is not only the child looking to regulate; the mother also looks to regulate herself in the relationship and a troubled mother can dysregulate her child through 'maternal overregulation' (Stern, 1994, p. 74) potentially leading to the validation or non-validation of emotional experiences or responses in the child. The suggestion here is that the child may be 'forced to manifest a *false* reaction' in the effort to share something with their parent (1994).

Causes of maternal trauma may be initiated trans-generationally (Schechter, 2017), or from individual personal life events, relational violence, or abuse. The intense experience of a lack of safety, of existential danger and any subsequent globalisation of danger into and onto the outside world and environment, remains ‘intact’ as memory traces (Engrams). At times of emotional dysregulation for the mother, her need for self-regulation overtakes the need or desire for mutual regulation. This early formation develops a skewed intersubjectivity leading the child to affect regulate for the mother, whose behaviours or social referencing behaviours relate to her traumatised states. The child experiences vicarious traumatisation but with no connection to the original, i.e. mother’s trauma experiences. The child then attempts to cue with (an)other, as if the other is traumatised, not recognising any other form is possible. For this child, the normalised resonance for relationships as safe for them, can be with traumatised others (Perry & Sullivan, 2014, cited in Schechter, 2017); Moriceau & Sullivan, 2006 cited in Schechter, 2017, p. 260).

The implication between Schechter’s suggestion and Zahavi’s presupposition of (an)other remaining present leads to the inference that for some children with a traumatically skewed intersubjective formulation, the norm is that anyone met operates from trauma and the child has little, even no knowledge or experience, that includes that their form of intersubjective relatedness is not the norm of most. Using Stern’s, (1995, p. 93) form of intersubjective Self, the ‘Schema-of-Being-With’, and then including Schechter’s proposition that their ‘Schema-of-Being-With’ includes within it that of being with a traumatised person.

2.7 A Changed Positioning on the Concept of Intersubjectivity

A common thread through psychoanalytic, education and developmental literature, intersubjectivity has a common language in the 'Third', the 'transitional' place, the 'between' (Ogden, 1994, 2004; Winnicott, 1968, 1971; Stolorow & Atwood, 1997/2004; Benjamin, 2018; Bhabha, 1994 cited in Biesta, 2010).

I started this inquiry using the term intersubjective à la Stolorow and Atwood (1992) in Benjamin, (2004), as a 'system of reciprocal mutual influence across any psychological field formed by interacting worlds of experience' as an almost benign view of how intersubjectivity was operating with both learner and teacher. By the close of my literature searches, this was interwoven with the developmental components that reference a level of psychological attainment from experience (Stern, 1985) and a focus on exchanges between two separate minds (Benjamin 2004). It includes elements in psycho-physical (Wild, 2019), sensory, synchronous, and non-synchronous affectivity between two or more people experienced as innate (Trevarthen & Hubley, cited in Lock, 1978; Kaes, 2007) and recognises that we are wired for intersubjectivity. Significant for later consideration were the possibilities for intersubjective relations and relatedness akin to those described by Schechter (2017), Bion (1959, 1961) and Bohleber (2013), as well as positive, accurate, secure, affect-regulated forms, and an awareness that these differing forms will inevitably meet. How this meeting of differing forms affects learning and teaching is discussed in Chapter 5.

2.8 Other Aspects of Intersubjective Relationship

Subject-subject relationship is an embodied experience not necessarily thought about in the moment but experienced sensorily. Within the classroom, a place redolent with

sound and movement, the sensory attributes of intersubjectivity help to define the nature of the learning environment.

2.8.1 Resonance, Sound and Rhythm

For the last three to four decades, sound has been understood as experienced in-utero. Mozart is often played during Mother & Baby classes in recognition of the baby's resonance with this vibration. Sound is acutely perceived by infants and is the first sense developing in the foetus (Fifer, & Moon, 1994).

Female voice sounds are preferred in- and ex-utero (Eisenberg, 1975; Fifer & Moon, 1994, pp. 86-93), particularly where they demonstrate 'rhythmic coherence' (Trevarthen, cited in Bullowa 1979, p. 344). It is this rhythmic communication, synchronous with musical rhythm, that emerged with the analysis of 'happy communication' between infant and mother (1979). Mother and infant are in the presence of upbeat and uplifting, enjoyable emotions and feelings that influence rhythm in communication.

At times when there is the lack of rhythmic synchrony (non-synchrony) between mother and infant, these patterns may be transmitted, passing on if present as intergenerational trauma (Schechter, 2017). When the infant is mothered by a mother experiencing post-partum depression the mother's non-synchrony affects the infant's world where being with (m)other, includes (m) other not being with me. When this occurs sufficiently there is a consolidation of this form of intersubjective and intrapsychic dynamic in the infant and child's expectations of themselves and the world(s) they inhabit (Legerstee, Haley & Bornstein, 2013; Trevarthen & Aitken, 2001).

2.8.2 Neurological and Neurobiological Effects of Adverse Childhood Experiences, Trauma and Changes to Communications in Relationships

Much of what we see relationally between learners and teachers is considered in neuroscientific literature, sitting alongside Trevarthen and Daniel Stern's research.

On a psycho-physical level, the neurobiological and neurological evidence for the structural, relational, and affective impact of adverse childhood experiences on brain development is relevant to what the teacher experiences with the learner.

Childhood traumatic stress may become chronic if it occurs alongside inadequate care. The neurobiological consequences are intensified, affecting the child's capacities in 'mediating stress reactions, emotional arousal and regulation… as well as various types of memory' (Zilberstein, 2014). When stress occurs with carers who are themselves experiencing some danger or fear, these dysregulating affects increase exponentially (Lieberman & van Horn, 2008; Lyons-Ruth, 2003; Streek-Fisher & van der Kolk, 2000, cited in Zilberstein, 2014, p. 293*)*. Cortisol secretion produced from the stress states affects neural pathways and brain regions, including the formation of memories.

The prefrontal cortex mediating complex thought takes a long time to mature, not being fully mature until early adulthood. During this period the child's ability to 'explore flexibly, learn rapidly and think creatively' (Thompson-Schill et al., 2009) comes with their reduced behavioural and cognitive control, leaving them vulnerable if their environment fails to check and protect them or actively promote learning in a developmentally timely way.

Where there are persistent traumatic experiences, there is now broad agreement on growth in communication between parts of the brain being more difficult (Beers & DeBellis, 2002; Cozolino, 2002; Streek-Fisher & van der Kolk, 2 cited in Zilberstein, 2000; Perry, 2009). These impact affect regulation, how the child notices and cares for their sensory, emotional and social experiences and how they consolidate memory, understanding and make meaning of their experiences (Zilberstein, 2014, p. 294) whether in everyday life or in the classroom.

Changes in the brain and limbic system because of traumatic experiences are an important as part of any relationship (see Schore, 1994, 1997b, 2000a, 2001a.), including the learner teacher relationship and contribute to the teacher's neurobiological knowledge to support understanding about what has occurred/is occurring. It is less useful in articulating the felt experience of two minds connecting, sharing, and relating interpersonally and intersubjectively. Neurobiology and neuroscience offer causal explanations of these learners' differences but no psycho-social sense of dyadic, reciprocal relationship or of the ground between two people sharing minds or not, nor any detailed socio-cultural elements.

2.8.3 Trauma and Empathy

Trauma experienced in childhood affects the capacity and capability for intersubjective connection, communication and the expectation to find and experience these with others (Stern, 1995, p. 74; Schechter, 2017). Early trauma may be consolidated and persistent within the individual, enough to be considered as developmentally located post-traumatic stress disorder, with its symptoms of re-experiencing, avoidance, emotional numbing, hyperarousal, and reactivity, bringing with it reduced capability or an inability to empathise.

When considering trauma and intersubjectivity from a phenomenological position, Wilde (2019) argues that the mental condition described as PTSD; can be understood as intersubjective psychopathology, a view supported in psychiatry research (Dunn et al, 2017). The symptoms of re-experiencing, avoidance, numbing or reactivity impact on a person’s capacity for empathy and connection with others, limiting their capacity to ‘perceive the other as another subject offering the possibilities of interaction’ (2017, p. 145).

These symptoms have similar consequences to those described in Bion’s ‘Attacks on Linking’, which he considered a ‘conduct designed to destroy whatever it was that linked two objects together’ (1959, p. 308). Bion saw the ‘conduct’ in terms of a psychological means for destroying a developing relationship on an intersubjective level. In his work with patients who were showing demonstrable psychopathology, this harm was a destructive, internalised object that unconsciously and repeatedly cut off connection, as part of maintaining a dissociative state, when others are physically present. In Wilde’s (2019) discussion, the harm done by trauma includes the loss of the possibility of knowing (an)other could be able and available for interaction, ‘Not only rendering connection difficult, if not impossible, this felt absence of affordances is in itself part of the individual’s affliction’ (2019). These differing descriptions suggest a binary approach, dividing the nature and uses of intersubjectivity into positive and negative aspects. Intersubjectivity either supports well-developed communication and relationship or turns it into a path towards miscommunication and missed connection, leading to pathology.

The learner and teacher will experience both in the course of the learning experience, even for those whose early life experiences were traumatic. However, if much of the experience, for either, is of missed connection or

miscommunication then, the question for the reflective teacher includes what is it in this relationship that means this is the overarching experience?

2.8.4 Shame, Empathy, Recognition and Intersubjectivity

There is general agreement that shame is universally experienced, though less agreement on its aetiology. In psychoanalytic thinking, its protective and concealing aspects are reflective of our need for safety from that which is dangerous, from exposing parts of ourselves, thus risking the scrutiny or criticism by others of our vulnerabilities. Pines eloquently describes the experience of the probing inspection of another as being when,

> 'unwelcome and uninvited light floods the chambers of our minds, …. we are subject both to harsh scrutiny….. and stand over-exposed, paralysed in the movement of our lives' (Pines, 1995, p. 346).

Rather than being part of the field, we find ourselves part of the ground, as if standing alone in a harsh environment devoid of any form of pleasure, excitement or joy (Tomkins, 1963 cited in Broucek, 1982, p. 369). The frequency of these experiences varies, with some rarely feeling ashamed but more often expressing embarrassment. Others feel it deeply as if they are being swallowed up, consumed, or having an abyss open beneath them – the 'them' being their selfhood. The accompanying loss of connection that brings feelings of being a non-person, of one not recognised or seen, unimportant, overlooked, deliberately ignored may transform into a re-enactment, with the desire to be invisible and the acquisition of the capacity for invisibility in society or social situations.

The desire to be swallowed up and made invisible when shamed by comments, however inadvertently or deliberately made in company, is not uncommon

in adolescence when identity is the key developmental work. Some will experience this as an existential anxiety to the root of their beings, which cannot be consciously recognised, including that they are taking up space where there is 'a wish that the space occupied by me should be […..] empty' (Williams, 1993 cited in Braddock, 2022). This may be a reality for some children, such as those who were unwanted pregnancies. An unwanted pregnancy is one not wanted at the time by the mother, from a career perspective, existing family size, survivors of rape or teenagers. The shame of being unwanted at whatever point the child experiences this remains too awful to truly know.

The experience of shame when our inadequacies are seen by others may manifest as an internal object, as part of our own fantasies, bringing with it shame felt even when we are alone. There is a slightly different shame felt when we choose to be voyeuristic and catch ourselves feeling ashamed about who we are by doing this (Wille, 2014). Our observing self looks as if from the outside, on what and who we are in those actions, our intrusion into the privacy of others to gain pleasure or gratification from what we 'secretly' see gives us a perverted power. This challenges us to consider who we are morally, what we are made of and the judgment of others being applicable to ourselves, the person we would like to believe ourselves to be, rather than our entire humanity, including those darker attributes which we prefer to ignore.

Although conceived by Jeremy Bentham (The Panopticon Writings, 1791, original copies held by Edinburgh University Main Library in the Special Collection) in answer to prison issues, the Panopticon is synonymous with dawning awareness that others have seen you while you have not seen them looking at you, which sometimes giving rise to a flooding with shame. This is both a valuable moral barometer and regulator, and a destructive force influencing how we act in front of others to manage our own self-esteem.

Rizzuto, (1991 cited in Wille, 2014, p. 697) argues that pride, in the form of personal satisfaction in having done something commendable, causes the growth of self-esteem, while shame diminishes us. Shame has a place as a moral arbiter of our behaviour and those without shame, shameless, are brazen or immodest, a characteristic with purpose in situations where there is a need to convey a point by domination rather than persuasion. Though shamelessness is considered a failure in character and a limitation in the capacity for empathy, feeling ashamed includes a failure in personal empathy and I consider we become unable to empathise with ourselves at these times.

Pines (1995, p. 347) suggests that a ‘good-enough early environment’ may modulate the inevitable childhood experiences of shame such that it reduces the impact of potential trauma and we are less traumatised by shaming. By implication, shaming, being shamed, feeling shame can be traumatising when felt at the development of self-consciousness from around 1-2 years of age, when it is psychoanalytically associated with the anal phase and with Erikson’s (1950) psycho-social stage between the struggle for self-control and autonomy.

Others consider that it is earlier in infantile development ‘when the infant learns to differentiate the face of the mother from the face of the stranger (sometimes around the fourth month of life) that the infant is vulnerable to shame’ (Tomkins, 1963, p. 185, cited in Broucek, 1982, p. 395). In line with Erikson, Broucek’s (1979) experiments dealing with an infant’s reactions to not maintaining control in situations in which they had previously had control, highlight the distress the infant displays when they experienced their ‘inability to influence, predict and comprehend’ (1979, p. 370) what was expected by them. From these observations infants too experience increased respiration, heartrate, and blood flow to the skin (Papousek & Papousek, 1975 cited in

Broucek, 1979, p. 370) suggesting shame is experienced in relation to the loss of expected self-control. The Self in an infant already has expectations about what they can achieve, in line with Stern's (1985, 2000) development of a sense of Core Self, including sense of Self-Agency, Self-Coherence and Self-Continuity.

Papousek & Papousek (Ciba Foundation Symposium, 1975, (33), pp. 241-69, Abstract) considered,

> 'that there is a fundamental cognitive process in the integration of adaptive behaviour. This concept may help to elucidate the motivational and emotional aspects of social interaction, the role of mothers or other caretakers in their interactions with infants, and the unfavourable effects of early social deprivation of different types on cognitive development'.

2.8.5 Existential Threat and Shame in the Classroom

Learners who are experienced in, or experiencing, trauma in their evolving young lives are already on self-development trajectories dominantly affected for survival in the face of danger, with heightened reaction to their parasympathetic nervous systems. We can see these survival mechanisms in the blankness on faces, frozen and immobile, a response that aims to provide safety in space and time for the inner being.

Shame affects our creative processes: it acts to block access to memory and travels,

> 'insidiously across relational realms, passed back and forth, alternately projected and introjected……deadening spontaneity, imagination and creativity' (Levine, 2012, p. 456).

As a universal emotion it is always excruciating, often paralysing, by being so overwhelmingly connected to the Self, generating incoherence or an inability

to speak. While shame engulfs, time seems endless, passing more slowly than when not feeling ashamed, until the return of our capacity to recognise what we have done, or others have done to us, allows the return of thought, speech, and recovery.

Moments potentially connected with the re-enactment of early danger occur in the classroom when learners fight with us by verbal attacks and aggression. From violence in voice tone to physical violence, unless the teacher finds a way to comprehend these behaviours, the most likely teacher response is some form of punishment. Through this the re-enactment is complete and the teacher has helped consolidate the learners' beliefs about who they are, what they can and cannot do to be understood and, in some cases, be recognised as a human being.

2.9 Empathic Attunement and Intersubjectivity Giving Recognition to Self and (an)Other

Within any conceptualisation of intersubjectivity, questions arise surrounding which stage an infant or child operates by using empathy or empathic attunement to facilitate an understanding of the other's intentions or representations. Daly's (2014) argument for empathy as a constitutive part of intersubjectivity arising with other intentional modes of perception (2014, p. 227) with memory, imagination and rationality on the one hand, and Zahavi (2001, p. 155) with Husserl, considering that when understanding another breaks down that empathy 'becomes relevant', consolidates for me the idea that empathy is primary within our being though it requires careful nurturing, often through denial of a child's wants. It requires the parent to grow this capacity in the child, through the verbal articulation of the potential experience of others back to the child. This consolidates for the child the parent's capacity and expectation for empathy,

and that this is something they can achieve, however frustrating it may be for them.

Both empathy and intersubjectivity have as core, recognition of oneself and (an)other, internally, and externally. Each have reciprocal influences on the other as without this empathy, intersubjectivity, self and other, the internal and external way of being do not function with optimal effects or development. We recognise in ourselves times when we have failed either to provide others with, or experience from others, an empathic understanding of them, or that when we are not connected or cannot connect with others, which leads to our experiencing shame about our personal limitations. This may follow comments from others or a leap in our perception after the event, when our minds are not thinking about it. The recognition develops in the child that they are part of a complex social system, society, that involves connection, frustration, denial of wants, where the reward is a sense of friendship, a warm connection experienced with and between, is itself self-fulfilling.

2.9.1 Empathic Recognition and Existence

Frequently we use how we feel as gauges for recognising when we have not optimally attuned to a situation, people, language, and its meaning. We can feel mortified in ourselves about not understanding, perhaps anxious that we have not respected, listened to, or ‘heard’ (interpreted) accurately what would have allowed us to connect fully to the other’s experience, while being able to have and use our own thoughts and feelings to develop the conversation or relationship.

Recognition by another validates our existence in the world being part of the fabric of the forming and re-forming in family and within the broader context in the world, the extended human family circle. This includes recognition of our existence in the womb. Without the acknowledgement of our existence,

for whatever reason, we feel stripped. It was/is a form of torture used in concentration camps. To be a non-person while still alive negates us to the core of our being and, by implication, there is something wrong with who and what we are. Unlike guilt, it is not that we have done wrong, but our difference is considered to bring disgrace to those around us. Wille (2014) defines the shame of existing as one where we are ashamed 'that we are'.

This form of deprivation may become internalised (Henry, 1974), where a life lived with severely diminished recognition in a positive form brings altered beliefs, halting and altering psychological development. The child believes that it must be who they are that caused the lack of recognition and validation from others.

For many, a teacher asking about what was learned or understood triggers feelings of shame. For those who experience a process as in Bion's 'Attacks on Linking' (1959), the teacher unwittingly gives recognition to the person, asking them to connect creatively through language, both inter-personally and intersubjectively. Any request from a teacher to show and be recognised as yourself may contradictorily trigger engulfment by shame, overwhelming the learner, leaving them inarticulate and incoherent, which is part of the content of the 'I don't know' moment I started out to consider.

2.10 Linking Thinking to Learning – A Psychoanalytic Perspective

Bion collated aspects of a phenomenon he experienced with psychotic patients, which he termed an 'Attack on Linking'. He describes a clear order played out in interpersonal relationships of a phenomenon to 'destroy' the experience of inter-connectedness, the closeness that occurs when thinking together. Key components include verbal or

non-verbal expressions designed to prevent the person from using language as a bond between them, together with a projective identification being experienced by the other and a form of communication.

For the affected person, an unconscious internalised destructive 'other' operates to limit their connection to difficult feelings (such as envy) leaving these feelings as unreachable. Significantly, they grasp innately that connecting to the other person's state of mind (the teacher's in this case) might be productive for them. This has a trace of a presence. Bion (1961) proposes that it is knowing the possibility of a productive relationship that triggers an intrapsychic connection to an internalised experience of an attacking other, one where there are no empathic grounds for the growth of understanding or knowledge of each other. Language becomes inaccessible and, if they are speaking, connection with the sterile ground stops speech. It is as if they have forgotten something they knew only a fraction of a second before. The attack has run its course at this stage and gained what it appeared to 'want' – the failure of the possibility of being understood or understanding each other.

When Bion wrote his papers terminology was evolving. His conceptualisations of the container/contained and reverie, now considered fertile for developing healthy intersubjective relations, are counter-balanced when 'the bonds of love' are mixed with hate (Ogden, 2002; Benjamin, 1988) as when broken or abusive relationships provide the first intrapsychic schema about how close relationships develop. Bion describes his work with schizophrenic patients in whom,

> 'catastrophe…….remains at one and the same moment actively vital and yet incapable of resolution into quiescence. This lack of progress in any direction must be attributed in part to the destruction of a capacity for curiosity and the consequent inability to learn' (1959, p. 311, lines 163 – 165).

For this catastrophe to occur he considers that in the mother/infant dyad, the child experienced the mother as unable to tolerate their frustrations. Her failure to manage

and contain those frustrations by facilitating the child's successful evacuation into her through understanding the projective identification, maintains confusion between the Self and an external object, contributing to the absence of any 'perception of two-ness'. (Bion, 1962, p. xi). The learning and knowing experience consequently hold unmediated frustration, anxiety and fears of annihilation. The introjection of a 'destructive object', able to destroy the person's 'capacity for curiosity', leads to a 'consequent inability to learn' and the absence of object relations allowing two-ness (intersubjective relations) are directly connected to this inability to learn from experience.

Bion considers this a mechanism in the psyche, though it reads to me as a mechanism in the person, the Self. For the purposes of this inquiry, not being able to demonstrate your learning in the environment where knowledge holds great value adds a layer of injustice to the child's situation as they are not the cause of this situation. Unless something unlocks their awareness to facilitate some change, they will repeat this wherever and whenever they are in a learning relationship.

2.11 Double and Triple Deprivation

Finally, the centrality of the limitations of the learner's early experiences of intersubjective validation with any accompanying limitation in the development of a capability and capacity for intersubjectivity, offers one account for why not everyone is affected to similar degrees. Initially considering 'attacks on linking' as mostly visible where psychopathology was identifiable, I came to consider the presence of a continuum of capacity along which, depending on early experiences, a larger number of people than we expect have similar experiences in learning and that not all experience it as catastrophic.

The experience of catastrophe in those people where it occurs is acted out internally. Externally, it can be seen in its destruction of connection with the teacher, their education and in some cases the educational institution.

Williams' (1997) conceptualisation, 'double deprivation', articulates how children deprived in their first relationship (intrapsychic and intersubjective deprivation) then self-deprive in subsequent areas of relating, friendships/peer groups, teachers, work colleagues and potential life partners (interpersonal deprivation). This is expanded upon by Emanuel (2002) in her description of how these young people experience triple deprivation where, at an organisational level, their neglect, lack of connection or engagement may be repeated by multiple failures of foster and adoptive parenting, school breakdown or inadequate (mental) healthcare, contributing to a multi-level failure of support being replicated on a societal level, with disconnection or disengagement, empathic failure and trauma accumulating until catastrophic.

For children traumatised from a broad range of experiences, including severe social and economic deprivation, and/or child abuse, and/or from parenting by parents who struggle to hold them in mind, if there are insufficient mitigating experiences, they can reach adulthood having significantly under-achieved socially, emotionally in relationships, and educationally, leading to psychopathology (Dunn et al, 2017).

For young people within our social care and educational systems who experience affective relational difficulties, double and/or triple deprivation, the learner teacher relationship offers a lifeline over a chasm. There is the possibility in this relationship for their struggles to be recognised. In the best situations, these are mediated and enough experience given to adjust their picture of the world so that they grow based on this experience (adapted from Salzberger-Wittenberg et al, 1983).

2.12 Chapter Précis

Empirical inquiries into the nature of the learner teacher relationships for those experienced in and experiencing being looked after by those other than their parents is an understudied facet in the literature in relational pedagogy. How the teacher may support or fail to support their expression of creative, complex thought and the affective qualities at play are also less frequently researched. Here is an opportunity to consider in-depth what phenomena contribute to the nature of learning relationships for these children; what contributes to either supporting the expression and communication of their thinking and thoughts with their teacher or in assessments/testing, when these aspects of their being are considered by an(other). It raises a curiosity about what may be contributing factors to their being unable to show themselves, their thoughts and thinking.

Chapter 3
Research Questions, Philosophy and Methodology

Chapter 3 Research Questions, Philosophy and Methodology

'Human beings, who are almost unique in having the ability to learn from the experience of others, are also remarkable for their apparent disinclination to do so.'

Douglas Adams, *'Last Chance to See', BBC Radio documentary series,* 1989.

'Some of the most challenging issues that limit conclusions concerning the importance of teacher-student relationships are found in research designs. For the most part, conclusions are based on correlational data; studies of change in student outcomes as a result of changes in relationships with teachers are rare.'

Ed. Theo Wubbels et al. *Interpersonal Relationships in Education: An Overview of Contemporary Research* 2012, p. 30

3.1 Introduction

In this chapter I set out my research questions, philosophical grounding, methodological approach and method taken. I include a fuller description of the method in practice with a consideration of ethical issues.

3.1.1 'I Don't Know' – from Language to Relational Phenomenon

As referenced in Chapter 1, arising from my teaching and reading I sought out existing meanings for my experience of working with learners noticeable by the way they used the words, 'I don't know'.

'Dunno', 'I dunno', 'Why ask me I don't know?', 'No, I don't know', allow different interpretations depending on their tone, intonation and circumstances in which they are spoken and by whom. The 'I don't know' that I'm curious about is recognisable by a cutting off from connection between those in

dialogue, and that ends with a deep hole in front of the person saying it, and/or the other person.

'Dunno' and 'I dunno' often speak to 'I don't know and don't care', and 'Why ask me? I don't know' contains a question from the speaker that deflects onto the other, transforming its focus from 'not knowing' to 'Why are you asking this (of me)'. Whereas 'No, I don't know' holds definite knowledge of not knowing. The 'I don't know' of interest here seems hopeless, flat, as if there's an inevitability of the person being unable to know, as if they were saying to the teacher 'Please leave me alone', 'Please don't ask anything of me', 'Please don't shame me or hurt me'.

'I don't know' is heard in any classroom or learning environment, in everyday speech and clinical practice. It holds all the appearance of being quotidian, so why bother researching it? My response considers that there is added significance to not knowing in a classroom, where knowing, knowledge and any associated thinking are arbitrated on a societal level demonstrated through qualifications that hold power to change lives, either by their presence or absence.

I originally noticed this in one-to-one teaching with young people out of school where, as a teacher I was already aware of some of the experiences and explanations about why the learner was being taught out of school. In school this is not always the case although some members of staff will know, because of their roles, of these experiences early on. For other members of staff this information becomes known during the course of teaching these children as they frequently manifest unusually high levels of anxiety that act as limiters on the learner's engagement with, and/or time in, education.

3.1.2 Research Questions

I saw potential to elucidate emerging struggles for connection, recognition and understanding between teacher and learner, leading me to seek to answer how can we conceptualise the intersubjective relationship of learners and teacher from this group and how might the nature of those engagements support, or fail to support the psycho-social development of learning capabilities for this group?

To answer these questions, a meta-study of the literature or a questionnaire-based inquiry relating to learner teacher relationships offered alternatives to empirical inquiry. However, this always felt a personal inquiry, an extension of a longstanding curiosity about how my teaching relationships had different effects for learners than those of my colleagues, often leading to better long-term outcomes in returning to mainstream school.

To investigate the nature of what involves unconscious, psychological and emotional components, requires access to live learner teacher relationships. My hope was to illuminate specific elements which would be valuable for teachers in the classroom, teacher trainers and policy makers and add to what is a thin seam of knowledge about what occurs between learner and teacher that may be contributory to poorer educational attendance and attainment.

These relationships occur within a specific cultural context and they cannot be abstracted from this. From my existing thinking and general research, psychoanalytic theory illustrated aspects I considered connected to the process between myself and my student(s), and that unconscious processes were involved, requiring a method(ology) to support them to become invisible. Initially, psychoanalytic ethnography was the methodology of choice where

the concepts of transference, countertransference, resistance and projective identification might clarify the relational encounters and dynamics in the learning environment. Immersion in fieldwork, with its strong reflexive component, fitted well with my existing skills and practice, as my main occupation is as a psychotherapist rather than as a teacher.

I had concerns that the methodology would parallel my therapeutic practice, that there could be a blurring between research practice and my clinical practice. My doubts were reframed after realising it was because of my therapeutic knowledge and skill that the original observation had come to light. This helped to justify using a research method(ology) inclusive of psychoanalytic theory and for me to answer the question, ‘Why change from a method that opened access to something unconscious?’ The next question was how to undertake such a method as a viable research project, given that the knowledge and skills I used were an almost direct translation from clinical practice, with no clear thinking of how they alter when used in research practice?

To support this aspect, Human Development Scotland (HDS) agreed to my joining their Masters in Observational Studies student group during their working group meetings. The other students were using material from their mother and baby observations to consider what unconscious elements and processes emerged in parallel and dynamically through transference and countertransference. Though I had experience of this from working with Robin Shohet in supervision training, the training and experience with HDS consolidated its contribution for unconscious depth being obtainable as a researcher. Psychoanalytic observation studies facilitate relational and emotional knowledge as well as offering possible conceptualisations for

the conflictual and contradictory experiences arising in the learner teacher relationship.

It was only later that I encountered Alfred Lorenzer's In-Depth Hermeneutic model (1986), which integrated more cohesively and seamlessly with the cultural aspects of the environment and the societal taboos entangled and enmeshed within it than my *bricolage* of psychoanalytic ethnography and observation.

3.2 Research Strategy

My overall purpose and aim are: to add to our knowledge regarding this phenomenon in the field of relational pedagogy; to explore the tensions occurring between learner and teacher and what these say about their role in these situations and relationships that carry cultural and societal significance.

From my initial explorations of the literature the following emerged as potent aspects in this research: power, authority, patriarchal authority, ambiguity and ambivalence, self-destruction, disablement, self-doubt, poor self-worth and emotional turbulence from fear, anxiety, shame, despair, and frustration. Employing questionnaires or using an interview method risked generating dominantly cognitive responses and potentially consequences of negative emotional and self-esteem for the participants.

3.2.1 Methodological Paradigm, Onto-Epistemological Positioning, and Assumptions

I used an interpretive/constructionist paradigm, including the phenomenological, ontological position of 'being-in-the world' as an

'inalienable presence' (Merleau-Ponty), as my research centred upon moment-by-moment interpersonal and intersubjective experiences. By taking a critical realist position I enquired through critical examination what may be understood and assumed that social reality is made up of shared interpretations that are produced, and reproduced, every day by ourselves as social actors. From this, I worked with 'the degree to which social actors agree or disagree about the nature of social reality' (Blaikie & Priest, 2017), rather than whether it was or was not independent. Because of the unconscious nature of these moments, a method(ology) designed to elucidate this was required and, to this end a psychoanalytic framework supported the unconscious psychological and hermeneutical nature of the inquiry.

My research questions, though centred on aspects of interpersonal and intersubjective relationships, include cultural elements whose purpose was directed towards the acquisition of knowledge and understanding by way of critical thought processes developed relationally over time. This was undertaken in a school, a place engaged in a specific learning discipline. To acquire empirical data, I was on the 'inside' in the class(room), physically, professionally, interpersonally, emotionally and as a participant in the generation of what occurred.

In my search for the meaning for my participants, I assumed language, verbal and non-verbal, as the point of entry into the participants' social worlds which already exist for discovery. While knowing I had an everyday knowledge of the phenomenon, I aimed not to use an expert position. From this, I considered any emerging knowledge came through the mediation of social language with social scientific language and concepts (Blaikie & Priest, 2017).

I reflected that asking the participants questions about any understanding

and meaning for them of these moments would not necessarily elucidate the unconscious processes at work.

Central to psychoanalytic epistemology is the belief that we possess thoughts, feelings, desires and memories outside our awareness as part of our unconscious being. This assumes that we do not know these thoughts, feelings, desires and memories except through processes of dawning awareness operating within us, across time and space so interconnected that nothing may be conceived that is not connected (Barad, 2007). The unconscious, pre-conscious and conscious awareness stages of knowing and the concept of negative capability recognise that we can both know and not-know and that our capacity to hold not-knowing until we know, is central to thinking (Bion, 1962).

As a culturally located, site-specific phenomenon, the search for a method(ology), with all the attributes and theoretical underpinning to support inquiring about unconscious forms of relatedness, proved challenging.

3.2.2 Theoretical Framework

Psychoanalysis places the existence and role of the unconscious between the subject and the other as central to becoming ourselves and our being. Our realities are influenced by often forgotten, ignored, or difficult-to-handle situations. They seem to disappear and are not on view or available for conscious consideration, but we have the capacity to review, or consciously reconsider aspects of our being at any time over our lifetimes. The breadth, depth, complexity and multiplicity of these realities as they exist in the world, are not tangible as objects, although they often become accessible through words and observation.

In psychoanalytic theory, these conceptualisations and processes are considered at a symbolic and dialogic level, possessing ideas and familiar language from which to explore questions (Frosh, 2010). Applying psychoanalytic theory and thinking to a cultural, relational phenomenon requires an integration of psychoanalytic and socio-cultural epistemologies (Lorenzer, 1986, p. 24).

Leading British psychosocial researchers Stephen Frosh, Peter Redman, Wendy Hollway and Lynn Froggatt offer psychosocial perspectives in line with the Bionian theory already considered in relation to this phenomenon. Frosh's (2010) discussion on the movement and value of psychoanalysis outside the clinic emphasises psychoanalysis as primary over the social or societal. His preferred Lacanian perspective for negativity being at the heart of any being and the accompanying impossibility of society resonated with my identification of Bion's description of the process of 'attacks on linking', which I considered part of these moments. However, recognition and validation of the self, through social and societal dynamic interplay (Benjamin, 2004) is significantly absent in the phenomenon and stand in contradiction to Frosh's psychosocial research conceptualisation. A further search for a means to reconcile the negativistic, validating and recognition aspects was required.

3.2.3 In Search of the Required Aspects in a Method

Frosh's psychosocial approach made me doubt whether it could plumb the depths of this phenomenon that I hoped to achieve. The phrase 'I don't know' is culturally embedded in that it operates as a turn of phrase generally hidden in plain sight. My doubts were expressed by Krüger (2017, p. 59) when he argued that Frosh et al, (2003) narrow 'their focus down to *the coordination of personal and cultural-discursive aspects.'* (2017, p. 59), leading, in Krüger's view, to the result that 'the constitution of the subject' becomes an abstract

subjectivistic one that is no longer 'anchored in concrete objective processes.' (Lorenzer, 1977b, p. 170 cited in Krüger, 2017, pp. 59-60). This consolidated for me the fact that validity needed to be experienced materially.

Hollway's (2015) psychosocial inquiry, 'Knowing Mothers', used Alfred Lorenzer's In-Depth Hermeneutic Cultural Analysis (1986) approach, along with the Free Association Narrative Interview (FANI) method (Hollway & Jefferson, 2008). The associated aspect of critical theory aligned more fluently with my own philosophy, and more substantially than with Frosh, in relation to the cultural field around the phenomenon. By using mixed methods in 'Knowing Mothers', Hollway opened access for me to Lorenzian method(ology) as available for flexible, creative development. By contrast, Krüger's (2017, p. 54) consideration of Hollway & Jefferson's perspective suggested the method could be seen as flawed by the 'concept of investment' which, he writes, they conceive as part of,

'how conflict, suffering and threats to self, operate on a psyche in a way that affects people's positioning and investment in certain discourses rather than others.' (2013, p. 17 cited in Krüger, 2017, p. 54).

It was by understanding more of British object-relation school psychosocial methods that I experienced a shift away from articulating this inquiry using a *bricolage* approach focused primarily on British psychoanalytic perspectives, to one invested towards cultural analysis. This offered a coherent, unified psycho-cultural method(ology) suited to the central components of my inquiry. Alfred Lorenzer's (1986) In-Depth-Hermeneutic cultural analysis fitted both the psychoanalytic and socio-cultural aspects that contextualise the phenomenon.

3.3 In-Depth Hermeneutic Cultural Analysis

3.3.1 Alfred Lorenzer

Alfred Lorenzer (1922-2002) was a German psychoanalyst, critical theorist (Frankfurt School) and sociologist influential in his reformulation of Freud's drive theory and psychoanalytically informed social research. He drew on Freudian and critical, hermeneutic theoretical traditions to develop an interdisciplinary conceptualisation of psychoanalysis that,

> 'encompassed both societal and intrapsychic dimensions, positing a dialectical relationship between the societal and the natural (in the historical-material sense) in the constitution of the human subject.' (Rothe & Rosengart, cited in Rothe, Krüger & Rosengart, 2022, p. 1).

Although not well-known in the anglophone world, his translated 'In-Depth Hermeneutic Cultural Analysis' essay was published in English in 2022, and his ideas and methods are known and used by academics across Scandinavia, Germany, United Kingdom and Canada.

In 2021 I was fortunate to receive a draft copy of Rothe, Krüger & Rosengart's 'Cultural Analysis Now!', in which this translation of the essay is presented. In this, hermeneutic analysis devised for literary textual analysis is combined with psychoanalysis as an epistemology in a way that may be applied to associated, non-therapeutic disciplines in the humanities, social and cultural studies. In his integration of applied psychoanalysis and sociology, Lorenzer sought 'to grasp the different fields of practice within the *modo psychoanalytico*.' (Lorenzer, 1986, cited in Rothe et al., 2022, p. 28).

3.3.2 Central Conceptualisations of In-Depth Hermeneutic Cultural Analysis

Defining this study as culturally based recognises the ethos, rituals, attitudes, beliefs, and value systems operating in schools as a system, in this case one that contains 'strategies and tactics relating to an emotional order' (Trist, 1950). The route taken to find an approach and method resulted from illuminating factors identifiable as ethnographic: the relationship could only emerge in a school culture; that culture believes in the transition and acquisition of knowledge through pedagogy; there are rituals, attitudes, beliefs, a value system and ethos intrinsic in any class(room) that constitute a school. From a research perspective, ethnographic manners are appropriate and applicable, with the researcher undertaking immersion in the field, assuming the participant observer position, and the production of fieldnotes and stories that constitute emerging ethnographies, not biographies.

Limits in the length of immersion and frequency of observations, the transformation to a psychoanalytically informed participant observer position aligned the method(ology), more naturalistically, producing an internally coherent position for the production of data in the form of text. This is subjectively rendered into a format recognisable as both ethnographic and literary, where a form of reflexivity was used.

Central to Lorenzer's argument, (1986, cited in Rothe et al, 2022, p. 37), is the recognition that the psychoanalyst's interpretation as 'bound to the *interpretandum*' as a hermeneutical analysis and is my interpretation for the purpose of gaining meaning from what is being considered. Discussion and analysis of psychoanalytic case studies, or observational fieldnotes requires an interpretation of concepts 'alongside the individual who is being

conceptualized' (2022, p. 25). As I am not a sociologist, I reproduce the quotations below to accurately describe Lorenzer's thinking. He,

> 'suggests there is an inextricable interplay between the "mind" as object of examination and the "physical and social" production of knowledge in psychoanalysis.'

and that Freud in his analysis of accounts of his cases,

> 'omitted the psychoanalytic stage of the journey closest to clinical psychoanalysis: the relationship between the reader and the text'

leading him into rushing,

> 'over the next stage of the journey……...the meaning of the text as part of a historical cultural context that the author relates to in a situated way' (2022)
>
> 'It is only after such a twofold hermeneutical effort that Freud could have approached the author as a person. However, Freud, following the structure he developed in his clinical work, urged an understanding derived from either the personality structure of the author or the fictitious character of the text. This is the path that led to the misapplication of psychoanalysis to literature' (2022, p. 25).

This shift in In-Depth Hermeneutic analysis stands as the key attribute suiting the method to this inquiry – the layering of meaning that constitutes the researcher's relationship with the text being included in, along with all the other layers of analysis, to deepen the understanding and meaning elicited in its cultural evocation.

> 'His approach identifies the social practices that produce the subject – i.e., the interactions between individuals and institutions that have a socialising effect. Yet the psychoanalytic part of his orientation requires him to go further and inquire into the effects of such socialisation – and especially those effects that are somehow in resistance to this socialisation, or the symptoms that are in excess of the cultures arising from it.' (Krüger, 2017).

The multiple layering of language, actions, gestures, interpersonal interactions within the context experienced and then written about, added to the writer's relationship with the text produced, offers greater seamlessness in the research process and data text analysis. A core concept in his conceptualisation of the interaction between the individual and his society grasps all actions and reactions as *scenic*, requiring *scenic understanding,* for which he devises a methodical structured approach.

3.3.3 The 'Scenic' and Scenic Understanding

A central idea in Lorenzian thought is,

> 'his concept of the 'scenic', an affective and embodied register of meaning and experience' (Bereswill, Morgenroth & Redman, 2010).

In that we develop from, and within, an historical culture from conception onwards, Lorenzer sees the memory traces (engrams) we hold from our experiences as specific to the individual and that the socially defined contents of memories,

> 'modify the physiological structures of the nervous system. These memory traces together form object associations. Just as the sensory qualities (visual, tactile, acoustic) merge into the gestalt of object-presentation, so the objects perceived in a given situation form concrete scenes' (Lorenzer, 1986, cited in Rothe et al. 2022, p. 58).

As in Daniel Stern's thinking (1985), Lorenzer considered the infant's world as embodied, multidimensional, sensory, affective with bodily responses in an holistic interpersonal world. For Lorenzer, the infant experiences scenes in their entirety not individuated aspects or objects.

> '[It] is the *scene* which is the ….subject of the infant's experience. Awareness of individual objects only emerges from the scene gradually.'

(given as Lorenzer, 1986, p. 42 cited in Bereswill et al, 2010).

The purpose and value of S is that its application elicits unconscious aspects from a text designed to 'lift out societally repressed meaning' (Krüger 2017). It is a 'critical cultural analysis with psychoanalytic orientation' (Krüger (2017, p. 47), taking an iterative route from investigation, by way of analysis of texts (fieldnotes written here in the form of a play), to an interpretation of the analyses. It demands the researcher recognise their embodied, affective presence within the field, and each iteration produces material to be further processed and added to the case material. Interpretations of the analyses, including interpretations from a component identified as the Interpretation Group, are returned to the data for subsequent reiteration until aspects previously unthought, or unknown, emerge as Heidegger described in the hermeneutic circle.

Using a comparison between the psychoanalyst and a detective Lorenzer considers,

> 'the congruence between the psychoanalyst doing In-Depth Hermeneutical text interpretation and the detective is remarkably clear in the moment we see them bent over a text. Both are searching in the texts for a scene; one is searching for signs of a schemata, the other for traces of an event.' (Lorenzer, 1986, cited in Rothe, Krüger & Rosengart, 2022, p. 39)

> 'The distinguishing feature of psychoanalytical cultural analysis as a 'depth hermeneutic' derives from the recognition of an autonomous level of meaning below the manifest level present in language. If the manifest meaning of the text operates on the level of configurations of consciousness that are socially recognised, the latent meaning is, in some sense, beyond language but is nevertheless present within it and is consequential in its own right.' (Lorenzer, 1986, p. 29 cited in Berenswith, Morgenroth & Redman, 2010, p. 224).

3.3.4 Scenic Understanding

Lorenzer's model considers conflictual aspects observable in social interactions together with the symbolic representations repressed in a person's life history (here a person in a learning relationship). These intertwine with the societal structures and contexts in which they were and are observed and experienced. In doing so, the possibility arises to understand how these relationships interact and how the acting out between the learner and the teacher repeats unsymbolised material that may now be a restriction to the understanding and acquisition of knowledge, both personal and academic. These conflictual aspects include times of contradiction, ambiguity, conflict and disconnection.

This method(ology) embraces imagination as a naturally occurring medium through which these conflicts come to consciousness. The scenic researcher uses their active imagination as a conduit by which sufficient depth and breadth of understanding engages to form an interpretation. In the first instance of reading through in chronological order (Newtonian time) and noting responses, the researcher pays attention to their affective and embodied experiences when analysing the data, be they emotional, bodily or dream/ memories that begin to elicit 'provocations' (Hollway & Froggett, 2012). Reflection on the provocation poses the questions: What is the nature of this? What has this evoked in me? The researcher reflexively asks what may be contained within this 'configuration of memory traces', these 'interaction forms', and what life experiences do they hold? (Lorenzer, 1986).

In the first iteration across the entirety of the scenic texts, the timing of these experiences is not particularly attended to. Across all iterations, the Self is used in the position of 'evenly suspended attention' (Freud), or as Bion (1970) described it, leaving all 'memory and desire' to the side. The researcher starts

by making contact within themselves in the search for what is unspoken, unsymbolised, latent. During multiple iterations, core connections are made to obtain a 'scenic understanding', an understanding of complex, multi-layered, socially constructed early scenes, communicated (Bion's articulation) through projective identification, and digested in a form that may be given back to the other for internalisation. In undertaking this, the researcher here uses their containing capacity to allow creative thought, or a change of mind, by thinking. For the researcher, the meaning for the learner speaks on a social/societal level of what is taboo, what society doesn't want to think about that is embedded, hidden from the view that is part of the interpretation.

3.3.5 The Interpretation Group

The Interpretation Group has similarities, in function and process, with psychoanalytic work groups. Both contain a small group of researchers or therapists using texts written as fieldnotes that are read out to the members of the group. Each member attends to those passages, parts of passages, or dialogue that resonate with them and explores the responses that are evoked in them, whether affective or embodied, through reverie. Latent meaning, *scenic understanding*, within the text becomes accessible through this procedure. The provocations elicited in the different members, raise unconscious processes, through symbolisation into language, to be considered. Attention is paid to times when 'scenic content erupts into spoken life or is excluded from it' (Bereswill et al, 2010, p. 238). Those moments stand out by their unusual language, leaps, gaps and inconsistencies or emotional resonance. Lorenzer considers that what emerges through the Interpretation Group is provoked because of its connection to 'the scenic register present in the research text' (2010, p. 239).

The mood of the Interpretation Group at each meeting holds significance to the underlying processes invoked in the text, along with those mentioned above. With the unregulated back and forth between speakers in the group noticing and responding to each passage, memories, reactions, and other interpretations are considered and modified until they are abandoned or are thought relevant and plausible meanings. Three questions are asked: what exactly is going on or being said; how is this happening or being expressed; why is what is happening, happening this way and what might explain it? The final question gives access to in-depth scenic content.

3.4 Method in Practice, Scenic Writing and Composition

Fieldnotes, in the form of scenic writings, have a parallel in psychoanalytic Infant Observation writings and take a form Hollway described as the 'theatrical metaphor' (2015, p. 124). In the classroom I chose to internally position myself as if watching a play unfold. This began from the moment I sat down until I knew I was no longer engaged. Afterwards I scripted the scenes, characters, props, background scenery and all the accoutrements of the theatrical experience in the style of a dramatic text.

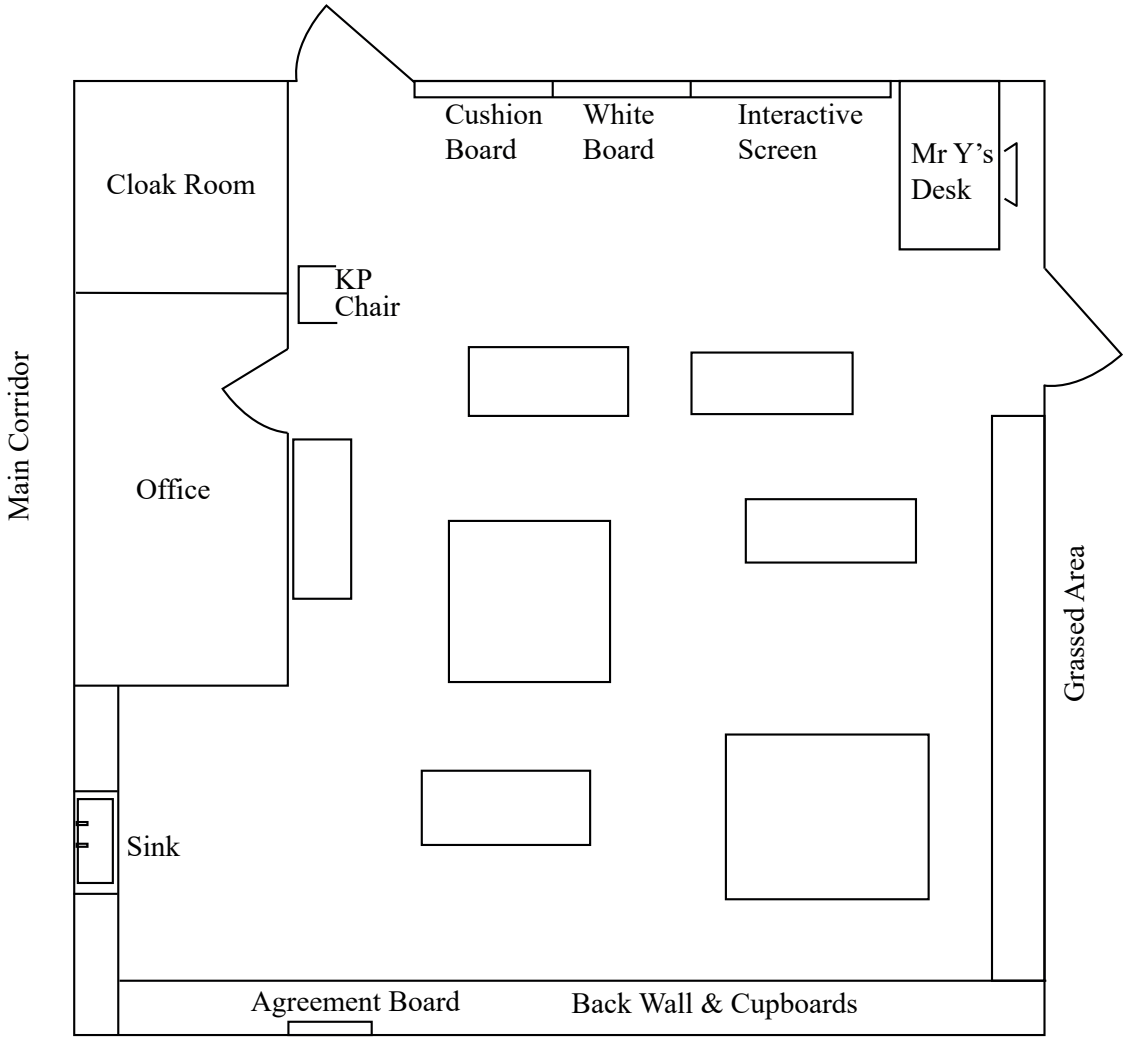
3.4.1 Positioning in the Classroom

Observations were made from three positions across the classroom. It was not theatre in the round, nor as if seen through the proscenium arch, but a combination of these, less mobile than in the round and with more variety of vantage points than through a proscenium arch.

Scripts included my experiences, emotions, thoughts and behaviours. I initially stayed in one location in a chair set with my back to the wall between

the cloakroom area, an office door and the wet area, facing into the room. The classroom doorway was to my left, the main windows and door out on to the grass at the classroom in front and the only continuous wall to my right. Black and whiteboards were on my left between the doorway and the windows and the door onto the grassed area. In this position I faced onto the class from the side. Sometimes I moved to sit facing the boards with the continuous wall behind. Other times I moved to sit with the windows behind.

Altering my position, altered my perspective, whose faces I saw, whose backs, who I could see and whose conversations I might hear. The only times I faced the class directly was at the start and close of the observation period when I delivered the initial information and the closing reflection sessions. Noticing the differences, questioning my reasons for moving, when, and where to, were added into the scenic texts. I included sensory material about what I heard compared with what I saw, or what I felt in my body, along with my mind.



Layout of Mr Y's Classroom

3.4.2 The Interpretation Group in Practice *(Insertion of new section 5*)

Ethical challenges, limitations and possibilities of forming the IG with my supervisors

Key challenges when considering the formation of the IG included how the formation as set out in Lorenzer's method could be achieved in my circumstances. The group needed to meet during the Observation period, with participants at ease with considering underlying responses to a text and confidence in their expression of their responses to the text in a group situation. From a pragmatic position, sourcing and meeting with participants gained through the Department email system, though possible, required more time than I, as a working psychotherapist living outside Edinburgh, had available.

In discussion with my supervisors, we reached a place where they questioned whether they could be the IG. I set our dual relationship against other factors when considering its potential. My supervisors had investment in the successful completion my thesis. However, they were new to this method, did not know the name of the participating school. They had not met Mr Y or the children and were not undertaking any part of the research themselves. To boundary any contamination of dual relationship I negotiated the suspension of supervision for specific meetings during the observation period, setting out beforehand, verbally and through an email, the process and questions I would lead on. All understood that for those meetings I would lead and they agreed to be led by me. They consented with the knowledge that these were the boundaries within which these sessions would operate.

When preparing for attendance at the SQUID dilemmas arose about taking a section for the IG process to the symposium. Supervision highlighted the

risk from any divergence in the responses of each group if the same text were taken. It is not usual to undertake either the Supervisor IG or a double analysis by taking the same material to another group. I concluded that the risk of compromising and complicating the existing analysis was a justifiable risk to offset my concerns about altering the IG formation in the creation of the Supervisor IG. I was concerned I might already have compromised the method and analysis. I concluded that there was a need to take the same text to see whether the alteration of creating a Supervisor IG was incongruent with Lorenzer's method and felt I could walk away if I had made a mistake.

Reflecting on the first and second IG analysis what surprised me, during and after the SQUID IG group, was the emergence of almost identical observations and responses to those from the Supervisor IG. The clarity of crystallisation was greater with the SQUID IG, reflecting the greater number of participants and the increased prisms the text was refracted through, along with there being no connections to the research in the group.

On reflection and with hindsight, my Supervisor IG made possible undertaking the designed method. Taking the opportunity to use a SQUID IG made possible the revelation that the underlying process in the method was consistent in each group.

The parallel process of one of my supervisors' struggle to understand; to let go of his teacher and researcher knowingness in order to work to understand through his own resources in grappling and grasping at something unknown; to trust himself and move to a place of knowing what was being asked was his response to the content of the text, both manifest and latent, highlighted the method's strength, robustness and capacity to allow for the elicitation of

the manifest in the text. This process was also visible in the class when the children spoke of their struggle to know whether I was interested in them and their responses, without any social adaptation.

In an ideal situation a researcher could gain better crystallisation with a group formed as per the SQUID group. However, the formation used in this inquiry supports a confidence that the process Lorenzer created in this method(ology), is carried through alternative formations when undertaken with diligence, holding as near to the method as permissible by research circumstances.

Part of the analytical process is the discussion of sections, or whole observations, with an Interpretation Group. This constituted myself and my supervisors, Jonathan Wyatt and Seamus Prior. I selected part of the data, an 'act', or a short series of 'scenes', written up as soon as possible after the observation, that held something intangible, but recognisable as intangible. We met monthly for research supervision meetings and during the observation period, met as the Interpretation Group on three occasions over the six month period.

The re-presentation of acts and scenes elicited three-dimensional, active qualities present in life. It created a multi-sensory effect, producing thoughts and questions about the reasons and meanings from the unfolding scenarios. Each person in the group read the same passage beforehand. At the start of the meeting, I read the passage(s) out loud. Using the lens of our life histories and experiences that resonated as significantly connected to sentences or sections, each member's thoughts, reactions, and conversation were noted and taken iteratively back into the developing interpretation (Hollway, 2015).

All writings read and discussed in the Interpretation Group (IG) had had interpretations already attributed prior to a full analytical cycle. The IG met monthly to read one writing. Between three and four writings were created during any month. Those that became IG readings operated in a cycle of their own, highlighted as belonging to a previous interpretive cycle, while remaining in the body of writings. The operation of the IG is considered later when discussing impacts and limitations in the inquiry process and method in Chapter 5.

My notes, thoughts, feelings, assumptions, and prejudices, together with observations of the process from the IG sessions were noted. For example, one member felt strongly about whether Mr Y was 'a good teacher' or not, and there were splits in opinion and viewpoint of individual points that we each spoke about.

3.5 The Process of a First Analysis

At the time of the data collection, I was working from a model based mostly on UK-interpreted scholarly writing combined with my learning of psychoanalytic observation undertaken with Human Development Scotland.

I returned to the consent information and created a revised text that included redacted words, lines and sections of speech relating to those who, at the close of each observation, left a 'not today' card on the consent board. A conscious decision was made to include all observations in the writings. This was to ensure that the fullest conscious and unconscious material remained present in the texts. Those who had not consented on the day, still contributed to the nature of what had occurred during the observation. The manifest content relating to them was redacted while their contribution to the latent

content remained in the texts. Both data sets were stored on the university servers: the full unredacted and the redacted documents. All analysis going forward used the redacted writings.

In both situations below, I held in mind relational aspects demonstrated through ambiguities, contradictions, disconnections, or conflicts in the text, as potentially identifying latent content and meaning.

The analysis was first ordered by looking across the breadth of the material, the horizontal hermeneutic. The complete document (all scenic writings from January to June) was read. This analysis included my responses: to the text; memories arising from the observations; memories; or reveries in the course of undertaking this process while ‘sitting’ in a place of relaxed curiosity about whatever came to mind. Individual dialogues began to hold greater significance than others and all were marked with a note of my reaction or response. During this process, scenes with repetitious naming emerged, lending support to their relationships with each other as possible threads. These related to what I considered as manifest meaning.

Following this process, the data connected with the thread arising in the first iteration was re-collated with all dialogues, responses etc. included for consideration (the vertical hermeneutic).

Each of these documents was further reconsidered in relation to the overarching nature of the processes involved, and with the four dissonances of ambiguity, conflict, disconnection, and contradictions in mind as potential points for deeper consideration.

3.6 On the Need for a Second Analysis

While undertaking this analytic process I discovered articles from northern European and Scandinavian scholars (Breuer & Roth, 2003; Bereswill, Morgenroth & Redman, 2010; H. Salling Olesen, 2012; Salling Olesen & Weber, 2012; Krüger, 2017; Gripsud, Mellon & Ramvi, 2018) that traversed the disciplines of sociology, psychology, and education. I found that the discourse in psychosocial studies regarding Lorenzian scenic writing and scenic understanding contained differences in ontological perspectives between researchers in the United Kingdom and those in Europe.

From these articles, the work of Henning Salling Olesen proved closer to my own experiences than the ontological positioning of Frosh. Salling Olesen articulated subjectivity as intrinsically embodied and causally developed through social interaction in which the conscious and unconscious are in continuous interplay (Salling Olesen, 2012). This resonated more redolently as a definition I could identify in my life experience and narrative. His articulation of interpersonal, intersubjective and intrapsychic relational dynamics being a process of continuous reconfiguration within the context of temporal, spatial, societal and cultural experiences (2012), described a life experience of integrally interwoven moments of experience in a fluid form, in a way that psychoanalysis alone does.

After reading the translation of Lorenzer's essay in Rothe et al, (2022), my grasp of his ontology and method deepened considerably. It became obvious that my limited understanding of Lorenzer's holistic method(ology) meant that my level of data interpretation was superficial. My texts required reconsideration, and failing to undertake a second analysis could lead to my setting out a misconstruction and providing misinformation for, and of, my thesis and this method(ology).

3.7 The Second Analysis

The first analysis and writing up, including the initial considerations by the Interpretation Group, maintained the texts integrity in the light of the reconsidered method(ology). No text or process undertaken prior to this was altered or re-undertaken. The scenic writings remained the same, as did the input from the Interpretation Group.

The central alteration was in my conception around embodied latent meaning. Ironically, I had conceived latent meaning superficially, less connected at an embodied level, and still maintaining its position as cognition, a misunderstanding communicated through of a patchwork of articles. In a simple explanation, the patchwork of articles induced a parallel process in me diffracting coherence and replicating my earliest consequences of trauma experiences into forms of dissociation. Fragmentation and compartmentalisation rather than a unified coherence occurred so that I became unable to hold on to my embodied, psycho-physical being when faced with creating coherence from disparate, yet related, methodological description. Therapeutically, a psychotherapist can only take their clients to the level of process they have reached themselves, hence the need in psychotherapy or psychoanalytic training for extensive personal therapy/analysis. Lorenzer's model demands the same attribute in the researcher.

I revisited all the texts from this position. Threads emerged and were abstracted to include all the recognisable occasions when aspects of the thread occurred across the data (horizontal hermeneutic analysis). Notable moments relating to each thread were abstracted into new documents where the focus on every occasion was connected to the thread becoming one document. This opened the vertical to interpretation and meaning. For example, once the thread of Jack and Mr Y's relationship emerged, all scenic descriptions of their relationship were collated in chronological order in a single document, 'The Pupil and the Teacher'.

All threads were processed in this way, ultimately producing three themes: 'The Pupil and the Teacher'; 'The Role of Intersubjective Relatedness'; and 'Soundscapes of Learning'. Threads emerging from the manifest horizontal hermeneutic process about The Class, Presences and Absences, Mr Y and other children, The School, Power and Authority, Insider and Outsider, Murmurations and My Impact, were contained within these three threads. On some occasions the same text was inserted in more than one thread, as it contained manifest, connected content. An obvious situation was where an ambiguity identified connections as belonging to more than one thread, and they were placed in the relevant threads, in both space and chronological time.

These three 'plays' with their connecting 'scenes' were initially considered with no defined method except reflexively, by reiteration through my imagination, myself and the intention of understanding what was underlying as being latently present.

In the first analysis I failed to undertake the repetition of the analytical approach by considering those aspects of the scenes and how they related separately to ambiguities, disconnections, contradiction, or conflicts. I decided to re-analyse from the point at which the three threads were complete. The process up to this time was robust and there appeared no reason to repeat any of the initial analytical elements.

I changed my practice from this point forward so that each scene, in each of the three threads, was reconsidered using the questions: What is being talked about? How do they talk to each other? Why are they talking precisely in this way? My process altered in that the content relating to these questions was written beneath the question in pen and in my Analysis books. I returned after completion of this task to note in the margin moments of ambiguity, contradiction, conflict, and disconnection.

From this, all ambiguities, contradictions, disconnections, and conflicts from across all the scenes were collated and considered. With each iteration, data was distilled and

naturally occurring abstractions of related emotional, relational, and mental processes coalesced. When considering any schemas of life that each thread highlighted, I placed the analytic information onto a table where the vertical y axis, plotted each scene, and the horizonal x axis, plotted the contents in the form of ambiguities, contradictions, conflicts, and disconnections.

From this, it became possible to see where the greatest clusters of these elements occurred in relation to the scenes. For example, across ‘The Pupil and the Teacher’, all except three of the sixteen observation scenes held disconnections, often with several points of disconnection in each scene. It was a similar situation for the presence of conflict. By contrast, only two scenes contained contradictions and five out of the sixteen scenes highlighted ambiguities in the text. From this I could see that a scene that I had considered key (Scene 12, Red Analysis book, p. 85) held no ambiguities, some conflict and, most importantly, there was connection between Jack and Mr Y.

This method was undertaken across ‘Soundscapes’ and ‘Moments of Intersubjective Relatedness’ making it possible for me to begin to comprehend what was significant in the texts and a means by which to return to those scenes that were relevant for my findings.

Once this was done, a flow of meaning emerged, rather than the more awkward grasping at meanings of the first analysis. Dynamics fitted in place, in a way you might consider in the theatre where the initial scenes often make no sense as you meet the actors for the first time, while simultaneously knowing that they have purpose and are present as protagonists for the author’s storyline. It is through the unfolding in the dialogue and movements that the play starts linking to the deeper themes to which the author connects, and articulates, the broader societal and cultural aspects they wish to portray or confront us with, so that we consequently leave the production with an altered perspective.

It was this unfolding, folding in, then folding out along new lines that engendered new thought and insight. I was reminded of the childhood game where a square of paper was folded and refolded, and at one point folded back at each of the corners, to create a three-dimensional number game played with others who have to find out what is beneath the visible numbers. It is generally not what is anticipated.

The threads described above are shaped by social relationships, political and economic activity. They are both near experienced and experienced from a distance, emerging as representations of cultural dialogues.

In the analytical phase, moments of surprise - the intuitive, unreasoned, unconscious, spontaneous recognition of something that comes as if new are the moments for deeper consideration about their meaning. As in the clinical therapeutic process, moments that contradict expectation, that catch you unawares and if caught, can be symbolised in even the smallest form then spoken of, offer 'epistemic windows' (Breuer & Roth, 2003) into what is unconscious. Surprise provides a transient spark for that which has latent meaning.

3.8 Ethical Considerations in Practice

During the inquiry, questions and challenges surrounding practical ethics threaded their way through key areas. It was important to consider potential areas for collaboration, negotiation and the achievement of some creative endeavour to address the implicit power imbalance and improve the possibilities of not exploiting any participants. How to address and plan for feedback on the project to those involved, and build in on-going connection post data collection, required detailed preparation and I was concerned about the potential for repetition of being 'yet another' adult coming into their world then leaving in a way that might leave some of them experiencing a sense of abandonment or rejection.

The current trend in children and young people research focuses on how social researchers engage to gain children's perspectives through participatory methods (Gallagher, 2008; Christensen, 2004; Tisdall et al, 2009). Ethical discussion in 'Children's Geographies' and 'Childhood Studies' demonstrated the legitimate interest in amending research practice and considering ways that are inclusive and address the social imbalances between adult and young person previously replicated in research. This adjustment centralises working with children and young people at all stages of the design, application, and conclusion of a research project (Tidsall et al, 2009; Hopkins & Hill, 2006); Ross & Hill, 2006).

As such, my design is out of kilter with current children's research practices. It is not participatory on the part of the young people or teacher, in the sense that they are not providing their opinions and views but are participants through my subjective gaze and reflections. My focus is on their relationships in a classroom as an insider/outsider looking on.

Only at my initial meeting and discussion with the class as a whole, and at the close, did I directly ask for their views. Throughout the inquiry they were 'indispensable and worthy partners' (Jesani & Barai, 2005, Section IV) and there were 'children not directly participating in child research…. who may be affected by the research outcome' (Bell, 2008, p. 18). This was true of the wider teaching staff, including pastoral, administrative and senior organisational staff, through their knowledge of my presence and any interactions during the fieldwork and later dissemination.

Each stage of implementation brought questions, information, decisions and adjustments to my working route map. Ethical approval from the university didn't prevent lessons and learning not raised in my preparation from needing navigation.

3.8.1 Illustrations of Ethical Challenges Met Researching Vulnerable Children's Relationships

Below, I use scenic writings from my research diaries to illustrate issues arising in the search for a participant school to highlight the challenges encountered: the first, where my latent anger towards my former therapist could have clouded the research data; the second, where the interests of the school Head Teacher could have pressurised the researcher and influenced the research data; and the third, where there were consequential impacts on a personal relationship leading to the loss of that relationship in order to reduce any conflict of interest arising.

I approached schools in the order set out in my proposal, as submitted to the Review Panel. After gaining the university's ethical approval I approached a residential school.

Explanatory Note on Scenario 1 and Scenario 1

In Scenario 1, my connection was that I had once applied for a post at this school and, during the interview had discussed the 'I don't know' moment of anxious and insecurely attached children as an area of interest in psychotherapy and education. The interviewer had expressed an interest in this.

On arriving at the meeting at the school, it transpired that another member present was a former personal therapist from my time in training. When we worked together, I had discussed my interest around 'I don't know' moments, from my work in the Hospital Teaching Service at the time. When that work ended, she had given a commitment to my confidentiality ad infinitum. We later met each other by chance in Edinburgh. She asked if I was willing for her to disclose our previous relationship to her supervisor, as she thought that

the overlaps in Edinburgh's psychotherapy community meant that keeping that confidentiality could be problematic. She was annoyed when I didn't agree to the break in confidentiality. This had occurred sometime before this meeting but had left me feeling angry and disappointed.

Scenario 1. The Residential School

Rain. The curve of the drive led to a tight-spaced car park with a short but damp walk to the entrance.

It was as I remembered, black and white tiles, the substantial dark wood staircase at odds with the bald, bareness of the reception desk.

We start late, two other members of staff are present, one of whom I know. It's a surprise to see her here.

'You know each other I think', he says.

'Yes, we met when training.' I reply.

Talk expands to inform me of the school's developments. Tensions emerge, agendas swirl around as a sense of being boxed in grows.

'It's very interesting. I'll need to discuss this further with the incoming Head of Education. I've several posts changing including the Head of Care. Once I've discussed this with them, I'll get back to you.'

•

'There are too many new therapists of various modalities, perhaps next year…'

Relief washes over me after the Head of Education let me know, by email.

My relief was for not having to make the decision on whether I could work in the school. On reflection, my thoughts turned to the parallel processes at work (Emanuel, 2002). When, in the desperate search for a school, my inner conflict met the contradictions and ambiguities I later came to understand this more clearly.

Once the residential school was unavailable and following ethical approval from the City of Edinburgh authorities, I approached all primary, secondary and HOTSs (Home and Other Than at School service) establishments.

Explanatory Note on Scenario 2 and Scenario 2

Only one Local Authority school approach transformed into a school meeting. Scenario 2 raises the balance of interests between the Head Teacher's agenda and those of other agencies, along with my own decision on whether it would be ethically appropriate to undertake the inquiry in this school.

After an initial email and a short telephone conversation, the Head Teacher identified a class he thought fitted the criteria, one with a child who was Looked After and Accommodated by the Local Authority Social Care services. He was very keen for the project to progress and referenced how the school had welcomed researchers from the University before.

Scenario 2. A Local Authority Primary School

I've reached the fear-stage, perhaps no school will participate.

It's a lovely day. I'm standing outside waiting for the door to be released.

Nothing.

It's hard to get in here, does the bell work?

A boy in the Reception area is being sick.

We walk down the corridor with the Head still expressing his excitement. I'm feeling disturbed.

The Head's sending me contact details for the child's Social Worker, he holds her in great respect.

•

I'm just off the phone from the social worker, she said she thought it was not in the interests of the child to be involved in a research project. I know it's right and that when I explain to the class the nature of the project her confidentiality would be non-existent.

'It's on the cards she'll move to another family and move school.'
A strange thing happened as we closed our conversation. 'My…',I thought, 'she's a very psychologically savvy person with her eye on the wider picture about where early abuse can be inadvertently replicated.'

The Social Worker spoke very carefully of the Head Teacher's enthusiasm, as indicative of a looseness in his recognition of conflicts of interest between progressing the school and the interests of the children. I came away from the call valuing the experience of the Social Worker with this Head Teacher, and that she had the interests of the child as central.

When the City of Edinburgh schools were unavailable, and on recommendations from peers, I approached a private nursery and a boarding school.

Explanatory Note on Scenario 3 and Scenario 3

I was sitting having a coffee with a fellow doctoral student, telling them of my struggle to find a school for the fieldwork. During this conversation I hear of their adoptive child and an offer is made to approach the school, to see if they may be interested, prior to any approach from me. I am unsure at this stage of how my colleague's child may be involved, while being happy that something different is happening given the reversals I had experienced.
The school was happy for me to approach them. The same initial letter sent in all other approaches went to the named contact and a meeting was arranged. I have friends with children who had attended this school, but none were currently attending, and none were in the Junior Department, which was the section in mind. At this stage, I was still pre-occupied with researching children Looked After and/or Accommodated by a Local Authority and uncertain how this fitted my criteria, except that adopted or fostered children were present in the school.

Scenario 3. The Boarding School

I look across to the walls covered with student's contributions to decorating

the Support staff's room. It's a very child-oriented space and though we're in chairs, it's hard to see how the room accommodated three.

I cover confidentiality and safeguarding areas with them. Sitting back, I rest into listening mode, just being. I'm slightly in, slightly out of feeling fully present. I hear her say that the Head always talks of the school being a boarding school, that the parents and students know this at the start and then some may choose to go home of an evening.

My brain crackles with life. I ask her to repeat that. Again, she says the same and I'm re-articulating it back to her to be sure. It's true, she does mean that. I can't believe what I'm hearing – wow. I almost can't believe she's just said that, and I've not asked or said anything. She said that of her own accord. This is it; this is my school.

Yes, there's adopted and kinship care kids in the class, but the staff believe they look after them all, all the time and it's just a matter of fact and choice.

Central to my original observation is the role that breaks in significant attachment relationships hold for underachievement of children in schools. Here the revelation was that, though this was a school with few, if any, Local Authority funded children, unlike the Residential School those attending are cared for and looked after by adults other than their parents, for significant periods in their early lives. All children can experience adverse childhood experiences, whether in families experiencing social deprivation, middle-class working families, or those of wealthy parents. I had not thought this before, even though I knew it from my own life where, as a result of passing the 11plus test, I had attended an independent, private school with the fees paid for by the Local Authority on an assisted place.

> It transpired the child of my colleague was in the class. In another discussion, their parent and I agreed not to discuss anything that might relate to the school. In practice, we did not have coffee together again until my fieldwork was complete, and discussed neither the school nor the fieldwork. I felt the loss of the friendship. It was collateral damage offset by my gaining a participant school.

3.9 Participants

The participant school is a boarding school where students attend in order to have continuity in their education as their parents are engaged in occupations that mean relatively frequent changes of location, such as those in military, diplomatic, or international business occupations. Others belong to the local city community and can board or return home in the evenings. The care within the school does not discriminate between boarders and local students, and facilities including an on-site medical centre are open to all.

Often these students are seen as coming from socio-economically affluent families. There are bursaries, scholarships and discounts that mean it is not homogenously affluent. The class is a multi-racial, ethnically diverse group of children between 9 and 10 years old. Some international students have relatives in the United Kingdom or have members of staff allocated in *loco parentis*. None were in foster care with a local authority, though some could be considered in kinship care, spending significant time with relatives, such as aunts and uncles, over holidays including the long summer holiday. A few were in adoptive families.

The process set out in my proposal for approaching schools was followed. An area for further discussion includes: the challenges in undertaking research with children looked

after by those other than their parents, including the dissemination of information about the study; how questions were dealt with; how informed consent could be given, or declined, by parents, those *in loco parentis*, staff, school governors, trustees and students. Central to who was written about after each observation were the consent arrangements set in place. I made arrangements to obtain consent from those present in class on each observation day.

3.9.1 Consent

At each point, from connection to the school through to the close of the observations, the differing groups of participants had the opportunity to withdraw consent and reinstate it if desired. Across the inquiry the school, the teacher and the parents did not fluctuate in giving their consent. For this group, consent seems to be a decision once made, then determined.

The group that fluctuated in giving consent was the learners. It was important that the children could decide, on a day-to-day basis, if they wished to have any observation of them included in my writing.

My consent process had two strands: firstly, a signed paper agreement to participate in the research project; and secondly, the facility to give or remove agreement on each observation day, once at the start and again at the close of the session. I took photographs of the Agreement Board at the start and finish of the period and on each occasion the learners were reminded to make their decision.

I devised a Board (pp. 98-99) where there was anonymity for all, especially if there were visiting children coming into the room. When first talking with the class I emphasised that it was their choice to join in or not. I cited a

number of situations where I thought someone might wish to say, ‘Not today’, such as having a bad morning in other lessons or feeling unwell. The alternative ‘badge’ was ‘Yes’, meaning ‘Yes, I’m okay for today’. This part of setting up provided a good deal of conversation around the class, with differing perspectives voiced and taken into their decision-making. By the close, when paper agreements were given out for them to read, I, and the other staff members present, explained that there was no need to decide then, but talk to parents about this, or indeed to talk between themselves before making their decision. I emphasised that I alone would know who had signed their agreement. It was not known by anyone else, including the teachers and school.

All made their decision at the time. These were collected by me, not by the teaching staff present, and stored.

I included a creative activity as part of this process. All the children were asked to produce a badge-size image containing significant content that represented who they were. I had prepared, and photocopied, sheets of circles that they used to create their image inside, so that it would fit on the Board. They had several to play with, but at the close were asked to cut out the one image they wished to represent them on the Board.

The board had their pictures placed in two vertical columns, in no particular order, with a tab of Velcro next to it. On this they placed another badge, ‘Yes’, or ‘Not Today’, on every occasion. The ‘Yes’ and ‘Not today’ badges were kept in containers on the tabletop below the Board and held enough badges to allow for the entire board having a ‘Yes’ or ‘Not Today’. Over the course of its use, myself or repaired any wear and tear. From the start, the class teacher was keen they knew tears might occur, and not to think badly of themselves if this happened.

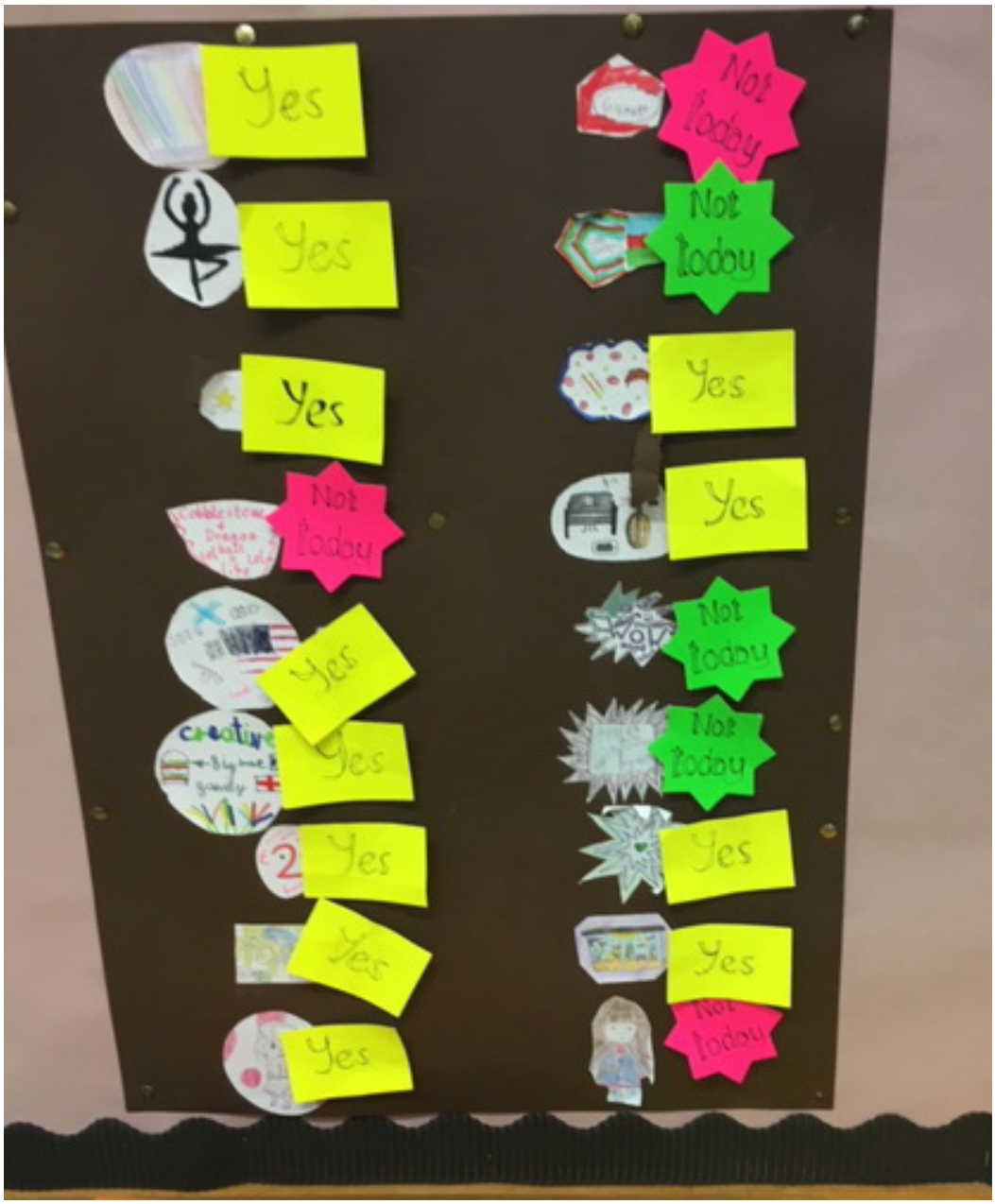
When writing up, for greater confidentiality, I transcribed their abbreviated names transcribed into another name. There were certain scenarios which, if read by a member of the class, it might be possible to recall who had been involved. No-one asked to see my notes, although this was offered.

During the closing session, one child asked what I included in my notes. At this age (9/10), curiosity about this seemed only possible at the close, and I told them what I had been writing and, once again, offered them to read if anyone wished. Asking a question seemed possible once they had gained knowledge from what had happened and from their assessment of me.

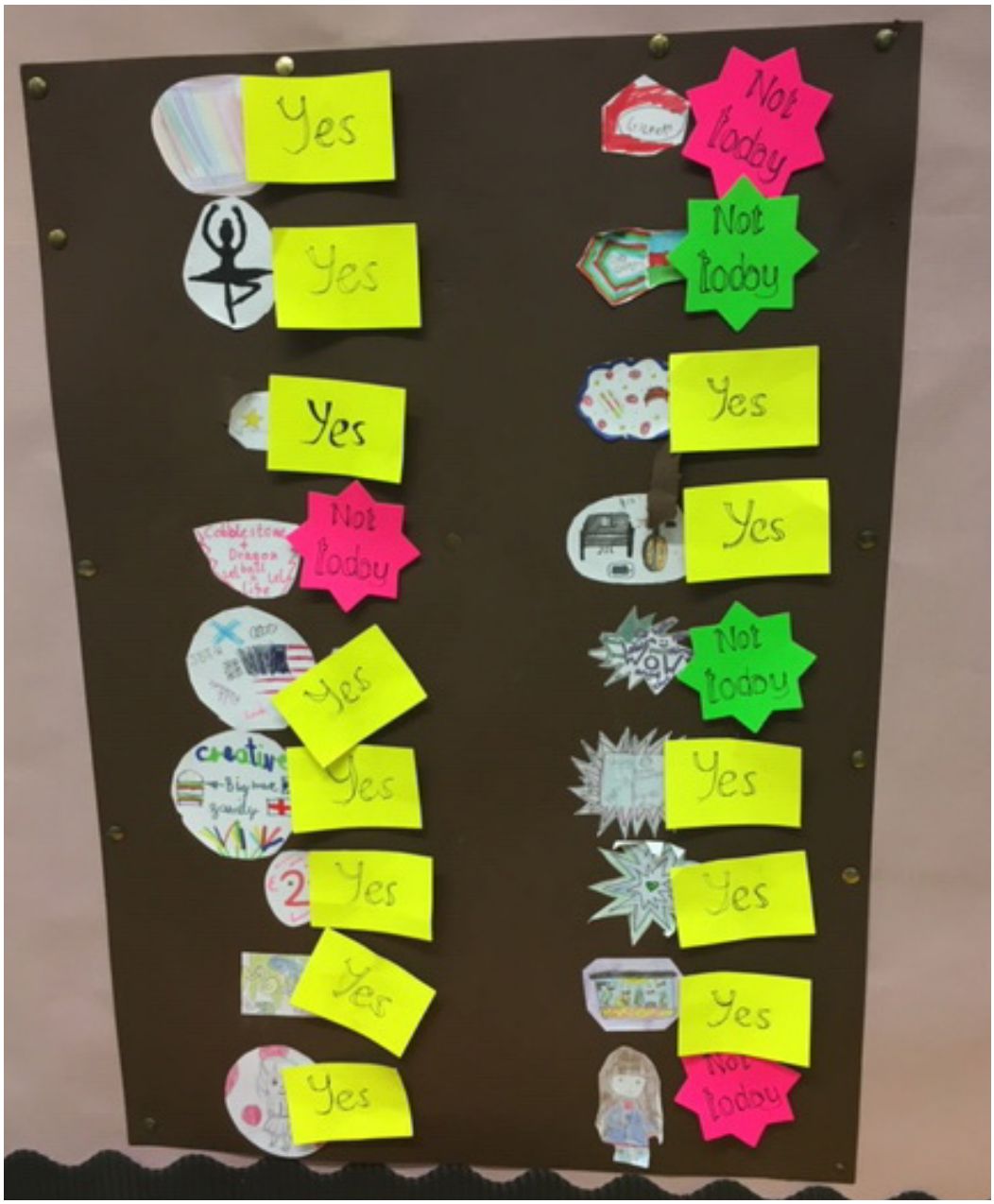
Following the last question, some were willing to say how their behaviour was influenced by their uncertainty about my expectations in the initial sessions. They had tried to behave 'properly', meaning being well-behaved but as time passed, they saw what I was doing and how I was with them. One person said how they realised I was interested in them being themselves and stopped trying to be something they thought I wanted them to be. This closing session gave insight for consideration of the children's side of the agreement process.

Making the redactions in the data were challenging, decision-making moments, particularly where a parent had not given consent and the child had. In these cases, conversation with the class teacher was not possible as I had assured the children of confidentiality about these decisions. In the end, only one parent did not respond to the email sent out by the school, even after two reminders. My conversation with the Liaison Teacher about the situation, and circumstances of that parent, was possible without breaking my promise to the child. The school's Liaison Teacher was willing to manage this area, knowing of my need to maintain the child's privacy and we could define the limits we would speak within to reach a conclusion that was acceptable to all parties.

3.9.2 Photographs of the Agreement Board at the Start And End of an Observation



Photograph at the start of an observation session



Photograph at the end of the same observation session

3.10 Chapter Précis

I began this chapter by reconsidering what was contained in the 'I don't know' moment that was the snag in the fabric of learner teacher relationships that I couldn't resist pulling. Moving away from it being a turn of phrase, used in multiple circumstances, the deconstruction of its language, location in learning, timing, and the residual effect on the teacher opened up its phenomenological contents. In turn, reconciliation between my research positioning, psychoanalytic theory already in used for its consideration, its contextualisation within psycho-social developmental theory and unconsciously present societal content, challenged the choice of methodology and method to be congruent with the ethical precept of maleficence.

By using Lorenzer's In-Depth Hermeneutic method(ology) and psychoanalytic framework, its phenomenological and ethnographic nature were supported, and offered a means to elucidate embodied, developmental, intersubjective, relational and emotional components in a form of data that allowed psychological, socio-cultural, affective and emotionally related material to be articulated, through scenic writing. This produced texts for analysis specific to my observation, incorporating unconscious processes and change, linked with my research questions and theoretical model, that could surprise. This is set out in the next chapter.

Chapter 4
Findings

Chapter 4 Findings

'If a teacher can provide a different experience from the one that
is feared or unrealistically desired, the pupil has another
chance to adjust his picture of the world and grow on
the basis of this experience.'

Salzberger-Wittenberg et al (1983, pp. 36-37)

4.1 Introduction

Included in this chapter are the emergent concepts connected with my research questions. While exploring the data on what might lead to a theoretical conceptualisation of the intersubjective relationships of the observed learners and teacher, the Soundscape of the classroom, with its direct connection to communication provided a backdrop against which key aspects emerged. Once elicited, their interaction, emotional and relational content led towards further understanding of the nature of these Learner Teacher Relationships and their connection with the failure to support, or to providing support for learning, the experience of learning and its exposition.

From my classroom observations several relationships held the possibility for significance in answering these questions. With no intention to find a single relationship, but the intention to allow for any relevant relationships to arise, it was during my first analysis process that the quantity of relational data about Jack and Mr Y was clearly greater than that for any other learner teacher relationship. It was at that point Jack and Mr Y became the central relationship for my analysis.

To re-iterate my explanation in 3.7, in line with the methodological practice, I had used the data and its analysis iteratively until experiences coalesced, leading to highlighting eight threads initially. No clear meanings or truly surprising information emerged in

these iterations, leaving with me a sense of doubt about any value in my findings. I continued with subsequent iterations that led to what I considered at the time to be the deepest level I might achieve from the data.

On reading the translation of Lorenzer’s key essay (cited in Rothe, et al, 2022) my grasp of the methodology changed. After this point I re-undertook the analysis from the original data which coalesced some of the previously found threads into what became the final three threads: Soundscapes; The Pupil and the Teacher and Moments of Intersubjective Relatedness. I then repeated the analysis process, as described in 3.7, for each of these threads, interweaving my relationship with the texts and their meanings in search of what was held unspoken in the relational fabric, what was forbidden or taboo.

Highlighted in the unconscious fabric across all these threads, I recognised content relating to unspoken rules significant to the affective and interpersonal experiences that both underlie and link together emotional and developmental aspects of self.

It was while extrapolating these rules that I began seeing a pattern that seemed connected to the demonstration of complex thought. In some instances, the learner found it easy to express their thinking, at other times not so. It was through looking at what occurred before these moments by collating affective experiences and observed potential restrictions in, or demonstrations of, complex thought from the threads, The Pupil and the Teacher and Moments of Intersubjective Relatedness that the rules regarding the relational field of ‘Being-at-Odds-with-(An)other’ and what I call The Shame-Agency Dynamic (pp. 143-157) emerged.

One of the valuable elements in scenic writing is the capture of tone, intensity and visceral experience of what is observed and lodged in the observer. I felt, and still feel, connected to the engrams I retain embodied in me of the conflict

and frustration that are central to the interpersonal clashing of the intersubjective relationship in The Pupil and the Teacher, between Jack and Mr Y. I articulate here the nature of their relationship through a variation of Daniel Stern’s schema of ‘Being-with-Another-in-Certain-Way’ (1995, p. 93), using a consideration of Schechter’s (2017) ‘traumatically skewed intersubjectivity’. I call this schema, ‘Being-at-Odds-with-(An)other’, which in part answers my research questions on the nature of these relationships and how they may or may not support learning for these young people.

In 4.2, I show the various sub-groups of sounds in the learning relationship soundscape relevant in my experience to communication and connection across the class and the learning environment. I describe, outline, and explore: the sonic phenomena relating to learning and not learning; the tensions and conflicts that learning contains; the role and uses of silence occurring during teaching and learning as part of learner teacher relational and power dynamics particular to the classroom. I include here the impact on myself and my own realisations about relational connections with sound in the learning environment and consider how noise, as a different type of sound, connects and communicates another meaning about what occurs in this matrix of multiple learning relationships. I consider how power and authority, implicit in learner teacher relationships, the institution of education and societal structure, impact on these learners.

In 4.3 I elicit the rules of the learning relationship as they emerged from the data collated mostly from the thread, Soundscapes. Here I connect learning and societal rules across the observation period. These are present in the microcosm of the class and in the relationships which learners may or may not be able to take on board about social and learning relationships. These are sometimes hard lessons about being human and the society we create. This includes the contrary and contradictory nature of what teachers teach and young learners are expected to begin to understand.

These sections lead into 4.4 that demonstrates aspects of the learner teacher relationship between Jack and Mr Y from which I identify the relational field of 'Being-at-Odds-with-(An)other'. I articulate this through connections to several powers operating, that shape and form change in the relationship for Jack and Mr Y and how these belong with answering my research questions about the nature, role and connection with the expression of complex thought.

As a result of my experiences expressing the above findings, I come to articulate what I call the Shame-Agency Dynamic (4.5, p143), which I consider part of the intersubjective relationship. I propose this as a way to understand the affective-relational experiences elicited in my inquiry and as a model that can be used to consider how to improve learning experiences, self and thought expression, through the learner teacher relationship.

4.2 Communications and Connections in the Soundscape of the Class.

Continuing the earlier metaphor of the theatre to encompass, hold and contain selected aspects from the tableaux of each observation, moments of intersubjective relationship are shown below through selected quotations. The curtains open with the backdrop and Chorus from Soundscapes, the class in the classroom, within and against which all the scenes are played. Both within and separate are 'Jack', 'Mr Y' and myself, the participant observer and narrator of this play. All quotations are from 'Soundscapes.

4.2.1 Sounds and Resonances of the Learning Experience

Sounds and resonances of the learning experience were most notably demonstrated by the murmuration. The murmuration developed auditorily in a way similar to visual murmurations of large flocks of starlings, soaring,

ebbing and flowing in the evening light, with clusters of birds flying close together when moments later space opens between them only for the birds again to cohere and wheel, collectively and individually. I felt its resonance embodied within me. Murmurations, though distinctive of times of the learning process actively working, were infrequent. I experienced the first murmuration resonating in me with fears of what is not known and where there is an expectation that it will become known through understanding. The murmurations below are in chronological order across the observation period. The order aims to demonstrate the increasing depth of connection to the participants fears and anxieties of knowing and not knowing in the learning experience.

‘The first murmuration

I feel a tsunami of information tipping and rolling towards me every moment. I settle, as best I can in the maelstrom of experiences I hear. A moment of intensity here, a rise in tone there, discussion pulsates. The Teacher walks about the room; turns a page; listens in and asks a question; bends down here; a conversation there; queries and questions interspersed with comments to the wider room to help them settle down to write. Gradually change occurs and silence comes upon them, that developing silence where they are inside their heads, thinking, deciding, writing up the different parts that make up the story they set out on the Story Mountain worksheet. Sounds rise and fall across the room.

No end comes, just alteration and movement. A soft buzz emerges, a flow of gentle noise, the flow and ebb of a murmuration.

It falls away into a deeper, denser silence. In deep focus, flowing with thoughts and ideas moving from mind to paper, pools of deep silence emerge: the sounds of immersion. These release at different times, pools plop up around the room, sometimes simultaneously, then unexpectedly a pool of profound depth opens to my ear. The sound of learning, not teaching or sharing, not holding the excitableness or fears of what to do, how to do it, ‘am I ‘right’’, ‘shall I ask?’. All are absent in these moments. Not knowing, not understanding get set aside to work towards what becomes known and understood, creating what was not conceivable ten seconds earlier.

> Creativity and imagination whirl around the room.
>
> I sit in awe, in pleasure for a task so engaging it is entered into wholeheartedly and am relieved this place has come amidst the turmoil and disturbance, insecurity and challenge to learn and show yourself and your images without fear of comparison.'

Learning collectively and collaboratively, rather than alone, was audible and embodied. Thinking of Bion's (1961) analysis of groups this reflects his work-group state of mind, in which the valency brought by the number of learners trusting to come together as a force for learning is demonstrative of maturity, of times in the depressive position (Klein, 1935) or trusting interdependence (Covey, 1989). Individual anxieties about learning are decentred, fears of potentially critical, denigrating, or destructive forces are somehow known and can be set aside or tolerated, an unknown trust emerges with the willingness to participate. Benefits emerge in the form of the pleasure of participating, being part, welcomed, trusted as equally different, eliciting something greater than the sum of its parts. The murmuration flies and then reduces once the collective benefit, or limit of collaborative coherence, is reached.

By the close of the year, the work-group murmuration was integrated in such a way that most children retained the work-group state of mind while being able to work individually, reflecting the developmental shift for this age-group towards thinking and thinking together.

In the example below, the work-group state is separated off as a known whole class state and shows its early connection to examinations, the means education uses to recognise and identify knowledge, skill and expertise, or the opposite.

In the example below, uncontained fears and anxieties are demonstrated through individual worries about knowing what they must do. When the teacher leaves the room, the momentary panic I experience seems to reflect their fears about whether they will fall apart without the cohering containment Mr Y and I provide. The class was perhaps unaware of my containing role which is demonstrated in this situation. Once Mr Y returns to the room anxiety re-emerges. Mr Y's own anxieties as the class teacher attracts the anxieties of Matt, in a way that my being a teacher in a non-teaching position does not.

> 'Exam day, Creative Writing. The class receive instructions outside the room before entering, then once more when at their tables.
>
> At the door, a staff member asks how long he (Simon) has. The Teacher walks across the room and goes out to speak, closing the door behind.
>
> All of a sudden, I'm very aware of being the only adult in the room, as if in some way I've become the invigilator, though this is not the case. Thoughts, slightly panicky, cut across my mind as I sit looking across the room. Now I look away and down as if to say to any child wanting to ask a question, 'not me, I'm not available to you'. A moment later I feel trust in them, enough time has passed for me to know that they're stable in their writing and need nothing from me. There is a calmness among them, it seems a turning point in their industriousness and the potential murmuration came to nothing.
>
> He returns to the room. Matt gets his attention.'

My movements seem to allay any anxiety emerging when Mr Y left the room. There was a temporary uncertainty about whether the group could find the capacity to contain itself emotionally. Rather like in the visual cliff test for babies, if I had demonstrated fear rather than composure, the group's capacity to contain itself in the face of the unexpected or unknown may have opened a split in the group, some with a more secure capacity to hold, others becoming uncertain and fearful.

The final murmuration articulates a profound connection at an embodied level. I resonated with the transforming metaphorical, psychological and affective body that is the Class. This taps into deeper yearnings. My being and presence are used to speak about what is desired and feared simultaneously: closeness and the intimacy of connection; of being understood by another, rather than being at odds. The final brief paragraph speaks of the profound struggle to feel whole. It seems to reflect both the human experience and early trauma experiences that lead to avoidance of close connection.

> 'Moments of quiet emerge, silence, then the profound silence that makes my ears feel like they may pop then expand within the space. I feel encapsulated, insulated from the noises and yet I note they are not making many noises. This silence sits in the heart of me. I long for it to remain this way while knowing it can't. Inevitably a noise is made and the register of resonance inside me is gone. The sound of quiet moves upwards and away from profound synchronicity and touches on separateness becoming audible.
>
> As it occurs, as a child whispers, my resonance breaks into something else. The heartbeat of the class is audible. I search to describe this experience as I write, to re-experience and hold the vibration I feel. My mind moves to that first whisper as not the heartbeat but the sound of blood flowing through the class. In experiencing the profound synchronicity it's as if the heartbeat stops being audible and yet I know it continues but is no longer foreground for me. What becomes foreground is the blood coursing through the body of the class, those sounds, whispers, fragments of audible speech. The lifeblood of human connection in the body educational and social.
>
> I yearn for the profound connection to become synchronised again yet fear it staying for long. What is it like to experience it for longer? I long for it again, then mourn its disappearance. The fragile coherence that emerges by itself, is dissipated by the sounds of eighteen voices. Sadness touches me with no time to linger in reflection.
>
> No longer do I feel the holism that was so exceptional.
>
> Now it's gone! I want to be bathed in it.
>
> How hard is the human experience of living in an endless state of non-holism and how precious the experience of moments of synchronicity and

> cohesion, a unity that is without manufacture or pressure to disperse while the pressure to disperse comes from itself. More, the dispersal comes from a difficulty arising with being in touch with unity, here in the emotional murmuration of a class.'

This final fleeting section of the desired and feared, with its expression of synchrony and sense of cohesion seems to reflect that which is transient within, and between us. Like moments of connection in what is described psychoanalytically as the Third (Benjamin, 2004; Ogden, 1994), or the Between (Biesta, 2004) the qualities of space and time open into a different dimension, where something ineffable opens, allowing creativity to surface only for it to dissipate. Like learning that is known but not consciously 'learnt', that which is expressed through me results perhaps from the dispersal of feeling connected and to return to the uncertainty that is better known or has forced itself to become the better known.

4.2.2 Sounds of Tension and Conflict

Sounds of tension and conflict were more common than murmurations. These were particularly part of the relationship between Jack and Mr Y, though they involved other members of the class at other times and on one occasion the whole class. These varied. Below is the aggressive end of a series of challenges where what was being taught but not understood was interpreted by Mr Y in a confrontational manner, with another tension I felt as potentially inflammatory emerging between him and another learner.

> 'There's a confrontation, Mr Y says something to the effect that they need to press on a tab. They're not clear. He goes across and standing opposite moves his finger to the tabs across the top of the board. He presses and the sheet returns.
>
> He says, 'so you say I lied.'

> ‘So, you’re calling me a liar.’
>
> The hubbub of the room continues while a heightened sense of awareness opens into it. I look around to see who’s looking at this – no-one it seems.’

The class seem to ignore what is going on, perhaps operating within Bion’s (1961) Basic Assumption group culture at this point, guarding itself from fears or conflicts or acting as a container (Bion, 1962) for aggressive tensions, mitigating potentially developing combustible situations, to allow safe learning to continue for others. There is disconnection, even a dissociation, where to preserve their integrity, the remaining class members collectively act in a way that protects them from the harmful memories, feelings and pain that feeling manifest anger could bring.

For Mr Y, he is no longer willing or able to go softly with this learner. He acts out their anger and frustration at not understanding while transmuting it as personal – ‘so you’re calling me a liar’. Not just frustration, outrage, describing the very act that, if repeated, gives young people reputations with teachers for being unteachable and then asked to leave or be excluded.

4.2.3 Sometimes a Silence that Speaks Volumes

Sometimes a silence that speaks volumes is tangible between teacher and learner. In these two examples there is a recognisable separation of the class members and the teacher with how the teacher recognises and deals with some of the ways they exert power.

First, Alice manipulates Mr Y when denied permission to go to the toilet.

> “In the middle of a reading, Alice goes up to ask to go to the toilet and is told ‘No’. As she walks back, she draws a finger from her left hand down her cheek, from under her eye – a tear falling but not. A secret conversation, yet not, as I too see and hear it, this silent conversation. The

> silent conversation of the class, where disengagement and disconnection emerge alongside engagement and connection with another.
>
> A slight moment of uncomfortable silence happens and I see Matt’s face focussed intently on the girls.
>
> The Teacher, very irritated, says, ‘Alice go now. You’re spoiling it.’”

On the second occasion, it is the class that expresses the frustrations and annoyances it feels when Jack chooses to exert power to show his annoyance and disinclination to collaborate in the service of all. Jack, a prolific reader, is easily bored with the pace of some lessons. To manage his frustration he disconnects, moving into the quiet safety of his mind.

> “‘Jack ….....!’ comes from the back of the class, with urgency.

He doesn’t know where he is. He’s in his own space, with his head on the desk, reading forward, not listening or reading along with the Reader. He’s drifted.

Jack reads his sentence once prompted and the reading moves onwards to next child and the next.

Back around and again,

> ‘Jack ….....!!!’ comes the annoyed shout from his peers.
>
> Everyone wants to know what’s going on, the climax is coming.
>
> ‘Jack ……!!!!!!!!!! Keep up.’”

As part of Jack’s way of dealing with his boredom and frustration he disconnects, consciously or not. If conscious, he has developed a means for eliciting in others a way to get back at them for his disinterest. He doesn’t seem to care that others are upset by his non-action, perhaps through the experience of others not caring about his upsets. Safe within his interests in

his head, he replicates failures to connect by others, where in the past maybe he had attempted through repeated 'shouting' to gain the attention and be with another, now Being-at-Odds-With-Another is unconscious for him.

4.2.4 Experiencing a Lack of Tension and Conflict has Impact for Me

By the fourth observation I notice I am anticipating sounds of conflict. It was already the sound backdrop of this group. Not expected at the start of the project, the attenuation of any expectation that positive, collaborative, engaged learning was the norm had reached a point where conflict and tension were foregrounded, and co-operation and collaboration were unusual and unexpected.

The excerpt below highlights my relational style and needs. This occurs at the point when tension returns between Matt and Mr Y, dissipating my boredom and lethargy, a phenomenon of significance discussed in (5.3.1, p. 166). By the time Mr Y chastises Jack I feel connected and alive, not energetically drained. I emerge as primarily attuned to tension and conflict rather than collaboration and co-operation. This reflects my family history and is the earliest place in the data where I hear myself resonating so clearly in this way.

> 'A constructive time begins, they focus on the task. I realise I'm listening for tension. Co-operative, collaborative conversation bubbles pop up around the room, thinking together, not chatting, is tangible along with no sense of distraction today. Refreshed the class sounds like this.
>
> Sheets are given out with circle fractions and number sentences. The Teacher walks steadily round the room handing them to those who've completed.
>
> Boredom and lethargy start, as if I'm being drained. A dreaminess begins and my mind starts to wander. I gaze unfocussed across the room. Time changes. When the Teacher speaks of the break coming up someone thinks its lunchtime, not mid-morning.

> My dreaminess and lethargy diminish as Matt shows the Teacher his incomplete work, then comments on his own laziness, how they both know he's lazy. In return he receives the instruction to return when it's complete.
>
> Jack changes fractions to decimals and is told he's trying to be too advanced and the job today is to do the basics.'

I am conflicted. I experience their refreshment and their engagement while being bored and lethargic. An almost baby-like world emerges with the unfocussed gaze, and I respond to time seemingly changing dimension in the room. My wandering mind takes me into an almost dream-like state, speaking of my disconnection from the 'real' relational world and into an unreal space.

Retrieved memory elicited through regression in my personal therapy emerged here and I think about my two-day old baby self with a life-threatening deficiency being removed to hospital for a blood transfusion to save my life. An unexpected consequence of this was to change my relationship with my mother for the remainder of her life.

Using my knowledge that I avoid boredom for fear of dropping into a bottomless pit where I am groundless, the absorbed tensions of other's fears are live, life exists in tension, even fractiousness.

> 'The lesson starts. They work through the Introduction to Fractions section. It's orderly, clear. Mr Y tells Jack he's on the wrong page to which Jack responds that he's not.'

4.2.5 Noise was Another Type of Sound

Noise was another type of sound that acted in the backdrop, holding impact, meaning and personal consequences.

> 'Perhaps it's laziness as thought by Matt, perhaps it's shameful that you

> haven't 'got it'. Across the class they do all they can not to work on learning but to get help or assistance rather than see what they can do to puzzle it out. How did you do it? How do you get there? Getting it right easily is key, not to know the struggle that is what learning feels like.
>
> In reverie I wonder how I'll write up this observation as overall nothing appears to have happened except the lessons - no obvious vignettes that speak of what I see as underlying currents.
>
> I'm disengaged, over stimulated with the noise, so many conversations, too many to hold, none come to the forefront.'

As I sit writing my mind is befuddled, failing to make meaning and sense – just wanting to stop writing up as nothing seems meaningful and grounding. I start being able to examine this state of mind and being. The defence it indicates is found here where thinking and thought are seemingly impossible in advance of movement, in this instance, my fingers moving across the keyboard. The space my mind is in, like being in neutral while driving a car, does not resonate as the Third, or the Between, there is a powerlessness to move on from it, a stuck or frozen place, a place of shame potentially, the shame of not understanding, or having the answer to its meaning, or the shame of apparently not seeing anything of note. This is in itself a matter of note, it speaks of the shameful, powerless place.

4.2.6 Noise and Silence. Power and Authority

Noise with tension is sometimes married with silence, or the lack of noise, to regain control and re-exert the power of authority. In the classroom, it is the last week before the summer half-term holiday and there are a lot of 'Not today's' on the consent board indicating how many are feeling disturbed and not wanting to be written about. It's English, half the class go with the TA to the Library. The remaining half are noisy and it's difficult to hear the reader above it.

Mr Y repeatedly says 'Don't' to Jack for his behaviour: 'don't correct Rebecca'; 'Don't put your feet on the chair'. Jack is critical when Mr Y names the 'wrong' reader in the order he set out at the start. Sarcasm emerges on Mr Y's part. This tetchy back and forth goes on until,

> 'A grumble goes around the room.
>
> Sorry, stop.
>
> It's not a debate.
>
> It shouldn't have to be questioned Jack.
>
> Jack.
>
> Boys, No, **Boys, no.** You're talking over me.
>
> It's not unfair.
>
> No.
>
> I don't think you're listening.
>
> Hands on heads – hands on heads – 20 seconds.
>
> A strong grumble of discontent travels across the group.
>
> A sense that this isn't the first time this has happened ad no one likes it.
>
> Silence comes. In amongst it, Jack takes his hands down then returns them after the eye from Mr Y.'

Control and authority must be regained and here silence is the means to achieve it. Challenging the teacher's authority speaks to the struggles for teachers and the dilemma for education about the role and type of punishment chosen in schools today and punishment's place in learning in the 21st century.

4.2.7 Uproar

The testing of the teacher's power and authority has always been part of the interpersonal dynamics of learner and teacher. During the fieldwork one form was observed at the close of the observation when Mr Y gave an impromptu spelling test. Here Mr Y unsuspectingly let go of his authority and power as a learner imposed theirs through the confidence of their speech.

> 'A child challenges one of his answers. Doubt and shame seem to emerge from Mr Y.
>
> Already sitting at his desk, he looks at me, searching his mind, looking again for help which I'm struggling not to give. In my mind I'm checking out the order and sentences he gave as contexts for the disputed words. I'm thinking, 'No, don't give way, you're right, you're right.' Getting up and returning to the whiteboard, looking, questioning, his knowledge gives way, doubting himself, caught on the hop by the certainty with which the young man speaks of the wrong.'

The consequence was for some in class to be disappointed and others elated that their marks changed. In this mêlée of noise and emotion Mr Y reconsiders his decision, changes his mind and meets the full anger of the class, who once more has those who 'win' and those who 'lose'. Winning is very important in school, perhaps more noticeable in a private boarding school where to be on the losing side is not just disappointing but seems to be a matter of status. Mr Y holds part of his authority from knowing the correct answer. Some part of this was not only lost but he became the focus for their attacking anger, frustration, and disappointments. His attempt at containing and mediating this outpouring, unleashed unexpectedly by his doubt and uncertainty in knowledge and confidence in himself, emerged as a weak response, with an edge of blaming the child who had challenged him for causing the uproar and distress.

> "Returning to his desk he looks at his sheet of paper and then the board, then returns to centre front and as the hubbub of discord goes on starts to recant his change, that he believed what was said, admits he was wrong saying, 'I believed you'.
>
> Now there's uproar amongst those whose scores have significantly changed. Most of the class get involved. As the injustice comes out, he moves to calm them saying, 'it's ok, you've done ok'.
>
> In my mind I'm shouting at him, 'no, no, please don't do that, please don't make it about calming them when they are naturally upset about something that in this context is everything – getting it right, doing better than you've done before and 'beating' those who generally 'win'."

I felt the injustice of Mr Y displacing his shame, doubt, and sense of powerlessness onto the class members. Experiencing losing control and certainty of the currency of knowledge brought Mr Y to the level often felt by learners not knowing, sort of knowing or even trying to know. His response undermined his credibility with the class. If he had held his nerve, connecting as part of the interdependent group instead of separating himself in self-reliance, the uproar would have been mediated by an equality being engaged in, where everyone's opinion became a contribution to solving the problem. The dichotomy of those who hold power tightly with those who responsibly share power loosely is indicative here of teacher's fears of being seen as not strong in 'classroom management' with an accompanying curtailment in the freedom to learn.

4.2.8 Section Précis

The soundscape of classroom communications and connections, rather than being flat, as is often the role of the theatrical backdrop, acted in this inquiry as a surface onto which the projection of significant insights connected with the unconscious emotional and relational nature of those I am connected to and enquiring into.

The learning murmuration, itself an often empowering agentic force was heard in juxtaposition with sounds of tension and conflict. The latter occurred mostly in one-to-one engagements, and whereas the murmuration was a collaborative, collective engagement, tensioned moments held opportunities for social and emotional learning more overtly than the murmuration, which seemed to carry social and emotional learning experiences.

Silences sometimes spoke more clearly than words and sounds and silence together were used to maintain power and authority for both learner and teacher.

The testing of the teacher’s power and authority sometimes occurred through the development of noise, sounds that hold the distresses, upsets and frustrations in learning relationships. In the mêlée that noise brought, the teacher’s authority was at risk of challenge through the confusion elicited. When this occurred, shame, doubt and a lack of clarity led to reduced capacity for thought and thinking, with a degree of disempowerment experienced, in either teacher or learner.

Soundscape forced me to acknowledge that I belonged with this group of children, those with an ‘at odds’ way of relating, in a different way to my understanding at the start. I was aware of my sensitivity to tension and conflict but less aware that experiencing a lack of tension and conflict has an impact for me linked to boredom, lethargy and feelings of being ungrounded. Being ungrounded raises anxiety and uncertainty and incapacitates my thinking skills. At its most intense, I feel terrified and, when experienced as connected to learner teacher relationships it seems unsurprising that forms of self-sabotage emerge as a defence against feeling the terror of the ungrounded self.

> Using this in terms of it being a counter-transference response to that which is held within the matrix of classroom learning and relationships, I suggest it being indicative of what might be considered the almost topsy-turvy nature these relationships contain. When there is an absence of the excitements created by tension and conflict, these learners may experience boredom or lethargy internally communicating feelings of disconnection in an ungroundedness associated with feelings of anxiety and uncertainty. If this is overwhelming, there is a reduction in the production of thought and therefore learning, where thought is a main currency in learning and the education system.

4.3 Unspoken Rules in the Classroom

The unspoken rules in class emerged from Soundscapes when applying abductive logic to the ambiguities found in The Sum (pp. 139-140). I was considering the learning dilemma of when to give simple answers versus when a complex answer is required. The latter risks appearing unnecessarily wordy. This, if done frequently by an individual, risks others switching off and not listening, with a potential result for the talker of experiencing the abyss of others disconnecting. These are required to be learnt through experience (Red Analysis book pp. 110-111 + orange Research Diary p. 57).

These are not just the rules schools impose, such as being present in class on time for the lesson to start or be waiting outside the room until given permission to enter. The rules emerging were mostly those unspoken: known or believed to be known between teacher and the class; teacher and individual learners; and between peers, as part of a learning contract.

The articulation of these unspoken rules led directly to affects and their effects or

impact for the developing self. Most notable is the role of shame in the classroom, in relationships and how it impacts upon growing or undermining thought and the growth of self-agency. These affective and relational experiences produced a pattern I came to see when considering what might be forbidden in these relationships. I took ‘forbidden’ to mean as repressed, out of conscious awareness. I realised that for these learners the processes relating to shame’s impact on developing agency (Orange personal research notebook, 2022-2023, pp. 57-66) was out of awareness for both the teacher and the learner. I articulate this later in greater detail as the Shame-Agency Dynamic in 4.5, pp. 143-157.

Imagine a fabric where occasionally the same colour thread shows itself in amongst all the other colours and textures. Similarly the thread of data relating to how we learn unwritten and unspoken rules of school and society threaded its way through that fabric, occasionally showing on the surface.

4.3.1 Rule 1

Unspoken rule learning, moral learning and teaching are unsurprisingly part of everyday classroom learning. What surprised me was the clarity of their being learnt through experiences of associated ambiguities and contradictions. Values deemed important in social relationships and wider society were spoken. Actions and unspoken values of equal relevance to understanding and knowing about accepted customs or conflictual dynamics of society were left for the individual to pick up, or not: often experienced through what is unsaid. First rule: There are unspoken rules.

4.3.2 Rule 2

You are expected to accept what is verbalised and not challenge the known but

unsaid. In the data I found a trail of connected experiences around hypocrisy, inconsistency, shame and humiliation, secrecy and withholding, untruths, non-truths, lies and disempowerment. These, though known and inherently human, are conflictual to values and acceptable norms taught by teachers. Second rule: The expectation is for you to accept the unspoken rules though, and even when, they run contrary to what is taught and communicated through speech.

4.3.3 Rule 3

School reflects that society is not fair, equal, honest, or necessarily empowering. Counteracting or demonstrating this knowledge is itself unacceptable in the classroom as it can lead to hurt, varying degrees of pain and, at times, pain and harm demonstrated in some children. For example, when Jonathan feels under attack from Jack (Field notes: Scene 5, The Pupil and the Teacher), he speaks through his body, clutching the iPad to his chest, squirming, skewing himself in his chair to avoid Jack. Third rule: You are and will be hurt by others, and you will and can hurt them.

4.3.4 Rules 4 and 5

The curriculum is designed to include knowledge and skill and the nature of being human. In the English lessons, the book, *The Dark Secret* was chosen for reading and comprehension. On a manifest level the teacher asks, 'What is going on?' 'Who can tell me what is going on?' (Fieldnotes: The Pupil and the Teacher, Scene 3) The ambiguousness of these questions asks them to go deeper, and if possible, not just give the plotline. Mr Y implies there is more in a novel than just a plotline and characters, that there is meaning below what is spoken about. This consolidates rule 1. There is also the ambiguity about

whether Mr Y is asking the group to tell him what they understand of this rule and that the group appears to disconnect from responding to him. The disconnection was symbolically consolidated when I witnessed a girl running in the rain with no coat around the grass pitch outside the window, no-one apparently seeing her except me. What came to mind was that in the world ‘you’re on your own with no protection from the outside’. A sickening feeling occurred in my stomach, something often connected in me with feelings of terror.

In the class discussion, a child expresses the subtle nuances of holding secrets to ourselves. Mr Y then relates his own conclusion that, when we eventually speak our secrets, it means events around and connected to it are, or have been, untrue.

Is an untruth something we wish to keep from others, or is it not true? Have we been ‘not truthful’, therefore not honest and so we lied when we kept our own dark secrets to ourselves? The morals of relationships are explored. A girl expressed how our intention in withholding may include not wishing to hurt others. Mr Y’s point was that we may hurt unintentionally by not speaking.

<u>We learn other unwritten rules:</u>

- that not speaking our secrets looks after others, but it can shame us and those we withhold ourselves from.
- that hypocrisy is involved in maintaining society. Those in authority with responsibility for caring and looking after others cover up by holding and keeping secrets, telling untruths and even lying, while holding the moral high ground for others.

Children are taught, by parents and in school, how important it is to tell the truth, while holding the contradictory knowledge that it is important at times not to tell the truth.

In schools, great value is placed on truth telling but not always on valuing that children have moral dilemmas about choosing. This choice may mean it is better to not entirely tell the truth to maintain an unspoken or unseen order.

4.3.5 Rule 6

From my fieldnotes (‘The Pupil and the Teacher’, Scene 6), in Maths, Jack asked Mr Y if he could do something differently, meaning is it possible for me to change this fraction? The answer was ‘No, you’ve changed it to an equivalent fraction, leave it as it is.’ Jack goes on to list decimals to which Mr Y says, ‘you’re ‘being too advanced’, ‘stay with the basics’ (like everyone else, [my introject]), something Mr Y says on several occasions only to Jack.

Slightly later, and seemingly out of the blue, Mr Y speaks to the class, explaining to them his and Jack’s conflictual relationship as ‘wordy’. This appears to be his way of describing that they are engaged in a war of words and that underlying frustrations and exasperations with each other bubble up at times. Mr Y’s agenda is to be sure all the class know and understand the concepts in fractions he must cover during this year. Jack’s agenda appears to be to learn how these ideas all fit together meaningfully for him, to know.

This rule was later confirmed when in Observation 14 Jack demonstrated his understanding of multiplication and division beyond the level of most, if not all, in the class, when he created the sum,

$$384{,}000{,}000 \div 40 = 9{,}600{,}000$$

From across the room, he is accused of using a calculator (cheating). His cleverness in understanding complexity and articulating it in the symbols of mathematics raises envy, a flipside of admiration.

At that moment I experienced an intense sense of triumph when Jack showed his capability. I wanted to punch the air. Instead, I had a silent internal release.

Different people present held contradictory and ambivalent feelings. Mr Y experienced and held surprise, taken onto the backfoot, potentially feeling shamed when admitting he couldn't check the sum 'in his head'. Rule 6: Don't stand out. Don't stand out by being clever. Cleverness by understanding complexity is not always admired or socially admirable.

4.4 On Power(s) and 'Being-At-Odds-With'

Recalling the first time I entered the classroom, memories returned of what was noticed instantly. I imagine this happens for most, if not all, teachers, I had 'clocked' those class members that stood out, those whose relationships with others, be they teacher or peer, included tensions of awkwardness and difficulty.

More than one learner throughout the period said 'Not today' on every occasion, though most gave consent to participate at the start. These learners are part of the class and what I have written about but are not separately identifiable and are sleepers throughout all you read. Jack originally belonged to the 'Not today' group until he changed his consent at the fourth observation. My search to understand what was awkward and why parts of their relationships felt difficult reminded me of Stern's diagram on the domains of relatedness (Fig 2.3, 1985; 2000).

Developmental theories aim at articulating normative developmental relational pathways. Theories of non-normative trajectories are most often abstracted from observations of pathological presentations. We accept intellectually that there are an almost infinite range of capacities and capabilities in human relationship while also abstracting schemes of commonality. Here, I want to consider whether there is a commonality among awkward intersubjective relationships.

These children are at odds with those around them, something is not at ease in their way of relating; quite the contrary, their relationships hold conflict and ambiguity as almost an underlying modus operandi.

Taking examples from my fieldnotes, 'The Pupil and the Teacher' and 'Moments of Intersubjective Relatedness to explore these experiences, I looked at aspects that may both conceptualise these learner relationships and provide some understanding of how they support, or fail to support, learning.

4.4.1 Being Wordy and the Power to Self-sabotage

> "'What do we mean when we talk of something "to the power of?"' He bounces a yellow ball with a plus sign on up and down in his hand.
>
> 'Yes….', he points at Jack.
>
> *a number that is multiplied by itself….*
>
> 'That's more advanced maths than here today. Any other thoughts.'"

My first response to this is a degree of annoyance and frustration at Mr Y, who, choosing Jack to answer the question (perhaps because there is a chance that he will get a good/accurate answer), then 'swipes' him down saying, not only have you not understood that I want a particular level of answer, you are doing what affects my main teaching point by introducing ideas that (i) aren't

on my teaching plan, (ii) could confuse others who don't grasp what you are meaning and potentially (iii) put me to shame in front of the class by putting you down.

The complex latent content here with a surface message speaks to the exertion of power in their relationship. I suggest that their responses speak to the shifting power dynamics occurring in these maths lessons. Mr Y knows that he needs to balance delivering complex concepts to a class with a broad range of mathematical skills and capability. Strangely, he heads to Jack rather than to someone he feels sits in the middle of the class competence on this. There is something that draws him there, almost as if in doing so he is involved in an act of self-sabotage where he does not get what he hopes for but does get the opportunity to vent, in a 'teacherly' way, his anger, frustration or personal sense of shame or envy about knowing that in Jack there is a capacity to go beyond Mr Y's capacity for mathematics. From my counter-transference experience, I wrote about annoyance with Mr Y's way of teaching. With hindsight I felt a twinge of shame and defensiveness in relation to Mr Y as a teacher and his struggle, which he spoke at one point was part of his reason for agreeing to participate. He knew he was missing something in the teaching relationship but did not know what. He hoped he might learn what this was and be able to take it on board as the project progressed.

4.4.2 The Power of Non-cooperation

I re-present the scene below to show something else within it.

> "'Jack …...!' comes from the back of the class, with urgency.
>
> He doesn't know where he is. He's in his own space, with his head on the desk, reading forward, not listening or reading along with the Reader. He's drifted.

Jack reads his sentence once prompted and the reading moves onwards to next child and the next.

Back around and again,

'Jack …..!!!' comes the annoyed shout from his peers.

Everyone wants to know what's going on, the climax is coming.

'Jack ……!!!!!!!!!! Keep up.'"

Frustration with Jack clearly emerges for members of the class and in the end Mr Y. He is holding up the lesson for them, not engaging in a co-operative, reciprocal, empathic relationship with others. He isn't interested because he 'knows', and because he knows, in his world, there is no reason for him to be a part, perhaps not wanting to put up with not getting what he wants or having to tolerate other's desires and needs. It seems he is in a narcissistic bubble requiring increased intensity and frequency in their shouts to connect to him. He was not entirely dissociated or disconnected but frustrating others, disconnecting into himself, and demonstrating his ambivalence to being part of a (whole) group.

A secondary consideration relates to the significance of power here. By acting in this way, not only does he demonstrate his power in the classroom, but he speaks to the others of the power he can (mis)use in the room to disrupt their learning. This is something he experiences between himself and Mr Y, as shown above. The power to disrupt is noticeable in relation to the 'Not today' learner group who disrupt the class more than those outside the group.

4.4.3 The Power of Fear of Hurt or Pain

'March, still the Spring term, close to the Easter holiday.

'What are you doing Jack?'

> My attention is caught by Jonathan and Jack working together, an odd couple, on this occasion not harmonious. Jonathan is clutching the iPad to his chest as he taps in answers. Squirming and skewing himself in his chair, quite upright, he twists and turns to avoid Jack, who's smiling, but Jonathan isn't liking it. Jack is looking at the Teacher while he taunts.'

Something untoward caught Mr Y's eye with Jack and Jonathan, such that he decisively goes to see what it might be. Often hiding what you are doing, or what you want to be secret to some but not others, carries greater significance than just children being shy or manipulative. Feelings of being caught out, doing what you know you shouldn't be doing, being found out and not wanting the penalty commensurate with the harm or crime you have committed are part of the skills we learn as children.

On this occasion Mr Y is wary of what Jack might be doing, an interesting connection to the text when Jack mispronounced 'wary', and Mr Y gave the example of spelling what he said as 'warry'. This mispronunciation holds the possibility of parapraxis.

Jonathan is sitting askew, 'clutching' the iPad as if to protect what he has written from Jack, as if in some way he's afraid Jack will take something that is his and possibly pass it off as his own work. A similar incident occurs in the reading situation, when Jack mispronounces a word, Jonathan corrects him, he recovers to get praise from Mr Y, but there is no acknowledgement of Jonathan's assistance. The rule that helping another out by correcting someone's mistake does not work for Jack. When he corrects Rebecca, he is told off by Mr Y. One rule isn't the same in similar situations. There is contradiction and confusion about rules.

4.4.4 A Resulting Power of Inconsistency

‘It’s English first, *Kensuki’s Kingdom*, a book already read by Jack whose whine at the start about this, trails across the air unacknowledged. Reading aloud his intonation is good and I stay in touch with the characters as the story unfolds, where other readers mumbling or flatness of tone, in their anxiety of reading aloud, flattens the protagonists. This time he mispronounces a word and the Teacher is upon him.

‘Clearly define whether you’re saying ‘bow’ (ribbon) or ‘bow’ (boat).

Further on I hear Jonathan say ‘watching’. He’s correcting Jack.

Jack says ‘watching’.

The Teacher misses the correction Jonathan made for Jack and praises Jack for his quick self-correction. Jonathan has his head down and says nothing. I feel a sense of injustice for Jonathan at the same time as being glad of his support for Jack, easing his ‘difficult day’.”

By contrast, when Jack corrects/helps Rebecca,

‘The Teacher speaks to Jack who corrected Rebecca’s reading, ‘Don’t keep repeating at her.’

The escalation starts.

Jack reads lying on his desktop, reading sideways in a voice so low I can’t hear him.

‘A wary eye. A warry eye.’

The Teacher separates potential meanings for each pronunciation, asking Jack which he thinks is meant in the text.

‘Continue.’

‘Luke.’

‘No April….’, says Jack.

The Teacher tilts his head, eyes wide, staring directly at Jack,

‘Sorree…’ The temperature rises tangibly and I’m expecting something to happen.’

The anger and frustration developing reaches a new level with Mr Y moving or being moved to sarcasm, aggravated by Jack telling him he is wrong. Here the different rules for adults in positions of power compared with children shows itself. Jack's anger at the inaccuracy and inconsistency of Mr Y seems pointed. He wants to hurt or shame or at the least get Mr Y to feel something of what he did in 'getting it wrong' then apparently being dismissed. It feels as if the game that they are engaged in is being acted out towards some change or conclusion.

4.4.5 The Pressure of Invisible Powers

> "Jack lists decimals.
>
> 'Why are you trying to do anything in decimals? You need to complete them in fractions.'
>
> 'You're trying to be advanced, all we're trying to do is the basics, then we can move on to more advanced.'
>
> The bell goes.
>
> 'Okay we all just sit down. You as well. Right guys just finish the question you're on. I won't speak again until I see you all looking at me.'
>
> 'Jonathan's ready, Simon's ready…', he lists people looking ready.
>
> 'Jack can you sit down and finish that question…'
>
> Other classes walk out along the corridor.
>
> 'One thing. We've completed the introduction. The next maths lesson will be equivalent fractions.'
>
> Out of the blue the Teacher says to the class, 'Sometimes I get a bit wordy and sometimes Jack gets a bit wordy.'"

Yet again Jack isn't supporting the teacher's agenda, he's moving out of the parameters within which Mr Y wants to hold the lesson. An annoyance

appears. Mr Y doesn’t seem to want to have someone like Jack in his class, whose pushing of boundaries is often in relation to his own learning curiosity and exploration. I’ve no sense that Mr Y thinks about why Jack so frequently wants to connect fractions with the concept of decimals. It seems for Mr Y decimals are another lesson, not one he wants to bring in here. Each time he describes Jack as ‘wanting to be too advanced’, I think he means ‘to be ahead’. He seems to be referencing something he sees as a flaw, as, if only Jack would stay on the track Mr Y wants to teach, he may be within the body of the class rather than moving outside of it.

There was no inkling Mr Y would speak to the class about his and Jack’s relationship. I interpreted this as Mr Y explaining they are in a war of words. They are certainly at war with each other’s way of thinking at times, but why express this now? It seems like a confession or a need to explain himself. Its occurrence as disconnected from the lesson led me to consider it as part of the release of a projective identification by Mr Y. I discuss this more fully in Chapter 5, p. 192.

There is another relationship with the class emerging here. I may be blind to it, or it is hidden from me in plain sight. The only other similar occasion occurred when something had happened in PE before my observation period and the PE teacher kept the class outside the classroom while he told them off. It was not within the room and I felt it was something decided in a staffroom discussion about how to manage the situation so I could not write about it, that something to the possible detriment of the school may be managed out.

However, I was in the classroom and could not, not be affected. My dilemma was how to address the fact I witnessed the scene, and the scene did not occur within the agreed boundary of this classroom. Here too I felt the powers

behind, in the school, imposing themselves upon me and my project. This was not something the school wanted to be written about or included. Their power did stop me writing up the scene and left me with no evidential exploration of other aspects of school relations. I talk later in my Discussion of limitations experienced in this inquiry.

4.4.6 The Power of Confusion to Restrict and Provoke Disconnection in these Relationships.

> 'This is double maths and having handed back their marked jotters he asks them to look over the last set of work they did and reflect on it.
>
> Ticks and circles; ticks and crosses cause confusion.
>
> 'You don't have to be perfect.' he says, then changes it saying, 'If you have mistakes, mistakes aren't bad. These are things to learn from'.
>
> Jack is confused and surprised. Why hasn't he got higher marks?
>
> 'You're trying to simplify everything too much,' is the response.'

Confusion is already in the air with the questioning of the difference between ticks and circles highlighting what is not correct, along with the inclusion of ticks and crosses on the same paper. The class are unclear about whether there is a different meaning in the different versions used.

Mr Y is also caught up with confusion when he starts the sentence with 'You don't have to be perfect.' In the room, he catches himself out knowing he may fall into a bear-trap given the results of the test on the class members and how they are likely to react to these. He switches, quickly recovering some better ground moving from mistakes, flipping it into a 'positive', less shaming, more growth-oriented response. A good message, but I hold a fear it is shoring something up. It is a way of deflecting some of the learner's

disappointment on reading their results. Getting it right is what is looked for and the children know this. This is a contradictory situation for them to come to terms with.

Jack seems in an impossible position – either he is too advanced, or he is simplifying too much. There is a middle ground, but he cannot seem to land on it. He thought he had done well, and feedback only came in passing when he spoke out in his surprise at what seemed to be Mr Y moving to shut down the possibility of individual discussion with Jack at this point.

The disappointing test result seems to move the war to a more intense stage. Their relationship, which until that time was awkward but with some empathy, now seems more confrontational. Jack seems to have lost the tentative trust with Mr Y. He shuts off from engaging, there is no scope to understand what has occurred, only that Jack disconnects.

4.4.7 The Power in Recognition, Care and Empathy, In and Out of the Relationship

"'Wretched predicament….What does he mean?'

'Like err… he's angry.'

'Action,' says Jack.

April chips in, 'like you're in a bad situation'.

Jack is now lying on his front resting on his chair, book supported on the tabletop, his legs stretched out behind him. He looks like he's doing a plank while reading and being supported by the chair rather than his arms.

'Jack, did you know the answer? Look at me Jack. When you look away, I know I've lost you.'

'Ok, okay,' says Jack, apparently conceding.

'Thank you for listening…'"

Jack’s response to a ‘wretched predicament’ is ‘Action’, disconnected from the previous speaker talking about anger. A potential meaning between ‘he’s angry’ and the response of ‘Action’ may be when Jack is angry his desire is to act, as referenced in 4.4.6, p. 133. He was in a wretched predicament in that scene, disappointed, upset, confused about the results of his performance. He was angry about it, even angry at Mr Y for not spending time with him, helping him to understand. Most of the time it seems Jack does not get help with the topic being taught; others do. Part of this is because he does not ask; part is to do with their relationship; part is likely to be connected to the demands of other learners and where Mr Y sees the need for his attention to bring as many of the class along with him in grasping the concept being taught and then tested in the end of year examination, which would also be a reflection on Mr Y.

Jack becomes ungrounded, his body is not connected to the floor, is suspended between the desk and the chair. My reference to a fitness exercise to strengthen the core muscle of a body seems to carry deeper meaning. The contradiction is stark. Jack will attempt to strengthen himself from an ungrounded position using whatever supports he can. There is no instructor to advise or help him to learn anything different.

Mr Y has noticed. He is compassionate and cares for Jack. He goes back to him to find out if he had known the answer all along. He was not overlooked. How he felt was empathically, carefully, thoughtfully, emotionally responded to. Mr Y does the unexpected and speaks personally, asking for reciprocal connection from Jack, trying to mend the rupture that brought things to a head between them.

By speaking of what he has noticed about their relationship, the small movements he notices and his interpretation of what this does from his side shows Jack that Mr Y is empathic, feels a responsibility and wants to change things between them, if Jack is willing. He speaks directly of the loss of Jack, perhaps of feeling the loss of his relationship with Jack that came with their disconnection. He does not appear to speak only of a loss of attention by Jack, but a more profound sense of loss.

Jack can barely bring himself to listen and hear what Mr Y is offering. He tentatively seems to want to recover their relationship. He is reluctant to agree to re-trust Mr Y. There is a sign of resistance before the almost tetchy 'okay' comes out, saying he is willing to find a way to a better relationship between them.

4.4.8 The Power of Envy

> "'Give me examples of when you use measurement in everyday life.'
>
> There's a quick list: running (Jonathan); designing a new space (Simon); height and in athletics (hurdles/high jumps); picture framing (Sara); measuring the size of a new TV (Matt); see how your car can fit into a space like a drive (Jonathan); how wide your house is (Jack).
>
> 'So you can show off', comes from them across the room.
>
> He weathers several envious attacks during my observation time."

What seems a straightforward maths question linking the concept of measurement to things of interest in their daily lives cannot remain without edge. Jack's response was odd, seeming a very adult, even an unusual adult consideration.

What became significant was the nature of the comment from across the

room; it reflected how Jack was seen; what was known or imagined about his family's financial status. It reflects the speaker, their envy of Jack having something material the speaker wanted and how it shaped and coloured their relationship.

If he has a large family home that is not his choice, but that of a parent. Wealth seems to be beneath this, the envy of wealth and the discrepancy between those who are connected to it and perhaps those less well-off. The person making the comment is at the school as a child of a parent who teaches there. Independent schools often offer discounts or places to the children of staff. This is generally not an enviable position for the child, to be known that you are only there because of these circumstances.

4.4.9 The Power of Warmth, Understanding, Care, Empathy and Emotional Attunement in Learning Relationships, Even Where Tension and Conflict Predominate.

"'Jack you're on the wrong sheet.'

No, I'm not…I'm on the right sheet.

Slowly, across the early part of the term I notice and hear Jack and the Teacher. From the back and forth of learning and teaching emerges the nature of their engagements and development of their relationship. I begin to understand more of its subtleties.

Jack says to the Teacher, 'Can I do this instead?'

'No, you've changed it to an equivalent fraction, you need to leave it as it is.'

Later, he stands in front of Jack's desk.

'Jack?' 'You seem agitated today, are you ok?' "

Most of the time I find Jack and Mr Y at odds in some way: Jack wants to this; Mr Y wants him to do something else. The relationship was mostly

tense leading me to think that it was one where there was no warmth and understanding. Caring struggled to show itself through their engagements. This occasion speaks of a time when Mr Y and Jack's relationship clearly holds empathic, warm sentiments. Mr Y has Jack in mind, knows his emotional state is more agitated than usual, such that he makes a point to go over to him and show his recognition and desire to be supportive of Jack personally.

Mr Y's empathic recognition of Jack's internal emotional state is one of the few times in their relationship when I see more than the awkward tensions between them.

4.4.10 The Power Held in Resistance as Part of Transformation in Relationships.

> "The class empties except for Jack, another pupil, the Teacher and me. I'm on the opposite side of the room.
>
> 'Jack, that's not where I asked you to leave them.'
>
> 'You need to do what you're asked, that's what I'm talking to you about.'
>
> 'You had a really good morning and then in the Reading session you weren't paying attention.'
>
> 'There has to be consequences.'"

Jack's behaviour must be addressed. There is a persistent resistance. When he had 'apparently' conceded in 4.4.8, it was just that he had not completely acknowledged or understood something. As a result, he continued to aggravate, demonstrating his anger and recalcitrance to consider what he was contributing into their relationship by perhaps not reflecting on his own part in it.

Things had improved, this was recognised. Mr Y wants to encourage him into reflecting what difference there is for him when he drifts, not paying attention, possibly relating to not paying due attention to Mr Y's requests of him, such as where he'd like him to leave the jotters.

4.4.11 Showing the Power to Transform

"On the interactive board 9,600,000 comes on the screen. Matt reads out the number. The Teacher says they'll spend a short while getting their brains into thinking and to open their jotters.

'We're going to see how many ways you can find to make that number.'

Elly suggests,

9,600,000

9,599,000 + 1

Jack's hand goes up, he stands and walks towards the Teacher, whose eyebrow seems to go up in question with a tilt of his head at Jack. Jack says something, putting his right hand up to cover his mouth so the class can't lip read. The Teacher turns to the board and looks again.

'You're right.'

'Sit down. Sit down. I want you to sit down.'

The Teacher returns to the board and adds three zero's to the +1 and talks through with the class the error that Jack has spotted.

The board now reads:

9,599,000 + 1000

'If I don't choose you pleeease…… don't get annoyed, it's just the nature of the beast.'

'Jonathan can you give me one please.'

'9……9….9… he putts….9 million…..'

'O.'

‘9 million and 1 then 9 million minus 1.’

‘Jack’

‘Three hundred and eighty-four million divided by forty.’

‘Oh, my goodness,’ as The Teacher writes up 384,000,000 divided by 40.

A gasp and murmur go around the class. Some scrunched faces.

‘You used a calculator’ comes from across the room.

He turns. Stands up. Lifts his jotter off the desk as if to say, ‘see for yourself, no I don’t have one.’”

This multi-layered, emotion-rich scene contains the pinnacle of Jack and his learning. It holds much of what the last scenes have spoken to, about his being at odds with others, both mathematically and relationally.

Jack instantly spotted the mistake in Elly’s sum. For all Mr Y’s persistent attempts to get them to stay in their own seats and put their hands up, Jack gets up and goes close to Mr Y. Mr Y doesn’t grasp what motivates this action on Jack’s side, he’s wanting him to sit down again and speak out. Jack hides what he says from the class. The covering hand he uses means those in the class who lip read cannot read what he is saying. This seems to be to protect Elly. If he put his hand up and called out the error in front of her, there was a possibility she would feel ashamed in getting it so wrong, and so visibly. Jack’s experience and understanding of this informed what he did, despite knowing he would be chastised by Mr Y.

Mr Y has time to consider closely what Jack is saying and to publicly acknowledge that on a second look he, Mr Y, had not seen the error and Jack had, something of a role reversal. Only after this does Mr Y return to his mantra with Jack sitting down, now he is tetchy, uncomfortable, perhaps

feeling embarrassed that it took one of the children to see the mistake and that it was Jack!

Curiously Mr Y then inserts, 'If I don't choose you pleeease…… don't get annoyed, it's just the nature of the beast.', seemingly pleading with the class not to get annoyed with him as he was under pressure about the limitations in his choice of those asked. It feels irresistible to Mr Y that he asks Jack and Jack exerts his power fully. In front of others, he demonstrates the complex grasp he has and his confidence in doing so, no matter what consequences come. I experience a moment of triumph for Jack. There is a moment of disbelief as the class gasps in surprise, awe and exclamation at its radical nature.

Mr Y's astonishment, reflection and honesty at saying he could not check it mentally risked his being diminished and shamed in front of the class.

In the excerpt below from later in the scene resistance remains and they are still embattled. Winning by demonstrating his capability to Mr Y and the class has not changed much. Mr Y still wants him to understand that part of his role is to teach him how school expects him to change and behave.

> "Jack wants his attention.
>
> 'No. No sit down.'
>
> There is a resistance to doing what is asked that emanates from Jack. This conflict is getting in the way. I feel weary. I find I can't put aside thinking what Jack's resistance to doing to what is instructed, explained or told. It's tangible. What is new is that even across the room I feel unable to let it go.
>
> Now the Teacher takes the iPad. He goes and gets a textbook and opens it at the appropriate page for her. He's with Alice.
>
> 'Sit down Jack.'"

4.4.12 Section Précis

'Being-at-Odds-With-(An)other', when considered as a self-orientation to others, either individuals or a group, highlights nuanced affective and emotional aspects. Self-sabotage and confusion restrict connection to others, while undercurrents intrinsic to the nature and ethos of school and education bring invisible pressures on learner and teacher. Internally and externally oriented powers interfere with connection and communication, though four elements, rather than sitting either in the self or in the other emerged in the 'between': warmth, care, understanding and empathy. Resistance as part of transformation and the sharing of transformation held power both in the self and in the other. If either the learner or the teacher showed these with the other there was a transformation from relationally being at odds, to intersubjective connection and communication.

Various powers are held in these relationships, and I expected these to be power's presence as power and authority, power and control or the power to punish or praise. Those powers rising to my attention in the data were more nuanced. The power for change by learners does not always meet reciprocal change in teachers, but does reflect the comment from Salzberger-Wittenberg et al (1983, pp. 36-37) that,

> If a teacher can provide a different experience from the one that is feared or unrealistically desired, the pupil has another chance to adjust his picture of the world and grow on the basis of this experience.

4.5 The Shame-Agency Dynamic

In 4.3, p. 120 I articulate unspoken rules expected to be learnt through experience

leading directly to affects and their effects or impact for the developing self. The role of shame in classroom relationships and its impact for undermining the growth of self-agency and the expression of complex thought, was notable. The processes connected with shame's impact on developing agency and thought was out of the awareness of both teacher and learner.

From the conjunction between the unspoken rules and powers, I set out below the process found running through the data that I describe as the Shame-Agency Dynamic. This articulates an interpersonal, intersubjective and ultimately an intrapsychic patterning, a predisposition towards the strengthening of a learner's sense of agency, confidence in their thinking, difference and place in the world. Alternatively, it may lead towards an undermining of, or reduction in, their sense of agency, confidence in their thinking, difference, and sense of being in an unequal place in the world.

Two differently formed diagrams are included below, where I represent affect and relational experiences in the order in which they emerged across the observational data. The first diagram, the Fulcrum model, displays key aspects emerging from the findings and their relation to complex, or less complex thought. The second diagram, the Circular model, recognises the more dynamic, less linear, nature of what occurred. Both are aimed at clarifying the patterns of emergent affect and their counterbalances, transforming sound, affective and relational patterns into visual images. The Circular model is set out and is built up through three versions.

4.5.1 The Fulcrum Model

Figure 1 is the first model drawn from the data. It includes key experiences impacting movement along the dynamic, which I define as 'a driving force instrumental in growth or change (especially social)' (Chambers Dictionary app). This diagram shows a simple horizontal line with a fulcrum, giving a

seesaw, up-and-down movement, where contact with any of the affective and relational experiences on the right of the fulcrum go towards consolidating agentic development and supporting the expression of complex thought. If in your imagination you allow the weight of an embodied self to 'sit' on the see-saw, the visual imagery adjusts the position of the see-saw on the right downwards, creating a representation of a grounding movement in the self in the capacity for self-agency, to support increased activation.

Fundamental in the concept of self-agency is its embodied state, acting in and through time and space, the being as the author of any actions. By inference this includes conscious knowledge and a sense of ownership of, or being the instigator of, what is thought, said, or done. Absence of agency is not absolute for most, but can itself be viewed as a continuum where non-pathological agentic absence may be manifested as passivity, or a sense of disempowerment to affect or alter what occurs, as if one's life is carried along by a force from outside in which you have no engagement, something of which a child taken into the care of the state has first-hand experience and knowledge

Movement on this side of the see-saw is directly connected to the relational. For the learner to experience increased agency they must receive recognition from (an)other of being an embodied person, with their own character, talents and skills, life-history, emotional and psychological way of being. When not recognised in this way, ignored, overlooked, or seen as worthless, agentic growth may come more from defiance and resistance. In the learner teacher relationship this may come from positive recognition, such as in 'the teacher likes you', said by another class member, or a negative recognition, 'the teacher doesn't like me', self-talk, or when talking with others. Stronger self-agency increases learner confidence, greater openness to creative connections and the expansion of the capacity for thought (Zacarian & Silverstone, 2020).

When a teacher understands what they are teaching, they give clarity in its expression. Clarity of conceptual knowledge, instruction, and expectation within a boundaried time limit support confidence in personal agency, allowing the learner to take on the task and to ask, if not clear about the task or what is being taught, without great fear or confusion that may ultimately lead them to feel ashamed of themselves. When the teacher takes ownership of their responsibility as teacher, there is an integrity connected with a sense of their congruence for the learner. Because they are human this does not mean they exhibit integrity in other areas of life. However, if they take teaching seriously, the alignment of professional integrity, the interest and desire to support the learner to learn is felt by the learner. Honesty in the professional relationship does not necessarily mean there is honesty in its entirety across a teacher’s life. Honesty in the intersubjective and interpersonal relationship at the point of connection, when communicating with the learner, however, cannot be faked. It may, for some learners, be hard to take on board, but they value their teacher’s honesty in encouraging or guiding their learning.

Triumph in succeeding in the struggle to understand either knowledge, self, or relationship will consolidate the sense of knowing the concept, information, oneself, or the depth of the relationship, for both learner and teacher. Each party benefits from knowing and being with the other.

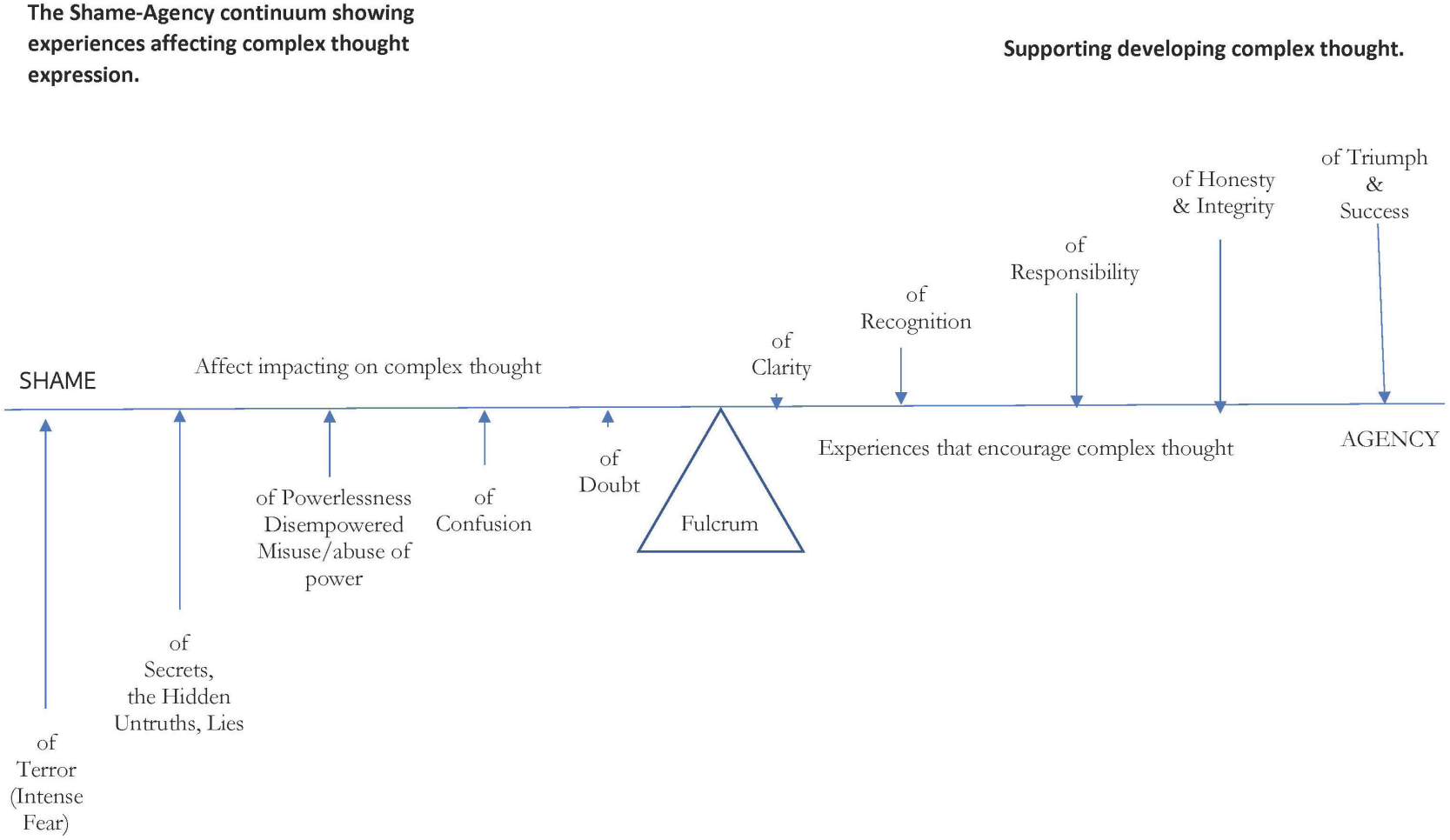


Figure 1 The Shame-Agency continuum on a fulcrum

Contact with affects to the left of the fulcrum have the power to increase the risk of experiencing or consolidating a sense of shame, restricting or reducing access to complex thought.

Shame in the classroom leads the learner to reduced engagement in the lessons, self-doubt about knowing or understanding what is being taught and a restriction in the sense of (cap)ability, with the potential for restricting creative thought.

Though this appears polarised in a binary way, there is more fluidity than the image suggests. What such a figure cannot easily include is movement in time, space and relationships occurring moment by moment. Movement towards greater agency depends on the nature of the teacher met, how they engage with the learner, the frequency of these engagements and how they build up over time. Likewise meeting teachers who, by the way they speak or treat the learner, intend to, or inadvertently undermine developing agency may unthinkingly support a developing schema, including triggers that may more easily shame, at the expense of agency. Life events and how they are managed and recognised as affecting the person carry added weight in any movement along the Shame-Agency Dynamic for both learner and teacher.

4.5.2 The Circular Model

From considering the limitations in movement and fluidity the seesaw model raised, I developed a second, circular model. The fulcrum line, with its accompanying affects and experiences transformed to include bidirectionality when transferred onto a circle. Connections link diametrically across the circle, increasing the range and scope of dimensional dynamics articulatable in the model. For example, experiences of confusion are not only connected

to doubt, or powerlessness or disempowerment, they also connect across the circle to their counterbalancing experience, that of clarity, gained from further explanation or insight.

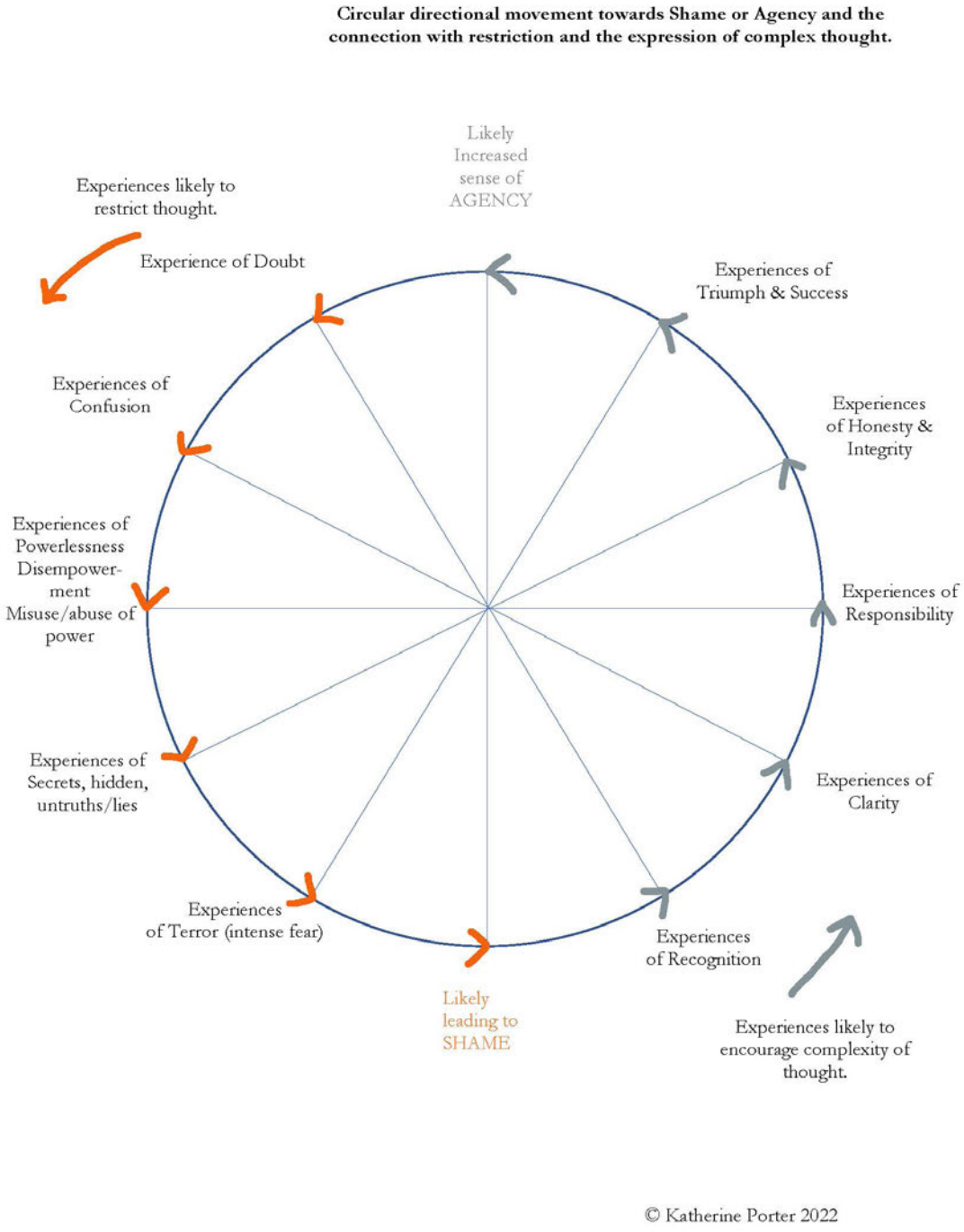


Figure 2 The Circular Model of the Shame-Agency Continuum, version 1.

The Circular Model, Version 1.

All experiences on the circle are connected in the order found in the data. As in the Fulcrum model, those that lead toward experiencing a stronger sense of agency are on the right with an upward movement. This reflects the connection to experiences likely to encourage complex thought, while those affects which lead toward the experience of shame are on the left of the circle, with a downward movement reflecting the likelihood of restriction in complex thought and its articulation to (an)other.

Whereas on the fulcrum model the vertical movement was symbolically connected with grounding the embodied self with only Shame or Agency 'touching' the ground, the circular model does not display grounding in this embodied sense. This model links connections on an affective-relational dynamic with neighbouring affective states and across to the counterbalancing relational attributes that can adjust the trajectory for learner or teacher.

Self, (An)other and Version 2

Version 1 highlights the expression of experiences in a form where the psychodynamics of self and other are more visible than in the Fulcrum model. I consider the affective experiences on the left as experienced internally by and in the self. Those to the right are self-experienced, of others, self and the other, and by or from others. From this I created Version 2.

In Version 2 below, connections in self, with and by others are in blue beneath each experience. Confusion is experienced in the self, whereas experiences of terror or intense fear are experienced in the self, but of others. The model is oriented to the experiences abstracted from the learner teacher

relationship where the teacher is present as provider of the social connection through which the learner comes to be, and experience themself through, the presence and feedback about themself, as the teacher sees the learner. When the learner experiences the teacher taking responsibility for their actions and doing their job at a time when the learner is momentarily experiencing feelings of powerlessness, the demonstration of responsibility is indicative of the teacher’s agency and autonomy showing no intention to undermine or disempower, thus rebalancing the learner who moves toward a prospect of an increased sense of agency and reduced risk of the experience of shame.

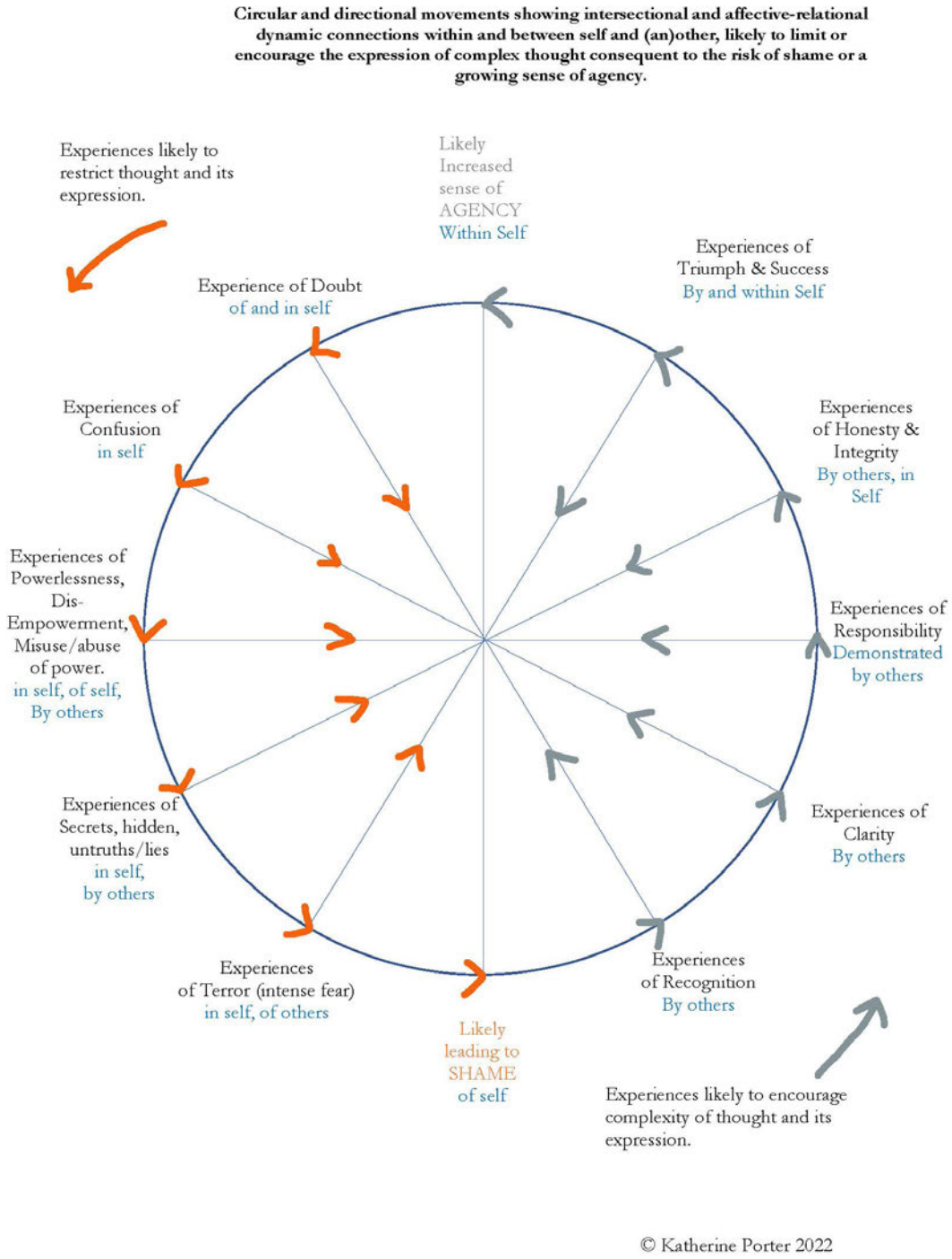


Figure 3 The Circular model of the Shame-Agency Dynamic, Version 2

Information shown by the quadrants of the Circular model, Version 2

The insertions relating to self and (an)other brought out meaning across and between the quadrants of the circle.

In the top left quadrant, the movement from experiencing doubt towards shame starts in and of the self. As these deepen rather than be alleviated, the learner may experience powerlessness, disempowerment, misuse, or abuse of power triggered by (an)other, impacting in and of the self. If nothing mediates or counterbalances these experiences and they move further toward the experience of shame, the effects of others on the self may continue until shame engulfs the learner. During these times the other seems unavailable and the learner experiences momentary immobilisation and sense of aloneness or being isolated.

By contrast, the bottom right quadrant demonstrates the relational attributes of others that support active movement from shame and initiating the incremental growth of agency within the self.

Both the bottom left, and top right quadrants identify movement toward either shame or agency involving both self and others. In any movement towards shame, the experiences are in the self, and of or by others, whereas in movement toward greater agency, these experiences are supported by others and supportive with(in) the self.

Directional forces linking across the circle leading to Version 3

The directional flow, in Version 1, moves anti-clockwise around the circle, recognising an order in the affective states linked on a trajectory from feelings

of doubt towards what may ultimately lead to the learner or teacher feeling shame. All these affective states can narrow or reduce the capacity to think and express thoughts. Movement to regaining access to and expression of thought, along with increased experience and capacity for agency, may include all, or some, of the relational aspects expressed on the right.

The lines linking affective experiences from the left half of the circle, across to those counterbalancing relational insights and personal attributes identified on the right side, represent communications and connections with the potential to alter the affective states experienced. These communications and connections hold within them empathic attunement contributing to the adjustment in depth or intensity of the experienced affects. This area of thought is still under consideration when near the time for submission.

My thinking around this suggests that if there is some doubt, but not at great depth about understanding what is being taught, then clarification by the teacher moves easily along the cross-relational dynamic helping support this. If, for example, the learner’s doubt about their capacity to understand mathematics has become entrenched such that they say, ‘I can’t do this at all’, the resistance met in the cross-relational dynamic requires increasing levels of clarification, perhaps on several occasions, until the learner finds their way of understanding it. The teacher must tolerate these frustrations to facilitate change. The least requirement is that the teacher must recognise what they are doing as part of their teaching strategy for this learner.

When the learner has experience of teachers telling lies or speaking untruths about them, they can start to believe what is told to them, ‘You’re a waste of my time, you’re not even trying to understand this’. However, if they meet a teacher who says, ‘I’m not sure what’s happening that isn’t clear, let’s find

a way’, they are invited into a collaboration and can experience themselves as seen as having potential in them to understand and think about what is taught. The further the learner is towards exclusion from school, the greater the resistance to the possibility of meeting someone genuinely interested in helping them to understand, and the time available to learn to work collaboratively.

Version 3 includes indicators that the counterbalancing relational force may be on a sliding scale of intensity related to the initial affective experience, depending on the level of entrenchment experienced in the relationship. This requires further consideration on how to represent what occurs multidimensionally.

In Version 3, the teacher titrates their responses and communications to the resistance met. As each of the relational attributes are experienced by the learner, confidence, self-knowledge, even pleasure in learning, develops, building up incrementally until their agentic capacity is no longer deniable or able to be radically diminished.

Figure 4 The Circular model of the Shame-Agency continuum, Version 3

These different versions may be used by teachers as models to assist consideration of what may be required to encourage developing self-agency and limit the experiences of shame in the learning relationship and encourage the expression of creative, complex thought.

The development of these affective-relational models expressing the elements and circularity in the Shame-Agency Dynamic initially found form in my playing through drawing and mapping in search of connections and any schema of life within the data. The diagrammatic models make articulatable the unconscious, symbolic interaction form lying intersubjectively between learner and teacher. Its affective-relational dynamic towards shame and intense fear in the relational world of learning emerged visually (Red Analysis Book, p85 and pp. 124-126). This emerged from the analysis of moments of tension in disconnection and conflict between Mr Y and Jack against the Soundscape of learning and the anomaly of connection through recognition, rather than disconnection and ambiguity, leading to confident self- expression and self-agency. This identified the polarities of the dynamic. Key components easily emerged, along with my curiosity about when and where the internal and external experiences of Self and Other emerged and included.

Reverie on the sensory, psycho-physical movements involved in my playing brought a reparative hermeneutical quality arising from my playing in the holding environment of the diagrammatic, in a symbolic model which supported the emergence from a previously ungraspable relational paradigm, one visible and consciously known. The generation of the Shame-Agency Dynamic model felt less of a conscious decision as an inevitable emergence in the context of the choice of In-Depth Hermeneutics as methodology. Its connections to the promotion of expression of difference in thinking led to questioning this being part of the miscommunications and misconnections

experienced in these relationships and how, as teachers and learners we may diminish the significance of our own and our students’ symbolic forms of thinking along the visual-verbal continuum. Reflecting personally, in my original family verbal thinking was dominant for both parents and elder siblings. My arrival as a more visual thinker contradicted what was known to my parents. Conflict and misunderstanding now seem inevitable consequences. My model reflects the incomplete, open-ended nature of parent-child dyadic relationships, with its incompleteness paralleling the nature of any relationship as it transforms over time. As such the model holds potential to bring meaning into the classroom and school relationships particularly where conflict is significant, to support re-symbolising affective-relational dynamics in some learners and teachers.

In Lorenzer’s conceptualisation of human experience, the scenic landscape of our early worlds is one where we, as subject and subjectively, resonate holistically as embodied beings in a multi-sensory, affective, relational and psycho-social world. Over time, our experiences lead into symbolic, specific, unconsciously articulated patterns of interaction. Our intersubjective worlds with our carers operate through sound, resonance, sensation and movement, whether positive or not. In our drive for connection with others, our learning to communicate our internally experienced worlds develops through forms of language, with their capacities and limitations in illuminating, subjectively and intersubjectively, the symbolic.

4.6 Chapter Précis

Along with unwritten rules in the learning environment, the rules expressed here reflect unspoken societal expectations. This gives rise to differing powers, those that empower and those oriented to disempowerment, for both learner and teacher.

Out of the soundscape of the classroom emerged nuances of sound and noise, where noise was demonstrable of relational tension and conflicts and included within these experiences social and emotional learning for learner and teacher. The collaborative murmuration expressed the soundscape attached to social and emotional learning experiences, reflective of supportive, creative learning dynamics and experiences for both learner and teacher.

The quality of sound in silence carries power for control and authority which, at times, brings collaborative coherence to the learning experience for the whole class, but for some may bring frustration and the unbound energy of impulsion.

The relational dynamics in these intersubjective relationships are highlighted by the tensions and conflicts in the schema of ‘Being-at-Odds-with-(An)other’.

There are various powers unconsciously encapsulated in the relational field of ‘Being-at-Odds-with-(An)other’, such as the powers for, and of, non-cooperation and self-sabotage. The field carries power held in emotions, as in confusion, inconsistency or envy. In counterbalance, the power for, and of, recognition, care, empathy, warmth and empathic attunement lead to the power to transform the learning experience and environment for all.

The Shame-Agency Dynamic offers a way to consider the influence of affective and relational experience upon the learner and teacher’s relationship to facilitate growth

and the expression of thought, or to facilitate or consolidate shame that restricts that expression. I suggest that for the learners experienced or experiencing trauma attached to early childhood experiences, the Shame-Agency Dynamic is highly sensitised within their schema of intersubjective relating.

In brief, the dynamic operates so that when the learner gains recognition from the teacher of the doubt they have about grasping and understanding what is being taught and is then given clarification and further explication by the teacher, this supports learning and the growing confidence and consolidation that knowing brings. When there is a sense of integrity and honesty in its delivery and the teacher takes responsibility for learning being the purpose of the moment and the reason for their relationship, this too consolidates confidence and self-esteem about learning, bringing experiences of success as part of the outcome. The learner has moved from a place of doubt about understanding or being someone who can understand what is being taught, to one who has successfully achieved knowing through their own learning. They have successfully navigated and experienced the movement that is central in the development of a successful student, tolerating and riding the process between not-knowing and knowing on a conceptual and personal level, where interpersonal and intersubjective disconnections and connections contribute towards increased self-agency in the learning environment/field.

From these findings, the ‘forbidden’, the taboo, and the unspoken include the contradictory nature of societal and social rules that for these relationships lead to unconscious negative powers that recognise the affective-relational processes connected to shame’s impact on developing agency in the learner, limiting the demonstration of the learner’s thoughts. The relationship holds the powers and potential for relational transformation, for altered affectivity and for the elaboration of thought and thinking processes.

In the next chapter I consider: the findings from the data analysis set against the background of the learner teacher relationship, relational pedagogy and intersubjectivity theory; who may find my research of interest; and the implications I see for social policy, teacher training and continuous professional development (CPD) for teachers and associate school staff.

Chapter 5
Discussion

Chapter 5 Discussion

'one's relation to oneself…is not a solitary ego appraising itself,
but an *intersubjective* process in which another's attitude
towards oneself emerges in one's encounter
with another's attitude towards oneself.'

Anderson, J, cited in A. Honneth, *The Struggle for Recognition: The moral grammar of social conflicts*, Cambridge: Polity Press, 1992/1995, p. xii)

5.1 Introduction

In this chapter I consider my findings from the data analysis that differing forms of intersubjective relating have played in this learner teacher relationship and the learner teacher relationship in the context of relational pedagogical ideas of care and recognition.

Using Alfred Lorenzer's In-Depth Hermeneutic method(ology) brought to the inquiry a stronger sociological exploratory impact on a phenomenological inquiry. This led the way for me to grasp hidden societal, or social constrictions generated in learners by our current de-centring of the learner thinking patterns. Learner thinking patterns are indicative of something deeply embedded, out of sight for the main part, in the education culture in mainstream schooling. I was able, using this method(ology), to identify unspoken rules taught through teaching and learning unconsciously and identify the Shame-Agency Dynamic operating in the intersubjective relationship, significant for those whose early adverse life experiences include being looked after by those other than their parents.

I explore what this may mean for social policy, teacher training and continuous professional development for teachers and associate school staff (CPD), alongside questioning unconscious societal bias of difference in thinking and forms of relating.

5.2 Summary of Key Findings to the Research Questions

To put the research questions and findings together for discussion in this chapter I re-iterate those areas of the learner teacher relationship my research questions aimed to explore. Key aspects were to re-consider our conceptualisation of the intersubjective learner teacher relationship when the learner has experienced significant adverse childhood experiences and trauma when cared for by those other than their parents. This includes LAC, LAAC, fostered, kinship cared-for children and young people and those whose life experiences may have included prolonged hospitalisation or education at boarding schools. Once this was gained, I wanted to consider how the nature of these relational engagements support or fail to support the learners developing learning capabilities.

To reiterate the findings set out in Chapter 4:

(1) The soundscape of the class(room) acted as a projecting plane for communication and connections and a ground for insight into the unconscious nature of relationships in the class.

(2) The learning murmuration, an empowering agentic force, emerged as a collaborative, collective engagement by the class while the sounds of tension and conflict occurred mostly in one-to-one engagements. The latter carried opportunities for social and emotional learning, or not, while the murmuration carried social and emotional learning experiences.

(3) From considering the class soundscape, the balance of power and authority between learner or teacher was altered when (i) sound and silence were used together, and (ii) silence(s) alone used.

(4) Noise, as a type of sound, had a different role in the classroom carrying the distresses, upsets and frustrations in the learning relationships. In the mêlée that noise brought, the teacher's authority was at risk of challenge. The confusion noise elicited, when combined with doubt and a lack of clarity, led to a reduced capacity for thought and thinking. When experienced along with shame this brought the potential for disempowerment for either learner or teacher.

(5) These learner teacher relationships carry diverse powers for self-sabotage, non-cooperation, warmth, understanding, care, and empathy. Confusion carries an invisible power within it to restrict connection and learning, and inconsistency brings with it limits to feeling recognised by the other. These reside in the learner and teacher and may in either party result from trauma or through failures in early attachment. Resistance holds the power to reduce the energy available for transformation and change, with the learner unconscious of the energy being used in the resistance. When change occurs for learners, it does not necessarily include reciprocal change in the teacher but provides another chance by altering matters at a worldview level to support personal and educational growth.

To clarify this further in relation to my second research question on how the nature of these relationships support, or fail to support, psychosocial learning in education: warmth, understanding, care and empathy unsurprisingly support learning, confusion and inconsistency fail to support, and add to the risk of the learner consolidating coping strategies of resistance and non-co-operation.

In mediation, and as articulated by the Shame-Agency dynamic, moments of recognition by the teacher of the learner experiencing doubt, confusion, powerlessness, or recognising that they are hiding, being untruthful, telling lies or feeling terrified, hold potential for the teacher to intervene by demonstrating this awareness empathically, while delivering honestly and with integrity on their responsibilities as teacher for

the learner's learning. This facilitates containment and holding (Bion, 1962) of the learner's needs, so that they experience greater success, academically and personally, by succeeding in a way valued in school and thereby wider society.

The attributes of honesty and integrity in the teacher support the use and demonstration of complex thought by the learner, while the shame attached to the experiences of doubt, confusion and powerlessness holds the greatest potential to undermine; restricting the learner sharing what and how they think, and their thoughts.

The learning achieved, and what is not, can also be attributed to whether a teacher's knowledge is delivered in a way that fits the learner's way of thinking, not just what is thought to be required by further explication or practice. This was repeatedly missed by Mr Y in regard to the difference in ways of thinking he and Jack experience. Using Temple Grandin's recent writings (Grandin, 2022), how each child thinks on the spectrum of visual and verbal thinking is significant for how a learner and teacher connect and communicate.

(6) The relationship is considered the significant carrier for knowledge, knowing and understanding: how the learner and teacher relate to and with each other intersubjectively is of central importance in these young people's learning experiences. If Schechter's traumatically skewed form of intersubjectivity is one part of the dyad, and the other does not relate intersubjectively in this way, there is conflict and challenge for both to understand each other, and the passage of knowledge, knowing and thinking will be caught up in misunderstandings and mis- or non-connections. As teachers and researchers this is indicative of the relational schema of 'Being-at-Odds-With-(An) other'. Further research is needed to consider this relational way of being however, from current knowledge, there is sufficient to consider that there are correlations.

5.3 Interpreting the Unexpected, Psychoanalytic Ideas at Work

5.3.1 The Phenomenon of Boredom and Lethargy – Counter Transference and Reflexivity in Psychosocial Research

An unexpected and initially inexplicable phenomenon was the experience of boredom and lethargy leading to a sense of immobilisation. This occurred over prolonged times during the inquiry. Occasionally seen in Jack's behaviour, it became a significant part of my experience during the classroom observation time, and outside when analysing the data and writing this up. Any potential meaning in this phenomenon only became accessible for verbalisation and writing about late in the writing process. It was something known, yet not, slipping past being thought about or given meaning to. Contradictorily, the phenomenon seemed consciously inaccessible, and its meaning in this relationship appeared unconnected to emotional experiences.

Access became possible after my supervisor, Seamus Prior, questioned my proposal in an earlier draft the concept of projective identification as an explanation for the phenomenon. He reflected instead on its potential as counter transference. After reconsideration I think counter transference and projective identification are both involved with this phenomenon and that a projective identification is unlikely to be processed unless there is a counter transferential connection between the learner and teacher. This may account in part for everyone being able to remember at least one teacher from their schooldays.

The Content of Boredom and Lethargy Phenomenon

The content of the boredom and lethargy was further unearthed when the dictionary meaning of lethargy was sought. From Chambers Dictionary app

(accessed 15:20 on 16 November 2023), lethargy is defined as '1. Heavy unnatural slumber 2. Torpor'. Feeling sleepy when not tired was experienced in the classroom, when analysing and writing up. Defining torpor, the same dictionary gave '1. Numbness 2. Inactivity 3. Dullness, 4. Stupidity.' 1. and 2. resonate with the process trauma encapsulates us in, of feeling numb and experiencing immobilisation. '3. Dullness' was defined as 'the state or quality of being dull', with the verb, 'dull' being defined as 'To make dull or stupid; to blunt; To damp, [meaning to dampen down], and To cloud', all of which hold relevance in thinking and thought, in both educational and emotional terms. The emotional content of the lethargy speaks of the emotional experiences that occur from trauma. These learners often conceive of themselves as stupid, seeing their incapability to say or write their thoughts easily, compared with others in class, as an accurate picture of their intellectual capabilities. This risks them defining themselves as 'stupid', 'can't learn' and are even categorised by teachers as 'won't learn' or being resistant to learning.

Timing of its Occurrence

This phenomenon occurred in moments of disagreement, interpersonally in the room and intra-psychically when I considered the data. Reflexivity supported consideration of it as a counter transferential response connected to my sense of the level of safety in a learning relationship where I knew I experienced a normalisation of anticipated relational tension and conflict. My experiences of boredom and lethargy brought with them a sense of ungrounded anxiety, immobilisation and terror. Writing this thesis highlighted and even exacerbated my sensations of intense fear and I experienced immobilisation in thinking about and writing up the inquiry. These moments carried the potential for my feared self-sabotage to become reality by my failing to complete whatever task or stage was due, an event that never fully materialised so remaining a

fantasy for me. In the classroom, the most obvious equivalent was Jack finding that the results of the maths test did not fit with the mark he anticipated. He was defined as trying to be 'too advanced', an existential learner depiction of his being an outsider while part of the learning group.

Meaning in the Phenomenon

In looking for meaning some years after the observation there was potential for misremembering, even a misconstruction of its content. For rigour and validity and to reassure me in my thinking, I used Peirce's (1934, p. 117) abductive logic process (cited in Timmermans & Tavory, 2012, p. 171):

The surprising fact C (the phenomenon of boredom and lethargy in learners) is observed.

But if A (that it holds a role in the unconscious defence against terror) were true.

C (the phenomenon of boredom and lethargy in learners) could be a matter of course. Hence there is reason to believe that A (part of the defence against feelings of terror) is true.

This was then re-considered using deductive logic:

All A (part of a defence against terror) are B (defence mechanisms)
C (the phenomenon of boredom and lethargy in learners) is A (part of a defence against terror).

Thus C (the phenomenon of boredom and lethargy in learners) is B (defence mechanisms).

From this it appears that boredom and lethargy are part of my defences against feeling the terror of my unconnected ungrounded self. I suggest that the ennui I experienced, with its associated immobilisation in connection and communicative capacities, defends against feeling the replay of my infant self’s failure to experience a connecting, communicative (m)other available when needed. This occurred in my case because my mother was unavailable, physically, psychologically and at times emotionally. This leaves the infant self feeling at the edge of isolation, abandonment, at risk of annihilation (Fairbairn cited in Mitchell & Black, 1995, p. 122). In this internal place, immobilisation occurs partly because no facilitative other is present, along with there being no known safe means of retreat. Thinking or finding a verbal expression for thoughts can then only be undertaken intrapsychically, within an internalised ‘holding environment’ (Winnicott, 1965). If this is the case for me, then it may be the case for others in the classroom and the meaning of the boredom and lethargy experienced connects in the classroom to defend some from feeling the terror of no or non-connection with (an)other, be they peer, teacher or school. It is not uncommon to hear children and young people on the verge of exclusion saying they don’t care if exclusion happens. Some do care but need to put up a front of not caring to facilitate their own sense of safety from the hurt and pain they could experience of feeling rejected, abandoned, or annihilated again.

Given the logic that the boredom and lethargy come as defence mechanisms to my feeing of terror, where and by what means these are played out in the research process need further consideration.

Reflexivity, Countertransference and Counter-transference

For this, I will discuss the related concepts of reflexivity, countertransference and counter-transference in qualitative and psychoanalytic inquiry in greater detail as they hold significance for clarifying the phenomenon as explored here.

Reflexivity as a practitioner and reflexivity as researcher seems differ. The researcher recognises their role as part of the research data and that they come with associated prejudices, blind spots, and favoured understandings. A practitioner uses reflexivity, in essence, as a means to consider their reactions and to further actions as part of a therapeutic encounter. As a practitioner and researcher, on occasion I worried that the lines of reflexive thought blurred that used for a purpose in the therapeutic encounter and engagement with thinking about my responses and reactions to the research data. Navigating these lines brought into question how to understand and differentiate researcher reflexivity, practitioner reflexivity, and where counter transference may be involved.

Christine Morgenroth's (2010) article on scenic understanding and counter-transference, as an analytic tool in In-Depth-Hermeneutics, references countertransference in a clinical setting as 'the process by which the patient's transference is said to provoke a response in the unconscious of the analyst' (2010, p. 267), while counter-transference in the researcher is 'their own transference responses to something 'housed' in the text under analysis.' (2010, p. 268).

As a practitioner who always found countertransference a more frequently useful tool than the recognition of transference in the analytic encounter, I

struggled to consider which transference responses may be present in the data texts.

A memory emerged of being at primary school. I remember taking the final school year twice, something my parent did not remember. This period also holds the memory of being bored as I had done the learning before and repeating it was not exciting to me. I have no recall of when I moved up a class. I have a clear memory of the loss of my existing friends as they moved to their secondary school. I felt confused, and it produced confusion. Nothing further came to light even after talking with my mother during my search to understand how I came to lose my sense of curiosity. With hindsight, I wonder if it was at this point that I lost the previously experienced joie de vivre, which may be part of the boredom and lethargy elicited in the classroom and later in the text.

From this, it seems the memory is attached to a blind spot, even prejudice, evoked in the research process. I was in a primary school class with children near to their transitional year before secondary education. Again, with hindsight, on the final day of my observation period I was told of the school’s policy to mix all the children in that year together at each year end, then new groupings/classes were chosen. I felt a sharp negative reaction to this, feeling concern about the loss of friendships. The school thought this offered possibilities for new friendships across the children’s time in primary education. My reaction was for the potential loss felt by some children, particularly those already highly experienced in loss, as well as my own loss at this time in my life.

The exploration of the phenomenon of boredom and lethargy, though late in the process, parallels the memory recurring late in the writing-up phase,

and the reality of its occurrence in my life late in my primary education. There is potential for counter-transference in the form suggested by Christine Morgenroth explaining this phenomenon as something 'housed' in the text, as a parallel process rather than countertransference, as there is no recognition of my reaction being for the purpose of furthering action in the encounter. Remaining in position as a separate, non-interacting observer rather than as a participating participant observer contributes to the degree of clarity possible here. My position as observer hearing of this regular process only at the close of the observation period, gave no opportunity for the knowledge to be consciously influential. It occurred through unconscious connection.

5.3.2 Projective Identification in These Relationships

I return to consider what is occurring in Mr Y's apparently unconnected speech to the class about the relationship between him and Jack being a 'wordy' one (4.4.1, p. 126), and my question on whether it is part of a process of projective identification.

Melanie Klein (1945), Thomas Ogden (1979) and Malin & Grostein's (1966) writings about the nature of projective identification (cited in Spillius & O'Shaughnessy, 2012) brought forward the proposition that a difference was made for Jack by Mr Y being able to process some part of what Jack was splitting off and projecting onto and into Mr Y during their year together.

In the paragraphs below I use Malin & Grostein's (1966) description of the process of a projective identification as first being the 'fantasy of projecting a part of oneself into another person and of that part taking over the person from within'. Then that "pressure is exerted via the interpersonal interaction such that the 'recipient' of the projection experiences pressure to think, feel

and behave in a manner congruent with the projection." Lastly, that the "projected feelings, after being 'psychologically processed' by the recipient, are reinternalized by the projector."

I suggest there are three moments in the texts that articulate this process in their relationship.

(i) Jack unconsciously understands through the frustration he experiences when Mr Y tells him to stay with what is being taught conceptually rather than exploring its connections to other mathematical concepts, that Mr Y is denying his way of thinking and knowing and denying part of Jack's identity as being different from Mr Y's. This denial built up over the observation period and Mr Y's resistance to considering anything but his own way of viewing the situation as possible led to the frustration from the denial being split off into Mr Y.

Mr Y became increasingly frustrated, repeatedly saying, to Jack only, that he needed to keep in line with what Mr Y was teaching and not follow his own ways. Increasing tension, even conflict, built to the point where Mr Y expressed it as part of their relationship, consolidating my thought that he was experiencing projective identification. I suggest part of the processing of the projected feelings was released in this disconnected moment of their having a 'wordy' relationship, symbolising verbally the disconnection denied between them.

(ii) Later, when Mr Y stops Jack by verbally recognising that he understands that when Jack looks away, he knows he has 'lost him', this is a more processed verbalisation of the projective identification, acknowledging their differences in connecting intersubjectively. Jack is resistant, reluctant for a moment, and then appears to be able to take on board more than the words used by Mr Y, when he says 'Ok, okay' with an extended intonation for the second 'okaaayyy'.

(iii) It is only with 'The Sum' that I consider we see some of the consequences of the processing and actions undertaken by Mr Y. Here, Jack clearly and succinctly demonstrates how and what he thought using the complex concepts of multiplication and division, not addition and subtraction.

My role appears to be the holder of hope for a successful transformation towards understanding each other in these moments, though there was no further consolidation of this before the close of my observations. My presence and mind offered a third space, with my interest in both Jack, Mr Y and the nature and effects of their relationship, even though neither knew that their relationship was so significant for this inquiry.

During the final observation, as Jack walks across the room carrying his book-shaped pencil case his classmate comments on his attachment to it. He can tolerate and even smile at the comment, seemingly able to be comfortable with it rather than at odds with the classmate and the content of the comment. I consider the comment reflects the classmate's unconscious sensitivity about the significance of the book-shaped pencil case, which I see as an external manifestation of Jack's transitional object relationship (Winnicott, 1951). Mr Y then empathically asks him about the sense of feeling right about the moment. There is an obvious warm, calm, and caring relationship between them. Ogden's (1979) significant feature of projective identification is that 'one feels profoundly connected with the object' (cited in Spillius & O'Shaughnessy, 2012) seems true for all, Jack, Mr Y and me.

Projective identification occurs within the intersubjective, more than in the interpersonal or intrapsychic relationships here. I suggest from these observations and analysis, that part of what was split off was the knowledge and acceptance of different ways of thinking and knowing and that Jack's form

of thinking and knowing is that of a more visual, rather than verbal, thinker, while Mr Y's form of thinking and knowing is more verbal than visual, as he describes it as 'wordy'. Each are frustrated by misunderstanding, or being unable to understand why the other can't think the same way. Because of the power dynamics in schools, there is an institutional/societal pressure for Jack to conform, meaning to change his way of thinking, to suit the way teaching is constructed. This is not possible: his way of thinking belongs to him and has developed over the course of 9/10 years of experience. This inability to change his ways of thinking generates considerable frustration in interpersonal, intersubjective, and intrapsychic relationships to the point where it is unbearable and he splits off the frustrations, projecting them into Mr Y to alleviate himself of something that has become a burden and to perhaps give to Mr Y the experience of something he appears to be causing.

5.3.3 Difference in Ways of Thinking as Contributory to the Nature of These Relationships and its Effects in Supporting or Failing to Support Learning

Mr Y recognises Jack's capabilities when he remarks to the class that he could not have checked The Sum in his head. This observation suggests Jack is a spatial-visual thinker as he is able to do this (Grandin, 2022). From this moment, change occurs in Mr Y's thinking about Jack's thinking and that he learns in a different way from the rigid format put forward by Mr Y of building up from the basics (see Dreyfus & Dreyfus, 1980 and its criticism by Gobet & Chassy, 2008). Respect emerges for Jack's intellectual capability with some acceptance of the nature of that difference and a pleasure emerges on Mr Y's side to see and feel the transformation this brings.

Jack was not ashamed or hiding himself and how he thought. He was confident in his sense of agency even in the face of an envious attack from another child. Mr Y supported his way of thinking and knowing publicly, did not try to confuse or shame him, and his acceptance and valuing of Jack's way of thinking consolidated rather than undermined agency in Jack.

5.3.4 'Being-at-Odds-With' the Teacher or Learner

Both the phenomenon of boredom and lethargy and the processing of the projective identification are defence mechanisms occurring in the learning environment. The first allows the learner to not feel the terror of not being connected; the second is an active defence mechanism when difference is repeatedly not recognised, in this case that the learner and teacher learn, think, and know differently. These are part of a relational schema. Further research is needed to see whether this is part of learner teacher relationships for other children looked after by those other than their parents, but it may give food for thought for educationalists when they consider those children and young people with whom they frequently find themselves at odds.

Being-with-Another-in-a-Certain-way is a schema of being, articulated by Daniel Stern, (1985/2000). The adjustment of that 'Certain way' to 'Being-at-Odds-With-(An)other' became obvious to me when working with my texts, which had been 'visible' at the start though it was not until writing up that it coalesced as a variation.

I want to return to consider this as the nature of intersubjectivity for those operating a relational schema of 'Being-at-Odds-With-(An)other' with Schechter's (2017) 'symptoms' of traumatically skewed intersubjectivity in mind. When the learner is relationally at odds with the teacher, as Mr Y declared

to the class as their form of relationship, there is need for a 'mentalizing third', (2017, p. 261). When the third is available in the form of a textbook, exercise or other knowledge-grounded form articulated by another, I expect to hear mutually understood, if differently expressed, conceptualisations occurring from both learner and teacher. Where one in the relationship feels ungrounded in the form of the knowledge to be understood, as witnessed in Jack's need to connect fractions with decimals to grasp the mathematical conceptual interconnections, and the teacher directs the learner away from this, with the implication that Mr Y's way is correct and Jack's way is unnecessary, the level of the intersubjective misunderstanding and disconnection is revealed.

From the start of this inquiry, I expected to find some variation in the nature and form of intersubjectivity operating in the relationship. I did not expect to conclude that part of these relationships may be thought of in terms of shared meetings where one person relates in a way articulated as 'traumatically skewed intersubjectivity' (Schechter (2017), and that the other does not.

I refer back to the conversation that I described with my colleague, about putting together transdisciplinary literatures being like octopi apparently getting entangled when seen from one position (p. 18), while in another plane they are separate. Thinking of our connectivity operating at the level of quantum entanglement (Barad, 2007), I suggest that when a child through its earliest relational experiences develops a form of intersubjective relatedness that is skewed to the expectation that they need to meet the other <u>in</u> the intrapsychic schema of the other, rather than two subjectivities each with their own way of being, this entanglement in a non-traumatically skewed relational world, such as a mainstream school, is demonstrated in their 'Being-at-Odds-With-(An)other'.

As the agency of the traumatically affected person is skewed for the service of the traumatised adult, when they attempt to meet their own interests, they experience or have experienced, feelings of shame in putting their need first. This corrodes or undermines some of their developing sense of agency and confidence.

With incipient and incremental erosions, the expectation of this being the nature of the (learning) world eventually leads to feeling the world (of education) is pointless and that their interests are better served outside the current educational format, so that they may become themselves, as meeting the needs of the learning world through adaptation and loss of self, becomes too frustrating. It is easier and, for them better, to deal with difference where or how they are educated outside mainstream schooling, than to remain within.

5.3.5 Contributions for Consideration in Relational Pedagogy

Unless the teacher comprehends, intuitively or by design, what may be limiting the learner's 'performance', the learner may continue their unconscious process by self-sabotaging the demonstration of their learning and capabilities to maintain their worldview, or to create circumstances where others use their power and authority to move them from mainstream school.

Shame and agency are connected on a continuum that may be identified by a teacher (Shame-Agency Dynamic pp. 143-157). If this pattern is used to notice what the learner is experiencing and where the learner is on this continuum, the teacher may consciously adjust how and what they do in their engagements, so facilitating change in demonstrated learning and potentially the trajectory of the learner's life. This holds greater relevance for those where adverse childhood experiences still significantly shape their lives, though it may be used to consider any learner-teacher relationship.

5.4 Do We Need 'Therapeutically Knowledgeable' Teachers?

Clifford Mayes' (2009) psychoanalytic review of teaching and learning highlights how over the majority of the last century educationalists and psychoanalysts talked about the value for teachers of learning psychoanalytic theory and thought, if only those in education would listen. The application of psychodynamics by teachers holds the potential that,

> 'Although not a therapist, the therapeutically knowledgeable teacher can fulfil various legitimate therapeutic functions in the classroom' (Fox, 1975, p. 164, cited in Mayes, 2009).

My inquiry took place in a classroom without a 'therapeutically knowledgeable teacher, yet from the analysis and its consideration, it seems reasonable to say that Mr Y undertook some part of what a psychoanalyst may recognise in their own work with patients in their consulting rooms. I understand the desire for teachers to be trained in psychoanalytic psychodynamics as being informative to the central conduit for learning. My inquiry suggests it is not necessary. Most learning and growth require a caring, thoughtful, empathic teacher with an interest and value for their relationships with those in their care. Curiosity and engagement with different forms of thinking and a willingness to struggle with frustration and misunderstanding emerge as more significant capacities in the teacher.

5.5 Implications in Relational Pedagogy

Hickey & Riddle (2023, p. 1) question the growing use of 'the 'relationship' concept' as a normative descriptor in teaching practices. They suggest this format brings with it risk that, in its transformation as a normative descriptor, it is 'at odds with' empirical studies in relational pedagogy, such that it may become an 'empty signifier'. My

inquiry is based on an empirical study of a classroom practice and an observed learner teacher relationship. In Hickey & Riddle's article, to read of the 'relationship concept' being at odds with empirical inquiry held both a satisfaction of the similarity in the language we used and a new consideration of normalising the idea of the 'relationship concept' as an additional layer to consider. Here, relationship is not a concept, but a process that includes connection, disconnection, conflict, and ambiguities across time, interpersonally, intersubjectively, and intrapsychically, as we grow and develop our relationship with ourselves over our lifetimes.

Recent empirical studies are expanding our understanding of the factors and contexts in how we understand the role relationship plays in learning and teaching (Gablinske, 2014; Hickey et al, 2020; Osher et al, 2020; Riddle & Cleaver, 2017). Hickey & Riddle's (2023, p. 2) statement that, 'Context matters: it is with *how* teachers and students come into relation within the moment of the encounter that shapes what is pedagogically possible.' brings my inquiry together with current relational pedagogical thinking. This thesis contains a proposal of how teachers may come into relation with learners who are at odds, often with the teacher, peers, parents, the school or indeed society.

As recognised earlier, most literature in this area involves teachers as the primary participants. Finding what teachers experience about their learner teacher relationships as translated from existing classroom practices is valuable. I have argued for some time that there is a need to research the experiences of the learners as primary participants, as they are now conceived as the 'primary consumers' of what is increasingly a business or corporation with CEOs rather than Headteachers, Finance Officers rather than Bursars, and a combination of value for money with efficiency in producing the final product of the educated child.

It was through considering the learner's intersubjective relationship with the teacher that their differing intersubjective forms of relating became able to be talked about. I

think it likely that if I had focused on the teachers' form of relating, I would not have obtained the same insight into part of the reason why looked after children or children accommodated or looked after by those other than their parents may underachieve in 'performance' tests, or that some part of this connects to the non-centralisation of difference in ways of thinking, knowing and understanding.

5.5.1 What Place for These Findings?

Researching the impact and role of early trauma is often a remit for education and psychology practitioners. Many articles that consider children and young people whose trauma comes from domestic/parental abuse or neglect looking specifically at the underperformance and achievement of children where lower socio-economic status (SES) (Shafto, et al. 2012; Downey, 2010) is a contributory factor. Others research minority and socially marginalised learners, as in research work undertaken by Canadian and Australian education researchers on the lower attainment rates of First Nation and aboriginal children and young people (Morgan, Prendergast, Brown & Heck, 2015).

This inquiry relates to those who have parents with higher socio-economic status; they may have had nannies when very young; been given wide access to a multiplicity of experiences easily available as a result of their parent's incomes and their schooling was not decided upon by financial limitations, though some in the class were present as they receive funding from scholarships, bursaries, or reduced fees for staff members. Only a small minority in this class were in these categories and most were present because their parents could afford and wanted their children to have private, independent schooling. Their trauma was not consolidated by being part of a deprived socio-economic grouping. This inquiry demonstrates that underperformance and achievement occur in our education system for those outside lower socio-economic groups. This is

not to minimise the role of poverty, be it financial or emotional. Nationally we advocate a right to education for all, with education a means for social mobility and one that allows the inherent capabilities within each child to progress in their lives to their fullest. We recognise that our education system does not provide this for all, as shown by Government data (Appendix 1, pp. 234-236). This inquiry illustrates limitations that may occur for any child, where early trauma and adverse childhood experiences occur, no matter their parents' socio- economic status.

Trauma occurs from accidents, illness, the process of birth, physical or psychological conditions, or because of being parented by those who, for whatever reason, cannot provide the warm, caring, nurturing relationship that is idealised as being present in all parents. If teachers were to have within their training, either initial or through CPD, time and occasion to consider seeing children with whom they feel at odds through a different lens, along with strategies for relating differently, they may then be able to provide some of these children with the prospect of demonstrating their thinking and complex thoughts without shame overwhelming them or preventing them from communicating and connecting.

5.5.2 Recognising 'Difference as Difference'

From the outset, my consideration for what is contained relationally when 'I don't know' is spoken between learner and teacher, held a piece of grit that could not be dislodged. I considered what was hidden in plain sight to be a key.

Social science conceptualises broad themes around inequalities caused through difference. All are relevant, though not central to this study. The difference I have explored started with my recognising the inequality of access

to teaching and learning, where the person's difference reflected society's discomfort in seeing that our complicity in maintaining our prejudices about what we consider normative. The norm is to accept that children and infants are removed by the state, generally with good intentions, to keep the child safe while growing up. However, we are reluctant to know that by doing this we are complicit in creating a significant inequality because of the trauma experiences we precipitate.

This research includes what is hidden in plain sight and sits within a current discourse about education reform (Sidorkin, 2022), where it holds a place where we may review this difference as new. I considered that no-one would fund this form and area of research. This has given me the opportunity to research what was both a significant aspect of my life, with what I observed when teaching in the Hospital Teaching Service and beyond, without limitation or definition by others' needs and desires.

'The new is…….something that cannot be initially recognized' (Groys (2000) citing Kierkegaard, cited in Sidorkin, 2022, p. 134.)

Alongside emotional and social aspects in these relationships, as teachers do we consider how our students think when we teach, or are we more prone to focussing on what is not learnt and trying to fix it, repeating it in slightly different ways in the hope it becomes accessible for the learner? Do we still consider how children in primary education think, as explored in Margaret Donaldson's (1978) book, 'Children's Minds'?

How students think is more visibly considered in Higher Education where articles supporting the implementation of relational pedagogy are at their greatest proliferation (Gravett, Taylor & Fairchild, 2021; Murphy & Brown,

2012; Biesta, 2004). Early Years education brings together relational pedagogy at a time in the educational cycle where the learner teacher relationship is seen as an extension in the child's life, with sufficient similarities to the ideal caring parental relationship (Papatheodorou & Moyles, 2008). Between the end of nursery and the beginning of Higher Education, schools lose most children's potential for lifelong learning. An obvious change is from close, personal relationships in the classroom with the nursery teacher, assistants, and peers to increasingly distanced relationships (Hamre & Pianta, 2001; Roorda et al, 2011) caused by the desire and need for specialisation across the whole range of subjects to suit the nation's economic needs, global tendencies in trade and developing technologies.

In any reform of education in the United Kingdom there is a political agenda and tendency for radical change to shake up what is seen as an old system. Novelty and frequent changes can undermine teachers' willingness to commit to implementing these with enthusiasm and wholeheartedness. With the shift to online teaching during the Covid-19 pandemic there was the demonstration of creativity, flexibility, and loyalty by many teachers to support their students through unknown circumstances. The changes made are starting to be recognised as coming at a cost for children's mental wellbeing and the health of teachers. Post-Covid resignations, changes from full to part-time work and a major exodus of teachers leaving the profession altogether are a loss for all involved.

If we recognise that, 'Education turned out to be much more about human relations than about information, knowledge, or even learning.' (Sidorkin, 2022, p. 129), then, as in the relational turn in psychoanalysis, I hope this research contributes to the 'relational turn' in education and a consideration of how Sidorkin's suggestion that education recognise the 'difference beyond difference' (2022), where the familiar is seen as something new.

In line with my thinking throughout, it is not enough to see simply something, we also need to recognise the familiar as in some way new. Part of what was hidden in plain sight throughout my inquiry is that we think differently from each other. If we accept, recognise, and welcome this difference as a constituent of our society, it becomes an obvious step for educators to reconsider how they demonstrate and engage with this difference.

Social policy in reforming and improving our education system could focus on its key and most costly resource: teachers, and their training. From selection, through initial training and early teaching years to CPD time, all stages might include input and discussion focused on difference in the classroom where that difference is fundamentally related to knowing and knowledge and ways of thinking. Thinking differently is a difference to be added to current sociological groupings. In the light of our thinking differently, content, modes of delivery and assessment, qualification, or other outcome measures require re-consideration. I hope this may contribute to considering thinking difference and relational engagement becoming a normative focus for teachers entering and progressing in the profession.

5.5.3 On Testing

Education researchers consider that the institutional and socially agreed testing of children using standardised tests may mean learners experienced or experiencing trauma do not show their best in these forms, and an alternative might be better.

Shafto et al (2012, p. 252) consider that,

> 'a better understanding of pathways associated with trauma exposure may help stop trauma symptoms from being attributed to low ability or behavioural problems.'

Jack is underperforming in tests. In maths tests in primary school, answers are more clear-cut than in English tests and often include marks given for the working out. If the working out is not in line with the norm, it may alter the mark given. It is noticeable when talking with Art teachers how they rarely find a learner described to them as difficult or badly behaved living up to these descriptions. Art encourages a multiplicity of thinkers, creativities, and ways of being, where the more idiosyncratic the person, the more their originality becomes valued in adult life. This is generally admired in early years education yet emerges as conflictual in primary and secondary education systems.

5.5.4 The Intersubjective Relationship Rather than the Learner Teacher Relationship

This inquiry contributes to supporting Murphy & Brown's (2012, p. 651) proposition of foregrounding the 'intersubjective paradigm' as a means for understanding that learner-teacher relationships are intersubjective relationships first and foremost.

However, this assumes that every teacher and all learners when physically together in a classroom are by association in relationship, something that we know is not the case (Rodriguez, 2008). Not all teachers can connect with all learners on every occasion but, as in the therapeutic relationship, it is in the failings or breaks of relationships that the opportunity to repair emerges. Relationally aware teachers do this without additional training, as Mr Y did

with Jack. It begs the question what might occur if teacher training and CPD regarded the relationship as an equally valuable aspect of teaching?

The potential benefit to those already affected through early adverse experiences from the intersubjective relationship being significant, is its potential for changing their learning relationships and those between child, carer, or parent and further into life. Multiple relationships with relationally aware teachers throughout a young person's time in school, may then subtly enable change on a systemic level, moving away from splitting off care from education and society toward an holistic form of society. In saying this, I do not see this alteration as a panacea for all ills, but it has a part to play in the wider considerations of teaching practice.

5.5.5 The Covid Pandemic – An Adverse Childhood Experience

My observations were undertaken in a pre-pandemic classroom in 2019. Recent discussions of the PISA tables brought up discussions about pupil disengagement and associated non-attendance, leading to lower academic successes in mathematics, English and science. There are currently expressions of concern connecting consequences of Covid, the social bond and the contract between parents, teachers, education and Government that may be contributing to reduced parental commitment to education, their support of attendance, and the struggles of learning as a way of social betterment. This inquiry was looking into the consequences for children whose lives are significantly altered through adverse childhood experiences, the Covid pandemic was an adverse childhood experience experienced by every child, not just those being cared for. What I write about here is now pertinent to children across the United Kingdom. Redesigning the social contract to bring relevance and social cohesion through the habit of education (Dewey, 1938)

may help re-align education in a way that recognises the role of care and a caring curriculum in education (Noddings, 1984; Goldstein, 1997, 2002).

5.5.6 Not All Teachers Care; Not All Institutions Care About the Teachers

How we teach is influential in bringing learners on board. Recently, inappropriate behaviour by teachers toward children and young people in their care has opened conversations about historical and current damage caused by the misuse of care by those considered in caring professions. The idea of care in the classroom needs revisiting as the fear amongst teachers, heads and governors or trustees leans toward the extreme as in not touching a child for any reason, even though we know its importance as an essential requisite for human development and wellbeing.

This thinking has grown over the last two decades leading to teachers being unwilling to undertake fieldtrips or out of school activities for fear of getting it wrong. There will always be a moral dilemma for those involved. The consideration of care I speak of relates more to the nature and need for human care in the nurturance of a fully able human being, psychologically, emotionally, physically, spiritually, academically, with the academic human as last on the list. By nurturing the first four aspects there is no reason to believe that the last will not also develop as it has down the centuries. I suggest, with teachers taking on board the intersubjective nature of their relationships, the person is developed, per se, rather than as an adaptation to the demands of education policy decided by politicians, rather than by parents, teachers, and educators.

5.6 Methodology Discussion

5.6.1 A Radical Shift

At the start of this inquiry my expectation was to produce a description of the precipitating moment, the 'I don't know', as a moment of intersubjective relating. Expanding to think of it as a consequence of a different form of intersubjective relating being attempted in the relationship encapsulated in a matrix of a class culture and environment altered its methodological approach. The original research questions remained acute the study but what changed was situating it within a sociological rather than a primarily psychoanalytic paradigm in order to think about what schools, in the repetition across time and place, were contributing to in the behaviour, reduced attendance at school and levels of performance in examination for children familiar with the effects of adverse childhood experiences. The chance encounter with In-Depth-Hermeneutics through Wendy Hollway's 'Knowing Mothers' (2015) produced a paradigm shift from using Psychoanalytic Observation as my method to Lorenzer's In-Depth Hermeneutic method(ology).

5.6.2 The Value of In-Depth-Hermeneutics as a Method(Ology) in Education and Psychotherapy Research

There are a limited number of scholarly articles on the use of In-Depth-Hermeneutics for education research. It was only after undertaking the fieldwork from January to June 2019, that Gripstud, Mellon and Ramvi's (2018) article on In-Depth-Hermeneutics to facilitate teachers reflective practice came to my attention. Prior to considering this method, my nearest fit for the inquiry came through Psychoanalytic Observation and Psychoanalysis Outside the Clinic (Frosh, 2010).

A central difference between these models is that In-Depth-Hermeneutics aims to investigate 'schemes of life that have been excluded from societal consensus' (Krüger, quoted in Gripstud, Mellon and Ramvi, 2018, p. 641). The shift in changing to this model was away from the intrapsychic psychology of individuals and its impact for intersubjective relationships, to considering these moments as '*expressions of culture in the subjective* and as dialectically produced and distributed over the individually psychical and the collectively social' (in Krüger 2017, p. 58, quoting Lorenzer, in italics 1986:28 +84ff.) This chimes with my quotation from Anderson in the preface of their translation of Honneth, 1992/1995, p. xii):

> 'one's relation to oneself…is not a solitary ego appraising itself, but an *intersubjective* process in which another's attitude towards oneself emerges in one's encounter with another's attitude towards oneself.'

…the other's attitude includes the other being a class, a school, an education system, or a societal attitude. By considering the field texts through the method and approach of the scenic and scenic understanding, not only was the integrity of immersion in the classroom observations able to be elicited through scenic writing, but they could be returned to repeatedly, thus continuing to raise the visceral experience of being in the room.

Though I felt unclear most of the time and almost constantly sat with 'negative capability' (Bion, 1962), what unexpectedly emerged was the difference that differing forms of thinking brought to a relationship where there were already significantly different forms of intersubjective forms of relating. This foregrounded and aligned Stern's (1985) work on the developing sense of Self and schema of being quite clearly questioning at a fundamental level the implications in the schema of 'Being-at-Odds-With-(An)other' that early life alterations in intersubjective experiences made on the relational and emotional experiences of teachers and learners.

The method highlighted society's manifest value for differing forms of thinking and knowing along with a latent aggression towards experiencing it in schools, that acted as a limiter on some learner's expression of thought and understanding. This questioned whether and how teachers and their training currently comply with this as a prejudice of othering, a conceptualisation impossible for me to have considered without this method.

The model offers education research a means to consider known but difficult to explore questions while maintaining the matrix of conscious and unconscious interconnections playing out in classrooms. For teachers and educationalists, it carries the potential to reconsider societal underpinnings in differing education locations, forms and aspects of education and what they wish to maintain or change.

As a method(ology) for the caring professions, including counselling and psychotherapy, this model uses core skills already present for the practitioner, while offering relevant adjustment to the counselling and psychotherapy researcher and easily allowing the integration of sociological aspects to their consideration of psycho-therapeutic phenomenon.

5.6.3 Would Psychoanalytic Observation have Answered the Questions?

If I had remained throughout, as I had started, seeking to describe the dyadic relationships of these learners with my attitude including a limited engagement with the matrix of the environment, institution and society, Psychoanalytic Observation as a form of applied psychoanalytic thinking for teachers and in their classroom would have continued alongthe route taken by my mentors, Salzberger-Wiittenberg et al (1983) and Biddy Youell (2006). I started along that route thinking I would be able to apply my knowledge and skill from the

therapeutic relationship directly onto this inquiry with a few adaptations. Once I opened my mind to consider the 'symptoms', seen in the Governmental data on educational outcomes for looked-after children as indicative of part of our societal psyche, in a similar way to Mannoni's (1970/1983) conceptualisation of 'illness' in the child being symptomatic of the parental relationship, this overset what was potentially available, radically shifting my perspective. Using a précis of Mannoni's re-formulation of child 'illness' to there being matters in the 'parental'/societal relationship in education that produce the 'illness' symptoms in the child so that many fail to complete, leave, or act out the symptoms as an escape from the current system, while in the course of this causing limitations in the mind of the child for progression in society, I found that I could relate to the connection between my knowledge as a psychotherapist and as a teacher as being as one within me, not separated. If I had not appreciated this, Psychoanalytic Observation would have been the method chosen, but would not have opened a conversation about how societal attitudes of othering had yet to arrive at recognising different ways of relational being and thinking as othered.

The challenge for seeing societal taboos within any data may not be achievable using Psychoanalytic Observation compared with Lorenzer's integrated sociological and psychoanalytic model. Transference, countertransference, projective identification concepts hold scope to support a deeper understanding of what occurs unconsciously in relationships. What will now be different for me when reading Salzberger-Wittenberg et al (1984) and Youell (2006) is my questioning their meaning of those concepts and whether they were referring to a literal transposition from the clinic to schools.

I question whether countertransference of the form experienced in a clinical encounter has a limited equivalence in a classroom. Research considering

countertransference in the classroom is itself limited and mostly from the USA (Baron, 1960; Wolfe, 1963) where definitions come from counselling psychology and appear more dogmatic than the fluid nature of my experience. In contrast, Morgenroth's counter-transference as the researcher's transference response to the text provides a valuable challenge for the psychosocial researcher.

The novelty in using In-depth Hermeneutics' scenic writings for fieldnotes in non-participatory observation threw up challenges: in physical positioning; the apparently one-sided view of the scenes written only through my lens; the discipline in remaining silent or not directly involving myself and the honesty required to write about 'failings' in these areas as well as thinking about them. All these demanded significant emotional capacity to process and then write up the process. This method is suited to counselling and psychotherapy students and researchers' studies, particularly because it requires skills and techniques developed through a psychotherapy training.

However, I found there was little or no projective echo that the therapist hears in dialogue with their patient. Any such are contained within the researcher unless, or until, they are integrated into the scenic note. It is hard to calibrate the containing element the researcher brings to the operation of the group. It was only when Mr Y left the room during an examination, that I both experienced my anxieties and recognised my capacity not to take up those existing in the room. It was not whether as researcher participant. I separated off my containing capacities but whether I could maintain my acceptance and recognition of the learners as capable of maintaining and managing themselves in the face of doubt and fear about insecurity. Whereas the clinician may choose to remain congruent to their experiences expressed to the patient, the researcher's efforts must be used to remain congruent to themselves, no matter what these raise within them.

5.6.4 Adjusting the Model to the Inquiry

The main adjustment made to the model as set out in Bereswill et al (2010) relates to the means for interpretation moving from the Interpretation Group as the main processor for the data towards the multiple iterations that I undertook. Time and situation reduced opportunities to seek others willing to meet regularly for this purpose. What was possible over the observation period took place in my monthly supervision meetings, as the only available time. These discussions elucidated parallel processes, projection, and countertransference responses I reiterated in my reflections, my journal and ultimately through my interpretations.

I took a key passage in my data to the SQUID Dubrovnik conference in 2023 as my contribution to an Interpretation Group session. To my surprise, the other members who had no connections with my research area or professionally drew almost identical interpretations and observations from the data. That the latent societal content had a constant presence acted powerfully on me.

5.7 Alternative Considerations and Multi-disciplinary Developments

5.7.1 For Neurobiological Research

During this inquiry, my questions included whether neurobiological research could be engaged in asking whether the lesions on the brain created by adverse childhood experiences contribute in any way to the disposition of the visual-verbal thinking continuum. Society values the hard science approach of neuroscience thinking. Combining this with inquiries such as this one, would add to broadening transdisciplinary research across sociology, psychology

and educational perspectives, to understand more about what might support an education that means fewer children leave secondary education feeling it is not interested in them and their way of thinking and learning.

5.7.2 For Sociological Research

The current education system in the United Kingdom, with its orientation toward STEM subjects and technology over arts, music and language education, plays to the strengths of more verbal thinkers. This has been the case for over three decades with the erosion of arts, languages and humanities teaching from primary school onwards, where the political agenda of often conservative politicians looks back, rather than forward. Creative thinking and communication are needed for society to grow. The economic trajectory of any country is important and where verbal thinking skills predominate, as being of greater value to society than the visual thinker, disparity of opportunity is inevitable. People will adapt to survive however they can, at whatever cost it comes to the individual and society when by mid-life, and now early adulthood, the human being is so out of kilter with themselves that their mental and physical wellbeing can no longer be managed by adaptation. Sociological and psychosocial researchers' questioning of the changes we see across society in the United Kingdom may not see the education system's struggle to understand these relationships as part of the increasing disparities, yet I consider they are the canary in the coalmine. If this is addressed all children and young people will benefit, and the society they create will be better balanced than is currently the situation.

5.7.3 For Social Policy Thinking in Education

Any equivalent parallel education route promoting and valuing visual thinkers from the start of their education is most often seen after primary education

in Arts or Sports oriented academies and Further Education colleges. Vocationally oriented education is accessible once a young person reaches 16 plus, or where their school history has led them out of mainstream education into an alternative route. More research is needed around differing thinking styles for there to be consideration of whether those moving into Education Other than at School (EOTAS) have any bias towards visual over verbal thinking and could therefore remain in mainstream schools that included this orientation in their teaching.

For several decades Government policy has targeted the number of students gaining academic over vocational qualifications and raising the number of students in Higher Education, whose institutions have themselves become education supply businesses. One of the advantages for students in Higher Education is that, with these changes, assessment of unrecognised learning difficulty is now far better than in schools.

5.7.4 For Teacher Training and CPD

To have teachers able to consider each student's differing learning and thinking pattern is the ideal. What may be possible for children, young people and their parents or carers is to have as normal, an expectation of support towards understanding these aspects in the child through various sources of information and health-aligned professionals. This could raise rather than lower self-esteem and confidence in the learner, and reassure parents. Frustrations and misunderstanding will always occur by the very nature of the human condition, but the intensity of increasingly disruptive behaviours that comes from the frustrations of the failure to learn and progress in school

may be reduced, leading to easier co-existence. Rather than schools being organised with Inclusion units or, as in England, Pupil Referral Units, and excluding many from feeling part of 'normal' society, we may develop integrated and parallel schooling, where there is greater equity in difference, visibly and experientially valued by society and the state.

5.7.5 For Psychotherapy and Psychology Researchers

Further exploration of the Shame-Agency Dynamic as part of all intersubjective learning relationships may hold insight for teachers and educators about existing, unconscious, psycho-emotional dynamics embedded in the experience of education in the United Kingdom. I consider this dynamic is amplified in an environment where the number of children experienced in, or experiencing being cared for, was prevalent. Almost every classroom will have a child in that position. My interest is for improved outcomes and educational experiences for cared-for children. I find it hard to conceive that the Shame-Agency Dynamic and how to address it through recognising where the learner is struggling, and adjusting accordingly, is something that teachers would dismiss or in which they would not be interested. It offers the potential to raise the demonstration of attainment for any child but significantly for those who have had difficult beginnings in life, through no fault of their own. There is already hearsay from anecdotal evidence that the application of my model of this dynamic works in non-educational relationships.

5.8 Limitations of the Research Inquiry

5.8.1 Researching the Experiences of the Vulnerable

Researching the experiences of children, especially those who are vulnerable because of their early life experiences, brings additional responsibilities for the researcher. Throughout, I felt the need to honour their trust in me and to accurately represent what I saw as their experiences. Given my choice of non-participatory observation, the risk of raising unconscious phantasies was higher than if I had chosen to elicit their views by questionnaire. In either case, with children research risks the child adapting to what they consider the adult wants and with this being related directly back to their significant carers 'at home', or the teacher and school's expectations which holds potential for causing distress.

My experience was limited by taking the non-participatory observation route rather than participating, as it restricted the felt connection that proximity to children brings. This was not a compromise but did alter my relationships with the children in order to elucidate unconscious processes with the least risk of harm to them. A distanced relationship could, for some, replicate their caring relationships, but for the balance of doing harm to doing good my distanced position seemed a reasonable compromise.

5.8.2 Time – The School Calendar

For me to collect sufficient data to consider the relational processes at work with the same learners and teacher I had a pressure to organise all the preparatory discussions and agreements as close to the beginning of the school year as possible. If it were possible to organise these in the previous

academic year, a longer period of observation would then be available before the class and teacher change.

5.8.3 Willing Teachers

In my search for a participatory school there was also the search for a participating teacher willing to be observed, on a weekly basis, risking in a way their professional skills being under scrutiny. With each approach to a school, managing the almost simultaneous discussions with Head Teachers and whether there was a willing teacher limited some of the choices available. I am truly grateful to Mr Y for his enthusiasm and interest in this research. Without him and his trust in me, this could not be achieved.

5.8.4 Some Effects Caused Through Part-Time Rather Than Full-Time Study

Over the time this has taken to produce, I have repeatedly encountered limitations for the part-time over the full-time student. My main comment is that time is fragmented by work, home and family commitments in a way that reduces access for a coherence of application to the subject. Time for writing key parts required taking time from my patients to allow me to think about my research every day without a major interruption to my thoughts and this became the most productive time. The fragmentation of time in this way seemed to generate greater struggles to stay connected in it and with it. I see the area for greatest limitation being the range of academic referencing I have used, particularly from educational research literature.

As a part-time student progress, especially at the outset, was slow compared with what might be expected from that of a full-time student. My supervisors

were patient, but I think there are significant supervisory demands to be managed by them, and they worked with the extended period this inquiry required. I am not aware of their challenges and how this shaped the inquiry, but I know it must have.

5.9 Recommendations

5.9.1 Knowing Where You are on the Visual-Verbal Thinking Spectrum

Questions arose about the impact in the learner teacher relationship of differing forms of thinking. Further research regarding this connection could be significant when considering the way in which teaching and learning is presented for this group. Using Temple Grandin's (2022) hypothesis that knowledge of the degree to which different children are visual or verbal thinkers as gauged on a spectrum, may give insight to whether children who are 'at odds' in their relational style are struggling because they are more visual than verbal thinkers, being taught by more verbal than visual teachers, in schools that are themselves highly oriented to verbal answers in order to identify knowledge being understood.

5.9.2 Reflection on the Value of Experience as a Starting Point

Often when teaching in the hospital service art and music were favourite lessons, subjects that the learners would choose to start their learning relationship with me. These subjects are taught differently from a mathematics or science class. Experiences, imagination and image-based triggers are often the starting

point in art and music. We need to value abductive reasoning as a starting point because of its emphasis on subjective experience, as a counterbalance to natural sciences' deductive or inductive logic. Reflecting on what emerged from this inquiry I came to understand that my having taken a first-year undergraduate course in Fine Art (History of Art) was because it was an easy form of history for me. I could so easily remember the pictures and see the detail in them to enable me to answer the questions. My philosophy course that year was more of a chore, as much, looking back on it, because it required highly verbal thinking and where formal logic, as used in this exploration, was the most interesting, if challenging, part.

5.9.3 Is There a Neurological Cause to Thinking More in Pictures?

In reaching my conclusions, I wonder about the role played by neurological lesions caused by neglect, violence or abuse leading to children being removed into the care of the state with the added relational recalibrations these children often undertake very early in life. I wonder if these events and their associated trauma mean that, in the fixation and repetition we know occurs because of trauma this impacts on children remaining more easily connected to their earliest way of thinking in pictures. We know a sign of possible autism includes delayed speech and restrictions in social communication, symptoms seen with children who experience adverse and traumatic experiences. Policy makers and educationalists include this consideration in deciding how to teach any lesson. If so, I ask if this carries potential for the attention and interest of these 'at odds' children being brought on board with teachers as being of equal significance, rather than being regarded as nuisance value.

5.9.4 Identifying Thinking and Learning Styles Early in Education

It has become usual in teaching for learners to learn about their learning style in their primary school so that they may understand themselves better and take some responsibility in choosing whether to engage with the teacher and themselves to identify a means suited to learning whatever is being taught. At the time of my teacher training this was newly available from research and by the time I taught in the hospital service over twenty years later it had almost become the norm.

Identifying whether you are predominantly a visual or verbal thinker is an easier assessment to administer than most others, but to realise that you think in a certain way and understand that those immediately around you think in different ways could have great social benefits. We are only just beginning TV programming with respect to how autists think with Chris Packham’s recent (BBC, 2023) series to know more of the impact society has made on othering autistic people. If discussing and assessing thinking style is normalised in education and wider society, there is hope this may lead to teachers trained in not just simply whether a child needs to have visual, auditory or kinaesthetic means by which to learn, but that the teacher takes account of their differing ways of thinking. It may be that screening in secondary schools becomes less dependent on intellectual or postcode bases and more on the way you think, with the subjects that appeal to the different thinkers altering the current imbalance away from highly valuing intellectual, academic, verbal subjects at the cost of denying the value of educationally of spatial-visual subjects.

5.10 Personal Reflections

When speaking with my sister, I remembered envying those in my primary school class who went to the ‘Secondary Modern’ school having ‘failed’ the 11plus; they would be taught cookery, home economics, woodwork, even accessing metalwork classes which by passing the 11plus, was not offered to me. Instead, I studied Latin, French and Physics. I have made up for this over the years, but instead of writing this thesis, I may well have enjoyed working in textile design and fabric creation. Social stigma and parental demands affect what contributes to learners’ eventually not working in an area to which they are best suited. Knowledge and insight into how each child thinks may help support more aligned choices, make for a happier and less divided society with fewer people experiencing mental health problems when they find they have taken a career route which may not be well suited to their way of being.

Andrew, a boy in the hospital service, who said ‘I don’t know’ to me almost every time I asked him about what we learnt and prompting me to wonder what was going on for him and us in these moments, was eventually awarded the ‘Most improved’ prize at the end of his final year. He had not been in full time school since he was 12 years old. His mother wanted him to join the Accounts Department of the local council as he was good at mathematics and she saw a secure, maybe in her eyes, less anxious future for him on a financial and employment level. I was both honoured and afraid when he asked what I thought he should do. He was exceptional at Design and Technology. I suggested he think of a Modern Apprenticeship as a joiner, as his qualities were in line with those valued in that craft and he need never be unemployed. When we said our final goodbye, he was going straight on to an apprenticeship in his uncle’s joinery business directly from school. I was immensely proud of him. Without him, I would not now be completing this. My relationship with Andrew altered every other learner teacher relationship I made, the effect of recognition of the other in a reciprocal relationship.

Chapter 6
Conclusion

Chapter 6 Conclusion

The 'I don't know' moment and psychoanalytic theory that precipitated this exploration has almost dissolved into the mists of time as the questions it helped to elicit took over, leading me along the route that eventually reached new areas connecting the struggle described in the moment being part of the attempts at intersubjective connection.

Two critical components occurring in children experienced in adverse childhood experiences emerged as central in answering my research questions
Questions removed here.

(i) a learner whose early life experience led to them to develop the schema Schechter (2017) describes as, 'traumatically skewed intersubjectivity' meeting a teacher whose life experience did not include developing that schema and,

(ii) key to those engagements that support, or fail to support, the psycho-social development of learning is the affective-relational nature of shame in the classroom and how the teacher recognises and encourages the counterbalancing development of agency through their empathic, attuned and honest relationship with the learner.

When not recognised by either learner or teacher, these two aspects can materialise as tensions and conflicts in the learner teacher relationship, leading to it being predominantly one of 'Being-at-Odds-with (An)other'.

The dynamic that I title the Shame-Agency Dynamic operates as part of the intersubjective learner teacher relationship. This appears to be part of any learner teacher relationship, or indeed any relationship, and is an area that would benefit

from further research, perhaps to recognise other affective-relational dynamics of the intersubjective relationship that are currently hidden in plain sight.

The emotional processes connected to the above were identified from the scenic observations in my data, offering the reflective practitioner awareness of processes in that dynamic that may be valuable for identifying what is unconsciously part of their relationship. The Shame-Agency Dynamic models and versions provide structures for consideration of how to conceptualise the learner’s emotional experiences of learning without the need to be ‘therapeutically knowledgeable’. It is a model that can be used to support any learner, whether or not experienced in care, but particularly for those whose consolidating experiences of others in authority tends to their being ‘done-to’ (Benjamin, 1988, 2018), with their anticipation of others undermining, rather than building, a robust sense of agency in them, their way of being and thinking. This confidence contributes across multiple arenas from class discussion to knowing they have as valid place in society as anyone.

This thesis contributes to our understanding and knowledge of aspects of unconscious processes occurring where a child or young person is care-experienced or has had significant traumatic experiences early in life, and offers supporting evidence to social policymakers for their re-consideration of the current education system and why it is failing a significant number of our young people, potentially causing increased limitations in lives which are already difficult.

From a practical perspective, introducing early assessment for forms of thinking in education alongside learning styles, and including this as part of Initial Teacher Training and CPD training, will inform teachers’ ways of working, making how we think a more clearly recognised part of the education contract between the person and the state.

The state has current legislation for all its citizens to undertake education between the ages of 5 and 16 years. This requirement is under consideration for change in the United Kingdom, extending the age to 18 years. There is a risk that while many care-experienced young people now leave before the age of 16 as they do not find the statutory education system interesting or of value to them, requiring them to stay a further two years seems to add to their disadvantage. Currently, when all efforts to return these learners to mainstream school fail, this becomes the time when an alternative provision is recognised, considered, or provided. Other forms of education must be offered as a normal progression alongside the current forms, ones that support the difference discussed here.

The value of providing technical and vocational education and qualifications has risen further up the Government's agenda. The commissioning of research to see whether a useful division in our educational provision can be adjusted so that more visual thinkers are taught by visual-thinking teachers, rather than the current haphazard situation where visual and verbal thinkers struggle to meet teachers with knowledge of these learning differences in classrooms.

Healthier minds are generally associated with healthier bodies and lives. In a post-pandemic era of poorer mental and emotional health, addressing improvement over the longer term through reconsideration of the root of any education – the learner teacher relationship – as a caring, reciprocal relationship, and seeing beyond sociological categories of difference to include what is in plain sight, about how we think, together with the affective-relational processes at work has great value, if valued.

There seems little point in having knowledge with the potential to change learner's lives if nothing changes. Behaviour and classroom management have a role to play in learning and teaching, but these will not support connection between the teacher and those children and young people operating from trauma. This thesis demonstrates

the importance of using our capacities to think seriously about how we communicate and encourage collaboration, while enjoying the difference this brings to our lives, the lives of others and to society.

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Appendices

Appendix 1

Education Outcomes for Looked After Children 2020/21
(Scottish Government published online 28 July 2022)

Educational attainment

Headlines for 2020/21

- In 2020/21, 37% of school leavers who were looked after within the year **left school** in S4 or earlier, compared to 11% of all school leavers.
- Attainment for school leavers who were looked after within the last year has risen over the last ten years, especially at SCQF levels 5 and 6. This follows a similar pattern to attainment levels for all children. However, looked after children continue to have lower attainment than all children at all SCQF levels.
- Looked after leavers who were in foster care or with friends or relatives had higher attainment than other placement types, especially at home with parents.

Table 1.1: Percentage of those who were looked after and all school leavers, by highest level of attainment achieved, 2020/21

	School leavers looked after within the last year	All School Leavers
1 or more qualification at SCQF level 3 or better	84	98
1 or more qualification at SCQF level 4 or better	71	96
1 or more qualification at SCQF level 5 or better	38	88
1 or more qualification at SCQF level 6 or better	15	66
1 or more qualification at SCQF level 7	2	24
No passes at SCQF 3 or better	16	2

Almost all school leavers (96%) have at least one qualification at level 4 or better (see Table 1.1). This compares with 71% of young people looked after within the last year leaving school with the same level of qualifications. At the higher levels of qualification, 15% of looked after school leavers have at least one qualification at level 6 or better, compared with 66% of all leavers.

Information relating the SCQF Level qualifications

SCQF Levels 3 & 4 refer to attainment tests taken in the first two years of High School.
Young people are between the age of 12 and 14 years when these are taken.

SCQF Level 5, referred to as Nat 5's, are a first formal qualification.
SCQF Level 6, referred to as Highers, are obtained in one year leading to
SCQF Level 7, referred to as Advanced Highers.

Highers are considered the same as AS levels in the rest of the UK and Advanced Highers are considered as A levels. Both are considered for access to university entrance across the UK university network.

Notable information on percentage attainment different between pupils looked after and all school leavers in 20/21

At SCQF level 3 attainment difference between school leaves who were looked after compared to all school leavers is 14% from this table.

At SCQF level 4 attainment difference is 25%.

At SCQF level 5 Attainment difference is 50%.
This point registers the end of statutory education.

At SCQF level 6, attainment difference is 51% below the level of 'all school leavers'.

At SCQF level 7, attainment difference is 22% below the level of 'all school leavers'.

At SCQF level 5 and 6 the difference in attainment of one or more qualification for school leavers looked after is half that of all school leavers.

Table 1.2: Highest level of attainment achieved

Percentage of school leavers achieving SCQF levels for school leavers looked after within the year, care experienced leavers, and all leavers, 2009/10 to 2021/22.

Highest level of attainment achieved	School leavers looked after within the last year	School leavers who experienced care since turning 12	School leavers who experienced care since turning 5	All school leavers
1 or more qualification at SCQF level 3 or better	88.2	88.1	90.2	97.9
1 or more qualification at SCQF level 4 or better	78.3	78.1	81.1	96.4
1 or more qualification at SCQF level 5 or better	46.1	46.5	50.1	86.4
1 or more qualification at SCQF level 6 or better	15.9	16.7	19.0	61.3
1 or more qualification at SCQF level 7	2.5	2.9	3.4	21.5
No passes at SCQF 3 or better	11.8	11.9	9.8	2.1

Appendix 2

Information sheet for parents and those holding parental responsibility

A research project looking at learner teacher relationships of children with periods in their lives where they were looked after and cared for by those other than their natural parents.

My name is Katherine Porter. I'm a PhD research student from Edinburgh University.

Your child's school was approached to see whether they'd be interested collaborating with the research that constitutes my doctoral study. Following discussions with school staff and interest and support from your child's class teacher, approval has been obtained to now approach yourselves and the pupils, to see if you and they would be interested and willing to participate.

I was a teacher in a Hospital Teaching Service when I became interested in the relationship between the pupil and teacher as a carrier for knowledge, development and change. As part of the completion of my training as a psychotherapist during that time, I wrote my master's dis ertation on the teacher pupil relationships of anxious students. My focus has moved to the learner teacher relationships of children and young people who have, for periods of their lives been looked after and cared for by those other than their natural parents. These can be in residential schools as well as hospitals and in social care. Fettes College is a boarding school though your child and you may have chosen for them to return to your home each night, many will stay on site.

I became curious about times when as a response to a question, a pupil repeatedly said, 'I don't know'. This led to me thinking about these moments and from this grew a research proposal looking at their meaning in this relationship.

My aim is to see if there is anything in the nature and processes in these relationships that might support a need to change how we teach young people, so they can find learning easier.

To gain this information I need to watch, listen, think and consider my experiences of these relationships in class. I'm asking if you are happy for your child to be part of this research project as a member of this class.

All the children, parents and carers are being asked and everyone is able to withdraw their agreement, or give it, at any time during the observation period.

What is proposed?

From an agreed time, I'll come into your child's class for an hour a week over the next two terms and sit in on the lesson, watch, listen and take notes. I won't be teaching or acting as a teacher.

Your child's names won't be used, other names will be found to protect identities, if needed. If you want to discuss and know more, my contact details are available below.

If you don't want your child to be part of the observation, the observation may still continue but no observation of your child will be included in any writing.

What will happen to the observations?

I'm using a psychoanalytic observation as the research method, a development from the Infant Observation method devised by Esther Bick at the Tavistock Clinic in London. After each observation period, I'll write up the observations made and discuss them with my supervisors to support further consideration and see any additional material about these relationships that arises from those conversations. Once the observation period is complete, I'll analyse the observation narratives which may lead to a thesis. I intend to submit in December 2021.

Any data from the observations will be kept electronically for a further 5 years after my submission on the University of Edinburgh's secure storage facilities, in line with their Data Management policy and GDPR.

I have offered the school and staff time to discuss my findings and any relevant outcomes before any publication, if you would like to be informed please leave a contact for me to use. This will be after December 2021.

Along with this Information sheet you will receive an opt-out Consent form.

The research project is supervised by staff at the University of Edinburgh.

In the event of any complaint please contact the Head of the School of Health in Social Science and its Applications, Professor Mathias Schwannauer at m.schwannauer@ed.ac.uk 0131 651 3954.

(http://www.ed.ac.uk/files/imports/fileManager/WEB%20Complaint%20Form.pdf)

Where there are concerns regarding ethical aspects of the research please contact the Joint Chairs of the Counselling, Psychotherapy and Applied Social Sciences Research Ethics Committee (CPREC)
Lorena.Georgiadou@ed.ac.uk 0131 651 3977
Seamus.Prior@ed.ac.uk 0131 651 6599

Professor Jonathan Wyatt is primary supervisor for this project, he can be contacted at Jonathan.Wyatt@ed.ac.uk 0131 651 3974

To contact me: Katherine Porter, K.S.Porter@sms.ed.ac.uk
Thank you.

Appendix 3

Consent form for holders of parental consent

I understand that Katherine Porter has asked to include and use observations of my child for whom I have parental responsibility as part of her research for a PhD at the University of Edinburgh.

I have received a copy of the information sheet explaining what is involved.

If I don't want my child to take part in this project, I understand it may still go ahead and that information about my child won't be included. I know I can change my mind at any time during the observation period.

I understand my child has been asked for their agreement to participate in the observation and can change their mind at any time about the inclusion of observations as part of the research and thesis and that this won't change anything about their care and education.

I understand that unless the box below is ticked, I consent to Katherine Porter including observations of my child, for whom I have parental responsibility, as part of her research study and that their identity will be protected along with that of the school and staff involved.

☐ I do not give consent for the observation of my child.

Please complete the remainder of the form and email to [redacted]

All consent forms will be lodged in the University of Edinburgh's secure storage until completion and for 5 years beyond that date.

Signed……

Name……

Child's name……

Role/responsibility……

Thank you.

See below for contact and complaints information.

My contact details

This research project is supervised by staff at the University of Edinburgh.

In the event of any complaint please contact the Head of the School of Health in Social Science and its Applications, Professor Mathias Schwannauer at [redacted] 0131 651 3954.

(http://www.ed.ac.uk/files/imports/fileManager/WEB%20Complaint%20Form.pdf)

Where there are concerns regarding ethical aspects of the research please contact the Joint Chairs of the Counselling, Psychotherapy and Applied Social Sciences Research Ethics Committee (CPREC)
[redacted] 0131 651 3977
[redacted] 0131 651 6599

The primary supervisor of this PhD is Professor Jonathan Wyatt who can be contacted at [redacted] 0131 651 3974.

To contact me: Katherine Porter, [redacted]

Appendix 4

Information Sheet for Staff

A research project looking at learner teacher relationships of children with periods in their lives where they were looked after and cared for by those other than their natural parent.

My name is Katherine Porter. I'm a PhD research student from Edinburgh University.

From my teaching in a Hospital Teaching Service, I became interested in the teacher-pupil relationship as a carrier for knowledge, development and change. As part of the completion of my training as a psychotherapist I wrote my master's dissertation on the teacher pupil relationships of anxious students.

I became curious about times when as a response to a question a pupil repeatedly responded, 'I don't know'. This led to an exploration of those moments and from this evolved a research proposal looking at the learner-teacher relationships (LTR) of children whose lives have included have experienced being looked after by those other than their parents and how this may impact on their capacity to learn and use the LTR to gain knowledge, informationally, socially and for personal development.

My aim is to see if there is anything in the nature and processes in these LTRs that might support a need to change our teaching for some young people.

This is an ethnographic study including a psychoanalytic observation research method to draw out material within the LTR that is not initially recognised and could provide a means to consider any significance for teaching.

All the children in your class, their parents and carers will be provided with an information sheet and asked if they are willing for their child to participate, it is an opt-out consent. All are able to withdraw or give their agreement at any time during the observation period and the same applies for you.

What will happen?

I'll come into your class for an hour a week during term time and sit in on the lesson, watch, listen and take notes. I expect to come in for no more than six months and won't be teaching or acting as a teacher.

Your name and your pupil's names won't be used, other names will be found to protect participants identities.

I'm happy to discuss my findings and any relevant outcomes prior to any publication to the school and staff. If you want to be informed, even if this occurs after you leave the school, please leave a contact address or number for me to use. My submission date is currently December 2021.

Contact details:

This research project is supervised by staff at the University of Edinburgh.

In the event of any complaint please contact the Head of the School of Health in Social Science and its Applications, Professor Mathias Schwannauer at m.schwannauer@ed.ac.uk 0131 651 3954.

(http://www.ed.ac.uk/files/imports/fileManager/WEB%20Complaint%20Form.pdf)

Where there are concerns regarding ethical aspects of the research please contact the Joint Chairs of the Counselling, Psychotherapy and Applied Social Sciences Research Ethics Committee (CPREC)
Lorena.Georgiadou@ed.ac.uk 0131 651 3977
Seamus.Prior@ed.ac.uk 0131 651 6599

Professor Jonathan Wyatt is primary supervisor for this project and can be contacted at Jonathan.Wyatt@ed.ac.uk 0131 651 3974

To contact me: Katherine Porter, K.S.Porter@sms.ed.ac.uk

Appendix 5

Consent form for Staff Participant

I understand that Katherine Porter will observe my work with pupils in class as part of her research for a PhD at the University of Edinburgh and from those observations consider any thesis that may arise.

I have received a copy of the information sheet explaining what is involved and discussed any questions and clarifications with Katherine.

I understand I can withdraw my consent at any time, prior to the closure of the observation period, which is likely to be no later than the close of the summer 2019 term.

I understand that any young person can say no or change their mind about their inclusion of observations during the time prior to the closure of the observation period.

I understand that each young person has been asked for their agreement to be part of the observation or writing in the thesis, as has their parent or those holding parental responsibility.

I consent for Katherine Porter to include observations of my work as part of her research study.

Please complete the remainder of the form and email to Katherine Porter at [redacted]

Signed……

Name……

Date……

Thank you.

Please see below Contact and complaints details.

Contact details:

This research project is supervised by staff at the University of Edinburgh.

In the event of any complaint please contact the Head of the School of Health in Social Science and its Applications, Professor Mathias Schwannauer at [redacted] 0131 651 3954.

(http://www.ed.ac.uk/files/imports/fileManager/WEB%20Complaint%20Form.pdf)

Where there are concerns regarding ethical aspects of the research please contact the Joint Chairs of the Counselling, Psychotherapy and Applied Social Sciences Research Ethics Committee (CPREC)
[redacted] 0131 651 3977
[redacted] 0131 651 6599

The primary supervisor of this PhD is Professor Jonathan Wyatt who can be contacted at [redacted] 0131 651 3974.

To contact me: Katherine Porter [redacted]

Appendix 6

Information sheet for pupils

Hallo, my name is Katherine Porter. I'm a research student from Edinburgh University and I want to let you know about a project that may interest you.

My research is looking at the relationship's pupils have with their teachers. I'm particularly interested when the pupils have had periods of their lives where they are looked after and cared for by those other than their natural parent.

To get information (researchers call it data), I watch, listen, think and consider my feelings about what happens in these relationships and how they may affect a pupil's learning. In your classroom I'm interested in your relationships with your teacher, not those with your friends or anyone else.

I think this area of research important as it can be difficult for some young people to stay and learn in school. What I find out might help teachers understand ways of working with pupils, so each one can find ways to learn that suits them.

What am I asking of you?

Your school agreed for me to come and talk about observing your class, you and your teacher. Your teacher is interested in being part of this too and has agreed for me to come to class and speak to you about this, so you can get to know more and ask me any questions you have. I'm sending out information sheets to your parents and carers asking their agreement for you to be part of this too. **It's equally important for you to decide if you want and agree to be part of this, or not.**

What will I do in class?

I plan to come into class for about an hour a week over the next two terms and sit in lessons to watch, listen and take notes. I won't be teaching or acting as a teacher.

Your name and your teacher's name won't be used, other names will be found to protect your identity.

You can change your mind about taking part at any time. All I ask is that you let me know when you **don't** want to be observed each time I'm in. I'll show you how to do this when I come in to observe.

It's okay to decide not to take part, it won't affect your education or care. No information about you will be included in my writing, though you'd still see me in class.

Sometimes, I may hear or see things in class that concern me. As part of keeping you safe I need to share these concerns with appropriate adults in school, for example, your class tutor.

So, what will happen to the observations?

After I've completed the observations, I'll carefully write them up and talk about them with my supervisors to understand and think about them further. After the two terms I won't be in class again. Any notes I make are kept on a secure server at the University until I complete my degree and then for 5 years after that time, so they can be read and considered again, if needed.

I'll work at the University reading and thinking about the data and it is from the data that my thesis will be drawn. The final thesis is then presented to the university to show my research so that they can decide if I'm awarded the degree of PhD, (Doctor of Philosophy).

Being part of this observation is unlikely to affect your time in school. Being part of it may help others in the future.

This information is here so you can contact me, or others involved in overseeing this project. The college, teacher(s) and your parents have the same information.

This research project is supervised by staff at the University of Edinburgh.

In the event of any complaint please contact the Head of the School of Health in Social Science and its Applications, Professor Mathias Schwannauer at [redacted] 0131 651 3954.

(http://www.ed.ac.uk/files/imports/fileManager/WEB%20Complaint%20Form.pdf)

Where there are concerns regarding ethical aspects of the research please contact the **Joint Chairs of the Counselling, Psychotherapy and Applied Social Sciences Research Ethics Committee (CPREC)**
[redacted] 0131 651 3977
[redacted] 0131 651 6599

Professor Jonathan Wyatt is primary supervisor for this project and can be contacted at [redacted] 0131 651 3974

To contact me: Katherine Porter, [redacted]

Appendix 7

Pupil participation decision form

I understand that Katherine Porter has asked to use and include observations of me in my class with my teacher as part of her research for a PhD at the University of Edinburgh.

I have received a copy of the information sheet explaining what is involved and had an opportunity to ask questions about it.

I understand that I can change my mind about Katherine including observations of me at any time before the end of the observation period and that this won't change anything about my care and education.

Tick 1 box.

- ☐ **I agree to taking part in this project and know I can change my mind at any time during the observation period.**

- ☐ **I don't want to take part in this project. I understand it may still go ahead but information about me won't be included. I know if I want, I can change my mind at any time during the observation period.**

No-one need know what you've decided at this stage unless you choose to tell them. **Please sign below and post it in the box in the Library.**

Signed……

Name……

Date……

Thank you.

Appendix 8

School Consent form

We/I understand that Katherine Porter has asked permission to come weekly during the next two terms to observe a class for 1 hour each week, as part of her research on the learner teacher relationships of children who have had periods of their lives where they are looked after and cared for by those other than their natural parents and that this for a PhD at the University of Edinburgh.

We/I have received sufficient information explaining what is involved.

We/I understand we/I can withdraw consent at any time.

We/I understand that any young person or the teacher can change their minds about their inclusion and the use of observations that include them before the closure of the observation period.

We/I understand that each party involved has been asked for their agreement/consent for involvement in the research and thesis.

We/I consent to Katherine Porter including observations made in this school in her research and thesis for a PhD at the University of Edinburgh and that the identity of the school, staff and pupils involved will be protected.

Please complete below and email to [redacted]

Consent forms will be stored on the University's secure server until completion of the degree and for 5 further years.

Signed…… Signed…….

Name…… Name……

Role/responsibility…… Role/responsibility……

Date…… Date……

For contacts and complaints procedure see below.

Contact details:

This research project is supervised by staff at the University of Edinburgh.

In the event of any complaint please contact the Head of the School of Health in Social Science and its Applications, Professor Mathias Schwannauer at [redacted] 0131 651 3954.

(http://www.ed.ac.uk/files/imports/fileManager/WEB%20Complaint%20Form.pdf)

Where there are concerns regarding ethical aspects of the research please contact the Joint Chairs of the Counselling, Psychotherapy and Applied Social Sciences Research Ethics Committee (CPREC)
[redacted] 0131 651 3977
[redacted] 0131 651 6599

The primary supervisor of this PhD is Professor Jonathan Wyatt who can be contacted at [redacted] 0131 651 3974.

To contact me: Katherine Porter, [redacted]

Thank you.