

Mappings of the Interior:
A Critical Discourse Analysis of Emotional Competence

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A thesis submitted to
AUT University
in fulfilment of the requirements for the degree of
Doctor of Philosophy (PhD)

2011

School of Nursing

Primary Supervisor: Dr Stephen Appel

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Attestation of Authorship

“I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.”

Signed: _____

Date: _____

Acknowledgments

From the commencement of this thesis, the support and sacrifice of others has been immeasurable. Were it not for the encouragement and belief in me so willingly given by Brenda, my wife, it surely would not have been undertaken. And I certainly could not have completed the task. Thank you to my grown up family who have uncomplainingly given up countless precious possibilities of time with Dad. Thank you to my grandchildren, particularly Caitlin, Megan and Lucia who have heard so many times, ‘Grandad’s doing his thesis’, and must have wondered why it was more important than time with them. I did too sometimes.

Much closer to the thesis itself, the ongoing patience, support, encouragement, wise advice, knowledge and guidance of my supervisors Dr Stephen Appel, and Dr Deborah Payne has been priceless. Their task has not been an easy one given the many life interruptions that have punctuated my progress. I don’t think I have been an easy candidate, but I have deeply valued their wisdom, honesty, kindness and respect. A little more behind the scenes has been the affirming and unceasing support of Dr Marion Jones. Her example of scholarship, wisdom and commitment to Postgraduate Education and Nursing has enabled me to continue when withdrawal was very much ‘on the cards’.

Within the Auckland University of Technology there are particular people who, through their breadth of vision and commitment to staff development have facilitated and enabled this research. Thank you Dr John Hinchcliff, Dr Derek McCormack, Dr Max Abbot, Dr Deb Spence and Dr Anita Bamford-Wade. In particular being granted the six months AUT Doctoral Study Completion Award made completion a possibility.

Early in the germination stages of the research I very much appreciated the thoughtful and insightful conversations with Dr Julianne Cheek and Dr David Allan.

Particular friends and colleagues have always been there for me at different times waving the flag and cheering me on. Thank you so much Dr Jan Wilson, Faith Reed, Bernadette Wigley, Sue Raleigh, Mary McManus, Dr Lynne Giddings, Dr Elizabeth Smythe, Dr Tineka Waters, Dr Annette Dickenson and Dr Jane Koziol-McLain.

Three other groups of people must be acknowledged for their sincere interest, caring feedback, and ongoing support. Thank you dear colleagues from the PhD support group, Dr Jan Wilson, Dr Gil Stokes and Dr Kate Prebble. The second group is a Discourse and Narrative support group attended by various postgraduate colleagues. Dr David Nichols, so often impressed me with his knowledge, passion and scholarly abilities. The third group is known as 'Henry'. Thank you dear friends Richard, Gabrielle, Mary, Barb and Jan for a kind of loyalty and quality of friendship that is a rare gift.

I am very mindful of how much I owe to the authors of the books that were the focus of this critical discourse analysis. To critique the work, albeit in a 'discursive manner', of people clearly wiser and with more knowledge than myself is a humbling task. I sincerely acknowledge their highly significant part in the wider scholarly community to which I feel a very junior member.

Special thanks must go to Dr Shoba Nayar for her warmth, encouragement and much valued expertise in editing the final document.

Finally I want to acknowledge Ron Scollon. His model of 'Nexus Analysis' was the inspiration for the adapted version I incorporated into this research. I never met him in person, but am convinced that through his writings some part of his soul touched part of mine. When I heard of his untimely passing I was deeply saddened. It reminded me of how precious we all are to each other.

There are of course many other sources of knowledge, inspiration and wisdom who have informed my writing and enriched my mind. It seems such an inadequate way to convey the real value and depth of my emotions of gratitude, but thank you all.

Abstract

Discourses of emotional competence (EC) have proliferated over recent decades and increasingly are incorporated in staff training, staff selection and personal improvement endeavours throughout Western society. In the field of health care practitioner education, concerns about the need to ensure safe, emotionally competent practice has led to the incorporation of teaching that seeks to foster the development of such skills and abilities in its practitioners. At their best, discourses that inform these endeavours have the potential to enrich, enhance and enable practitioners in their work and relationships. It has, however, become increasingly apparent that at their worst, if thoughtlessly marketed and implemented as a commodity or technology of the self, such discourses can disempower, control, marginalize and oppress. A hybrid critical discourse analysis method is applied to uncover social, political, psychological, epistemological and philosophical assumptions that are contained within, and expressed through, these discourses. It is used to identify, problematize and question these assumptions with a view to revealing hidden motivations and informing resistance.

Out of an extensive range of material available on the topic, five written texts were selected on the basis that they focus on a core emotional aspect of human functioning, represent different discourses of EC and that the authors are well known in their respective fields. Texts addressed are:- The development of emotional competence (Saarni, 1999); Feeling and personhood (Heron, 1992); Emotional literacy (Steiner, 2003); Executive EQ (Cooper, Sawaf, 1997); The emotionally intelligent workplace (Cherniss, Goleman, 2001). These texts are subjected to a four stage analysis process that examines how these texts construct meaning and representation, position subjects, assert authority, persuade the reader, exert mind control, acknowledge multiple contexts, are positioned historically, and express technologies of commodification. Stage one provides a macro-analysis identifying core literary elements of each text. Stage two provides a microanalysis of how the text influences or positions the reader. Stage three uses a modified form of Scollon and Scollon's Nexus Analysis (2002) to examine multiple cycles of discourse that intersect within the nexus of practice that constitutes a 'call to action' for the reader. Stage four identifies and examines manifestations of social power interest.

The critical theory orientation of this research draws on the work of Michel Foucault, Ian Parker, Erica Burman, Nikolas Rose, Teun van Dijk, Barry Kanpol, Norman Fairclough and others. Its intent is to uncover how the discourses conveyed through the selected texts contain the potential to oppress and disempower health professionals or liberate and empower them. The over-riding purpose is to increase awareness of the hidden assumptions and motivations expressed through such texts in order that potential social power abuse and inequality may be exposed, understood and resisted. A critical cartography metaphor is incorporated to frame and illustrate the representational nature of mappings of the emotional interior.

This research affirms that the publication and circulation of EC texts represents the expression of multiple motives, and confirms that this diversity of intention carries contradiction, inconsistency and the potential to further the interests of the more powerful parties involved. The reader's unique and idiosyncratic personal, social, educational, and cultural context is revealed to be a critical element in whether, or in what way, the message of a text is received, internalized and translated into a response. Within the process of engagement with the call to action, it is shown that multiple cycles of discourse intersect and combine to shape and powerfully influence the reader. Where aspects of that unique identity and subjectivity are unacknowledged or not overtly and respectfully accommodated there is potential for manipulation, oppression, marginalization and disempowerment.

Chapter 1

Questioning certainties, perceptions, facts and the politics of truth

Never consent to be completely comfortable with your own certainties. Never let them sleep, but never believe either that a new fact will be enough to reverse them. Never imagine that one can change them like arbitrary axioms. Remember that to give them indispensable mobility, one must see far, but also close-up and right around oneself. One must clearly feel that everything perceived is only evident when surrounded by a familiar and poorly known horizon, that exact certitude is only sure because of the support offered by unexplored ground. (Foucault, 1997, p. 144)

Questioning certainties, perceptions, facts, and the politics of truth is at the heart of this critical discourse analysis (CDA). A critical cartographic metaphor provides an illustrative frame through which text based maps of emotional functioning are examined and problematised. This venture combines philosophical, intellectual, historical, personal and clinical perspectives to uncover what I will argue are disturbing dangers that accompany the seductive proliferation of emotional intelligence (EI) discourse. A hybrid analytical method was developed that combines semiotic elements and modified nexus analysis with CDA. While this has been a deeply personal journey, that has connected in unsettling ways with my own core values and beliefs, it has been reassuring to note Foucault's (1980) view that the role of the intellectual is:

to re-interrogate the obvious and the assumed, to unsettle habits, ways of thinking, and doing, to dissipate accepted familiarities, to re-evaluate rules and institutions and, on the basis of this re-problematization (in which he exercises his specific function as an intellectual), to participate in the formation of a political will (in which he has his role to play as a citizen). (p. 30)

Such a role was not one I originally imagined might emerge further along my professional path. Learning how to care as a nurse and counsellor for the physical, mental, psychological, emotional and sometimes spiritual needs of the sick has been a dominant feature of my role; a role that has been profoundly challenging and demanding and at the same time deeply fulfilling and satisfying as a vocation. The therapeutic discourse¹ has been a 'place of home' for me since I commenced nursing

¹ 'Therapeutic discourse' from Parker's (1996) perspective is grounded in a psycho-analytic frame. He uses a discursive complex concept that includes intellectualization, transference, and trauma, to explain how these notions create systems of meaning, construct objects and organize statements. At the same time they provide specifications for types of experience, provoke emotional responses and provide notions of what it is to be a self. Illouz (2008) views 'therapeutic discourse' from a sociology of culture perspective "as a formal and specialized body of knowledge and as a cultural framework that orients self perceptions

half a century ago in the 1960s. In the early part of my career, my involvement was largely ‘hands-on’ clinical providing general and psychiatric care. In latter years it has taken on a greater counselling, clinical supervision, teaching and educational focus. Throughout this time there has grown an increasing awareness of the impact a nurse’s emotional health can have on the quality of care delivered to patients and their families. This awareness stimulated a very personal desire, to satisfy myself that my own emotional health was sound; and, to shape my teaching of nurses such that it fostered in them the kind of healthy emotional functioning I believe is necessary for safe, competent, nursing practice.

My particular commitment sits within a wider critical view that sees health care generally, as attending predominantly, in an unbalanced way, to the physical dimension of the person and thus neglecting other important dimensions of the whole person, in particular the emotional dimension. While the shape and form of my teaching and personal development regarding emotional health has been much influenced by the therapeutic discourse, the decision to undertake the research for this thesis emerged from increasing unease about how power circulates within discourses of emotional functioning under the global term emotional intelligence (EI). With that concern I began to question whether well-intended teaching on my part had the potential to actually do harm to students. I also wondered about how, within myself, within students and in wider society, the construction of selfhood in relation to the emotional dimension is controlled or influenced by dominant discourses circulated through the written text. In turn this raised serious questions for me about the effects of the now widely publicized discourses of EI. Initial surveys of the literature suggested that different texts describing constructions of the ideal emotional self can be seen to function as guiding ‘maps’ for the reader in their search for the road to emotional health. Thus, a cartographic metaphor was added to the means by which these questions could be addressed.

Three essential themes are addressed in this chapter. The first provides an introductory overview of the topic, the claims argued in this thesis and the research approach. The second provides insights into the origins of my interest in the topic and seeks to capture

and conceptions of others, and generates specific emotional practices" (p. 12). Foucault (1994) in his critical analysis of the history of medical perception views the ‘clinic’ as a ‘regime of truth’ and mode of classification about health, illness and the role of the health practitioner.

some of the significant events and experiences that have accumulated across time and coalesced into this project. The third theme addresses the need to identify and explain the various points of reference that inform the territory, my thinking and analysis. Together the three themes include constructions of emotion, constructions of the self, critical pedagogy, humanism, and critical cartography.

Introduction

Discourses of emotional functioning are variously named emotional competence (Heron, 2001), emotional intelligence (Elder, 1996), EQ (implying emotional quotient) (Cooper & Sawaf, 1997) and emotional literacy (Steiner, 2003). Each represents a psychological construct that defines, prescribes and maps the nature of the emotional self of the person. These constructed maps have developed within and across a range of disciplines. In so doing, they reflect ideological foundations of psychotherapy, psychology, developmental psychology, education, leadership and management, personal growth, radical psychology, and human resource management. Within each application optimal emotional functioning of the self is claimed to fulfill a variety of purposes for the benefit of the individual, the discipline, the profession, the employer, the consumer or the wider society.

Thesis claims

The primary claim of this thesis is that ‘technologies of the self’ (Foucault, 1988) under labels of EI, EC or emotional literacy have the potential to control, manipulate and oppress. My claim is that through publication, marketing and print based dissemination these endeavors constitute ‘technologies of the self’ that position, disempower, control, marginalize and potentially oppress particular individuals. I claim that social, political, psychological, epistemological and philosophical assumptions contained within, and expressed through, these discourses are fundamentally problematic and oppressive. Within this broad claim are specific discursive practices that this CDA articulates and defends.

A secondary claim is that diverse definitions of optimal emotional functioning reflect conflicting agendas and purposes. That there is no single commonly agreed definition that effectively describes the map or the territory of this important aspect of the self is indicative of the diverse personal, commercial and discipline serving motives that characterize the territory.

A further secondary claim is that readers become recipients of claims to truth of what constitutes the optimal construct of the emotional self. Presented authoritatively as ‘regimes of truth’ (Foucault, 1980) each of these ‘call to action’ discourses constitute ‘technologies of the self’ (Foucault, 1988) that when adopted, or co-opted, by others become technologies of power that can exploit the unacknowledged vulnerabilities of particular subjects. The multiple means by which authority is exerted through texts are uncovered and identified. I argue that authors and publishers each play a major part in capturing the reader and will trouble concepts of free-will and ‘choice’ ascribed to readers. When exercised as technologies of power, hegemonic control over the emotional dimension of the person serves the interests of particular parties (Gramsci, 1971). When those with power and authority select or design the map and require progress reports together with requirements for surveillance, confession and disciplining of the emotional self, there is much potential for manipulation and mind control.

An additional secondary claim is that packaged and marketed as commodities, the ‘products’ (analysed texts) seduce the unaware consumer and perpetuate epistemological distortions. The commodification of these ‘technologies of the self’ maps, further reinforce, perpetuate and reproduce what I suggest are distorted and oversimplified, decontextualised constructions of the self. At their extreme, they require the subject to devote their private and work life to creating, maintaining and monitoring the emotional ‘project of the self’ (Rose, 1999).

Research method and methodology

For this thesis, a four stage CDA process evolved to examine five texts that address emotional functioning. These texts are *The development of emotional competence* (Saarni, 1999); *Feeling and personhood* (Heron, Chapter 6, 1992); *Emotional literacy* (Steiner, 2003); *Executive EQ* (Cooper, Sawaf, 1997); *The emotionally intelligent workplace* (Cherniss, Goleman, Chapter 9, 2001). This process uncovered how these texts construct meaning and representation, position subjects, assert authority, persuade the reader, exert mind control, fail to consider multiple contexts, are positioned historically and express commodification. Stage one provides a macro-analysis identifying core literary elements of each text. Stage two provides a microanalysis of how the text influences or positions the reader. Stage three uses a modified form of Scollon and Scollon’s *Nexus Analysis* (2002) to critically analyse the nature of multiple

cycles of discourse that intersect within the nexus of practice that through the text, constitutes a 'call to action' for the reader. Stage four examines how each text manifests social power interest. From this broad and detailed analytic process, it was possible to identify the specific problematics this thesis argues. This four-stage analysis process represents a significant contribution in the development of an integrated, eclectic, structured and coherent form of CDA research.

Theoretical frames and tensions

The CDA theoretical frames utilised throughout this thesis draw heavily on the views of Michel Foucault, Ian Parker, Erica Burman, Nikolas Rose, Teun van Dyke and to a lesser extent Norman Fairclough. Their individual contributions relate to the authority and status held within particular fields of knowledge that include philosophy, critical psychology, critique of developmental psychology, CDA, critical sociology, radical psychology, and politics. A 'critical cartography' metaphor is incorporated as an additional lens through which to view texts that prescribe models of emotional functioning. This metaphor illustrates how 'mapping constructions of the self', as presented in different texts, reinforces the influence and authority of the written text, and indeed the subsequent ongoing construction of the self (Wood & Fels, 1992). Matters of methodological, epistemological and disciplinary reflexivity are addressed through inclusion of personal narrative, process critique, and critical reflection. Subjectivities of the researchers' experience constitute a critical element in the research process. Being neither neutral nor objective, this subjectivity is presented and analysed as a critical element of the CDA process that serves to illustrate, clarify, affirm and validate the claims made.

It must be stated early in this thesis that the approach taken inevitably presents theoretical challenges. Drawing on such a diverse range of theoretical positions, as the names mentioned above represent, has required much consideration on how to reconcile theoretical contradictions, tensions and inconsistencies. As the researcher, I have struggled with these issues and yet have felt impelled to accommodate the epistemological dissonances they create. I ask the reader to bear with me alongside this struggle. I believe the postmodern route I have taken has enabled and empowered the wider CDA process, but acknowledge that this will not sit comfortably with all.

Thesis aims

This thesis then serves to justify, defend and qualify the validity of its propositions. It gives voice to perspectives rendered unimportant or invisible to the typical reader of emotional self-improvement books. It constitutes a voice of resistance to discursive processes that powerfully serve specific social, commercial, economic and political power interests. It does not claim that strategies to enhance particular constructs of emotional functioning are always oppressive. Rather it serves to give prominence to the critical need to take account of personal, social, cultural, economic and political agendas that surround the territory. It serves to spotlight the generally unacknowledged destructive potential of unaware acceptance and utilization of commodified forms of emotional function, testing, education or training. This ‘destructive potential’ I speak of, embraces moral, psychological, and ethical dimensions. My view is that it is wrong to marginalise, misrepresent or oppress people on the basis of factors or situations that are/were outside their control, such as culture, race, education, family, circumstance or personal experience. Such destructive potential can manifest emotionally, psychologically, spiritually and socially, within and beyond the subject. What complicates the picture significantly is that the kind of damage I allude to is out of direct sight of others because of its location within the subject. Loss of trust in educators and health professionals as a consequence of being emotionally mistreated is serious. Further erosion of faith or belief in oneself in response to dehumanising treatment by others is dispiriting. Denial of the reality or validity of a person’s experience through ignorance or lack of awareness is destructive. These then are the ‘destructive potentials’ this thesis seeks to address.

Oppression and emotional damage

Thus far I have made broad reference to the risks of subjects sustaining harm, psychological damage, oppression, manipulation and marginalisation as a consequence of particular discourses of emotional functioning. It is important that at this juncture I more explicitly contextualise, explain and justify these risks.

Oppression, manipulation and marginalisation are terms frequently used within critical theory literature and refer to the means by which the exercise of power over those with less power can have detrimental impact on the vulnerable party. Detrimental impact can mean impaired access to physical, emotional, social, legal, health care, educational, or

economic resources in society. These limitations consequently reduce or constrain an individual or group's opportunity and ability to fulfil their basic needs, to flourish, and prosper alongside their fellow citizens. Such ideas draw on principles of human rights and social justice enshrined in the United Nations declaration of Human Rights (1948). Contextually, my focus in this thesis is primarily connected to concerns for the well-being of students enrolled in undergraduate nursing degree programs. A closely associated concern relates to clients, patients and students in other contexts who may be exposed to discourses of emotional competence. It includes those with mental health issues who have pre-existing vulnerabilities by virtue of stigma associated with their psychiatric diagnosis. A typical cohort of students entering nursing within my own university has included (out of 130 students) 45% NZ origin, 25% Asian (India, Pakistan, Iran, Israel, Phillipines, China) 15% European (Croatia, UK, South Africa), 15% Pacifica (Samoa, Cook islands, Fiji). Such a group of mixed races and cultures also includes some who are refugees from war ravaged countries and who have directly witnessed horrific atrocities. These students carry major language, acclimatisation and cultural adjustment loads, together with the emotional traumatisation their past may have imposed. For these students, requirements to reflect on their own emotions clearly has enormous implications for their well-being and for their ability to provide safe emotional care to their patients. It also has implications for their lecturers.

The added vulnerability of student nurses relates to their inherent power disadvantage in relation to their lecturers and the educational institution in which they are enrolled. Lecturers and regulating committees set learning and achievement criteria that students are required to meet in order to 'pass' and progress in their program of study. Contemporary nursing practice emphasises the importance of the 'critically reflective practitioner' who needs to demonstrate his/her ability to intensively reflect on his/her nursing practice, together with his/her emotional and ethical responses. To facilitate this competence, nursing educators teach and assess critical reflection. Measurement of this competence may require such reflections to be documented in writing and to be graded by a lecturer. While I give full support for educational processes that teach and appropriately test or measure practical or nursing knowledge competence needed to safely administer medication, I do have much caution about grading subjectively disclosed emotion related reflections as the possibility of labelling a student 'emotionally incompetent' for poor emotional performance is very real. The

consequences are potentially serious for the student in terms of their continuation with their nursing education, and whether their individual context is addressed appropriately. The illustration from Cherniss and Goleman (2001) regarding EI training for ‘problem employees’ alerts us to these kinds of problems. The limited or total disregard for circumstantial, educational, social, cultural, and gender context differences by all of the texts analysed raises the potential for particular reader/groups to be marginalised and oppressed. When EI maps and EI testing are imposed by government, educational or employment agencies, there is, I claim, risk to some individuals. One of the problems encountered in such propositions is that such ‘damage’ when it occurs, is to all intents and purposes invisible to the outsider. By its very nature it is internally perceived, experienced and interpreted and may well be deliberately kept hidden. Examples of potential emotionally damaging situations that I suggest can be associated with emotional functioning constructs are outlined in Figure 1 (p. 9).

This list highlights what I perceive to be potentially harmful experiences connected to EC. It closely resonates with my own experience and with accounts of patients, friends, colleagues and clients. That there is as yet no research that I could locate that specifically supports these particular propositions suggests a significant need for investigation. There are though ample studies that make clear links between traumatic experience and emotional damage (Howard et al., 2001; Richards, Beal, Seagal, & Pennebaker, 2000; Sickenga & Howie, 2004; Simha-Alpern, 2007). Research by Por et al (2011) does suggest beginning evidence supporting the inclusion of EI within nursing curricula. Their findings suggest that increased emotional competence assists student’s ability to deal with stress, improves subjective well-being and enhances performance.

In contrast to the preceding justification of the potential individual and personal risks associated with emotional competence discourses, there is a much broader justification. It is that the intent of this thesis is to function as a scholarly counter-point to the predominantly positive and risk-free view advocated in EI/EC texts. In recent years published critique of aspects of EI has become available, mostly regarding the validity of the EI construct and debates about testing ability based models, psychological trait based models, and mixed models. What has been lacking is any research that examines EI/EC from a critical discourse analysis perspective.

Figure 1: Emotionally damaging situations associated with EI construct administration.

- a. Coercion or requirement to connect with distressing or uncomfortable emotions and voice/disclose those emotions *according to another person's* timing and location.
- b. Normalising pressure to structure, organise and manage the emotional aspects of the self in accord with an *externally imposed* construct that one is not free to question or negotiate.
- c. Being *categorised or labelled as emotionally incompetent* following the completion of an EQ or EI test.
- d. *Being judged* in relation to one's emotional functioning without regard or consideration of circumstance, cultural pressures, social context or previous experiences.
- e. Having one's *individual identity, self and emotional abilities disregarded* and being treated as though one is exactly the same as everyone else.
- f. *Being required by one's employer to act 'surface' or 'deep' emotions* without realistic opportunity to work through how such 'acting' might be accomplished without compromising one's own emotional wellbeing.
- g. *Being misinformed* about the skills and resources required for healthy emotional regulation and self management, together with minimisation of the challenges involved in learning such behaviours.
- h. *Having one's emotions manipulated* to serve the power and control needs of an individual, organisation or government.
- i. Not knowing or having any control over *who has access to information* about one's 'emotional competence'.

Origins of researcher interest

It is not possible to locate a precise specific time or place where this journey began. My sense is that it emerged out of a variety of events within my personal and professional life. What follows is an attempt to capture particular moments that seem significant.

In 1969 when I had graduated as a State Registered Nurse in the UK I was aware of feeling well prepared to attend to the wide range of physical needs of the patients I nursed. Where I felt totally out of my depth was when seeking to attend to the needs of patients who were dying, were facing premature death from terminal illnesses or were struggling to deal with their emotional reactions to their experience. I really did not know how best to assist them, nor did I have any real understanding of how to deal with my own emotional responses to various traumatic events patients had to cope with. I think at this time I was relatively lacking in 'emotional functioning skills'.

While I was able to show considerable empathy and compassion and do not think I was particularly insensitive to others' pain, I knew little of the intricacies of how best to respond in ways that would both support patients and contribute something meaningful to their healing or recovery.

At that time, there were no courses available that I knew of to remedy what I perceived as a personal skill deficit in the emotional domain; so I decided that my best option would be to undertake psychiatric nurse training. After working as a staff nurse in a general hospital for a year or so, I commenced this new training. I loved it and learnt an enormous amount about the aetiology and diagnosis of all manner of mental illnesses. I developed a deeper knowledge about how Freud and others described the psychopathology that was believed to explain the complex emotional and mental processes psychiatric patients experienced. And I learned a lot about myself. This training added much to my abilities to respond more effectively to the emotional needs of patients.

Further on in my nursing career, after working in different general and psychiatric settings, I moved into roles that involved teaching nurses within their registration programmes. As one might expect, I paid much attention to incorporating carefully considered learning strategies to ensure students had the opportunity to develop highly tuned communication and interpersonal skills. Within this was a strong focus on encouraging students to attend to patients' emotional responses and needs, alongside their physical, mental, social and spiritual needs.

While working as a nurse educator, I was at the time going through much turmoil in my personal life that led me into a variety of 'personal growth' experiences. Through these experiences I became very aware of what I perceived to be my own emotional 'damaged-ness' and the ways that it had, at that time, impaired my own self concept and self esteem, my relationships with others and my abilities to recognise and manage my own emotions healthily. Not surprisingly I also started to notice the widespread lack of such abilities in both my clinical colleagues and patients. I had of course seen such things earlier but had not been able to articulate, or understand them, as representing particular discourses. Consequently, within all aspects of my work at that time, the issue of emotional self care and the development of therapeutic communication and interpersonal skills received close attention.

In 1990 I attended a workshop on facilitation skills led by John Heron. I had heard of his work previously from a colleague and something about what I heard resonated with me. In the course of talking about facilitation he talked a lot about the notion of ‘unresolved emotional distress’ and that within much of western society minimal learning was available anywhere that enabled people to develop healthy emotional functioning, or what he termed ‘emotional competence’. So much of what I heard and learnt at that workshop rang true with both my own experience and with what I had witnessed over many years in nursing and nursing education. I concluded at that time that there were staff at all levels who were emotionally damaged, who had not attended to or resolved their damaged-ness and subsequently, displaced this in distorted, manipulative, destructive and sometimes downright cruel communication and interpersonal behaviour. It seemed that they had lost the ability to feel for, or have empathy with, the other person; whether that person was a student, patient or colleague.

My commitment to attending to these concerns as a nurse educator was much strengthened at this time and I started to consider the values of developing an EC assessment tool that could be used to assess new entrants to nursing training in order to more effectively tailor their education program to fit their particular learning needs. I did at that point have two concerns. I had observed previously how well intended ‘self awareness’ learning exercises sometimes used in nursing education during the 1980s had at times been thoughtlessly or oppressively used against students. The results were considerable loss of trust in lecturers by students resulting in long lasting suspicion and resistance to any kind of self reflection involving disclosure to lecturers.

I was also concerned with how an assessment of students’ EC had potential for misuse within organizational structures. At that time while ‘horizontal violence’² was not a term used in nursing circles, I had observed senior nurses and doctors verbally abusing students and colleagues in my work setting and had been on the receiving end of it myself. In nursing education settings I had also observed horrendous bullying from

² Horizontal violence is a term found in nursing literature and has been similarly referred to as harassment, bullying, verbal abuse, and emotional abuse in health care work settings. Invariably it occurs between a staff member with a ‘power’ or status advantage over a more junior staff member. Complaint about such treatment is frequently avoided out of fear of retribution or further victimisation. In recent years institutional workplace bullying has been found to be widespread in spite of a number of efforts to reduce its incidence. The consequences of such harassment range from anxiety, fear, absenteeism, depression and suicide.

senior managers so knew it could, and did, occur. I had then, by this time, become very aware of the notion of EC, was convinced that such a competence was important for nurses (and all health professionals for that matter) and that nursing education needed to ensure it was effectively incorporated in nurse training programmes. I doubt though that at that time I could have clearly defined or articulated exactly what it meant. I was very clear, however, that intellectual (knowledge and understanding) and practical (nursing skills) competence was well attended to in nursing education. However, my nursing and teaching experience over some 20 years left me in no doubt that EC issues received minimal, if any, attention.

In 1996 Daniel Goleman published his 'bestseller' book *Emotional Intelligence*. This book massively captured public interest and spurred what can only be described as an explosion in interest and publications on the subject. On many levels I, and others, were heartened by this awakening of interest and attention to what is clearly an important aspect of human experience. I found myself eagerly obtaining related books and articles and reading them with passion and excitement. At last this area that I cared about so much was receiving the attention I believed it needed.

However, the more I read, an increasing sense of unease entered my consciousness. I noticed that different disciplines had very different 'takes' on the matter of EI or competence and that many made amazingly rash and sweeping claims both for what having EC could guarantee and for how easy it was to develop or learn. I observed advertisements for half-day workshops that invited participants to increase their EI, earn more money, get promoted, and thrive during times of change and uncertainty. I was disturbed by the diversity of claims made and concerned that they seemed to pay little attention to how attending to or healing personal damaged-ness is frequently not a small task, needs skilled support and can be very much influenced by timing, context, culture, gender and various other significant variables, none of which were acknowledged. A generalized claim published in a Toronto and New York press release compares the EI of Americans with Canadians in a simplistic and misleading manner (Newswire, 1999). Figure 2 (p. 13) illustrates this release and other extravagant claims made. I disliked how such headlines implied all Americans or Canadians were the same.

Figure 2: EQ claims.

Express your emotions at work and still be a success
(Goleman, 1996 - back cover)

Do you want to improve your chances of promotion?
(Goleman, 1996 - back cover)

With a high EQ you can thrive during times of great change and uncertainty
(Cooper & Sawaf, 1997 - back cover)

Americans have higher emotional intelligence than Canadians
(Newswire, 1999)

With a high EQ you can become a great leader
(Cooper & Sawaf, 1997 - back cover)

Similarly, in a most comprehensive emotional literacy website that provides extensive downloadable educational material, the author makes far reaching claims that address most of the world's problems (Refer to Figure 3; Zimmerman, 2005).

Figure 3: Benefits of an emotional literacy education system.

1. Reduction in crime
2. Reduction in domestic violence and dysfunctional families
3. Better understanding and cooperation between individuals and groups which lead to greater economic development.
4. Increased intelligence and interest in learning through our current educational system.
5. Reduction in drug abuse and addiction
6. Increase in happiness and self-esteem
7. Happier relationships between husband, wife and children
8. Reduction in government and corporate abuse of the people and the environment.
9. Reduction in prejudice and racism
10. A political and corporate system which encourages individuals to do the right thing.

The other source of unease for me related to the increasingly strong emphasis that I observed being given to refining and expanding the rigor of EI testing. It is not that I have any concern that tests need to be developed to ensure that they are valid and reliable. My concern relates firstly to how adequately any test acknowledges or takes account of the many variables that impact powerfully on any person's emotional functioning at a particular moment in time; and secondly, how such testing has the potential to be misused by employers, managers, and employment agencies.

In the field of psychometric testing of emotional function, self testing is viewed with mistrust and suspicion on the grounds that participants can manipulate the test scoring in their own favour. To counter this possibility, the notion of 360 degree testing³ is advocated in order to increase reliability and validity of results. My concern here then relates to what I perceive as significant opportunity for individuals who are assessed in relation to their employment situation to be oppressed or victimized if for any reason they are not 'in favour' with a vindictive superior. While it is worthwhile for people to have the opportunity to obtain informative feedback or gain insight into their current level of emotional functioning, the consequences of labelling people as emotionally incompetent can be serious. Such a competence is neither a static nor a fixed state and such a negative assessment has the potential to be both inaccurate and discriminatory, particularly if obtained without acknowledgment of context.

This preceding discussion provides an indication of the broad range of factors and experiences that have sounded 'warning bells' and culminated in the compulsion to undertake this CDA. As a specific background to this work I need to elaborate on a range of significant reference points that constitute something of an epistemological backdrop to emotional discourses and the critical stance this work is taking.

³ The Emotional Quotient 360 test developed by Reuven Bar-On and Richard Handley (2010) is an example of such testing. This test instrument measures a blend of personality- based behavioral preferences and social emotional abilities. Composite scales generated include general mood, stress management, adaptability, interpersonal and intra-personal functioning. The 88 item measure requires input from six separate raters that include managers, peers, clients, direct reports, family and friends, and a 'mixed/other' source. Responses are grouped and averaged to identify EI strengths and weaknesses. A high EQ score is claimed to indicate an emotionally intelligent person and a low EQ score indicates a need to improve emotional skills in specific areas.

Points of reference - historical and contemporary constructions of emotion

Throughout history, it is apparent that emotions have been seen as something of a problem to various groups in society. Out of these problematic constructions there have emerged different approaches in the quest to control or regulate emotions. The sources or the focus of efforts to understand, regulate and control emotion can be linked to prominent social and cultural themes of those times. In that sense the current popularity of EC discourses can be understood as yet another chapter in long-standing efforts to bring what has been perceived as an unruly part of human makeup ‘into line’ and ‘under control’. This section provides an overview of major shifts or variations in focus that have characterized how emotions have been constructed, and how the quest for control over emotion has manifested. It is not intended to represent a comprehensive historical review; but rather, seeks to highlight significant themes or points of reference that emerge within this thesis and make visible their significance as discontinuities on the stage of history (Foucault, 1972).

Victorian constructions of emotion

Rather than view this section as an overview of the Victorian period, it is better viewed as a brief snapshot of a specific time in that era. The Victorian era represented a transatlantic culture spanning the years 1830-1901, during the reign of Queen Victoria. During this age, attitudes over race, sexuality and feelings tended to influence most other areas of thought and behaviour. There was a pervasive view that civilized man was in some important elevated position above animals and primitive people and so was obliged to show great control over what were perceived to be base instincts that manifested through sexuality and uncontrolled emotions. Thus, in order to maintain control over the primitive animal within, sexuality and emotions had to be rigorously controlled and kept in check. Discussion or even acknowledgment of emotional or sexual feelings was strongly discouraged. Encouraged ideals included hard work, repression of sexual desire, postponement of gratification, and sobriety (Werner, 2008).

Christian constructions of emotion

Within some sections of the Christian discourse emotions are constructed as the carnal part of human nature that needs to be brought under the control of the Holy Spirit (Edmiston, 2008). Without this spiritual source of control, dire results can be predicted:

So we see that our model for biblical EQ predicts accurately the disastrous perceptions, beliefs, actions and reactions of people who are carnal Christians. We see that the process we have outlined accurately predicts good and holy emotions for those filled with the Spirit and negative and hateful emotions for those who resist and grieve the Spirit. (The Obvious Conclusion, 2008, para. 1)

At the heart of this construction, the spiritual component is claimed by Edmiston (2008) to be the source of ultimate power in the perpetual battle people have with their emotions. *The power to defeat deep and difficult emotions comes from God and involves the human spirit coming into contact with God's Spirit (p. 7).*

Christian Armor Ministries (2008) convey a similar theme that emphasizes the control that must be gained over emotions, the consequences if that control is not achieved, and the Christian solution to finding that control.

Emotions have to be controlled if we are going to be emotionally and spiritually healthy. Dysfunctional emotions tend to be like delinquent children, they lie, they cheat, and they demand their own way. But the Word of God is more powerful, and if we renew our mind, our unruly emotions will become obedient to our new thoughts. (The Problem with Emotions, 2008, para. 3)

In these constructions, emotions are seen to be very much part of a wider spiritual battle for the souls of men. When viewed in that perspective, of a war between good and evil or between God and the Devil, the claimed seriousness of the battle takes on much greater importance to those of Christian faith.

Emotional functioning in these constructions then is powerfully framed within a wider spiritual discourse that positions emotions as both a feature of carnal flesh that can lead into sin and as an instrument by which individuals may be led astray by the forces of the Devil. The solutions presented are diligent self control or self discipline together with the vital support, power and authority of the Holy Spirit (Edmiston, 2008).

Psychiatric constructions of emotion

Psychiatry locates emotion, or rather problems with emotion, within an essentially medical model discourse (Wilkin, 2001). Its focus on the diagnosis and treatment of mental disorders grew out of mechanistic and reductionist perceptions of the person that then sought to address emotional difficulties as identified illness states. Emotions in this context were linked with mood or affective disorders that were categorized as neuroses or psychoses. Diagnoses across the emotional or affective realm included, depression

(reactive or endogenous), mania and hypomania, anxiety, and manic-depression. Psychotic disorders that also noted emotional or affective elements included the schizophrenias and personality disorders (Mitchell, 1986). All are characterized by either an excess of, or lack of, a particular emotion that the individual is unable to control. These diagnoses then represented a concern with emotions that were outside the realms of what was perceived to be normal or healthy emotional response and as such were believed to constitute a mental illness state that required treatment to effect a cure. Cure, or management, incorporated a variety of psychiatric treatments for emotional illnesses. These included physical treatments incorporating medication, electro-convulsive-therapy, and leucotomy. Psychological approaches incorporated individual and group psychotherapy, behaviour modification, and the use of therapeutic communities (Mitchell, 1986).

While the institutional psychiatry discourse enjoyed and still retains a dominant position within the respected and valued medical establishment, there have been those in the anti-psychiatry camp, for example Jackson (1964), Cooper (1970) and Szasz (2007), who have challenged the fundamental precepts that psychiatry is built on. This view has claimed that psychiatry constitutes an instrument of oppression and functions to maintain the status quo in society by seeking to treat and cure those who in some shape or form challenge or resist dominant society values of normality. To this end, psychiatry has successfully obtained legal powers to over-ride the rights of the individual to refuse 'treatment'. Challenges to such oppressive applications of compulsory treatment and medication continue to occur particularly in the United States (Gosden, 1997; Rissmiller & Rissmiller, 2006). However, what has changed is that now the challenge comes from a larger consumer group focus made up of 'ex-patients'.

New-age psychotherapeutic constructions of emotion

This and the following section on the neuro-physiology of emotion are addressed at greater length to acknowledge the powerful influence the therapeutic discourse has effected on most aspects of Western societies and cultures.

Liss (1974) introducing his book 'Free to feel' proposed that the then 'new therapies' he was writing about '*emphasized three principles – self initiative, emotional frankness, and bodily awareness*' (Liss, 1974, p. 18). He suggested these principles were critical to counter the predominant social and family influence of the day. He was reacting to what he perceived as the excessive hierarchical structures of that time that pervaded society through business and education. The result he claimed was a population 'in crisis' made up of unhappy people who had been emotionally oppressed and whose initiative had been crushed.

The therapies he referred to were connected by a common theme, that of seeking to enable individuals to be liberated from the confines of emotional repression, to reconnect with their physical bodies, which he proposed they had become disconnected from, and to regain their ability to responsibly take control of themselves. Individual approaches drew on the work of Reich (1949), Rogers (1961), Lowen (1966), Perls (1971) and Janov (1972).

Reich (1949) was seen by some as one of the first psychotherapists to give such close attention to the body from the point of view that he believed that the body could provide powerful clues to how emotions had become locked at a physical level. Reichian body therapy along with subsequent 'neo-Reichians' (Lowen and Janov) using various forms of body therapy, all sought to enable individuals to become aware of their emotional blocking and to facilitate emotional reconnection and release. Gestalt therapy devised by Perls (1971) emphasized concepts like 'awareness-of-focus' and 'here-and-now'. This emphasis sought to reconnect people with awareness of what was happening inside their body and how they were feeling in the present moment; in order to achieve the 'wholeness' that it was believed so many had lost through a repressive and disconnecting society. Rogers (1961) provided a wider philosophical framework that focused on the need to be client centered and to create a climate of 'unconditional positive regard' that he believed was both a critical element of the therapist-client relationship and essential in the 'becoming' of the person.

Group approaches were grounded in various forms of encounter group experience and incorporated elements from the individual therapy schools, psychodrama from the work of Moreno (1972) and co-counselling developed by Jackins (1970). Psychodrama and

encounter involved using elements of drama and action to enable individuals to re-enact conflicts or past traumatic events. The intent was for the individual to gain deeper insights into current behaviour, to connect with forgotten or denied emotions and to explore and re-create other options for healing past hurts and discover alternative pathways for more constructive and satisfying living. All of this was conducted in a supportive group context that allowed other peoples' 'work' to inform individuals and to sometimes function as a catalyst to surface their own previously unaware or unresolved 'issues'. The co-counselling model of peer support developed by Jackins (1970) complemented these group approaches by providing a model of self help that people could take back into their everyday lives.

Neuro-physiological constructions of emotion

These have emerged from a biological approach to understanding the body and represent a widespread and currently pervasive collection of scientific endeavours to bring unacceptable or problem emotions under control. They construct and explain emotion by examining minutely the complex array of neurological, hormonal and chemical processes within the body that interact to create, express and manifest an emotional response in the individual. The essentially physical methods drawn on to understand and exert control over emotions have been both surgical and chemical.

During the period between 1940s and 1950s the medical-psychiatric discourse embarked on a now much criticized psycho-surgery approach to controlling emotions. Leucotomy or lobotomy were procedures that surgically severed nerve connections within the brain that were thought to be the source of intractable anxiety, aggression, and obsessive compulsive emotional drives (Mitchell, 1986). This construction was deeply grounded in a physical, biological neuro-physiological framework that viewed the brain and its functioning in a mechanistic manner involving a complex series of electro-chemical processes. These then were believed to be alterable by physical or chemical means. It has been estimated that in excess of 40,000 lobotomies were performed in the US alone, resulting in considerable permanent physical, and emotional damage to thousands of patients (Frankel, Lynton, & Fraind, 1980).

Today these approaches are mostly shunned from all quarters but in the not so distant past this was not perceived to be the case. In 1972 an article in the Medicine section of Time magazine suggested that '*psychosurgery appears to be undergoing a renaissance*' and that more precise surgery removing part of the amygdala was used with 13 patients '*all of whom suffered from periodic seizures of violent, even homicidal rage*' (Time Magazine, 1972). In 2006, Egan reported on 'deep brain stimulation' being tested at the University of British Columbia. Here a patient with depression was being treated by regular electric currents passing through wires implanted into selected sites within his brain. This process continues 24 hours a day, seven days a week (Egan, 2006).

Continuing within the medical-psychiatric discourse the advent of tranquilizers and psychotropic medication emerged in the 1950s and began to replace psycho-surgical approaches to the management of 'troublesome' emotions. Minor tranquilizers (such as the benzodiazepines) offered a chemical means by which anxiety could be reduced and patients calmed. The major tranquilizers (such as Chlorpromazine) became the mainstay of treatment for psychotic disorders such as schizophrenia, and were in places referred to as 'chemical lobotomies' because of their capacity to exert 'zombie like' emotionally blunting and sedating effects similar to surgical lobotomy (Moncrieff, 2002).

In more recent times, Damasio (2000) has tackled this complex territory in the context of exploring how consciousness, feeling and emotion interact with each other. He initially grapples with the issue that in order to know emotions we require consciousness. He then explores how it is we know or feel an emotion. This is explained through making connections between an event that induces an emotion, '*the full range of body and brain responses that constitute emotion*' (p. 283), and the changes within the person that come into awareness or are felt. Damasio acknowledges that while his perspective on emotion, feeling and knowing is unorthodox, it does not change its fundamental biological survival value.

One of the specific constructs of emotion that emerges out of the psychopathology model is the diagnostic category of Alexithymia. Links between EI, mental illness and Alexithymia have been examined by a number of writers (Nemiah, Freyberger, & Sifneos, 1976; Parker, Taylor, & Bagby, 2001). Alexithymia was originally described in the early 1970s by a psychoanalyst, Peter Sifneos (1976). The term *alexithymia*, when

traced back to its Greek origin, ‘a’ meaning lack, ‘lexis’, meaning word and ‘thymos’ meaning emotion, clearly refers to elements addressed in a number of models of EC or EI. Sifneos and his colleagues identified four features that they believed constituted alexithymia. These are summarised by Taylor (2001):

difficulty identifying feelings, and distinguishing between feelings and the bodily sensations of emotional arousal; difficulty describing feelings to others; a poor fantasy life; and a cognitive style that is literal and focuses on the minute details of external events. (p. 68)

In response to questions about the validity of the alexithymia construct, Taylor and others initially developed the Toronto Alexithymia Scale (TAS) and later an improved version, the TAS 20. These self report test tools are claimed to be reliable and valid as positive indicators of the validity of the alexithymia construct (Taylor 2001). Taylor suggests that while there is not as yet much evidence to support the predictive relationship between EI, coping styles and mental health, there is a belief that higher EI enables a person to better deal with life challenges and to manage emotions more effectively. This in turn would be indicative of good mental health. Strong links between mental illness and low EI are supported by research studies conducted over the last 25 years, but what is not so clear is whether high alexithymia causes, or is a result of, mental illness (Taylor 2001). Specific psychiatric disorders discussed by Taylor in this regard include substance abuse, eating disorders, somatoform disorders, anxiety, depressive disorders and borderline personality disorders. While there is much reliance on clinician recommendations for how treatment approaches should be modified in the light of low EI or high alexithymia scores, there appears to be minimal evidence supporting the effectiveness of this approach.

Questions that arise about the alexithymia construct from a CDA point of view relate to how a direct link is being made between EI and mental illness, with EC/EI being seen as either a risk factor or as a direct causative factor in the development of mental illness. This approach does not raise or address any questions about social, educational, environmental, physical or cultural factors that may contribute to or influence the development of EC. It is grounded in the reductionist, positivist model of research and seems to be supportive of the medical, psychopathological view of madness that seeks to identify causative factors in the aetiology of illness; rather than consider the developmental, social, cultural, political, educational, economic, or gender-based influences on the individual.

Contemporary constructions of emotion in text titles

The problematic ways emotions are frequently constructed are evident in a small sample of book titles and selected chapter headings on the subject (Table 1). Such constructions serve to both reflect and reinforce the negative perceptions often associated with the problems emotions are perceived to cause. While it could be argued that such a sample is not necessarily an accurate representation, Steiner (2003) echoes this view commenting that in Daniel Goleman's (1996) '*Emotional Intelligence*' 20 index entries refer to anger and only three refer to love. Similarly, in Joseph LeDoux's (1996) book '*The Emotional Brain: The Mysterious Underpinnings of Emotional Life*' love is absent in the index, whereas fear is mentioned more than 50 times.

Table 1: Titles construct and problematise emotion.

Book, Chapter or Article title	Source
The emotional hostage	Cameron-Bandler and Lebeau (1986)
Destructive emotions	Goleman (2004)
A woman's forbidden emotion	Oliver and Wright (2005)
Anatomy of an emotional highjacking	Goleman (1996)
Passion's slaves	Goleman (1996)
Emotional Quotient: the taming of the alien	Boler (1999)
Our collective emotional crisis	Bodine and Crawford (1999)
Intimate enemies	Goleman (1996)

Constructions of the self - Central to this critical examination of discourses of EC, the different contributions made in conceptions or constructions of the self in sociological and psychological literature need to be acknowledged. Within the social science community, Goffman (1974) is probably one of the most widely known critical commentators on how in western society the self is constructed as an individual, self-contained isolated entity. This construct was in marked contrast to an alternative conception that proposed the person be located and constructed more accurately as part of the wider social and cultural community (Scheff, 2001). This individual, self-contained and separate construction of the self, is similarly echoed within both developmental and individual psychology literature.

Cameron (2008) notes that the modern self has been, and continues to be, powerfully shaped by the cultural and social conditions of the 20th century; the pressures to conform to external codes of expectation are certainly not new. Throughout history Hunt (1999) suggests there have been religious, moral, gender and sexuality-based influences on the manner by which individuals should regulate the self. What seems to have changed is that the focus on psychological self ideals has become more intense for the individual. In my experience it is now much more common for people to invest greater amounts of money, time and energy in their efforts to conform to contemporary visions of what the ideal healthy person should be like.

Indeed such pressures to create and control the self are now complex and pervasive. Notions and expectations of 'self responsibility' add weight to these pressures. When employers and employment agencies also enter the picture assessing applicants' EI, the pressures to conform are even greater. If one's job or promotion is caught up in expectations to improve the self, it ceases to be a matter of free choice and becomes one of subtle coercion. Giddens (1991) talks of the struggle modern individuals have to manage what he terms the '*trajectory of the self*' (p. 77). He observes that this trajectory is built out of the many cultural and social ideals promulgated by the media, the church, employers, psychologists, health professionals, life coaches, and other social agencies.

Alongside these pressures on the modern self, psychology and psychiatry, together with other self appointed 'health guides', have added to the individualizing of the person and pathologising them with diagnostic labels. In this way, almost any form of strongly driven behaviour has the potential to be labelled 'obsessive compulsive disorder' or some form of 'addiction' (Caplan, 1995; 2004).

Hunt (1999) suggests that whereas in the 19th century concerns about the self focused on matters of moral character, today the focus is on the personality, self growth, and development or improvement of the self in order to optimize opportunities for health, success and happiness. Increasingly employment and prosperity are added to this list of incentives. These approaches are largely dominated by Euro-American thinking and are mostly presented as generic models that fit all. As previously discussed, movements that characterize different ways the individual self has been defined and constructed include, behaviourism, psychoanalysis, gestalt therapy, rational emotive therapy, and

transactional analysis (TA) to name a few. Rose (1996) talks of these as '*regimes of the person*' (p. 25) that illustrate what he calls '*technologies of subjectivity*' (p. 75).

Out of such technologies the individual self is expected to take responsibility for fulfilling the expectations thus conveyed. Those who fail or are unable to achieve such expectations are likely to feel a failure and see themselves as dysfunctional in some way. To remedy this perceived self lack, help, therapy or counselling may be sought. Cameron (2008) suggests that counselling, psychotherapy and psychology have generally been at the forefront in assisting the individual to gain insight into their deficiencies, to self disclose and name them, and then commit to change.

Hunt (1999), however, claims that we are now faced with an uncomfortable mix of what used to be and often still is a '*paternalistic set of disciplinary practices*' (p. 93) alongside the new discourses of consumer choice. To further complicate the picture, the previously mentioned pathologizing perspectives, embedded in mental health and other therapeutic endeavours, have found their way into other contexts that include nursing, teaching, and self-help columns in popular magazines and newspapers. So widespread are these ideas that the content of social conversation can now frequently be noted to include talk of post traumatic stress, grief dysfunction, addictive disorder, or midlife crisis. There are then multiple powerful influences on the development of every person's state of selfhood.

Critical pedagogy

Critical pedagogy speaks to and gives voice to the concerns that are at the source of this CDA of emotional functioning. As a nurse educator, I am very mindful of what happens in that nexus of myself and the student; particularly in relation to my endeavours to foster or improve their EC. Pedagogy is about how relations between teachers and students are constructed and how the work of teachers is shaped by the processes that guide teaching and learning in schools, universities or wherever else learning occurs. Critical pedagogy is grounded in the Frankfurt School⁴ and incorporates concepts of

⁴ The Frankfurt School was established in Germany in 1923 under the auspices of the Institute for Social Research. Its original founders included Adorno, Marcuse, Horkheimer, Pollock, Lowenthal and Benjamin. More recently Habermas, while holding views that were different from the originators, has further developed critical theory thinking. Frankfurt theorists focusing on the Marxist notion of 'commodity fetishism' believed it lead to 'domination' of workers. This term means the combination of

critical theory (Alway, 1995), hegemony (Gramsci, 1971) and concerns regarding the politics of ethics, difference and democracy (Shor & Freire, 1987; McLaren, 2001). Shaw (2006), speaking from a teaching perspective, posits that a basic feature of critical pedagogy is that in society there is unequal stratification based on gender, race and class. It claims that those in power have status and in turn control society. This is often achieved by maintaining the status quo of how things happen politically, in education, in law and in wider social processes. In this manner, economic and social benefits can be managed to sustain the advantage of those at the top of society. A key means by which such control is manifested is through hegemony. Hegemony functions by those who are oppressed, in effect, giving their permission to be oppressed. They do this because they have been led to believe that it is the most reasonable, logical and correct thing to do. Thus their control is by consent without the need for any coercion (Gramsci, 1971). As Shaw (2008) summarizes, consciousness raising and valuing the rights and needs of people are critical elements of resistance and empowerment:

Critical Pedagogy, then, is defined by what it does - as a pedagogy which embraces a raising of the consciousness, a critique of society, as valuing students' voices, as honoring students' needs, values, and individuality, as a hopeful, active pedagogy which enables students to become truly participatory members of a society who not only belong to the society but who can and do create and re-create that society, continually increasing freedom. (para. 11)

Within critical theory there is strong recognition of the importance of humanity and a commitment to work against injustice and oppression (Giroux & McLaren, 1994). There is also a focus on the importance of difference so that many voices can be heard and acknowledged. To this end, the dialogue Freire (1985) talked of enables difference to be articulated openly rather than be suppressed. Critical pedagogy then claims that education is not neutral, but incorporates powerful political agendas that protect the interests of those in power. It believes that society can be changed, indeed transformed, by those who can become critically aware of the processes that oppress them. Critical pedagogy is committed to facilitating social transformation through liberatory education. For this to happen, teachers as well as their students need to be aware of the oppressive processes that impact on their individuality, choice and autonomy. Within constructivism, reality is seen to be socially constructed so the liberation and

internal self disciplining and external exploitation. Non-Marxist social theory further claims that shared common values and beliefs that explain the world in a rational way explain why people obey in industrial societies. The Frankfurt thinkers believed that capitalism survived because of the effective power of positivist science ideologies. Thus, they were strongly against positivism of all kinds (Agger, 1991).

transformation vision of critical pedagogy can occur through deconstruction of the very social relations that oppress.

Discourses inevitably are involved in the oppressive processes addressed by critical pedagogy. Foucault (1974) talks of how discourses are about who can speak and under what circumstances, about what people can say and think, and about what gives authority to what is said. Within a particular discourse such as developmental psychology for example, 'experts' with higher education qualifications in developmental psychology, extensive research and publication records, and who are highly regarded in their professional community will have much greater authority than a lay person to pronounce interpretations or meanings regarding the developmental experience of a subject. Foucault (1974) goes on to assert that discourses are '*practices that systematically form the objects of which they speak*' (p. 49). In this situation options for meaning and definition within a discourse are held by the very institutions that use them.

In the context of this study critical pedagogy is concerned with how teachers who may draw on EC experts, together with the discourses they represent, may not only define what constitutes EC, but also assess a person's level of EC and pronounce a quantitative description of their capability. Their authority as teachers, together with that of the educational institution in which they operate, constitute a significant power advantage over the student. In this manner discourses of EC create the subjectivities of which they speak, claim authority to surveil the subjects, attribute meaning to the results of an assessment and prescribe remedial measures. The subject may willingly submit themselves to such a process because they believe it will make them a better, more successful, or richer person. This is close to hegemony in action and illustrates how in Foucault's terms EC contributes to the subjectification of human beings by constituting a technology of practice that utilizes surveillance, assessment, diagnosis and processes of classification (Simons, 1995).

Critical pedagogy then seeks to study discourses through which power, knowledge, surveillance, and control in society are created and actioned. Out of this study can emerge ways of deconstructing the power structures which perpetuate, create or reproduce oppression, unfairness and disempowerment. Boje (2005), citing Diekelmann

(2003), highlights key themes within such a quest:

Shaping a new democracy, understanding the role institutions play, and attending to how knowledge is reproduced are all goals of a critical postmodern pedagogy.
(p. 32)

Humanism

This brief review of humanism seeks to provide an explanation of its significance as a point of reference that through me influences this CDA project. It does not seek to address or comment on different varieties of humanism that Edwards (1989) explains include literary, cultural, philosophical, naturalistic, modern, scientific, ethical, democratic, secular, religious, and Christian forms.

Throughout my career in general nursing, psychiatric nursing, counselling and adult education, the essential tenets of humanism have formed a powerful and motivating philosophical foundation for most aspects of my practice. The manner by which I acquired these ideas and beliefs has been informal in nature and occurred more by an osmotic-like process than by formal instruction.

Working with the sick, troubled or needy in nursing and counselling exposed me in a deep and immediate way to the very real human experience and needs of individuals. Being closely alongside them in profound moments of physical, psychological, emotional, and spiritual crisis that expressed grief, fear, anger, despair, hurt and bewilderment taught me much about the vulnerabilities and amazing resources of the human spirit. I observed and was privileged to hear many accounts that illustrated so much goodness in these people, so much courage, so much hope together with a determination to achieve the best they could in spite of often seemingly insurmountable odds. In my own academic and personal life journey, I became aware of the work of Maslow (1970) and his views of 'self actualization', of Carl Rogers (1970) and his 'client centered therapy' and of Eric Berne (1976) with his transactional analysis ideas that incorporated autonomy, intimacy, authenticity and a valuing of intuition. All of these ideas, along with others in a similar vein, coalesced without me realizing it into a strong personal humanistic philosophical view of people and the world. Inevitably these views came to incorporate a particular psychological and educational focus that informed and guided how I sought to be and work with patients, clients or students.

The psychological focus indicated above was powerfully influenced by Maslow, Rogers and Berne. Maslow (1970) in his extensive writings gave much emphasis to the capacity of people to move towards '*self actualization*' which he believed to include '*the full use and exploitation of talents, capacities, potentialities*' (p. 150). He went on to explore and document the characteristics of self-actualizing people that included tolerance for ambiguity, acceptance of self, and what he termed '*peak experiences*'. Rogers (1961), in the approach known as '*client centered therapy*', focused heavily on helping clients gain a greater sense of self-direction in their life and functioning that incorporated both choice and learning from the consequences (p. 171). This location of responsibility within the person as opposed to being located in others or an external or supernatural God is a major feature of humanistic thought. Berne (1976), alongside proposing his construct of Parent, Adult and Child ego states as an explanation of intra-psychic functioning of the individual, gave emphasis to the value and importance of intuition. This proposition was a direct challenge to the authority of conventional scientific thought because it proposed that '*intuition means that we can know something without knowing how we know it*' (Berne, 1976, p. 29). For me then, working in psychiatric nursing and later counselling, I found myself drawing heavily on such ideas as guiding principles for my own functioning and for the ideas and propositions I put to those in my care.

Patterson (1973) claims that self actualization is essentially the purpose of humanistic education and Valett (1977) similarly sees its purpose as being to support the learning of individuals in such a way that they can:

...live joyous, humane, and meaningful lives (...) and also needs to include the development of emotive abilities, the shaping of affective desires, the fullest expression of aesthetic qualities, and the enhancement of powers of self direction and control. (p. 12)

The essential qualities required by teachers who seek to practice from a humanistic focus include respect, acceptance, genuineness and empathic understanding (Rogers, 1983).

Humanism from Edwords' (1989) perspective encourages people to think for themselves and to use their own experience to make sense of reality. It values science and reason in its pursuit of knowledge and is mistrustful of authority that is attributed to

religion or God. It is a philosophy that views intuition, inspiration, altered states of consciousness and religion as useful ideas that can enable us to see the world in different ways. It places emphasis in living fully in the present rather than investing in a life after death. Compassion for human need and experience is seen as an important motivation to address and solve human problems.

Surrounding humanism are a variety of tensions and sources of critique. O'Hara (1997) acknowledges that some of these tensions span philosophical and methodological fields:

Within the community of psychotherapists, there has always existed philosophical and methodological tension between objectivists who follow a medical model, romantics who favor humanistic approaches, and social constructivists who take a more sociopolitical path. (p. 8)

O'Hara highlights the impact of these tensions on psychotherapists as they seek to come to terms with how to function in an increasingly insurance-funded, managed-care driven clinical world of health care. Her view is that humanistic approaches do not fit well in such a world.

My own experience suggests that while it can be possible to live and practice within the presence of such tensions, there are times when the clash of values does create an uncomfortable dissonance. My general and psychiatric nurse training provided a strong grounding in the value and utility of the medical model view. In the field of nursing education this model remains dominant. In my role as an educator and counsellor I find myself drawing on that frame of reference in some contexts. However, there is a need to be selective in those applications and retain an awareness of the dangers of uncritical and universal acceptance of that model. The 'romantic' part of me that, as with O'Hara, resonates with wanting to believe in the essential positive potential of all people has been strongly influenced by humanistic approaches and continues to find much inspiration and guidance from that viewpoint. As a lecturer seeking to facilitate the learning and development of adult students at undergraduate and postgraduate levels, much of my practice incorporates humanistic values. Yet within this critical discourse analysis project I have very much embraced a social constructivist interpretation in acknowledging sociopolitical forces that may well be at work in the various discourses of EC.

An additional point of tension raised regarding humanism is its belief in the universality of different aspects of the human condition. Sinclair and Monk (2004) note this theme in relation to the liberal humanistic psychotherapist's belief that all people have the capacity to experience empathy or the ability to 'walk in another's shoes' so to speak. From a social constructivist's point of view, however, such ability is not seen to be possible in all instances; particularly when cultural values are not shared or very different discourses position each party a long way apart.

In my role as an adult educator I encounter from time to time expectations that I function as the 'expert' and take on an overt directed instruction role; this is in contrast to a more humanistic role of negotiating with the students the structure and form of their learning experience. In such instances it is a challenge to honour the democratic ideals of humanistic education within the confines of an increasingly economic rationality-driven educational discourse.

Critical cartography

A critical cartography metaphor is referred to throughout this CDA of texts representing various discourses of EC. Cartography is defined as map-making and comes from the Greek *chartes* meaning a 'sheet of paper', and *graphein*, meaning 'to write'. Critical cartography seeks to show that all cartographers (or map-makers) have an agenda of some kind, are thus biased, and so present very selective perspectives in their maps. Wood and Fels (1992) further assert that the constructed nature of maps renders them as an argument rather than a reality, that in fact presents a series of propositions.

In critically analysing discourses of EC texts, I propose that the representations this thesis examines constitute literary 'maps' that present descriptive and authoritative prescriptive representations of the internal emotional 'territory' of the person. The appropriateness of taking such a stance is affirmed by Kitchin, Perkins, and Dodge (2009):

It is also the case that maps have become the centre of attention for a diverse range of scholars from across the humanities and social sciences. ...and how maps can ontologically and epistemologically inform other visual and representational modes of knowing. (p. 2)

Throughout history, various forms of mapping or cartography have been used to represent aspects of the world around us. Most commonly maps visually represent geographical or topographical features of landscape. For mariners they take the form of oceanic charts that locate hidden features of the sub-marine environment that enable vessels to navigate the seas safely. For motorists maps provide an essential means of identifying their present location and finding their way to another location. The advent of ‘Google’ maps enables amazing close-up viewing of distant locations in remarkable detail. Similarly electronic navigation aids provide travellers with instant visual mapping and an electronic voice to direct them through the seeming maze of roads to their desired destination. All of these maps readily contribute to a perception that they represent reality and truth in their portrayals of the world around us. The absolute truthfulness of maps though is also thoroughly refuted by Monmonier (1996) who details the variety of ways that cartographers inevitably lie with maps.

Maps then are powerful forms of media. Most people accept what is portrayed in a map as being fact (Phillips, 1997). Thus the literary ‘maps’ represented within the analyzed texts are similarly powerful and likely to be interpreted as fact. The consequence then transmits into the actions of the reader. Illouz (2008) notes that within cultural sociology, the connections between a text and the reader’s action have been largely under-addressed. She proposes that texts become inserted into action through emotions and cognition. In some way the author’s writing connects with the reader emotionally, and at the same time offers a means by which the reader can interpret and make sense of their world, can make sense of emotions (their own and others) and can internalise guidelines by which they may deal with emotions. The text may well also provide a language and vocabulary with which introspection and dialogue with others may be used. The focus then of this CDA is to critically examine the complex discursive nature of this nexus between reader and text, and how these different mappings constitute powerful constituents in the construction of the self.

Thesis structure

The intent of chapter one has been to explain the origins of my interests in emotional functioning, the concerns that have troubled me about the topic of EC and the claims that this thesis will proceed to substantiate and defend. A broad overview of the

research method, methodology, theoretical frames and thesis aims has provided an initial introduction to how the research has been conducted. This is explained fully in chapter three. A substantial proportion of this first chapter has been devoted to important points of reference located within historical and contemporary constructions of emotion. Each of these ‘reference points’ contributes to a clearer understanding of the multiple landmarks that feature on or within the territories (or maps) that will be explored. They also serve to indicate some of the different perspectives that have shaped and contributed to my own subjectivities.

Chapter two addresses three themes. First, it contextualises this work by examining the remarkable increase in literature and interest in EI. Second, it explores issues that have engaged theoretical and practical debate regarding differing approaches to defining, constructing, measuring and applying emotional functioning constructs. Third, as a means by which to further sharpen the focus of this thesis, links are made between different ontological perspectives and constructs of emotional functioning. These links inform the choice of texts selected for analysis and highlight the breadth of discipline knowledge this study incorporates. The chapter concludes with a summary of existing research in this territory and the justification for this CDA.

Chapter three documents foundational issues in this thesis such as the nature of discourse, CDA and how the unique, innovative design for this research evolved. The data selection process and four-stage analysis structure is explained with regard to how it transitions from an initial analytically descriptive focus through to an overtly critical focus identifying manifestations of social power. In closing, issues of ethical rigor are discussed.

Chapter four comprehensively owns and forefronts the subjectivity and reflexivity dimensions of this thesis. In so doing it makes visible aspects of researcher assumptions and bias. The inclusion of four ‘mini-narratives’ illustrate elements of my own ‘historical body’ in a manner that could be replicated by any reader. Everyone has their own unique and significant heritage of experiences that shape, influence and contribute to both their emotional functioning and to their responses to texts offering a ‘call to action’ regarding constructing or modifying personal maps of the emotional interior. The analyst’s subjective responses to each text are included to further illuminate how

exposure to particular printed material at particular points in time provides important clues that deserve to be heeded.

Chapter five begins in earnest the unpacking and critical analysis of the discourses each text represents. Its title highlights the issues addressed - fuzzy or unclear constructs, inconsistent definitions, and diverse motives. The manner in which texts incorporate performative terms is critically analysed. Each text is examined in terms of identified agendas, framing devices, and ideological maps that are embedded within.

Chapter six continues the pursuit of 'problematizations' present within each text and its manner of influencing the reader's construction of their emotional functioning map. The manner in which the reader is engaged with a 'call to action' is exposed and challenged. Textual techniques of persuasiveness, authority and claims of truth are revealed and critiqued in relation to how they contribute to subject positioning, mind control, and the internalisation of 'technologies of the self'.

Chapter seven focuses primarily on commodification. The premise informing this focus is that while each text is a commodity by virtue of its availability for purchase, the manner in which the discourse of emotional functioning is presented and utilized has powerful potentials. It can transform that commodification into something that informs, enlightens, liberates, empowers, and respects the reader's dignity and genuine rights of choice. Or it can use the considerable influence of the text as a commodity in ways that reproduce and perpetuate dominant discourses that in turn silence, oppress, manipulate, disempower and marginalize. The issue of 'whose interests are being served' comes to the fore when the subject becomes unwittingly enrolled in a lifelong 'project of the self'. The nature of oppression and 'emotional damage' that this thesis associates with discourses of EC is explained.

Within each of the texts the particular mappings of emotional functioning incorporate themes of surveillance, confession and disciplining of the self. Chapter eight examines how these themes are manifested, the means by which such vulnerabilities are exercised and how they have the potential to impact on the self of the reader. The historical contingencies that constitute the wider contexts of the texts at this time are examined in order to better understand the various influences that have made it possible for these diverse discourses of emotional functioning to come into being.

The cartographic metaphor that has been incorporated throughout this thesis takes foreground in both the title of chapter nine and in the specific cautions articulated. This approach highlights the complex of potential and, I claim, actual concerns that need to be considered if social justice and human rights matter in the realm of ‘technologies of the self’. This may sound like an overstatement of the case I argue, but these final chapters will bring the seriousness of the issues addressed very much into focus. The section headed ‘hegemony, manipulation and mind control’ gets to the heart of what is at stake.

Chapter ten discusses, integrates and summarises the essential and compelling themes that this critical cartography-inspired thesis has argued. Chapter eleven reconnects with the concerns that initiated this research. It reflects on the theoretical challenges encountered, acknowledges limitations noted retrospectively and articulates methodological innovations developed. It presents conclusions that have emerged in relation to positive and negative effects of discourses of emotional competence. The closing section importantly summarises the implications of this research for tertiary education and in particular nursing education.

Important explanatory note to the reader

From early on in this research it became clear that the multiple terms used to name and identify the focus of this analysis would make its reading both cumbersome and confusing. These terms include EI, EQ, EC, and EL. In general usage they are loosely implied to mean the same thing, but on closer examination there are clear differences in what they refer to according to originating authorship, discipline location, and marketing convenience. To address this difficulty the decision was made that whenever referring to the general territory of these discourses the term ‘emotional functioning’ will be used. The term ‘Emotional Competence’ is used in the title because it is a widely recognised term. When relating to specific terms used by a particular author, their term will be used. In making this decision it is acknowledged that in so doing I have created a discursive construct. I want to emphasize that my primary intent is purely to aid clarity. Prior to the reference list a glossary is included to make explicit particular meanings ascribed to these terms.

Summary and signpost

This first chapter has sought to ‘set the scene’ by outlining some of the concerns that contributed to the genesis of this thesis. The guiding claims have been articulated and provide reference points for the case to be argued; other reference points that surround and inform constructions of emotion serve to contain and contextualise a vast and in some ways nebulous topic. Connections are made with constructions of the interior dimension of the self, matters of identity, self perception and mental models of the interior. The cartographic metaphor that will frame this shared journey has been introduced and provides initial sketches of the route planned for the critical exploration of discourses of emotional functioning.

Chapter two connects with the massive increase of literature and research that has accompanied the rapid rise of interest in EI over the last two decades. It looks more closely at specific issues that have been questioned regarding this topic and focuses on how it is addressed from the perspectives of different disciplines and professions. In this way explicit links are made between the texts selected for this CDA and the disciplines they represent. In so doing the diverse range of ‘takes’ on emotional functioning become very apparent.

Chapter 2

The Literature: Science or Myth?

Emotional intelligence (EI) has become one of the more hotly debated topics in the behavioural and social sciences. There are sometimes bitter disagreements about the meaning, measurement, definition, and implications of EI. There have even been suggestions in the academic literature that there is no such thing as EI. On the other hand, tests, training programs, and other interventions designed to assess, improve, or apply EI have grown at an amazing rate, suggesting that some users find the concept of EI both attractive and useful. (Murphy, 2006, p. xi)

As Murphy (2006) asserts, within the plethora of literature available on the subject of EI, diverse views abound regarding its very existence. Questions are raised about the validity of the various EI constructs that have emerged, the validity of EI measurement tests, and perhaps most visibly, the claims made about its importance, effects and potential to contribute to human success. The intent of this chapter is to overview the major themes that are to be found in emotional functioning literature and research.

An explosion of literature

Since the mid 1990s there has been a significant increase in the number of publications that focus on aspects of EI. When I first investigated the topic, in 1994, an internet search using the term 'EI' resulted in approximately 30 'hits'; later a search in May 2008 provided persuasive evidence that there is now an incredible amount of material available addressing the topic. Using the 'Google' search engine and using the same term resulted in 2,780,000 English pages. A similar search using the term 'emotional competence' provided 357,000 pages. An Amazon.com search for books addressing 'emotional competence' brought 1,851 results, including current and previously published titles. Finally a 'Google Scholar' search for 'emotional competence research' resulted in 262,000 results. While such an increase in available literature may in part be influenced by the development of internet databases, it does suggest there has been a vast increase in interest in the topic. Accompanying this remarkable explosion in published literature, has been evidence of polarised opinion and critique regarding specific aspects of emotional functioning constructs.

Matters of debate

Construct validity

One of the criticisms made towards EI by Murphy (2006) is that it is poorly defined. The claim is that mixed models of EI, those that incorporate a mix of personality characteristics and abilities, are flawed because they are not based on strong empirical evidence. The suggestion is that there is no strong evidence supporting the possibility of a general factor that underlies the different components of mixed models. The absence of such a factor renders it difficult to take any useful meaning from the typical mix of abilities that different people would exhibit. While Murphy and Sideman (2006) are more optimistic about assessments of ability based models, because of the difficulties in defining the boundaries of EI, they are critical of the lack of rationale regarding which emotion-related skills, and not others, are included in a particular model. For example empathy is not included in the Mayer, Salovey and Caruso Emotional Intelligence Test (MSCEIT) test (Mayer, Salovey, & Caruso, 2002). They further offer the observation that a mixed and very cautious response to these constructs by scholars suggests questions about their adequacy. Matthews, Zeidner, and Roberts (2004) echo these reservations commenting that the absence of any universal agreement about just what constitutes EI, is only compounded by its theory bound, complex and multifaceted nature.

Multiple definitions

When considering the exact meaning of terms encountered that refer to emotional functioning, much ambiguity is found. Within general literature the terms EI and EC are most frequently used. Emotional literacy is less commonly used. Literature located within psychology, psychiatry or psychoanalysis literature frequently refers to transference and counter-transference to describe some overlapping and interconnected themes. Since the publication of Goleman's (1996) book *Emotional Intelligence*, the very idea that intelligence embraced more than cognitive abilities has gained wider popular awareness. Goleman (1998) focused his initial broad-based discussion of this topic into its application in the working lives of people from a wide range of occupations. He proposed a framework that groups emotional competencies under personal and social competence groupings. An initial review of different views or

definitions of EI reveals both commonalities and differences and these are explored more fully in chapter five.

Measurement concerns

As there are conflicting views about how to define EI, it is perhaps not surprising that some question the adequacy of measures used. This is not to say that there is any lack of available testing tools. The Multi-factor Emotional Intelligence Scale (MEIS) developed by Mayer et al. (1997) measures four components that are claimed to underlie EI. The MSCEIT (2002) assesses ability to perceive, respond to, and manipulate emotion, and how accurately a person can read and express emotion. The Levels of Emotion Awareness Scale (LEAS), as its name implies, assesses differential levels of emotion awareness (Lane, Quinlan, Schwartz, & Zeitlin, 1990). Self report tests include the Bar-On Emotional Quotient Inventory (Bar-On, 1997). This test is a highly comprehensive measure that assesses 12 areas including: assertiveness, emotional self awareness, independence, empathy, social responsibility, reality testing, interpersonal relationships, problem solving, stress tolerance, flexibility, and impulse control. All of these tests are claimed to show high levels of reliability.

Critics, however, challenge the validity of these tests on a number of counts. Matthews, Emo, Roberts and Zeidner (cited in Murphy 2006) suggest that ability measures of EI depend on asking questions to which there is no absolute correct answer. Expert judgment is required to rate answers and arrive at scores. In this instance the point of reference, they claim, is the expert. The vulnerability of this position is not difficult to consider. It suggests that subjects who perhaps come from a different culture, background or context from the expert assessor are likely to rate poorly.

Implications, applications and effects

There are a number of implications arising from the remarkable popularity EI has achieved over the last decade. For whatever reasons, EI has captured the imagination of a lot of people and Goleman (1996) can probably take credit for bringing the subject into the public arena. The impetus following his publication has, without doubt, created a greater awareness of the worth of incorporating social and emotional learning in schools. Further, EI is something that lay people as well as professional people from a diverse range of disciplines talk about. This is probably in part due to the widespread

influence of the ‘psy’ effect that Rose (1996) claims has found its way into all areas of life. His view is that if there is a problem with human behaviour, psychology is called upon to use its expertise to make sense of it and propose solutions. In the EI domain, the same process is at work and there is no shortage of concerns about human emotion.

Another area where EI has become almost a routine part of the commercial culture is in employment agency screening. Here EI psychometric testing is used to assist employers with hiring the right, i.e. best or most emotionally competent, applicant. On one level there is rationality about such an approach; on another, it raises questions about the validity of such testing on all applicants from diverse backgrounds and cultures, including questions about the varying levels of skill, knowledge and wisdom of those interpreting the test results. These are just some of the issues that accompany the increasing application of EI concepts in many countries.

Discipline-based discourses

One approach to viewing the literature on emotional functioning can be to locate material under a range of discipline areas that include: organisational, educational, commercial, psychological, developmental, radical and critical, and personal development perspectives. This approach also serves to bring into sharper focus the diverse range of discourses represented and how their particular world view shapes their particular approach to knowledge, understanding, applications and concerns about EI. Indeed the focus of this CDA emerged out of a particular concern about the possible effects on individuals or groups of people of this very diversity of EI discourse.

Developmental psychology

Developmental psychology research has sought to explore factors that influence the development of EC throughout childhood, with a view to expanding knowledge of how to facilitate healthy emotional development (Cherniss, 2000; Greenberg, Kusche, Cook, & Quamma, 1995; Saarni, 1999). Colwell, Mize, and Pettit’s (2000) research into the influence of the mother-child interaction on children’s emotional development suggested that there is a clear link between mothers’ emotion framing and their children’s social and emotional functioning. This illustrates how a developmental focus examines factors that impact on the development of EC in the child.

From a social and developmental psychology point of view, Saarni (1999) examines the development of EC, particularly throughout the childhood years. From this perspective there is a full and comprehensive analysis of the complex and multiple influences on emotional development that culminates with the adult manifesting degrees of competence in eight skills. She proposes that EC builds on emotional development, self development and supportive circumstances in which the child lives. She emphasises that cultural context underpins the whole range of concepts that influence the development of EC and indicates that a seemingly straightforward idea is in fact extremely complex. Her approach views EC as a social construction intimately connected with a person's social transactions, and profoundly influenced by the cultural context. She is very clear that emotional and social experience in development are inseparable, and she believes that emotional immaturity and emotional incompetence are different. What comes across clearly in her work is the multiplicity of factors that influence and contribute to the development of EC.

Education

An educational focus is provided by Bodine and Crawford (1999) who offer teachers guidelines for how to teach and manage classroom settings in ways that will develop emotional competencies in children. Urgency is given to the task by reference to the wave of school shootings in the US that are described as indicative of a collective emotional crisis. The approach proposed is based on Salovey's (1990) five domains noted earlier. Bodine and Crawford include specific chapters that refer to classroom barriers, defining EI, creating a suitable classroom climate, understanding human behaviour and handling relationships. There is a strong emphasis on the importance of creating classroom management processes that are congruent with essential values that underpin healthy behaviour and encourage discipline rather than punishment to foster learning. My impression of their definition of healthy behaviour was that it strongly emphasised emotional self control and compliance with school regulations. From a more political and critical perspective, Burman (2001) notes how emotions have displaced reason to become dominant and fashionable instruments of intervention and manipulation. As such, she sees EI as representing a postmodern example of technologies being marketed to facilitate management of the self and others.

Educational research has sought to question the efficacy of training programmes in improving emotional functioning, with a view to validating the effectiveness of particular educational programmes or approaches (McWilliam & Hatcher, 2004; Opengart, 2005; Walker, 2001; Zorn & Boler, 2007). Cherniss and Goleman (1998) refer to a growing body of research that supports the belief that it is possible to help people of any age increase their EI in the workplace. Under the auspices of the Consortium for Research on Emotional Intelligence in Organizations, Cherniss and Goleman produced a report that presents 22 guidelines that they claim can enhance the effectiveness of EC training programmes.

Other literature with an educational focus is more concerned with the quality and effectiveness of EI teaching. Three recent documents released in the UK are indication that local education authorities are actively seeking to ensure educators are well briefed and clear about the guiding vision for EI or literacy training (Faupel & Sharp, 2003). Claxton (2005) was commissioned by the Associations of Teachers and Lecturers at the University of Bristol in the UK to produce a thorough and comprehensive document that critically reviews important questions about the history and rise in prominence of EI; for example, how do you teach it? Can it be measured? Does it work? Is it good for your health? This publication represents an examination of EI driven by the need of teachers to be sure and clear that this approach is educationally sound.

Social and emotional learning (SEL), or emotional literacy, are terms used in the UK to describe what others would call EI. Humphrey et al. (2008) conducted large scale quantitative and qualitative research on the effectiveness of the small group work aspect of an extensive SEL education programme implemented by 80% of UK Primary schools and 20% of Secondary schools. The findings of this research are complex and while confirming the overall effectiveness of small group work in this context, their main brief was to develop recommendations for the enhanced utilisation of the group teaching aspect of SEL programme implementation.

A wider European perspective provided in a literature review by Diekstra (2008) examines the effects of social and emotional education (SEE) programmes implemented at elementary and secondary level within a number of European countries. The conclusion of this research is that SEL and SFL (Skills for Life) programmes for

primary and secondary school children are beneficial; it also signals an emerging interest in global application of EI concepts in education.

Neurobiology

Neuro-biological research has sought to expand knowledge of the physiological, neurological, and electrochemical processes involved in the generation of emotional response with a view to furthering understanding of the factors that trigger emotional responses, influence emotional expression, and explain at a biological level the purposes emotions serve (Damasio, 2000). The notion that the individual can exert conscious control or choice over a physiological, neuro-chemically generated emotional response is taking self-responsibility to an impossible extreme. Because this ability is a central tenet of most discourses of emotional functioning, it raises serious questions about how realistic such criteria can be in all circumstances.

Psychology

Psychology as a discipline has focused on discovering explanations for human behaviour and defining what might be designated as normal and abnormal. Psychological research has examined factors that influence behaviour change in adults, with a view to better understanding its nature and how better to facilitate such change (Howard, Tuffin, & Stephens, 2001; Stein & Book, 2001). Howard et al.'s (2001) research examined how discourses relating to disclosure and non-disclosure of emotions by New Zealand police represent different contextual contingencies that are drawn on to enable officers to present as culturally and professionally competent. This study viewed emotions as social constructions in contrast to traditional psychological theory and sought to understand the construction and function of emotion in the culture of the police force. Landen (2002) proposes from a psychoanalytic perspective that while EI training emphasises increased ability to regulate emotion, some employees' capacity for such self management may be limited.

Organisational

Within the discipline of organisational theory commercially based research has sought to examine the impact of EI on professional performance and success in the work environment, with a view to understanding how it enhances performance and to validate the claim that EI is an important contributor to commercial profitability (Ruderman,

Hannum, Leslie, & Steed, 2001; Slaski & Cartwright, 2002). The research of Ruderman et al. (2001) examined the relationship between EI and effective and ineffective leadership behaviours. Low EQ scores were found to be related to difficulties in interpersonal relating and adapting to change, while high EQ scores were related to participative management, self awareness, building relationships, decisiveness, and change management. Similarly, in a study of Spanish executives, Ramo, Saris and Boyatzis (2009) confirmed that emotional competency scores are powerful predictors of job performance. Momemi, (2009), in an Iranian study of the relationship between managers' EI and the organisational climate they create, concluded that a better climate characterised by respect, pride, fairness, credibility and camaraderie was associated with managers with high EI scores.

Cooper and Sawaf (1997) present EI under the guise of 'Executive EQ' and describe it as the new driving force in business. They claim that within the context of the global market and its accompanying uncertainty, together with the need for greater collaboration, EQ is essential not only to increase profitability but to be more successful in life. Their workplace based model structures EI under four 'cornerstones' – emotional literacy; emotional fitness; emotional depth; and emotional alchemy. A practical approach, clearly aimed at managers and executives, offers a mix of 'simple symbolic equations', inspirational quotes, illustrative examples, detailed explanations, and participatory 'EQ building tools' for the reader to use. A comprehensive integrated EQ assessment map is provided that enables the reader to self assess their EQ across 21 different scales. The instrument is presented as an extensively researched, statistically reliable tool that has been norm-tested on an employed workforce in the US and Canada.

Organisational research has also sought to examine the impact of EC on the functioning of staff within workplace settings with a view to identifying ways to optimise efficiency, output and vocational satisfaction (Cherniss, Goleman, Emmerling, Cowan, & Adler, 1998; Fargason, 1995; Hartel, Barker, & Baker, 1999). Fargason (1995) raises important questions about the need for health professionals to recognise the possibility that their personal feelings, both positive and negative, can have significant effects on patient care and need to be managed effectively. In a similar vein, the work of Hartel et

al. (1999) examines the relationship between employee's EC and how consumer's behaviour is influenced. Implications for selection and training are highlighted.

An organisational development perspective is further provided by Cherniss et al. (1998) who issued a technical report under the auspices of the Consortium for Research on Emotional Intelligence in Organisations. This report acknowledged the current widespread interest in EI and how this has led to a large number of consultants and educational organizations marketing workshops and seminars that claim to enable people to increase their EC. The writers are critical of some of the claims made and suggest that many programmes do not recognise that the learning required for developing EC is significantly different to cognitive learning that accompanies developing technical or intellectual skills. The report draws on a wide range of research sources to present 22 guidelines claimed to enhance the development of EI in organisations. The guidelines are grouped under four basic phases – Preparation for change; Training; Transfer and maintenance; and Evaluating change. It is emphasised that the guidelines proposed may well not be utilised in their entirety, but that the more that they can be followed, the more effective the impact on learning. The report concludes that the estimated cost to American business of not following the guidelines is in the region of *5.6 and 16.8 billion* US dollars (Cherniss et al., 1998, p. 26).

Critical feminist

A critical feminist perspective is evident within the work of Boler (1999b) in her examination of emotions as a site of emotional control and political resistance. Her writing provides an interesting critique of the way society and education contributes (knowingly or not) to the control and regulation of emotion. She proposes that EI has been capitalised and incorporated into emotional literacy discourses. She examines the risks of empathy (a feature of most models of EC) and reviews issues around the teaching of EC in the context of war. She provides a pedagogical platform that seeks to validate a critical approach and explore responses at societal and educational levels.

Radical psychology

A radical psychology perspective is evident in the work of John Heron (1989; 1990; 1992) who highlights the significance of EC for a wide range of practitioners such as counsellors, teachers, doctors, nurses, psychologists, social workers, bank managers,

lawyers, and police officers. That such a wide range of occupations are included clearly acknowledges his belief in the widespread application and importance of EC. In the realm of health practitioners, he is clear that they have a responsibility to heal their own 'unresolved emotional distress' in order to be able to help others in uncontaminated and emotionally competent ways. In addition to identifying some 14 aspects of EC, he proposes that there are three levels of EC. At level one a practitioner's helping is always contaminated by hidden and distorted emotion that has an oppressive, interfering and inappropriate quality to it. At level two, the practitioner helps in an emotionally clear and clean way at times, but slips into compulsive, intrusive helping without realising it. At level three the practitioner makes the slips identified at level two less often, knows when they occur and can correct them (Heron, 1990 cited in MacCulloch, 1998).

Fox, Prilleltensky and Austin (2009) challenge mainstream psychology in a broader way highlighting the multiple forms of social injustice sustained by an excessive focus on the individual. They further draw attention to false claims of scientific objectivity and political neutrality, and its contribution to oppression by not examining its own role in maintaining the status quo.

Personal development

While not constituting a discipline as such, there is a large body of literature that is united by its focus on assisting individuals to improve or develop themselves. This literature draws from diverse sources and seeks to facilitate self learning and self initiated personal change. Such a personal development perspective informs Steiner's (2003) work. His book *Emotional literacy: intelligence with heart* is claimed to be the culmination of 30 years' work. Steiner attributes much to the influence and teaching of Eric Berne, the originator of TA. He attributes the first use of the term 'emotional literacy' to Nancy Graham, a person he encountered in the 1960s. He expresses concern that since the publication of the first edition of his book in 1984, '*emotional intelligence has passed from being a welcome, fresh way of thinking to becoming a number of disparate movements*' (p. 2). Steiner offers a five-stage training programme that can enable the reader to be more loving of themselves and others while developing honesty, awareness of emotions and responsibility. Such stages include – knowing your own feelings; having a heartfelt sense of empathy; learning to manage our emotions; repairing emotional damage; and putting it all together into emotional interactivity. He

begins by disclosing his own personal and professional experiences that led him into work with emotions. There is a strong connection with TA thinking together with humanistic values about the importance of healthy relationships, empowering individuals and creating a cooperative society free of manipulation and coercion. To this end he has organised emotional literacy training around loving emotion. Questionnaires are provided to enable the reader to assess different aspects of their emotional literacy. Exercises offer experiential opportunities to apply material explained. Illustrative examples highlight 'real-life' experiences. Power issues are acknowledged throughout with a strong focus on manipulation free, cooperative relationships. Steiner concludes (following the example set by Eric Berne) with an acknowledgment of the philosophical backgrounds for his views.

Such a personal development emphasis is also expressed by Cameron-Bandler and Lebeau (1986) who in their book '*The Emotional Hostage*' sought to answer questions later raised by Goleman in 1996 about ways of assisting people to express and manage their emotions in healthier ways. The title gives an indication of the authors sense that for some people they are literally taken hostage by their emotions and need particularly powerful strategies or techniques to liberate or rescue them. They draw heavily on neuro-linguistic-programming (NLP) concepts such as time frames, anchoring, and modalities. Their approach emphasises the need to understand the structure of emotions and how to select, access, express and employ them effectively. Personal self-development is clearly perceived as a liberating process and the author's intent is to give the reader everything needed to create a world of full emotional choice.

Humanistic psychology

A humanistic psychology approach is illustrated in the work of Dennis Postle (1998). Postle, a psychotherapist grounded in the experiential, humanistic psychology tradition, believes that in our culture, intellectual competence takes centre stage, while the part of emotions and how we deal with them tends to remain in the wings. He proposes that professionals whose work predominantly involves people make decisions that affect other people and inevitably evoke emotional reactions. He believes that such practitioners can benefit from gaining insight into their own emotional competencies, discovering blind-spots, and adding to their repertoire of skills in handling emotions (Postle, 1998). While there are 10 abilities he proposes that characterize an emotionally

competent person, Postle places much emphasis on the likely consequences or effects of absence, restriction or underdevelopment of these abilities. He suggests that there can be three levels of EC. The first level involves gaining access to emotions and feelings, the second level involves learning to express and control feelings and to tolerate them in others. The third and deeper level would involve developing a thorough knowledge and experience of one's own 'psychological' field.

Existing research and limited critique

A broad-ranging review of emotional functioning literature reveals a wide variety of material that includes texts, commercial websites, research literature, popular magazine articles, consortia, testing tools, and training programmes. This range has increased markedly over the last 20 years and in some instances represents a growing history of research and development (eiconsortium, 2008).

However, soon after the publication of Goleman's (1996) book, Elder (1996), while acknowledging the popularised and appealing style of his book, voiced concerns regarding how EI was being conceptualised to the point of claiming that Goleman's concept was fundamentally flawed. She critiqued a broad range of the premises that informed his work concluding that brain research at that point in time was far from able to account for the complex range of human capacities inter-involved with emotion.

Boler (1999a) also critically examined how Goleman's representation of EI reflected a postmodern, neo-liberal paradigm that emphasised the autonomous nature of a choosing individual. Her critique incorporated close examination of how scientific discourses:

maintain an interest in controlling emotional behaviours, particularly in relation to the increasingly globalised workplace and the profits to be gained by creating "smooth" and efficient worker relations which have been found to depend significantly on what is called "emotional intelligence. (p. 85)

Boler further noted the significant influence of scientific discourses in the process of shaping a *new moral person* and providing means for exerting *social control of emotions*. She highlighted this theme identifying three dominant discourses that characterised EI at that time: a universalisation of emotions and human nature that ignored significant difference of gender or culture; in all public appearances regarding EI, the spokesperson was a white male, and *all gendered associations with emotion had*

been entirely erased (p. 88); and the primary discourse of EI is about mastery of emotions through biological potential for logical choice. The seriousness with which she viewed these concerns is very evident when she states: *In order to understand new manifestations of dominance and aggression refigured as leadership and collectivity in the 21st century, we need to understand the popular scientific and philosophical interests in emotions.* (p. 89)

Concern in a similar vein is expressed by McWilliam and Hatcher (2004) who claim that *emotional literacy works as a 'new humanist' knowledge object that is located within a larger pedagogical agenda focused on human development and change* (p. 179). Within this frame the proliferation of EI courses in the US, UK, Asia and Australia is evidence that emotions, once seen to be something of an anathema in academia, are now accepted in programs across all levels of education. An aspect of the pedagogy referred to is the provision of experts such as psychologists and human resource personnel to *'train individuals in the proper way to be emotional'* (p.182). It is also suggested that this process risks distorting therapeutic processes away from facilitating liberation from emotional oppressions and instead manipulating identity with new forms of self regulation. McWilliam and Hatcher (2004) conclude their critique suggesting that emotional literacy represents a new binary formulation, the 'trained' and the 'untrained' with the same damaging potentials as the IQ knowledge object.

Alongside such critique and caution, others such as Ashkanasy and Daus (2005) mount strong arguments that challenge other critics and support the positive contribution EI is making in the organisational domain. Within this paper, they restate an earlier summary of views on EI:

- 1. Emotional intelligence is distinct from, but positively related to other intelligences.*
- 2. Emotional intelligence is an individual difference, where some people are more endowed, and others are less so.*
- 3. Emotional intelligence develops over a person's life span and can be enhanced through training.*
- 4. Emotional intelligence involves, at least in part, a persons' abilities effectively to identify and perceive emotion (in self and others), as well as possession of skills to understand and to manage those emotions successfully.* (p. 449)

Item 3 acknowledges the lifelong nature of EI development and is clear that it can be enhanced by training. This latter view regarding training effectiveness is supported by a number of studies (Deshpande, 2009; Jennings & Palmer, 2007; Meyer, Fletcher, & Parker, 2004; Nelis, Quoidbach, Mikolajczak, & Hansenne, 2009).

However, Clark (2006), while seriously questioning the usefulness of mixed model forms of EI training and the lack of research demonstrating training effectiveness, does suggest that workplace learning methods based on ability EI models are likely to yield better results. These workplace methods incorporate ‘on the job’ coaching and feedback that better contextualises EI learning than more standardised training programs.

What is conspicuous is the limited amount of specific critical discussion or debate about the fundamental precepts that constitute the foundations and justification of technologies that define, measure, promulgate, educate, advocate, and regulate EC /EI. Critique that is observed within the literature tends to be located under wider spheres of questioning within particular disciplines i.e. critical psychology, critical psychiatry, and discursive psychology. It has only been in the last few years that critique has emerged from academics. Murphy and Sideman (2006) and Matthews et al. (2004) have contributed thorough critique across a wide range of perspectives, seeking to separate science from myth and to propose some solutions to the problems they perceive with EI. Cherniss (2010), in acknowledging the unresolved controversies that continue to surround EI, highlights three dominant themes, the issue of definition, the validity of testing, and the relationship between EI and job performance. These and other themes are addressed in later chapters.

In addition to printed sources of material about EI, the internet is an equally rich source of information. Some websites convey a passionate zeal in their presentation of information and technologies aimed at assisting people to improve the EC of individuals, children, workers, executives, schools, and workplaces (Freedman, 2003). Specific CDA focus on these other sources is outside of the scope of this thesis, but the proliferation of on-line internet material certainly warrants such research.

Summary and signpost

Different disciplines and perspectives clearly contribute their very different and particular foci of concern and expertise. The impression gained through this wide ranging review is that neurological, psychological, educational and organisational perspectives have highest visibility in diverse efforts to map human emotional functioning territory. However, it is likely human experience determines that people encounter many versions of the territory of their self, and thus are exposed to potentially conflicting and contradictory directions about how best to find their way through life. This chapter has introduced some of the central points of contention that will be analysed more closely in later chapters.

The CDA approach taken in this thesis provides an important and indeed unique counterpoint to the almost exclusive predominance of quantitative positivist research undertaken from psychological and organisational perspectives. It contributes a broad-based prototype CDA method that integrates semiotic discourse analysis elements with a modified ethnographic nexus analysis construct. This hybrid method effectively facilitates micro-analysis of textual language structures, macro-analysis of textual manipulation elements and critical analysis of underlying ideological assumptions. The next chapter provides a detailed explanation of the underlying methodological foundations, details of the method, justification for choices made regarding data sources and the manner in which issues of rigor are addressed. Its intent is to show clearly how this research has been structured and executed.

Chapter 3

Methodology, method and the CDA approach

...critical discourse scholars should also be social and political scientists, as well as social critics and activists. (van Dijk, 1993, p. 253)

CDA is frequently described as an approach rather than a specific research method and as the above quote suggests demands much of the scholar. Van Dijk (1993) suggests that CDA is not easy and is, in his view, *by far the toughest challenge in the discipline* (p. 253). In order to make clear the manner in which this CDA study tackles the task, this chapter provides an overview of the nature of discourse and how it is defined for this study. In a similar manner, key elements of CDA are reviewed in relation to the intents of this analysis. The evolution of the overall final research design together with explanatory rationale is presented. Data selection criteria are described, the choice of texts justified and the four-stage process followed for analyzing the texts is detailed. This addresses the stages of micro analysis, macro analysis, nexus analysis, and social power interest analysis.

The nature of discourse

Mills (2004) comments that of all the terms in literary theory, discourse has perhaps the widest range of meanings; and at the same time is often the least defined. With the notion of discourse being at the heart of this CDA, it is appropriate to review the prominent definitions that emerge in the literature in order to describe the particular meaning used within this research. This may be no simple task given that van Dijk (1997) needed a substantial 700 page text on discourse to explain ‘what is discourse?’

Phillips and Hardy (2002) draw on the work of Parker (1992) to define discourse as ‘*an interrelated set of texts, and the practices of their production, dissemination, and reception, that brings an object into being*’ (p. 3). This view builds on the idea that a given group of ‘texts’ represent a discourse that in turn constitutes a social reality. Discourse analysis brings the discourse into sight and enables the relationship between that social reality and discourse to be examined.

This way of viewing discourse is very much grounded in the work of Foucault. Cheek (1999) refers to Foucault's concept of discourse and suggests a discourse consists of a set of common assumptions, which, although they may be so taken for granted as to be invisible, provide the basis for conscious knowledge. Thus discourses create discursive frameworks which order reality in a certain way; they both enable and constrain the production of knowledge. Examples given include diverse areas such as mental illness, sexuality, medicine, science, religion, management and childbirth. The focus of this thesis, EC, is the object of many different discourses. Chandler (1995) suggests that different theorists who have been influenced by Foucault see language structured into different discourses. Discourses are described as systems of representation made up of representational codes that create and perpetuate specific forms of reality within a topic that relate to its concerns. Any particular discursive formation will maintain its own view of what constitutes authoritative information or a 'regime of truth'. Such regimes are located at particular times in history and are influenced by political, social, economic and philosophical determinants. Foucault's concern was related to the ways power relations are played out with and through discourse, advantaging some and marginalizing others (Foucault, 1972).

Within Foucault's (1972) view of discourse, four processes are involved in shaping the distribution of the field of discursive formation. First, *the formation of objects* (e.g. mental patient or EI) and concepts for talking about the properties of the object (e.g. mental illnesses; levels and components of EC). Second, *formation of enunciative modalities* which are ways of discursively showing the cognitive worth of what is said (e.g. psychiatric diagnosis by qualified doctor; assessment of EC by psychologist or certified EI assessor). Third, *procedures of intervention* control who or under what circumstances statements can be made about the object (e.g. who is qualified to describe and record patients' symptoms; who is authorized to administer and evaluate an EC test). Fourth, *strategies* are approaches for developing possibilities (e.g. ways of treating mental illness; developing and measuring EI). A discursive formation can interact with another formation and can be influenced by its constraints (e.g. counselling being influenced by religious idea of confession; EI development being influenced by psychological valuing of self improvement).

Hall (1997) highlights other themes that are significant in Foucault's view of discourse. These include how discourses are located and exist within particular moments in history and that a given discourse will be replaced by another at a later time in history. Language is the main means by which discourse is articulated and given meaning. Continuing the Foucauldian vein, Hall, Wetherell, Taylor and Yates, (2001) assert that discourse is a system of representation and that this understanding about language, actions and knowledge is central to the constructionist theory of meaning and representation. It is only possible to have knowledge of things if they have meaning and it is discourse not the things themselves which produce knowledge. Subjects like madness, punishment and sexuality only exist meaningfully within the discourses about them. This would similarly be true of EC.

Slembrouck (2003) also discusses meanings of discourse and refers to Bourdieu's (1991) model that suggests linguistic situations operate rather like markets, in that when a given market is added to a particular speaker's competence, discourse results. This approach uses discourse as a general term for linguistic practice that occurs within structures of authority or belief.

According to Fairclough (1992) discourse is a practice that represents, signifies and constructs the world in meaning. It has specific constructive effects in that it is involved in constructing social identities, subject positions and social relationships between people; and, it is involved in the construction of knowledge and belief. Fairclough incorporates this view in a cohesive three-dimensional view of discourse that includes text (includes language and meanings), discursive practice (which includes how text is produced, distributed and consumed) and social practice (which includes ideology and hegemony). Within this view he sees discursive practice having a reproductive function in society in relation to social identities, relationships, and knowledge.

It is similarly claimed by Verdonk (2002) that meaning within a text is not manifested until it is actively used within the context of the reader reconstructing the message intended by the author. The accuracy of this reconstruction is very much dependent on the reader's ability to pick up the appropriate cues from within the text that capture and convey the author's discourse. There is clearly room for the reader to infer meanings that may be close to or very different from those intended by the author. The modified

nexus analysis (Scollon & Scollon, 2004) phase of this CDA identifies the multiple cycles of discourse that intersect in this moment of reading; and in so doing, provide multiple variables that impact on meanings conveyed and reconstructed in that moment.

Critical discourse analysis

This study draws on a range of discourse traditions that reflect its interdisciplinary nature. These traditions include discursive psychology, CDA, and Foucauldian research. It represents an examination of several overlapping social science domains that include social interaction, culture and social relations, and the construction of personal identity.

CDA is not a research method per se (van Dijk, 2001a) but could more accurately be described as a meta approach that can incorporate a blend of qualitative and/or quantitative methods. As an approach it seeks to study the way discourses may express social dominance, perpetuate social inequality, reproduce social power abuse and create regimes of truth. It has its foundational origins in the critical theory concerns articulated by a group of German sociologists, philosophers and economists within the Frankfurt School. Since that time, other critical theorists have further developed those ideas. Habermas (1978; 1989) initially continued the Marxist inspired orientation of critical theory, and later developed the theory of ‘communicative action’ and discourse ethics. His emphasis on democratic dialogue between citizens and bureaucrats provided a forward-looking vision that continues to challenge society. Gramsci (1971), also a Marxist thinker and best known for his ideas on hegemony, contributed a deeper understanding of how ideology can shape society. Foucault, described as a French philosopher, saw himself as ‘specialist in the history of systems of thought’ (Macey, 2000). His work and ideas have been wide ranging and controversial and his conception of knowledge-power is unorthodox in that *although knowledge and power are not the same thing, each incites the production of the other* (Barker, 1998, p. 25).

Rather than seeking to be neutral and objective, CDA takes a stated political position that seeks to make sense of, and make visible, processes of domination; and as such, to resist inequality in society. Such an approach rests on awareness that discourses, while variously defined, in a CDA context can be defined as systems of representation that both influence the production of knowledge, and shape or control behaviour (van Dijk, 2004).

Different writers express this critical theme in multiple, complementary and interconnected ways. Foucault claims that discourse constructs knowledge, governs how topics are talked about, influences how ideas are put into practice, and regulates the behaviour of others. Foucault also argues that a particular discourse will be present within a range of texts, and be expressed in behaviour across a number of sites within society. Hall, Wetherell, Taylor, and Yates (2001) propose that how power/knowledge is expressed through discourse led Foucault to inquire into how the conduct of people is regulated by the use of particular techniques. He sought to explain how, within discourse, knowledge is created, is given an authority of truth, and acquires power to make itself true. This knowledge, then, is used to govern people through rules, regulations, and various other disciplinary processes.

Gramsci (1971) used the term 'hegemony' to describe a complex process by which dominant groups exert influence through laws, rules, norms, habits and most importantly popular consensus. van Dijk (2001a) argues that control of text and talk is a crucial element in the exertion of power by one group over others. In this regard then, the content of text is important and so is the authority given to that text either by its overt persuasiveness or by its covert reference to people or institutions that already have authority. Fairclough (1992) similarly acknowledges that discursive practices can represent sites where domination ideology is expressed and offer a place in which such domination can be questioned, made visible and transformed.

At its core, CDA expresses a concern about how power may be used in society to control or regulate people. As an approach in research, CDA is built on a number of presuppositions. These include a view that there is a relationship between discourse, power, dominance, and social inequality (van Dijk, 2001b). CDA acknowledges that thought is mediated through power relations, that facts and ideas cannot be separated from ideology, that relationships between ideas and people are influenced by social relations of capitalist production and consumption, that some groups in society are privileged over others, that this inequality and associated oppression is reproduced through multiple discourses in society, and that research itself can contribute to reproducing this oppression (Carspecken, 1996).

This study examines and critiques a selected range of discourses of emotional functioning with a view to understanding hidden assumptions, and the ways that EC discourse structures confirm, legitimate, perpetuate or challenge relations of power and dominance in society. Such an examination incorporates sociological, philosophical, political, educational and psychological perspectives, and therefore reflects an interdisciplinary position. CDA provides an appropriate research approach to undertake such a critique (van Dijk, 2001b).

Emergence of the design

The shape and form of the design for this CDA has been guided by six interconnected themes. These include; my strong commitment to research methods that reflect or support values and beliefs incorporated within the critical theory tradition; the decision to focus the CDA on selected textbooks or chapters within texts; the broad discipline-based nature of the discourses represented by the texts addressed; the nature of CDA as an approach rather than a neatly defined method; and the emergent nature of the CDA research process.

While my interest from the beginning of this journey has always been on educational aspects of teaching EC to nurses, what has evolved represents a refinement and sharpening of its focus together with the selection of a method that best fits the task in hand. My original vision for this research involved an investigation into the experiences of nursing students and nurse educators regarding their teaching and learning about EC over a three-year BHSc Nursing degree programme. I was interested in discovering the degree to which nursing education programmes enhanced or hindered the development of EC for the students. I was also interested in uncovering educators' knowledge of EC and how they sought to foster its development in the students they taught. The research method envisaged at that time incorporated the use of a series of cooperative inquiry groups. That choice was guided by the strong democratic, power-sharing, participative value base of the cooperative inquiry method. My own critical theory bias was also a significant influence in that choice of method.

As my reading and early study progressed, and the search for appropriate supervision proceeded, it became clearer that beneath the teaching and learning of EC were the various sources of knowledge and understanding about this topic. My early exploration of a wide range of textbooks, journal articles, popular magazine articles, research studies, internet websites and EQ testing tools indicated that there were very different and divergent ideological and value bases present within all these texts. It became clear that there was a need to critically examine a selection of such knowledge sources in order to identify whether or not they represented very different and conflicting discourses. I had started to be concerned about the potential for the teaching and learning of emotional functioning skills to be used or rather misused in ways that could oppress, disempower, marginalize and harm students or teachers. The history of how IQ testing has been misused only served to heighten my concerns (Franklin, 2007).

Given that the range of material addressing EI, EC and emotional literacy has grown massively over recent years, it became clear that it would be both practical and worthwhile to critically analyse a small selection of such texts. An initial preliminary exploration of different genres included textbooks, popular magazine articles, EQ testing tools, research studies, journal articles and EQ websites and it soon became clear that because of their diverse intentions, audiences, sources of authorship and genre, using a CDA approach would be unmanageable. My supervisors encouraged me to reduce the number of texts addressed and focus on a more generic type. Out of these deliberations, the decision was made to use CDA to focus on five texts or chapters of texts that represented different discourses of EC.

Overview and rationale of research design

Early readings about CDA revealed that unlike other qualitative research methods such as grounded theory or phenomenology, CDA is not a single method. It became apparent that in order to analyse the data I needed to incorporate an eclectic blend of CDA elements informed by different theoretical perspectives. This emerged as the macro and micro analysis stages of this CDA that are fully explained further on in this chapter. At that stage I was unclear how the next stage would evolve. As I proceeded through the macro and micro analysis phase, I encountered Scollon and Scollon's (2002) 'Nexus Analysis' model. It was clear that while the authors were taking an ethnographic

analysis approach to very focused and bounded phenomena, there were significant parallels between the conceptualisations of this model and the cycles of discourse I was observing in the moment when a reader engaged with a particular EC text. Key features of nexus analysis are well noted in the paper presented where the authors explain:

Nexus analysis is a way of opening up the circumference around moments of human action to begin to see the lines, sometimes visible and sometimes obscured of historical and social process by which discourses come together at particular moments of human action as well as to make visible the ways in which outcomes such as transformations in those discourses, social actors, and mediational means emanate from those moments of action. (para. 2)

Nexus analysis facilitates closer examination of the complex moment or nexus of the intersection of social, psychological and material trajectories. I could see then how that model linked with what I had observed in each of the texts selected for my study. Each author incorporated a form of ‘call to action’ by the reader and in that ‘moment’ multiple discourse cycles or trajectories intersected. Thus the next phase of this evolving CDA emerged. As this stage progressed, it became clear that while the nexus analysis stage built on stages one and two, and uncovered some additional CDA themes, something was missing. It was how the discourses these texts represented manifested in specific ways social power interests. This was a core aim of this CDA, and thus the fourth and final stage was included to address that specific issue.

Data selection criteria and data sources

Van Dijk (1981) identifies a number of different types of discourse that include: conversation, diaries, interviews, propaganda, discussions, newspaper news, interviews, lectures, advertisements, and reports. Written material in the form of textbooks that is representative of discourses of EC/EI provides the data for analysis in this study. Given that there is a vast range of written material that addresses EC, and that this study seeks to critically analyse a small sample of textbooks, analysis was guided by the criteria listed in Figure 4 (p. 59).

Figure 4: Text selection criteria.

1. Clear focus on emotional competence/intelligence.
2. Illustrative of an identifiable discipline or approach to emotional competence.
3. Relevant to the education of health professionals.
4. Readily available.
5. In the public domain.

The following texts (Table 2) were selected for analysis according to the above criteria (Figure 3, p. 13). The rationale for inclusion of each one is outlined.

Table 2: Overview of selected 'texts'.

Category	Author/s	Title
Radical psychology discourse	Heron, J.	Chapter 6 - The affective mode: Emotion, in 'Feeling and Personhood'
Developmental psychology discourse	Saarni, C.	The development of emotional competence
Personal development discourse	Steiner, C.	Emotional literacy: intelligence with a heart
Organisational development discourse	Cherniss, C. Goleman, D.	Chapter 9 - Training for emotional Intelligence, in 'The emotionally intelligent workplace'
Leadership and management discourse	Cooper, R. Sawaf, A.	Executive EQ: emotional intelligence in business

Feeling and personhood by John Heron (1992). Heron first introduced me to the notion of EC. His work has had a strong influence on my own practice as a nurse, counsellor and teacher. This book represents a radical challenge to conventional psychology and offers an alternative epistemology that places emotion and feeling at the centre of personhood; rather than the current dominant place of the intellect.

The development of emotional competence by Carolyn Saarni (1999). Saarni is probably one of the best-known writers in the field of developmental psychology. This book is a thorough and well-researched presentation that examines closely how children develop EC.

Emotional literacy: intelligence with a heart by Claude Steiner (2003). Steiner is claimed to have originally coined the term emotional literacy over 20 years ago. He is a well-regarded writer in the TA community and his writing offers critique of mainstream popularist utilization of EC.

Training for emotional intelligence by Cherniss and Goleman (2001) in *The emotionally intelligent workplace*. Goleman and Cherniss edited this text and co-authored chapter nine, selected for this analysis. They are world leaders in the field of EI and have focused extensively on applying adult education principles to the training of EI in employees.

Executive EQ by Robert Cooper and Ayman Sawaf (1997). This book was one of the first texts aimed at the executive manager in business and includes one of the early comprehensive EQ testing tools developed by Cooper. This tool is claimed to be an extensively researched, norm-tested, instrument used to measure EI. It is a self-administered assessment that incorporates an interpretation guide, questionnaire and scoring grid, together with action planning worksheets.

Critical discourse analysis process

Each of the above 'texts' was initially read uncritically from the perspective of an ordinary. In this vein the intent was to comprehend the text as it presented on face value. There followed a series of critical readings that examined the text closely in order to conduct both macro and micro analysis of predetermined categories. These categories were developed through a review of different approaches to CDA (Foucault, 1972; Fairclough, 1992; Gramsci, 1971; Hall, Wetherell, Taylor, & Yates, 2001; Huckin, 1997; Parker, 2002; van Dijk, 2001a); and consideration of the particular intentions of this research. Stages one and two information (macro and micro analysis) gathered from this process was entered into a database (Filemaker Pro 5.5) that enabled organization of the data into five fields: Field 1, the code number allocated to each text; Field 2, data category; Field 3, bibliographic information; Field 4, overview; and Field 5, illustrative text. This process enabled data from each field to be selected and presented in desired groupings for review and analysis. Stages three and four of the CDA process (nexus analysis and social power interests) was completed manually when the data from stages

one and two was assembled into its respective chapter drafts. At this stage a discursive analysis of the performative terms linked with each of the texts was completed and is documented in chapter five. The processes involved in this research are depicted in Table 3.

Table 3: Stages 1, 2, 3, and 4 categories of analysis.

Stages	Categories
Stage 1 - Macro-analysis	<ul style="list-style-type: none"> a. Genre b. Framing c. Authorship d. Contextualisation e. Audience
Stage 2 - Micro-analysis	<ul style="list-style-type: none"> f. Topicalisation g. Subject positioning h. Pre-suppositions i. Persuasiveness j. Authority source k. Connotations l. Ideological position m. Subjective response
Stage 3 - Nexus analysis	<ul style="list-style-type: none"> 1. Nexus of practice 2. Call to action 3. critical discourse theorists 4. Reader Historical body 5. Reader Positioning 6. Interaction order 7. Discourse in place 8. Publisher historical body 9. Analyst historical body 10. Author historical body
Stage 4 – Social power interests	Critical theorist perspectives

Macro-analysis

The CDA in this stage of the analysis process carries a strongly descriptive emphasis related to its intent to describe key elements of the text from a discourse analysis perspective. Indicators of the features noted under each category of the macro and micro analysis are outlined in Table 4 (p. 63) and described in detail in the following text.

a. Genre-orientation. The term ‘genre’ can be traced to its French origin meaning ‘kind’ or ‘class’. It is widely used in the literary world to refer to a particular group or type of text. For this research it identifies the nature and type of ‘text’. Particular rules and structures of each genre are acknowledged where appropriate (McGregor, 2003). Initially the process of defining or identifying genre would seem to be an uncomplicated matter, but Chandler (2000) suggests that the classification of genres into taxonomies is neither neutral nor objective. He suggests that a particular definition of a genre is likely to depend very much on the desired purpose of the writer. This is emphasized by the Marxist point of view that genre reproduces dominant ideology through various forms of social control. In this instance Feuer (1992, p. 145) claims that genre ‘*positions*’ the audience so that ideologies within the text appear natural.

b. Framing. Susan Nall Bales, in an interview with Bohan-Baker (2001) about framing, clearly alludes to its power to direct reasoning about issues, and thus influence the reader in her defining statement:

Essentially, framing has to do with the way an issue is composed: the messengers, visuals and metaphors that are used to convey an idea. The cues that are given to people by the framing direct their reasoning about issues. (Para. 9)

Table 4: Data analysis categories.

Feature	Indicators
a. Genre	Textbook; instruction manual; popular bestseller.
b. Framing	Position, perspective, printing presentation of text, visual aids, photos, titles, chapter headings, fore-grounding, backgrounding.
c. Authorship	Educational background, professional affiliations, commercial interests, and writing or publication field. Reputation, academic qualifications, occupation, positions held, affiliations, commercial involvements and publication history.
d. Contextualization	Date and location of publication, publisher, circulation and languages used in different translations. Publication date in relation to other events.
e. Audience	Intended readership, parental role, culture, age, gender, and professional or general status.
f. Topicalisation	Topic identified in opening sentences.
g. Subject positioning	Self, identity, agency.
h. Presuppositions	Ideas, positions taken for granted.
i. Persuasiveness, and mind control	Reference to professionals, experts, scientists, researchers, or well renowned leaders, mental models promulgated, how others are represented. Can the discourse be challenged?
j. Authority source	Style of discourse... researcher, life coach, explorer/guide, social scientist; register... formal, informal; grammatical structures. Words or phrases - may, might, could.
k. Connotations	Metaphors, themes.
l. Ideological position	Group membership indicators, actions, what they do, why they do it, norms and values, relation to other groups, resources, claims, assumptions, binaries.
m. Subjective response	How I as the reader and researcher responded to reading the text, feelings evoked, and thoughts about the text.

Huckin (1997) asserts that the position or perspective represented by a text provides the overall framing or slant taken by the author. It relates to whether the text has an educational, critical, evangelistic, commercial, radical, political, organisational or research focus. Framing also refers to how the content of a text is presented. This may

be in the form of a narrative or story, and how the different people discussed are represented, perhaps as competent or lacking in competence. The ways photos, illustrations or other visual aids are used are powerful framing devices. Huckin goes on to comment on the significance of ‘fore-grounding’ and ‘backgrounding’ as elements of framing. These terms relate to concepts or perspectives that the writer either gives prominence to or de-emphasizes. An extreme form of de-emphasis is to omit any comment or discussion about a given topic or perspective. Book titles and chapter headings similarly frame a text and give indication of the perspective taken by the author. Tannen (1993) provides a useful explanation of how frames function to help people to understand new information in terms of stories they already know:

People approach the world not as naïve, blank-slate receptacles who take in stimuli (...) in some independent and objective way, but rather as experienced and sophisticated veterans of perception who have stored their prior experiences as an organized mass. This prior experience then takes the form of expectations about the world, and in the vast majority of cases, the world, being a systematic place, confirms these expectations, saving the individual the trouble of figuring things out anew all the time. (pp. 20-21)

Snow and Benford (1988) discuss how frame alignment occurs when a reader’s frames resonate, or are congruent, with those associated with a call to action. They further suggest that the level of influence of such frame alignment on a participant is related to how clearly the writer can identify and frame a problem and explain its cause, how clearly this framing explains likely outcomes and proposes how the problems may be resolved, and to what degree a call to act functions as a motivator and justifier of action. This kind of frame alignment experience was very much at work as I engaged with some of the selected texts.

c. Authorship. An essential aspect of CDA is to consider the context that surrounds the creation, production and expression of a particular discourse. The author is an integral aspect of this contextual picture. Within any text, the ideological and epistemological position presented is likely to be influenced by the multiple aspects of the author’s identity. This will include educational background, occupational history, professional affiliations, commercial interests, and writing or publication field.

While all of these elements may not dictate the focus of a particular text, they are likely to give clues to the writer's stance. Van Dijk (2001b), in his discussion about how context models influence discourse, claims that beliefs held by participants as well as being socially shared may also be ideological.

Foucault (1969), cited in Luco (1999, p. 124), talks about '*the author function*' as integral to how a text is received in the social environment. He talks of how the use of the author's name, and therefore reputation as a highly regarded expert, is used to shape how the text should be considered or read. Such a process prepares the reader to take seriously the ideas shared by the author. In a similar vein, Barthes (1993) talks of textual 'merchandizing' where texts are packaged and promoted under an author's name, thus making maximum use of reputation and perceived authority to influence the reader's reception of the ideas presented.

Within this CDA the author/s of each 'text' are identified and profiled in terms of their known academic qualifications, occupation, positions held, affiliations, commercial involvements and publication history. The intent is not so much to locate and 'lock' an author into a fixed ideological position indicated by the totality of their life and experience; but rather, to gain insights into how their ideological or epistemological beliefs are evident or reflected in their 'text', and thus shape the discursive flavour of their writing.

d. Contextualisation. Huckin (1997), Rose (1996), and van Dijk (2001b) indicate the importance of taking account of the wider context within which a particular text or discourse exists or has developed. Such an account needs to note sociocultural, educational, political, and economic events, both locally and globally, that have preceded or accompanied the publication of each 'text'. This CDA has then noted date of publication, the publisher and how the analysed texts are located chronologically and developmentally in relation to other similar texts in the field of EC.

Context in relation to a text can be viewed in two broad ways according to Verdonk (2002) who describes '*internal linguistic context*' and '*external non-linguistic context*' (p. 19). Verdonk acknowledges the complex nature of the external context because of the large number of features that can influence the interpretation of a discourse. He

seeks to address this complexity by suggesting that the following be considered: text type; text topic, purpose and function; setting of the text; social, cultural and historical setting; identities, knowledge, emotions, abilities, beliefs and assumptions of the reader and writer; relationships between the writer and reader; and association with other related texts (intertextuality). The macro, micro and nexus analysis structure of this CDA acknowledges and addresses the complexity of the external non-linguistic context described by Verdonk.

e. Audience. Texts, either overtly or covertly, ‘speak’ to particular audiences. This can be indicated by naming the particular readership the text relates to, or may be inferred by the language used, jargon assumed to be understandable, or by the level of literacy or knowledge needed to understand the content. Identification of the intended audience also includes aspects of their personhood such as parental role, culture, age, gender, and professional or general citizen status.

Micro-analysis

Using both the whole text and specific samples from within the text, micro-analysis examines words, phrases, sentences and headings. The areas selected for this micro level of analysis were chosen as most suitable to uncover the underlying assumptions and presuppositions within discourses of EC. The process here tends to combine descriptive with more critical analysis.

f. Topicalisation. Huckin (1997) explains that topicalisation refers to how and where particular topics are positioned within a sentence and indicates the particular slant taken by the author. Such positioning reflects a particular perspective and thus influences the reader’s perception. It does so by defining the focus of the sentence, by signifying the importance of the topic and may well lead in to the topic of the next sentence, thus reinforcing the importance of the topic focus in the text. In this analysis rather than focussing purely on specific sentence construction, titles, headings, and particular paragraphs are examined to gain insights into the slant taken by the author/s.

g. Subject position. What is important in this regard is to note how the text, under analysis, positions the reader or ‘subject’ in terms of their notion of self, identity, and agency. This may be reflected in how the reader is referred to, their assumed competencies, abilities, status, gender, and level of agency (Huckin, 1997). Thus the reader may, on the one hand, be depicted as an active agent able to have power or influence over themselves and their world or, alternatively, as someone who is passive and more likely to be shaped by the actions of others. Yet a third possibility is that certain subjects are denied agency by being rendered invisible by omission.

The ability of texts or disciplines to construct or position the reader is proposed by different writers. Chandler (2000) suggests that genres construct their readers. Fiske (1987) similarly asserts that both the audience and the reader are constructed by the genre of the text, and Gledhill (1985) argues that different genres ‘*produce different positionings of the subject*’ (p. 64).

Rose (1991) talks of the constructed nature of the psychological domain and how within that domain the subject (of the person) is in turn socially constructed. He asks questions about how psychology, in a variety of ways, has constituted its own ‘regimes of truth’ about the nature of the self. He goes on to examine ‘techniques of the self’ in which he refers to models within psychology that enable the person to examine the self, to improve the self, to know the self, to relate to the self, to disclose the self, to evaluate the self, and to cure the self. His critique of psychology or the ‘psy’ society extends to asking questions about how the very structures and processes needed to examine, evaluate and improve the self have themselves been developed and defined by psychology, and go on to need the expertise of ‘experts’ of the self (Rose, 1996).

This line of thinking and critique has implications for the status of professionals within the psychological community, and their authority to make pronouncements about the nature or condition of the self with or without acknowledgment of the subjective and value-laden nature of such pronouncements (Rose, 1991).

h. Presuppositions. Huckin (1997) proposes that CDA needs to identify ideas or propositions that are taken for granted in the text. Presuppositions can occur at the sentence level, or be conveyed throughout a text. They tend to present ideas as though

there were no alternative, or as though the idea presented is so obviously best it is beyond question. By their very nature, presuppositions can be difficult to challenge because they are so taken for granted as truth or what is clearly desirable. Huckin comments that while insinuations are important elements of text that can influence the reader, they can also be difficult to challenge, partly because insinuations usually have double meanings that make it easy for an author to claim innocence if challenged.

i. Persuasiveness or mind control. There is a strong tendency for people to believe information that comes from sources perceived to be credible, authoritative or trustworthy. People who are generally seen in this light include professionals, experts, scientists, researchers or well renowned leaders. There is, therefore, a close relationship between the perceived power or authority of a particular author or authoritative source and what defines a powerful discourse. With regard to mind control, van Dijk (2001b) claims that the reproduction of dominance and hegemony takes place in two main ways - by the control of discourse itself, and through the control of people's minds. He is careful to acknowledge that 'mind control' is a complex process and needs to acknowledge the multiple factors that influence how a given individual may interpret or be shaped by particular texts, and that such a process may well not be entirely passive or lacking in the exercise of personal autonomy. What he is clear about is that discursive mind control is about how mental models and/or social representations of other people are constituted by discourse. It is this issue of the control of social representations that van Dijk believes is highly relevant for CDA. This links well with concerns expressed by Rose (1996) about how psychology has contributed to the creation of 'techniques of the self' that normalize the desirability of self examination, self knowledge, self reflection, disclosing the self, evaluating the self and improving or curing the self. Indeed Rose offers comment on how psychology has played an enormous part in shaping our very knowledge of what constitutes our subjectivity and notions of the self.

What needs to be examined within the 'text' then is how it exerts mind control, through the creation of mental models, through the social representation of others and for how it contributes to our view of the self. Does the reader have the knowledge to challenge the discourse? Are alternative discourses offered for consideration? To what degree is the context (supply or use) of the discourse (text) controlled, regulated or explained by the writer? How are particular words or similes used in biased ways to influence the reader's opinion? (van Dijk, 1993). These are issues that this CDA addresses.

j. Source of authority and discourse control. Within any text there is inevitably some means by which the author exerts or draws on authority to add weight to their argument or claims. Rose (1996), while acknowledging the constructed nature of psychology, comments on how psychology has become integrated into a diverse range of other sites of human endeavour, including business management and human relations training. In this way it has contributed to the creation of new social authorities, new regimes of truth and new forms of government or control of personal conduct. Discourses and the control of discourses are key elements of this process. Different styles of discourse, different forms of register, and different grammatical structures can provide clues to how a given writer or text gains authority and exerts control over discourse.

Discursive difference. Any given text can contain a number of different styles of discourse. These different styles can be used by the writer to influence or manipulate the reader. Such discursive differences can include the following types of subject positioning metaphors: researcher; life coach; explorer/guide; social scientist; inspirational rhetoricist; business advisor; evangelist; educator; mentor; philosophical commentator; motivator. Huckin (1997) also suggests the particular voice of a discourse may emphasize authority, expertise, or opposite notions of helplessness or inexperience. Manipulative approaches can involve skilful shifts from one style to another that serve in some way to ‘capture’ the reader’s readiness to accept and believe the position presented by the author. First, however, it is necessary to look critically at the performative signifier terms used in the title of each of the texts selected for this CDA. From a Saussurean semiotic analysis perspective, these performative terms can be seen as signs with two parts: the signifier, and the signified. These two parts are only apparent when the sign is analysed. The signifier is the form that the sign takes either as a sound image or, as later semioticians view it, as the psychological impression it makes on our senses. The signified part refers to the mental concept represented by the signifier. As a dyadic model of the sign it does not indicate reality as such but instead constructs it (Chandler, 1995). As each of these performative signifiers are analysed, their place in creating and reinforcing the construct of which they speak becomes clearer. In this sense the use of the performative terms EQ, competence, intelligence and literacy convey specific but different meanings. The discursive analysis of these terms is documented in Chapter Five.

Register. This term refers to whether a text uses formal or informal language, technical or non-technical language, and its particular discipline focus. Such foci could include education; psychology; philosophy; business theory; motivation theory; management theory; leadership. Huckin (1997) suggests that modality is significant in CDA and relates to how statements carry different degrees of certitude or authority. Words or phrases such as may, might, could, it seems to me, will, must, or essential carry specific indications of how much authority the writer seeks to convey.

Grammatical structures - constitute particular properties of discourse that emphasize the way that themes, topics or global ideas are expressed in words, sentences or titles and can provide insights into how a text lays claim to authority or exerts some control over its discourse (van Dijk, 2004).

k. Connotations. Huckin (1997) emphasizes the influence that metaphorical images or themes can have on the reader. Particular labels, connotations or special meanings can add emphasis and influence to how the reader receives and interprets the text. Such connotations may well be unique to the individual reader, or may represent some more universal personal meaning. In this regard, metaphors carry powerful messages that may influence the reader. Van Dijk (2001) similarly highlights how rhetorical figures can emphasize or de-emphasize a position presented, and influence a positive view of the writer along with a negative view of another.

l. Ideological position. The question posed here seeks to identify in what way particular ideologies are promulgated or assumed within the texts analysed in this research (Fairclough, 1992). Ideology, as a term, has its origins in Marxist thinking and at its core is concerned with how those holding power seek to maintain that control. It is not necessarily or always a deliberate process; but is more a matter of the ways in which dominant institutions work in different ways to justify and perpetuate the ways things are. Such ends are achieved through various forms of informing people how the world is, and how the world should be, in such a way that they see such things as natural and desirable. Gramsci (1971) referred to socialization, or the process of moulding people's thoughts and feelings about society, as hegemony. These initial defining criteria, while helpful in clarifying meaning, are perhaps somewhat imprecise in providing an adequate definition of ideology or the nature of the social group that ascribe to an ideology. A

more specific group of defining elements is proposed by van Dijk (2001) in his discussion of discourse, ideology and context. These elements include membership indicators that define who the group members are; actions, or indicators of what they do; aims or indicators of why they do it; norms and values that indicate views of good or bad; a position both within society and in relation to other groups; and resources or indicators of what they lay claim to, or seek to, hold at all costs. These categories, suggests van Dijk, both define social 'groupness' and provide the basic self schema that organizes the ideology.

In order then to define ideology as rather more than a shared collection of ideas, this analysis uses the elements proposed by van Dijk. It will seek to ascertain what are the assumptions within the text about what is natural, just and right and what (and who) do these assumptions distort or obscure. It will note power relations, how are they made to appear as if they are normal or good and what negative aspects are excluded. Binaries or oppositions will be noted, whether one part is elevated over the other and in so doing devalues the other. Are areas of life, experiences, people, and cultures omitted or silenced? Lye (1997) suggests that CDA needs to seek to understand the view of human possibility that is at the core of the ideology and to gain some sense of the vision that motivates its image of the world.

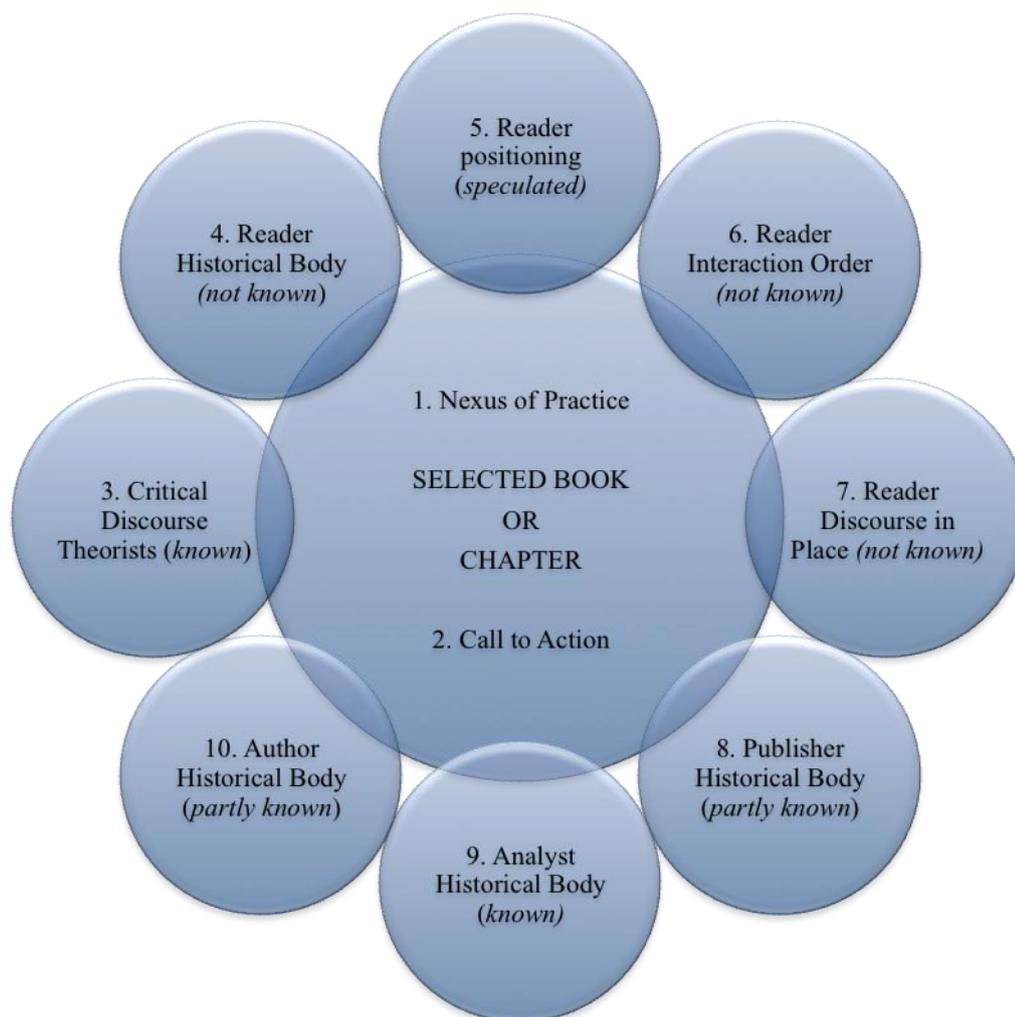
m. Subjective response. Within the course of reading each text, I was very aware of my own reactions which tend to include, thoughts and feelings the text evoked, and sometimes intuitive hunches that seemed to sit just below the surface (van Dijk, 2001; Kanpol, 1998). They were initially out of awareness and then only as time passed did they become available for overt reflection and processing. It was important to capture these subjective reactions and responses as a source of possible clues so I recorded them after reading each text. It has been interesting to note that while literature emphasises the significance of researcher subjectivity and reflexivity on research design, data analysis and interpretation, there is little guidance about how to actually be reflexive (Mauthner & Doucet, 2003). In chapter four I include concise accounts of my subjective responses to each text to emphasise the presence of both immediate perceptions and previously established preconceptions.

Nexus analysis

The third stage developed for conducting this CDA has evolved throughout the process of critically examining the five texts that constitute the focus of this research. It began with a review of different CDA theorists' perspectives that were brought together to shape the development of a series of questions that facilitated macro and micro analysis of the selected texts that address the notion of developing EC. As this process was nearing completion, it became apparent that at the heart of this research was what Scollon (2001) describes as a nexus where a series of cycles of discourse intersect. This point of intersection is characterized by three key elements: the texts under analysis, the call to action by the text, and a CDA theorist view of what is happening in this nexus. This nexus forms a central dynamic focus and can be addressed as a 'moment' in the cycling of multiple discourses.

It is within this dynamic nexus that the CDA of EC texts is brought into sharper focus. Each of the discourse cycles that intersect at this nexus contributes to, and influences, different aspects of the reader's experience of, and response to, the EC text. The elements of this conceptual structure are explained below, beginning with an explanation of the elements in the central circle of the diagram (see Figure 5, p. 73). Within the central nexus of practice is located the essential Call to Action that characterizes each text. The CDA of each text draws on a range of CDA theorist perspectives. Then each of the surrounding cycles of discourse is identified and explained. Overlapping segments in Figure 5 serve to both illustrate the multiple cycles of discourse that intersect within the nexus of practice, and the dynamic nature of what occurs when the reader engages with the author's 'call to action'.

Figure 5: Multiple cycles of discourse intersecting the text within the nexus of practice.



1. Nexus of practice. Within this CDA the nexus of practice is the moment of engagement between the reader and the text. The reading of the text incorporates both the need for intellectual and emotional engagement with the material and ideas presented, and the accompanying ‘call to action’ initiated by the text. Within this same ‘nexus moment’, multiple cycles of discourse intersect with each other and act upon the reader. They represent the complex and multiple discursive forces and influences at work when the reader and text engage at the point of reading. These forces and influences constitute effects that can be enabling or disabling, oppressive or liberating, conflicting or congruent, contradictory or complementary, distorting or clarifying. It is the overall intent of this CDA to make visible these hidden or unacknowledged forces at work in this nexus moment. It seeks to make visible the power interests overtly or

covertly present within these discourses. It asks questions about how the reader as subject is positioned by the text. It is through these processes of making visible that which is either hidden or obscured, that awareness, resistance and social change becomes possible.

2. *Call to action.* At the heart of this nexus analysis is the notion that action is a moment in a cycle of discourse. In the focus of this CDA that action is the ‘call to action’ that the text presents to the reader. To act in the sense of read, believe, reflect on, understand, survey and assess the self, or choose to learn and develop skills of EC. This call to action is variously justified and encouraged depending on the discipline focus of the text or the primary intended purpose. Such a call to action is supported by use of authority, persuasiveness and other literary approaches. This call to action moment then forms the nexus at the heart of this analysis. The CDA conducted on the five texts seeks to uncover and make visible the multiple cycles of discourse that circulate through any moment of action. It seeks to examine those points of intersection where the different cycles of discourse engage in the nexus moment. In so doing it will identify how there is the potential, actual or realized, for oppression, marginalisation or disempowerment. Inevitably the call to action within each text is likely to reflect the discipline values and assumptions that underlie the author’s position and the essential message of their text (van Dijk, 1995; Boler, 1999; Steiner, 2003; Conti-O’Hare 2010) .

3. *CDA theorists.* Throughout this research, the voice of Foucault has significantly shaped the form and nature of the CDA conducted. His voice is complemented by voices of other authorities in the CDA community. They have been incorporated as the multiple lenses through which each text is analysed. In some instances a theorist is selected because they represent a specific focus that is congruent with the discipline or theme addressed by the author (e.g. Burman’s critique of developmental psychology). This matching of theorist with text, where appropriate, is intended to add relevance and soundness of fit to the CDA process. The matching pattern broadly occurs as in Table 5 (p. 75).

Table 5: Text, theorist, CDA lens matching.

Category	Author and title	Critical theorists	CDA lens
Radical psychology	Heron, J. <i>Feeling & personhood</i> Chapter 6: The affective mode: Emotion	Ian Parker Nikolas Rose	Critical Psychology critique
Developmental psychology	Saarni, C. <i>The development of emotional competence</i>	Dennis Fox Erica Burman	Developmental psychology critique
Personal development	Steiner, C. <i>Emotional literacy: intelligence with a heart</i>	Nikolas Rose	Psychology critique
Organisational development	Cherniss, C., & Goleman, D. Chapter 9: <i>Training for emotional intelligence: a model</i>	Teun van Dijk Nikolas Rose	Power and ideology critique
Leadership	Cooper, R., & Sawaf, A. <i>Executive EQ: emotional intelligence in business</i>	Michel Foucault	Technologies of the self

4. *Reader historical body.* Historical body refers to the total history of the reader. It acknowledges that the reader brings to the moment of reading the EC text their cultural, psychological, developmental, physical, social, and educational history. Scollon (1997) claims that the sum total of this history represents a lifetime accumulation of experiences, actions, and memories that are held and formed within personal and very individual and different life courses. Scollon attributes the earlier origins of his use of the term ‘historical body’ to the writings of the Japanese philosopher, Nishida Kitaroo (1958), who used the term *rekishi-teki-shintai* to include everything in the history of a person, their body’s physique and musculature, their experiences and their psychological memories. When a reader encounters a text on EC with its particular form of call to action, the response to, and interpretation of, that call is profoundly influenced by the historical body. Questions that inform this cycle of discourse relate to everything in the history of the reader.

5. *Reader positioning.* Readers bring to the moment of reading the text their unique positioning of self which is made up of the various elements that constitute their concept of self. The reading of the EC text will both be influenced by their current conceptions of self and will also be influenced by how the text positions or constitutes that identity or agency. Questions that inform this cycle of discourse relate then to how the reader might have positioned themselves, how their life experience has positioned them, and how they are positioned by the text. While the former two factors are unknown, the text itself can powerfully constitute, discount or reinforce reader positioning.

6. *Interaction order.* Scollon (2005) proposes that the interaction order is a social moment that relates to where a person stands or is positioned at a particular moment in time in relation to other people. This means that when a reader is engaged in reading an EC text, this may be an act that is fully personal, solitary and relatively uninfluenced by any other particular person. On the other hand, it may be an act that is undertaken in response to invitations or indeed pressure from colleagues, employers or friends. The reading act then may represent an autonomously initiated interaction or one that is very much responsive to others' influence. Questions that inform this cycle of discourse relate to who else is in some way involved or connected to the reading of this text and, thus, how that influences the reader's response to the call to action. While inevitably it is only possible to speculate on those involved in the readers' engagement with the text, there is value in alerting the analyst to a significant dimension of the reader experience.

7. *Discourse in place.* The action of reading an EC text occurs at a particular point on the path or cycle of a reader's life. Such a point may represent for the reader the manifestation of autonomous desire for personal growth or development that involves learning new skills. It may represent a decision to engage in professional development that may have been either a personal choice or one directed by others. Thus the place or point in the person's life where this discourse cycle occurs will constitute an important influence on the meaning and significance of the text to the reader and their response to the text's call to action. Questions that inform this cycle of discourse relate to where, when and why the reader is engaged in reading the text, and will again have a speculative quality. It also constitutes an unfinished aspect of analysis of any text.

8. *Publisher historical body.* The publisher of any text fulfils a functional purpose of enabling an author's writing and ideas to appear in printed form and to be made accessible to the potential reader. Along with such a utilitarian function there exists accompanying agendas that emerge out of a publisher's commercial and business goals, mission statement and stated aims. Such aims may incorporate overt academic, educational and scholarly values, or they may represent radical, critical or emancipatory values. Publishers bring to the process their reputation and standing in the literary community that will add to or complement the status and standing of the text author. Indeed the texts a publisher chooses to publish make significant statements about the author and the content and focus of their writing. Questions that inform this cycle of discourse relate to the particular commercial, ethical, social and academic values that shape and influence the publisher's role and actions. In this sense the publisher's 'historical body' has much significance at the point of intersection within the nexus.

9. *Analyst historical body.* The historical body of the analyst acknowledges that I as the researcher contribute a unique and personal discourse cycle to the nexus of engagement with and analysis of an EC text. To conduct this CDA I have needed to read the text in detail and, in so doing, engage fully with both the text content and with the thinking, ideas and perceived intent of the author. In my engagement in this task I have brought my own historical body to bear on this reading of text and to the CDA of that text. The narratives within chapter four that form part of this thesis are incorporated with the intent of making explicit in some detail the nature and form of aspects of that reflexive element brought by myself as the researcher. It also serves to illustrate the multiple influences that contribute to any given person's development of EC. Questions that inform this cycle of discourse then relate to the nature of the unique historical body of the reader, in this case myself, as the analyst in this study.

10. *Author historical body.* The author historical body is different from the earlier described authorship aspect of analysis in that authorship refers to the more formal factual aspects of the author such as name, qualifications, occupation, positions held, affiliations and publications. The historical body reflects a much more personal and holistic conception of the person. Scollon (2005) conceptualizes an action as being a *moment on the trajectory or life cycle of an historical body* (p. 3). In this sense he sees the historical body very literally as a physical entity that contains *lifetime accretions of*

our actions, memories, and experiences (p. 3). His conception further acknowledges that *we are formed in our personal, individual historical trajectories, each different from each other* (p. 3). This notion captures not only what a person contains within them but also sees it within the course or trajectory of a person's life.

The author of a given text then brings their 'historical body' to the task and thus their discourse cycle or trajectory intersects profoundly with the experience and response of the reader to the 'call to action'. Authors bring their own motives, intentions and ideological agenda to the writing and publishing of a text and thus contribute an influential cycle of discourse to the 'call to action' at the nexus. It is important to understand and consider the stated or implied intentions of the author and to uncover how explicit such intentions are and in what way they have the potential to empower/disempower or liberate/oppress the reader. An author who is unaware that they are contributing to the re-production of a dominant hegemony is unlikely to consider the importance of a reader being invited to question or challenge the writer's propositions. Conversely a writer who has much awareness of the ways that power and control is exercised through the written word is more likely to overtly state their position and intentions in a text and to invite challenge and critique. Questions that inform this cycle of discourse relate to the overt and covert motives or intentions of the author, to the degree to which these are made explicit, and the degree to which they have the potential to empower or disempower the reader.

Manifestations of social power interest

Stage four of the CDA assembles the various ways that social power interests manifest or are represented through the discourses each text represents. This assembly considers the degree to which the discourse manifestations contribute to a) maintaining the status quo of social power interests, b) to resisting, contesting or challenging dominant, oppressive discourses, or c) encourage transformational, emancipatory or liberatory forms of practice in the call to action within the nexus of practice. Status quo manifestations generally support existing social power interests by reproducing the very structures, practices or ideologies that enact and maintain the power of vested interest parties. Parker (1999) believes that a critical psychology perspective will seek to examine how *some varieties of psychological action and experience are privileged over*

others, how dominant accounts of 'psychology' operate ideologically and in the service of power (Limits, para. 2). Resistance manifestations generally question, contest, challenge or in some way problematise the structures, practices, or ideologies that are perceived to dominate, marginalize or oppress individuals or social groups. Parker (1999) suggests that critical psychology needs to examine how *alternative varieties of psychology may confirm or resist ideological assumptions in mainstream models* (Resistance, para. 2). Transformational manifestations are characterized by the degree to which a text promotes, encourages or exemplifies transformative, liberatory or emancipatory forms of practice.

Reconciliation of epistemological conflicts

This thesis has taken an eclectic approach in its reference to and use of a diverse range of philosophical and epistemological positions. Such an approach creates inevitable intellectual points of tension and contradiction. While a postmodern perspective can accommodate differing representations of 'truths', there are several points of contradiction that need to be acknowledged and explained in terms of how I justify and reconcile the analytic dissonances they create.

CDA, Foucault and humanism - Foucault's (1974) declaration of the 'death of man' signalled his clear view that humanist philosophy had come to the end of its time and that its belief in the autonomy and free will of the human subject was in fact an illusion. The postmodern antihumanist position claimed instead that the unconscious was the dominant driving force of thought and behaviour and thus consciously purposive action could not take the central role humanism had given it. The autonomy of the human subject was rejected. Within this same line of thought, Foucault challenged the reality of the world outside of ourselves claiming that language both constructs meaning and confines our minds. Thus those with sufficient influence to define the constructs of our time define the reality of subjects. The problem this creates for me is that my own historical body has strong affiliations with humanist values and its belief in human potential, human agency and the capacity of humans to draw on various sources of knowledge to make rational decisions and manage their life. I would not claim it to be an absolute truth, but for me it constitutes an optimistic and congruent position that provides meaning.

The decision to use CDA for this research does, however, draw heavily on Foucault's notion of discourse, his views on surveillance, and control, and his support for oppressed groups. There are marked similarities here with Marxist support for the working classes. There are though contradictions regarding a Marxist, humanist position in which the subject has agency, and a Foucauldian position in which the subject cannot have agency because their very existence is constructed within discourse.

In my day to day experience I am aware of different discourses I 'inhabit' and the functional, relational, social roles and behaviour that are required. At the same time I have an awareness that there is the 'self' of me that traverses these multiple discourses. That self contains, expresses and manifests elements, values, beliefs, experiences both present and accumulated over a lifetime that constitute my uniqueness (referred to as the 'historical body' in chapter three). This self is influenced, driven, guided and shaped by needs that may be very individual to myself and may be shared by others. Some discourses I inhabit are by their nature affirming, valuing and nurturing of the self that is me. Other discourses negate, devalue, and undermine the soul or spirit or essence of that self. And I observe such effects on, and caused by, those I work with, teach, live with and learn from. Out of such awareness, perceptions and concerns the impetus for this thesis was born.

This brief self-disclosing detour only begins to uncover difficulties of how to reconcile the epistemological conflicts identified. The apparent anti-humanist position of Foucault is understandable from within his theoretical stance. And yet his focus on the concerns and positions of those constructed as 'insane' seems to me to reveal both a concern for their humanity and at the same time a desire to theoretically present a different philosophical position from which to understand and analyse social phenomena. While Paras (2006) claims that Foucault shifted away from his anti-humanist position later in his life, Golder (2009) does not share that view. Golder's view is concisely captured when he states:

The undoing of the grounds of humanity, which Foucault's genealogy, I have been arguing, continues into the late work and which informs his engagement with human rights, is in fact entirely consistent with an affirmation of human possibility. (p. 4)

For me those last three words ‘affirmation of human possibility’, together with Foucault’s reluctance to place a limit on human rights, enables humanism to fully embrace human potential:

This does not mean that we have to get rid of what we call human rights or freedom, but that we can’t say that freedom or human rights has to be limited at certain frontiers ... I think that there are more secrets, more possible freedoms, and more inventions in our future than we can imagine in humanism. (Foucault, cited in Martin, 1988, p. 15)

There are other contradictions that accompany the somewhat pluralist theoretical road I have taken in this thesis. They have only become apparent in the course of my own reflective process and indicate how very different orientations can and do exist alongside each other within the self. Much of my own thinking and understanding of psychological functioning is based on Freudian psychodynamic theory. This is very much in contrast to social constructionist views proposed by Foucault. When I consider those perspectives alongside my strong humanist values their contradictions begin to come into focus. However, as I have progressed through this intellectual journey it is my growing view that a postmodern orientation can accommodate such a pluralistic approach within the hybrid CDA method used.

Issues of rigor

CDA creates some interesting challenges when giving an account of the means by which issues of research rigor have been observed. I will respond to this important requirement by explaining how and why I have incorporated particular strategies.

Theoretical rigor is evident when the research method and its foundational methodological precepts are appropriate and consistent with the focus and intent of the research (Barker, 1999). The concerns that informed commencing this CDA embraced both political and moral concerns about potentials for injustice and abuse of power through the application of particular discourses of emotional functioning. Thus a ‘critical theory’ frame of reference contributed the rationale for a qualitative research method that could confirm or refute the suspicions I harboured (Agger, 1991). The discourses I needed to examine are materially represented as text within published books and thus justify the use of discourse analysis (Alatryste, 2003). Throughout this thesis I have endeavoured to document the decision-making process that informed the

evolution of the full CDA method as it has been applied. To further assure *procedural rigor*, details of all stages of the process are provided, particularly within this chapter, and within chapter four. In this way there is transparency regarding analytic criteria applied to the literature samples (Wodak & Meyer, 2009). While I do not make claims that the interpretations I have drawn from the data are ‘the truth’, I am confident in the logic and soundness of my rationale for conclusions drawn. There is an ever-present challenge to provide sufficient direct quotes that illustrate points without swamping the reader needlessly. While such transparency of process may contribute to inter-rater reliability, the post modern nature of this work cannot guarantee that another researcher would reach the exact same interpretation or conclusion (Rice & Ezzy, 1999). What they could do though is interrogate my logic and application of process.

An issue that has frequently caused me to think carefully about the task at hand has been an ethical one. As the material under analysis is textual and freely available in the public domain, formal ethics approval for this research is not required. What I have been very mindful of is my wish not to knowingly or intentionally misrepresent those whose written work is the focus of this analysis.

Rice and Ezzy (1999), among other writers, place much emphasis on the matter of reflexivity in qualitative research (Kanpol, 1998; Nightingale & Cromby, 1999; Webster, 2008). I am mindful of my own political motives in this CDA together with how there is no way that I could be fully detached and objective about the task. I have though kept in mind an over-riding goal to be open to allow my own thinking to change. The inclusion of ‘points of reference’ in chapter one served to both acknowledge various perspectives and to note particular themes that I connect with such as humanism and critical pedagogy. Harper’s (2003) detailed illustrative chapter has at times caused me to question whether I have done justice to the important process of tracking how my own subjectivities have specifically biased my interpretations.

Finally, in seeking to draw on the wisdom of Foucault and apply his insights appropriately, I have noted Mills’ (2003) cautions about decontextualised application of elements from his work. I value her encouragement to be cautiously sceptical about hasty or ill-considered judgments, to ‘*look for contingencies rather than causes*’ (p. 114), and to keep focus on investigating problems rather than a subject.

Summary and signpost

The intent of this chapter has been to document theoretical aspects of the method and methodology that has guided this CDA. It has focused on how discourse and CDA are defined and utilised in wider contexts, and identified the particular forms taken in this thesis. The somewhat 'organic' manner in which the research design evolved has illustrated a feature of CDA, that it represents an approach rather than a defined method. Explanation of the CDA process followed has sought to make explicit the route taken from data selection through to arrival at conclusions drawn.

The next chapter focuses on the subjectivities of my own self and life experience that I bring to the process. It provides a space in which to acknowledge how those subjectivities have reflexively shaped and impacted on the choice of research method and undoubtedly influenced the interpretations made. By its nature it is personal and may seem to have a confessional flavour. Confession for its own sake, however, is not its intent. The important justifications for its inclusion are explained in due course.

Chapter 4

Subjectivity and the matter of reflexivity

Little of this research would have been possible without the intrusion of my own subjectivity, personal history, biases or hidden and/or overt political agenda. (Kanpol, 1997, para. 2)

One of the defining features of CDA is its acknowledgement of an overt political agenda. Kanpol (1997) makes it clear that the subjectivities of the researcher will inevitably intrude into the process. The ‘critical theory’ element of this analysis of discourse relates to the specific intent to uncover and make visible the manner in which constructs, such as those presented in emotional functioning texts, constitute oppressive and exploitative influence on individuals. Its wider and perhaps ambitious intent is to facilitate, through greater awareness, social change and a better, more just society (Kellner, 1990). My intention, thus, is in part political and makes no pretence at neutrality, objectivity or lack of bias. However, it does seek to rationally present and argue the basis of claims made; it does seek to make transparent the nature of the subjectivity I bring to the task; and, it does seek to make explicit how reflexivity has been incorporated within the CDA process. This focus is to examine the nature and significance of reflexivity, and to document how the analytic process identified specific aspects of my bias and guiding assumptions. Particular ‘mini narratives’ are included to make visible circumstances and events that have informed, shaped and contributed to my own ‘historical body’ and its subjectivity. At the same time the narratives serve to illustrate, in a personal way, the multitude of variables that influence the development of emotional functioning.

Subjectivity

Discussion of contrasting research approaches invariably highlight the importance of objectivity in quantitative research; whereas researcher subjectivity is noted to be an inherent feature of qualitative research. Both schools of thought strongly defend their rationale for their particular pole of the objective-subjective binary. Critics from both schools problematise the other’s position on the basis of their claims that each represents very different perceptions of the nature of reality and human beings. As has already been alluded to, the nature of CDA is inherently political, and influenced by the

subjective views, values, experiences and emotions of the researcher. Dobozy (1999) having struggled to appropriately locate her own subjectivities in her work, concludes:

It is my strong belief that "I", as the researcher, can only attempt to offer my understanding of "truth" and "reality", as virtually everything depends on the values that inform the way in which I, as a person in the capacity of a researcher, attach meaning not only to the findings or data I bring to existence, analyse and interpret but also, equally important, by the findings and data that I might ignore.
(para.6)

Agency and subjectivity

When discussing subject positions and agency, theoretical perspectives tend to imply that individuals either have complete agency, and thus free will to act, or only have agency in response to their positioning as subjects within particular discourse. Such a binary oppositional view does however limit understanding and possibilities. Allan and Hardin (2001), emphasise that discourse analysis makes it possible to ask different questions about how individuals can be both subjects positioned within discursive systems and at the same time reposition the self to act as agents. One of the foundational premises of my argument in this thesis is that discourses of emotional functioning have the potential to position subjects in ways that compromise agency, and at worst produce pathologised constructions of the self. While not contesting such possibilities Allan and Hardin (2001, p. 169) suggest: *Over time, the discourses [that we can access] become internalised and act as guides - necessarily creating and shaping our identities and our experiences.* In this way, dominant discourses, unless resisted, can powerfully shape and constitute the ‘maps of the interior’.

Reflexivity

From the earliest stages in the development of this project, I was very aware of my own significant personal and professional bias in both the topic focus and in my underlying political agenda. I was also very aware that my own life experience had contributed much to how I viewed the matter of emotions and the challenges of managing them. Work in the field of psychiatric nursing had highlighted for me the significance of such matters in both the people I nursed and in my health professional colleagues. I had witnessed many examples where staff and patients had shown limited skill in managing their own emotions and I had seen in contrast, great expertise. In my training as a counsellor, I had been required to reflect at much depth on my own abilities in

managing my own emotions and so was very committed to the critical importance of this dimension. Indeed throughout this thesis journey I have, from time to time, struggled with how to maintain the emotional momentum required to bring this research project to completion.

Parker (1994) emphasises the impact of bias when writing about reflexivity in research. He asserts that all research is undertaken by subjective individuals who inevitably carry their own biases into their work. Willig (2001) further distinguishes between personal and epistemological reflexivity. She highlights the importance of the researcher:

reflecting upon the ways in which our own values, experiences, interests, beliefs, political commitments, wider aims in life and social identities have shaped the research [...and] how the research may have affected and possibly changed us, as people and as researchers. (p. 10)

The autobiographical narrative in this chapter, overtly seeks to make explicit connections between my own life experience and the focus of this study. Such experiences have powerfully shaped my own understandings of how and why my emotional functioning developed as it has. Nightingale and Cromby (1999) make it clear that such close investment in the subject of one's research make it impossible to remain objectively outside of it:

Reflexivity requires an awareness of the researcher's contribution to the construction of meanings throughout the research process, and an acknowledgment of the impossibility of remaining 'outside of' one's subject matter while conducting research. Reflexivity then, urges us to explore the ways in which a researcher's involvement with a particular study influences, acts upon and informs such research. (p. 228)

Parker (1994) suggests that how a problem is theoretically viewed will both shape the approach we take to examine and explore the issue, and influence the explanations that emerge. Similarly, Dobozy (1999), representing a feminist view, is very clear that:

...researcher's perceptions, experiences, language, culture, gender, race, class, age and personal history and so on, shape the political and ideological stance that researchers take into their research. (para. 10)

The choice to use a CDA approach reflects my own personal history and the ideological bias I carry. Originally this awareness was somewhat general and ill-defined so needed to be examined more closely.

Researcher assumptions and bias

During the early stages of developing the proposal for this project, I invited a colleague to interview me with the specific intent of assisting me to articulate and become more aware of my own assumptions, biases and expectations of this research. The interview was audio recorded and transcribed to facilitate the identification of themes within my thinking at that point in time. It has been interesting listening to that tape, some time after recording, and noting how my thinking has remained the same in some areas and changed in others. The following themes, listed in Figure 6, were identified from the interview transcript and reveal particular aspects of the beliefs and assumptions I held, but had seldom been called upon to articulate or consider. It has been important to have insight into these issues not so that they can be removed, but so they can be acknowledged and taken account of in respect of how they have influenced research method and design, selection of texts for analysis, interpretive frames, themes given particular attention and conclusions drawn. Some issues that emerged from the process were very much in my awareness, while others were totally unexpected, thus highlighting the important function served by that process.

Figure 6: Research assumptions and bias.

- j. Broad professional concerns
- k. Perceptions of EC
- l. Concerns about its potential misuse
- m. Beliefs about why EC matters
- n. Problematic aspects
- o. Options considered for my research
- p. How EC should be taught to nurses
- q. How I foster EC in my teaching
- r. Anxieties about the teaching of EC
- s. Possibilities regarding my own agenda in pursuing this project

a. Broad professional concerns - The interview revealed that the broad underlying concern that motivated this study related to my commitment to nursing education. For many years I have been actively involved as a clinical and academic educator of undergraduate and postgraduate nurses and take very seriously the professional responsibilities that accompany my role and that of those I teach.

b. Perceptions of EC - Professional concern was linked to a belief that nurses needed to be able to safely and healthily manage their own emotions if they were to avoid harming patients in their care by unaware counter-transference. I clearly felt that nurses needed to be aware of their own emotional responses while involved in the complex diversity of caring for the sick, dying or highly distressed patient. In the midst of such experiences they needed to be able to control and regulate their responses to, and expression of, those emotions in the acuteness of the moment and then be able later at a more appropriate time process them effectively. From personal experience and professional learning, I had concluded that nurses needed to be aware of their own possible emotional damaged-ness if they were to be able to respond to those in their care with empathy. There was also a concern that hospital and other institutional processes often seemed to perpetuate unhealthy emotional functioning in both staff and patients. Historically nurses were taught that the optimal way of coping with the ongoing emotional stressfulness of their work was to become emotionally detached. Within this concern was a sense that it had political undertones related to the power hierarchies that are part of management structures. My view of emotional experience, expression and control was that it was gender and culture specific, non-static and very much influenced and shaped by development and the totality of a person's previous experience. And I saw it as being framed in humanist, constructionist, and postmodern ideas.

c. Concerns about its potential misuse - I had noted that generally emotional functioning was seen as something that was totally within the individual who was held responsible for it without any real acknowledgment of the possible influences of surrounding external contexts. Indeed I felt that the very ways that this dimension was viewed depended heavily on the views of the observer who could be highly biased in ways that could be oppressive to nurses or patients. There was a fear that there could be and sometimes was a focus on 'fixing the individual' and perhaps pathologising without attending in any way to the contextual elements that might be precipitating emotionally

unhelpful ways of responding. I recalled a patient who had been admitted to an acute psychiatric unit, because of anger management problems, being then admonished in a group therapy session by the therapist who said “there is no place in this group for those who cannot control their anger”. I recall being bewildered at such a response given that the whole reason for this patient’s presence in hospital was his difficulty in managing his anger.

d. Beliefs about why EC matters - I was clear then that I believed that something called ‘EC’ existed, that it was a psychological construct, that it had connections to the idea of ‘the wounded child⁵’ and that it was and still is frequently manifested in the helping professions. I felt it mattered because of the enormous damage nurses can do to patients who are vulnerable and relatively powerless and also to fellow staff in similar powerless positions. I felt that nurses needed knowledge about EC and warranted support to improve their own level of EC. Nursing education needed to play a major role in attending to this education and skill development. My experience in nursing had strongly suggested to me that the ‘horizontal violence’ I had observed in various settings seemed often to be attributable to emotionally damaged staff who had not attended to their unresolved emotional damage.

e. Problematic aspects - I had noted that there were, in the literature, various labels and definitions describing EC and that this meant there was lack of agreement about exactly what this construct included in its domain. My own exposure to the work of John Heron, Dennis Postle and Claude Steiner revealed familiarity and positive bias towards their models. At the same time I was questioning whether EC skills could be reduced to a prescribed set of competencies. I had also observed that in various efforts to assess EC little attention appeared to be given to gender, culture or organisational issues that I felt profoundly influenced an individual or group’s EC functioning at particular moments in time. As I talked of my own perceptions, I noted they represented a strongly psychodynamic view deeply grounded in Freudian thinking. Given my clear support of

⁵ The ‘wounded child’ is variously described in literature. It generally refers to a construct that locates adult mental illness, relationship and emotional difficulties in traumatic experiences that occurred in childhood. The over-riding premise is that to effectively resolve such problems, the inner or wounded child needs to be recognised and healed. Healing is claimed to require processes involving forgiveness, unconditional love and acceptance, and connecting with the original repressed emotional pain. ‘The nurse as wounded healer’ has been extensively written about by Conti-O’Hare (2010) who proposes that while all human beings experience trauma in their lives, health professionals, such as nurses, need to attend to their trauma if they are to be fully able to draw on the therapeutic use of self in their work.

a humanist view of the world, it was apparent that there could be some conflict with a parallel social constructionist view. I had also noted that while prominent US writers such as Goleman and others gained much focus in the literature, other writers appeared to receive much less exposure. I wondered whether I saw these as being treated as ‘under-dogs’ that in some way I resonated with. My sense was that these writers seemed not to conform to the dominant scientific discourse reliance on research as the essential source of knowledge or truth. Exposure to the work of Reason & Rowan (1981) that is critical of controlled quantitative research, I had developed an awareness of their claim that quantitative research that does not involve participants in negotiated participatory ways contributed to flawed epistemology. This involvement strongly advocated profound power sharing in matters of research design, methods selected, data analysis and result dissemination.

f. Options considered for my research - Throughout my interview it was evident that I was highly motivated to make a useful contribution to the challenges that accompanied fostering greater EC in nurses and others. I verbalized a range of different qualitative methodological approaches that I had considered which incorporated varying degrees of subject participation and the use of interviews. One idea proposed the use of discourse analysis to critically analyse literature that addresses EC matters.

g. How EC should be taught to nurses - I was of the view that it did not seem appropriate that all nurses should be formally required to undergo extensive psychoanalysis in the same way that some psychotherapists are required to. I had also noted that nursing education probably accidentally facilitated the improvement in EC for many nurses but that this was rather random and may often not occur. In some cases the clinical and academic pressures of the programme could precipitate the onset of mental illness that would force particular student nurses to address their own damagedness or emotional issues. I similarly considered the possibility that the highly intellectual and practical skill based focus of most programmes could actually impede the development of enhanced emotional functioning and thus needed to be balanced by greater attention being given to this dimension. And I was willing to accept that some nurses may well enter the programme with existing highly developed emotional functioning.

h. How I foster EC in my teaching - Given my existing commitment to fostering EC in the students I taught, I was able to note some of the strategies I use in my teaching. These included: overtly providing formal teaching about the nature and importance of EC; affirming the validity and normality of addressing our emotional dimension; practising and role-modelling positive EC; facilitating safe self awareness; offering tools to enable EC self testing; structuring experiential exercises and formal academic assignments that invite and facilitate self awareness and emotional healing; overtly affirming the value of self healing or receiving counselling to attend to emotional damaged-ness; encouraging the use of clinical supervision as a supportive process to maintain EC; creating safe, respectful, genuine, culturally sensitive situations in which students are free to explore personal EC issues.

i. Anxieties about the teaching of EC - The interview revealed that while I felt that teaching EC could be a highly positive, affirming and constructive process, it also had the potential to be very negative, discounting and damaging to students. The key was in the skill of the facilitator and the culture of the educational setting. Teachers of these competencies need to be relatively emotionally competent themselves and have experienced some of the challenges that such personal development can bring. Similarly EC teaching contexts need to be safe and carefully designed to protect the well-being of all involved.

j. Possibilities regarding my own agenda in pursuing this project - It was interesting that the final theme that emerged in the interview was perhaps the most personal and risky for me to articulate. The question was asked 'to what degree is this quest regarding EC part of my own personal agenda?' My answers suggested that the possibility of rather profound transference issues connected to EC was very real. The first response talked about how in my own history, many years ago, my family was profoundly affected by a situation where a professional person failed to properly manage professional role boundaries. The consequence of that event impacted massively on my whole family. I believed in retrospect that there were clear transference and counter-transference dynamics at work that should have been attended to. At the time I did not understand those events in terms of EC or role boundary transgressions, but with later learning it has deepened my conviction that EC matters greatly and its absence can do much personal, psychological and emotional damage to a lot of people.

My second response related to an experience I had witnessed when relatively new to a senior management role. A colleague sought my advice regarding his involvement with a student nurse. As he explained the circumstances, it was easy to see how both parties were emotionally vulnerable, and that the power differential inherent in such contexts further complicated matters.

These two events were not consciously on my mind when the interview began. It came as something of a revelation that they emerged in response to the final question. My sense was, and is now, that to some degree these and other witnessed experiences of positive and negative examples of EC (or the lack of it) contribute to my motivation in seeking to deepen my understanding of such issues. The focus of this thesis is thus very much part of my own agenda.

This interview revealed a number of my assumptions and biases. There are particular authors that I strongly resonate with who have already contributed much to the ways I now construct my perceptions of EC. There is a strong psychodynamic bias in my thinking, together with well established humanistic values. Alongside these values are deeply held views about the possibilities of power abuse within institutional settings. The possibilities of oppression, disempowerment and marginalisation underpin and inform my alignment with the critical theory perspective. My experiences as a nurse and as an educator have provided much evidence about the consequences of nurses having different levels of EC. I have concluded that such a competence matters greatly if both nurses and patients are to be protected from needless and potentially serious emotional or physical harm. Further, the interview illustrated well the likely connection between traumatic personal experiences and what motivates me in this project. Other events in my own personal background that contribute to and have shaped my own emotional functioning re similarly noted in the following sections.

However, before proceeding further with documentation of personal experiences, it is worth taking a brief detour to take note of some of the risks and justifications for what follows. There is the danger that such disclosures could be seen in the same light as ‘fieldwork confessionals’ described by Van Maanen (1988) where he notes... *Confessional ethnography is personal, self absorbed, melodramatic, self pitying, self congratulatory and self-transforming* (p. 75). While experiences I document are

personal, the intent is much more in line with the propositions posited by Webster (2008) that seek to both define reflexivity and to blend the ideas of Foucault and Bourdieu. Webster defines confessional reflexivity as *The act of continually bending one's own conceptual practice back upon itself, by employing the 'virtuous' mechanisms of introspection and avowal to produce the truth of certain claims, all within a discursive field saturated by historically specific power relations* (p. 71). Webster argues that from Foucault's perspective confessional reflexivity is a historically situated phenomenon that seeks to uncover truth from within discourse that itself is deeply immersed in power relations. He goes on to affirm that *Confession.....is concerned not only with 'truth', but also with credibility and authenticity* (p. 69). His concluding case supports the notion that reflexivity is both historical (from Foucault's viewpoint) and social (from Bourdieu's viewpoint), and that *Reflexivity is about practice - collective, scientific, intellectual practice* (p. 75). It is this integrated perspective, combining a commitment to truth, credibility and authenticity with an epistemic approach to intellectual practice, that justifies the inclusion of the following personal 'narratives'.

Keet, Zinn and Porteus (2009) further affirm the potential value of such disclosure in their discussion that advocates the incorporation of *humanising pedagogy* and *mutual vulnerability* in educational practice. Their proposition is grounded in the view that in educational contexts the default position frequently taken by students in relation to the teacher is that of a deficient 'other'. This self-positioning is further reinforced by acceptance of cultural and normative frames that accompany and construct meaning from all the expectations, hopes, fears, and anxieties that manifest in educational endeavours. I propose that the inclusion of personal narratives in this thesis is congruent with creating spaces in which power differentials between student and teacher can be lessened and agency of both parties can be enhanced. As these writers explain, the vulnerability is neither one-sided nor equalising in its meaning or intent:

the notion of 'mutual vulnerability' must be understood not as an equalisation of vulnerability, but as the re-creation of a totally new set of vulnerabilities — suggesting that true scholars and educators find their power not in their 'knowing' but in their ability to transcend the power they are exercising. (Keet, Zinn, & Porteus, 2009, p. 115)

Within the wider context of this thesis, these narratives serve to inform the critical analysis of one of the ‘discourse cycles’ in the nexus of practice, that of the analyst.

The ‘historical body’ of the researcher

A significant cycle of discourse that intersects within the nexus of practice described in chapter three is the ‘historical body’ of the researcher. There are similar counterparts within the author, the publisher and the reader of a text. For me, as the researcher, it incorporates the totality of memories, experiences, and perceptions accumulated throughout my lifetime that in turn contribute to my responses and reactions to current events. Because it has so profoundly shaped and influenced my engagement with this research, the decision was made to incorporate other significant aspects of that ‘historical body’ not mentioned in chapter one.

Self reflexivity is indubitably connected to one's personal history. One's history is tied into the research site on some conscious or unconscious level. The move from critical cynic to emancipatory joy becomes a moving dialectic between researcher and researched. (Kanpol, 1997, Conclusion –Where do we go from here? Para. 1)

This section provides a series of four mini narratives from my personal history and offers reflexive documentation of how that life experience is itself illustrative of multiple discourses contributing to the development of my-self, and to selecting a critical perspective in this research (Kanpol, 1997). It also seeks to highlight the highly context laden influences that Saarni (1999) emphasises impact significantly on development. It documents particular events that I judge have constituted major formative contributions to my own developing EC. While it is broadly structured chronologically through the stages of birth, infancy, early childhood, middle childhood, adolescence, and early adulthood at the same time it seeks to highlight particular themes such as family, home, schooling, work, relationships and significant life events. This structuring itself while intending simply to provide a descriptive structure is in turn reflective of the pervasive influence of developmental psychology conventions that Burman (2007) proposes, classify and order development according to a prescribed framework of stages. Analytic implications and commentary are presented following each italicized narrative to highlight discursive influences and themes that parallel or relate to the focus and process of this CDA. In this manner my narratives provide a means of making explicit the subjective aspects of my own interpretive frames of reference (Columbo, 2003).

Narrative 1 - Social position and status

I was born in Birmingham, England. My birth-mother was a married woman who had an extramarital relationship with a Canadian serviceman in 1944. I knew little of my birth-mother other than she was a fur-machinist who lived in a working class area of Birmingham, England. I was given up for adoption as an illegitimate baby when I was 10 days old through a local Council Adoption Agency. My adoptive-mother came from an English 'working class' background in the industrial Midlands of Northern England. Her family lived in a rented 'council' house and allied themselves with the 'Labour' socialist political party. There was a real 'anti' feeling towards the richer (Conservative) upper classes who were seen as snobs, and there was also a sense of 'knowing your place' and that it was 'not right to act above your station'. There was also in those days in England a real 'stigma' attached to illegitimacy, so much so that my adoptive-mother kept the fact that I was illegitimate and adopted, secret from me until I was 18 years old.

Contextual and analytical implications: The issue of secrecy and shame associated with illegitimate children is discussed at length by Benet (1976). She found that such attitudes tend to leave adoptees with feelings of guilt and shame for being who and what they are. This has certainly been part of my experience as an adult and I have from time to time experienced deep feelings of not belonging, and not wanting to be a nuisance to anyone. Another theme highlighted in literature about adoptees is heightened emotional vulnerability. Powledge (1982) describes how adoptees tend to be more sensitive than most people to 'anything in their later lives that might sound or feel like rejection or abandonment' (p. 60). I am very aware of my tendency at times to be oversensitive to things I perceive as rejection. I am also aware that aspects of my responses to these events are very much coloured by my English culture and social heritage.

Comment: Place and circumstance that locate one's birth contribute powerful foundations for subsequent social position and status and perception of the self. Reference here to illegitimacy and adoption together with the associated stigma of that time alongside the clear 'working class' setting and socialist influences are illustrative of how individual circumstance at birth is totally outside one's control or choice. At the same time such experiences can significantly affect emotional functioning as a child and adult. While it has been possible to learn to how modify some aspects of my emotional functioning, there remain aspects that I have not been able to fully erase or alter.

Narrative 2 - Interrupted education and relationships

My childhood education was spread over attending six primary schools and five secondary schools before I left school at age fifteen to support my mother. I became very used to being the 'new boy' and rarely got to see whole terms or years in the same school. Not surprisingly my learning was affected and I failed the 'eleven plus' exam. The other consequence of frequent school changes was that it was never possible to sustain long term friendships with my peers, so I learned more out of necessity than choice to be very self contained. My mother's pattern of frequent relationship changes also meant I was never able to establish a father-son relationship. As soon as I would begin to get to know and become attached to a particular 'father', he would disappear off the scene. Eventually I gave up trying.

Contextual and analytical implications: At the time this 'eleven plus' exam decided whether one would go to a Secondary school and thus enter a trade occupation, or whether one could go to Grammar school and thus gain entry to University and a profession. I was, however, allowed to sit a later 'thirteen plus' exam which I passed and gained entry to a Secondary Technical School of Agriculture, the only one of its kind in England. Thus the final two years of my education was as a boarder at this one school where I performed quite well. There is no doubt the frequency of school changes prior to that compromised my education and needing to leave school at 15 to support my mother prevented any attempt or attainment of school leaving qualifications.

Comment: Childhood education that places much emphasis on a single exam significantly disadvantages those who for whatever reason have not been able to attend consistent schooling. This illustration also highlights how at that time in England education policy used the 'eleven plus' exam as a means of sorting and streaming children towards trades or professional vocations. At that time once 'locked' into a secondary stream, going to university was not an option. The opportunity to sit another exam at 13 was I think only as a consequence of some forward thinking educational policy maker who believed that there needed to be an opportunity for those such as myself to have another chance. This overall situation though did have a powerful but subtle effect on the kind of aspirations or ambitions one set for oneself. I was aware that when I first entered University as an adult in New Zealand, I had to overcome enormous internal, emotional resistance to the notion that I was able and entitled to 'go to university' because on some level I felt I was 'stepping outside of my station' in life. In relation to this thesis, I have a deepened sensitivity towards students I teach whose life

experience has left them with added intellectual or emotional challenges to overcome in their academic efforts. This has significantly contributed to my decision to draw heavily from critical social theory.

Narrative 3 - Observations of socialism

My childhood memories are characterised by frequent brief returns to my grandparents' home in Birmingham, and really enjoying the stability of their house and routine way of life. I think they despaired of my Mom's unsettled life and relationships and its disrupting effect on my schooling, friendships and childhood development. I remember with much pleasure the times when my adoptive grandfather would take me on grand outings. One such outing occurred when he hired a steam train for the workers in Birmingham and took them on a cheap excursion to London to see an Ice Show Spectacular at Wembley Stadium. I think this kind of venture reflected his socialist concerns for the plight of factory workers and a desire to somehow enable them to have an affordable and enjoyable break from the drudgery of industrial working life. I recall he was treated with much warmth and affection by those he sought to support in this way.

Contextual and analytical implications: Whilst as a child I had no conceptions of what socialism meant, there was something about my grandfather's concern for factory workers that has stayed with me. Since then I have become much more aware of how Birmingham was, at that time, one of England's leading centres of industry and manufacturing. I recall visiting the factory where my grandfather worked and attending a Christmas party provided for the worker's children. Steel manufacturing and coal mining were major industries and conditions for workers were hard, dirty and poorly paid. From an EC perspective it is interesting to note Illouz (2008) refers to Freud's suggestions that the working classes were less constrained in their expression of emotions because with their life being so hard they needed to be able to freely enjoy pleasures of the moment. This was very much in contrast to the middle classes who needed to learn emotional self control if they were to succeed in society.

Comment: Having grown up when the 'welfare state' was the dominant guiding political philosophy in England and New Zealand, I was very sympathetic to the underlying concerns for workers and the underprivileged in society. I recall believing that the idea of supporting citizens from the 'cradle to the grave' was very sound. I also recall opponents claiming that it fostered dependency on the State and discouraged self reliance. For me, at that time, social justice meant society as a whole providing support for those who through no fault of their own were in financial or some other kind of

hardship. As might be expected, I continue to experience discomfort with political and educational policies grounded in assumptions that all should be treated the same in the name of fairness when for some life experience has severely limited their achievements.

Narrative 4 - Educational gate-keeping

In my early 30s I had moved away from clinical nursing practice into nursing education and was in charge of the School of Nursing at a large psychiatric hospital. I was also the Minister of Health representative on the Nursing Council of New Zealand. At that time the only way one could advance one's educational qualifications in nursing was to undertake an Advanced Diploma in Nursing in Wellington. I was keen to advance my qualifications so applied for entry. My application was declined on the grounds that I did not have adequate school leaving qualifications. At the time I was a Registered General Nurse in NZ and the UK, and a Registered Mental Nurse in the UK and a Registered Psychiatric Nurse in NZ. I sought to appeal the decision so approached a psychologist who assessed my intelligence using the Ravens Matrices test. His findings were that I was functioning in the top 25% of the population. My appeal was declined.

Contextual and analytical implications: It was incomprehensible for me to understand why two professional qualifications and employment in a senior academic leadership role could not be seen as adequate entry qualifications and the absence of school leaving qualifications from some 20 years earlier was given such weight. My professional achievements surely were indicative of my ability. And I had gained other examination successes in horticulture. Some years later I sought entry to Auckland University to enrol in a postgraduate Diploma in Counselling. I was accepted as a mature entrant and graduated with distinction. I went on to complete a Masters in Education and graduated with first class honours.

Comment: This event illustrates the powerful gate-keeping that can occur in institutionalized education processes that operate by implementing rigid entry regulations that are unable or unwilling to take account of individual context or circumstance. Processes of assessment form fundamental tools by which most educational programs measure the success or attainment of knowledge, understanding and competence. I have participated in the construction and administration of such processes over many years and have no question that there is a vital place for requiring practitioners in health professions to demonstrate their knowledge and practical competence. What it also illustrates is the power of dominant discourses to control the discourse of nursing education, to specify who has entry into it, to prescribe the

conditions that must be met to gain admission and to regulate the circumstances that entitle continued practice within that discourse (Foucault, 1972). When applied to discourses that incorporate assessing an individual's emotional functioning without any acknowledgment of contextual influences, the possibility of oppression and inequity is considerable.

These narratives and accompanying comments have been included to acknowledge the profound, unique and pervasive influence of context, in this case on my own life, but also on every person's life. While there are no doubt many aspects of a life that contain the option of individual or personal choice, so much of what happens to people is outside their conscious control. This is true of physical, economic, social, cultural and gendered experience. One of the claims that this thesis prosecutes is that this is also true in relation to aspects of emotional functioning. Endeavours to categorise, measure, regulate or standardise this dimension need to take account of the context of the subject, the circumstances at the time and the wider social, cultural and historical setting. The chapters that follow critically analyse how aspects of each of the selected texts address this and other concerns I have posited.

Analyst subjective responses to each text

As part of the process explained in the previous chapter, a documented record was kept of my responses to reading each text. Its intent was to note initial impressions prior to the more detailed and critical analysis that was to follow. These are presented in a random order followed by a brief review of insights that emerge much later in the process. While they are characterised by an informality of style that skilled reviewers might find uncomfortable, they do convey raw impressions and my germinating 'wonderings'. To further indicate their conversational flavour it seemed appropriate to present them in italic form.

Cherniss, C., & Goleman, D. (Eds). (2001). Training for emotional intelligence: A model. In, *The emotionally intelligent workplace* (Chapter 9). San Francisco: Jossey-Bass.

I originally encountered the model described in this chapter as a paper on the EI Consortium.org website in 1998. I recall I was highly impressed by its thorough and comprehensive prescription for the effective teaching of emotional

intelligence in organisational settings. At the time I was myself keen to understand the key conditions needed if teaching emotional competence was to be effective. I was impressed by the breadth and depth of research that the authors drew on and how its conclusions resonated with my own experience and early convictions. The version that appears as the chapter 9 in 'The emotionally intelligent workplace' focuses on the model alone without some of the accompanying material on cost analysis. I like the additional comments that discuss the problems of resources in the implementation of a fully effective model of learning. As I read the chapter more closely I started to feel uneasy about the behaviour modification aspects particularly when aimed at problem employees, it started to remind me of mind control. Brain washing, conditioning and manipulation according to the dictates of a set of competencies around emotional functioning. I sense the real possibility for oppressive and coercive misuse of such interventions.

Saarni, C. (1999). *The development of emotional competence*. New York: Guilford.

When I first read this text it impressed me a lot. It drew on a wide range of research and theoretical literature to inform its discussion and this gave a sense of authority to conclusions offered. I liked its focus on how during the processes of growing up emotional competence developed in children and her acknowledgment of the multiple factors that impact on and influence this process. And I particularly liked how it gave attention to the contextual influences of culture and relationships on this development. What I was reading resonated with my own experience of things from my own childhood that I believe profoundly shaped my own emotional competence. This was something that I had noticed seemed to be lacking in much of the literature I have encountered. There were also some additional abilities presented that added important dimensions to the mix discussed under the construct of emotional competence. These seemed useful additions for my own teaching and efforts to support others as they develop their own skills of emotional competence.

I was initially very impressed by the extensive use of research to inform her discussion and conclusions. It wasn't until I started to look at the text through a critical lens that I started to be aware of the ideological nature of the developmental psychology discourse. I think that Saarni effectively highlights the multiple contextual influences on the development of emotional competence, and in so doing her book does I think go some way to filling a gap left by other writing in this field. However I do get a sense that she is well grounded (understandably so) in the traditional discourse of developmental psychology. And the critical perspective taken in this thesis will uncover that discursive bias in some detail.

Cooper, R., & Sawaf, A. (1997). *Executive EQ*. London: Orion Business Books.

At the time of my initial purchase of this book I was at a stage in my thinking where I was keen to find tools that I could use with students to assess their level of EQ. This seemed a wise place to start if I was to more overtly assist students in health professions to improve their levels of EQ functioning. This book felt like a gift from heaven. It incorporated a well argued case for the value of EQ, used powerful and moving narratives to support and emphasize their case, provided a comprehensive conceptual structure for understanding different dimensions of

EQ. It offered a comprehensive self-testing tool that acknowledged the importance of using such a tool as a guide or indicator rather than as a definitive measure. All of this appealed to me a lot. So I read it avidly as someone hungry for what it seemed to offer.

When I had finished reading it, I was left with a mix of impressions and feelings. It had indeed provided all that I have noted above and that felt exciting. I was though left with some unease. It seemed to present the notion of EQ as a simple collection of skills that one could just learn. And I found myself worrying about the many and I believe complex contextual factors that impact on both the development of EQ and significantly on the process of undertaking learning or work to improve one's own functioning.

I was also aware, out of my own experience in a variety of health and educational settings that some workplaces could be extremely 'unsafe' or even 'toxic' in relation to achieving, expressing or maintaining emotionally competent and congruent behaviour. I was uneasy that this text didn't seem to adequately acknowledge or accommodate such contextual influences. It was as though it was all put down to personal desire and commitment... with seeming 100% personal accountability for something that was in reality complex, multiply influenced, contextually shaped, and highly contingent on many factors outside the control of the individual.

So I enjoyed the book, found it really interesting and informative, found the narratives inspiring and persuasive but was left with nagging unease about a number of factors that I felt were not acknowledged. Perhaps my own knowledge and experience as a person who at times has struggled to achieve and maintain my own emotional competence contributed to this unease. My knowledge and experience as a psychiatric nurse, educator, and counsellor has given me particular insights and awareness into the complexities of initially becoming emotionally competent, and of the demands of doing what is needed to improve or maintain one's own EQ functioning.

Steiner, C. M. (2003) *Emotional literacy: intelligence with a heart*. Fawnskin, CA: Personhood Press.

When I came across Steiner's book it attracted me for two reasons. One because I was particularly interested in different ways that emotional competence was defined and portrayed, and secondly because I experienced a resonance with Steiner's thinking and his radical questioning of aspects of psychiatry as it was in the 1970s & 80s. I also really liked his emphasis on the need to ground emotional literacy in 'heart centered values of love'. This fitted in very much with my own unease with aspects of psychiatry from the perspective of a registered psychiatric nurse. I had seen much nursing, treatment and therapy that sometimes seemed conspicuously devoid of love and compassion.

I had trained in the UK in the early 1970s as a Registered Mental Nurse, so was very grounded in conventional, mainstream psychiatric thinking. I think though at that early stage I was becoming aware of the potentially oppressive socio-political motives that could be played out through professions such as psychiatry,

and psychiatric nursing. So it was that my exposure to Transactional Analysis offered a vision of other approaches to personal change and healing that seemed to avoid the oppression and associated dis-empowerment that sometimes accompanied psycho-pathologising diagnoses that were part of psychiatric treatment.

Out of all this I had over time as a clinician and educator developed a deep concern for the need for those (like myself) involved in the helping professions to ensure that they functioned in ways that did not further damage those in their care. This meant they needed access to approaches and models that facilitated personal healing without the sometimes damaging labels of psychiatric diagnosis. Steiner's book offered such an approach. It was deeply grounded in TA concepts, offered a defining emphasis on love, and provided a structured approach to healing and empowering the self.

As I read this book I would frequently find myself feeling excited and so encouraged by the ideas presented and the manner in which they were discussed. There was something deeply respectful, human, compassionate, and affirming in the structure, content and writing style.

Heron, J. (1992). The affective mode: Emotion. In, *Feeling and personhood: psychology in another key* (Chapter 6). London: Sage.

I have been familiar with John Heron's work since the mid 1980s when I heard of his development work at the University of Surrey in England on 'six categories of intervention', a model for conceptualising, guiding and teaching interpersonal skills for health professionals. I attended two of his workshops in Auckland in the early 1990s. One was titled Radical and Holistic education, the other focused on the development of facilitation skills. Both workshops were extremely enjoyable, provocative, challenging, inspiring and deeply transformational for me. They affirmed approaches and values that were dear to my heart, and at the same time acknowledged the complex, social, political, educational forces that shaped and influenced the personal and professional world that I was/am part of. I admire how Heron is deeply respectful in how he presents his ideas... as propositions for the receiver to consider, add to, reject or use as seems fitting. And yet this in no way undervalues his own well justified personal views or rationale. I think I was also deeply impressed by his ability to put forward quite radical views that made sense for me of much of what I experience, and see in the world around me.

As I read these subjective responses some years after they were written I am able to recall the different ways in which they captured my interest and enthusiasm, and note how they connected to my intellectual and professional needs at the time. It is also clear and reassuring that the disquiets I voiced at the time have very much surfaced and become validated in the course of conducting this CDA.

Summary and signpost

The guiding theme of this chapter has been to acknowledge fully the subjective, reflexive dimension that I bring to the CDA of the selected texts. It has provided insights into the historical events that have contributed to the mental map/s of my own interior self. It also articulated the insights revealed to myself through the interview process with a trusted and wise colleague. One of the claims I have made about the worth of including ‘personal narrative’ is that it validates the case I argue throughout this thesis - that any endeavours to categorise, standardise or measure the quality of a person’s emotional functioning must take account of their complex contextual surroundings, both current and historical. I believe that material documented in this chapter contributes to achieving such a goal because it illustrates by example the uniqueness and individual particularity of aspects of the person of my-self.

The decision to focus on problematisations embodied within the texts, within the nexus of practice and potentially within the reader, leads to issues addressed by the next chapter. Initial analysis focuses on the significance of the performative terms contained within the selected text titles. This leads into critique of the diverse definitions encountered in emotional functioning discourses and how they carry powerful connotations. A large section of the chapter looks closely at each text and presents the findings of stage one and two, the macro and micro-analysis and begins to draw on theoretical critique.

Chapter 5

Fuzzy constructs, inconsistent definitions and diverse motives

The jury is still out as to whether there is a scientifically meaningful concept of emotional intelligence. (Epstein, 1998, p. 18)

A feature CDA shares with feminist analysis and other forms of critical analysis is that as an approach it can incorporate an eclectic blend of research methods most suited to achieving the intended aims. Cleveland and Fleishman (2006) acknowledge a broad range of expertise has concluded that there are three key issues in the debate over EI. These include questions regarding different ideas about what EI means and how it should be measured; whether it is a new name for existing constructs; and how valid are the many claims made about its importance and relevance. The intent of this CDA though is not to revisit the same questions. This chapter examines the five selected texts in order to analyse how performative terms that frame and characterize these different discourses of emotional functioning carry powerful connotations and discursive messages. It compares and contrasts definitions ascribed to the constructions of emotional functioning within these texts and draws on discipline focused critical theory to critique the multiple agendas represented.

Discursive analysis of performative terms

Within the five texts selected for this CDA, four specific terms: *EQ; competence; literacy and intelligence*, are linked to the description, construction, application and functioning of the emotional dimension of the 'self'. Each has its own discursive meaning that is communicated through its particular identifying signification. Within three of these texts, the term 'intelligence' appears in the book or chapter title. One uses the term 'literacy' and 'intelligence', and one uses the term 'EQ' and 'intelligence'. Two use the term 'competence' in their book or chapter title (Table 6, p. 105). In each case these terms are linked to the word 'emotional' and thus acquire a more specific contextual discursive focus. This though only serves to compound and further cloud the already murky waters of what phenomenon exactly is being presented. In order to shed some light on the difficulties I am alluding to, there is a need to critically examine how the discourse represented by each of these texts defines its focus in relation to the broader all embracing notion of EI.

Table 6: Performative discursive signifiers.

Author/s	Book title/chapter
Cherniss, C., Goleman, D.	Training for emotional intelligence (Chapter 9) in ‘The emotionally Intelligent workplace’
Cooper, R., Sawaf, A.	Executive EQ : Emotional intelligence in business
Heron, J.	The affective mode: Emotion. Section heading: Emotional competence (Chapter 6) in Feeling and personhood
Saarni, C.	The development of emotional competence
Steiner, C.	Emotional literacy: intelligence with a heart

The signifier ‘EQ’

For Cooper and Sawaf (1997) ‘EQ’ is explicitly linked to ‘EI’ in the title. From a semiotic perspective the abbreviated term EQ by implication signifies ‘emotional quotient’ and thus implies similarities with the well established psychological concept of IQ (intelligence quotient). This carries the implication that, as with IQ, EQ can be identified, quantified, measured and utilized. Gidden’s (1979) perspective would view the term EQ in the book title as constituting production and reproduction of social structure. By stating the existence of EQ, its naturalness and reality is affirmed. Inclusion of the phrase ‘emotional intelligence in business’ on the book cover further establishes the link with intelligence and confirms its utility in business. Perhaps most powerfully, by combining EQ with ‘executive’, there is implied not just a descriptive clarification, but also an added status association that accompanies the role position of ‘executive’ in the business world. There is now a clear identification that communicates to the reader that this book is directed towards leaders, managers or executives in the business world (or those who have aspirations of achieving such positions) and who possess (or wish to possess) EQ, and thus EI.

While Foucault (1972) did not provide an exact definition of discourse, he does state that discourses should be regarded as ‘*practices which systematically form the objects of which they speak*’ (p. 49). Discourse then creates a systematized way of thinking about

something, constructs an object, and interprets a phenomenon in a particular way (Mills, 2004). As systems of knowledge, discourses are made apparent through people's activities and their ways of doing things. By its inclusion in a dictionary, the definition of EQ further confirms the implied validity of the EQ discourse:

EQ abbreviation for 1. (Psychology) emotional quotient, a (notional) measure of a person's adequacy in such areas as self-awareness, empathy, and dealing sensitively with other people. (Collins Dictionary, 2003).

While this definition is qualified (i.e. notional), and its actual definition is somewhat broad, the very existence of this entry in a dictionary contributes to a validation of the construct EQ.

At the same time, the EQ discourse offers certain subjectivities and ways of understanding one's thoughts and emotions. In enacting the EQ discourse, the reader takes up a particular subjectivity and subject position, as a person whose emotional functioning can be measured and judged against a normative value. Inherent within this subjectivity is the implication that it is better to have a 'high' rather than a 'low' EQ, irrespective of any individual current and historical circumstance that may profoundly shape one's rating. Thus by association with the widely known construct of IQ, EQ takes on an authority, validity, and acceptability by default rather than by any specific demonstration in its own right. This includes the assumption that all people share a common capacity to acquire EQ (i.e. EI), that its component parts can be identified, developed or learnt and measured, that such measures are valid, and that there is a relative constancy or stability in one's EQ status over time. There might even be an expectation that EQ status carries with it a numerical score as with IQ (Franklin, 2007; Ravitch, 2008, 2010).

The signifier 'competence'

Competence is the performative term used by Saarni (1999) and Heron (1992). A dictionary definition highlights its focus on skill, knowledge or ability: *Competence 1. The state or quality of being adequately or well qualified; ability. 2. A specific range of skill, knowledge, or ability* (American Heritage Dictionary, 2000). It is a term that I was most familiar with at the beginning of this research. The notion of 'competence' connected easily with my role as a lecturer involved in nursing education. Much of that role was deeply involved with creating learning experiences that overtly contributed to nursing students developing and demonstrating mastery or competence in a wide range

of practical, intellectual, and interpersonal skills. Skill competence is an integral aspect of the nurse education programme I teach and is required to be formally assessed. In this context then competence refers to a student's ability to demonstrate prescribed tasks or skills such as administering medication or pre-operative preparation of the patient measured against specified 'competence' criteria.

The term competence though carries particular connotations and is not without question. Holmes (1995) traces factors in the UK that have contributed to a noteworthy increase in use of the term 'competence' within diverse applications of education. He links this increase to major government policy initiatives that have sought to ensure that qualifications are 'competence based'. While 'competence' may not be seen as problematic as an educational aim in vocational tertiary education, Barnett (1996) suggests that it becomes problematic when competence becomes a dominant aim that supersedes other aims, and when it is applied over-narrowly. He claims that competence is a contested concept involving an academic form that relates to mastery within one's discipline, and an operational form of competence that contributes to predominant social interests of economic performance. It also raises the question as to who should define what constitute worthwhile aims in relation to emotional functioning of the individual. Barnett (1996) further develops his multifaceted challenge and critique of the limits of competence, and concludes that both academic and operational conceptions of competence are powerfully ideologically driven in ways that foster reproductive modes of education rather than transformational ones. Rose (2003) highlights how, in healthcare, practitioner competencies have replaced other kinds of objectives in part because they can be measured and specified, monitored and evaluated and then documented in terms of outputs and targets. Jones and Moore (1993) similarly argue that the 'competency' movement is making it possible for State bodies to have greater control over the professional practice of practitioners, and thus erode previous levels of professional autonomy.

The signifier 'literacy'

While *literacy* is a term that is usually associated with an ability to read and write it is frequently linked with other domains of skill, knowledge or ability in a metaphoric way. Such skills include for example computer literacy, information literacy, and emotional literacy. Freire (1973) emphasised powerful political and liberational meanings

associated with literacy in his focus on ‘conscientization’ and social and economic transformation. Variability of meaning has caused UNESCO, in its work to improve literacy levels worldwide, to progressively amend how it defines the term. In 2000 it was defined as:

Literacy is the ability to read and write with understanding a simple statement related to one’s daily life. It involves a continuum of reading and writing skills, and often includes also basic arithmetic skills. (UNESCO, 2004, p. 12)

However in its growing recognition of the complexity and diversity of literacy, in 2003 a new operational definition was proposed that sought to encompass its different dimensions and the multiple factors that influence its development:

Literacy is the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts. Literacy involves a continuum of learning in enabling individuals to achieve their goals, to develop their knowledge and potential, and to participate fully in their community and wider society. (UNESCO, 2004, p. 13)

UNESCO’s concern, then, was to acknowledge the plurality of literacy and to understand its connections with the individual and the community or society in which they live. This pluralistic view takes note of how history, culture, religion, language, and socio-economic conditions all powerfully shape how people acquire and apply literacy. When linked with an emotional aspect of functioning as in emotional literacy, there remains an implication of a somewhat basic or fundamental skill (i.e. reading and writing) which detracts from the complexity and contingency variables involved in its development and execution.

The signifier ‘intelligence’

The term intelligence is usually associated with a range of cognitive abilities that include, knowledge, thought, reason and powers of the mind as indicated in this relatively simple and brief dictionary definition: *Intelligence 1. The capacity to acquire and apply knowledge. 2. The faculty of thought and reason. 3. Superior powers of mind* (American Heritage Dictionary, 2000) However, the most cursory examination of the literature on intelligence immediately uncovers the controversial and contested nature of this construct (Franklin, 2007; Wilson, 1998). The above definition itself incorporates questionable, vague and value loaded concepts. The term ‘capacity’ implies something to do with how much can be learnt, without connection to the value or meaning of what can be learnt. Describing powers of the mind as ‘superior’ begs the question ‘superior to what, or in whose eyes’? While it is beyond the scope of this analysis to conduct a full

review of the diverse views regarding intelligence, it is I think fair to say that generally, and in spite of its contested nature, intelligence is perceived to be a good thing to have; but one could ask, good for whom? High intelligence is somehow better than low intelligence but what values would judge it to be better? There is widespread acceptance of the utility of psychometric testing of intelligence but there are many who seriously question and challenge the appropriateness and validity of such tests. Historical accounts of misuse of intelligence testing bear witness to the considerable injustice that result from such misguided applications (Bagley, 1926; Ravitch, 2008). It can then be concluded that the signifier 'intelligence' carries a complex collection of metaphoric and literal associations that are heavily laden with positive and negative connotations and are likely to do little to add clarity to the focus of this CDA.

Each of these performative terms, EQ, competence, literacy and intelligence carry powerful metaphorical and associative meanings. When linked or connected with the word 'emotional', there is an added array of possible meanings. While definitional difficulties and inconsistencies at this level abound, it is then important to more closely examine how in each text the authors define the focus of their writing.

Definitional diversity

In chapter one I claim the analysed texts present diverse definitions of optimal emotional functioning that reflect conflicting agendas and purposes and that absence of a single shared definition is indicative of the diverse personal, commercial and discipline serving motives that characterize the territory. The five texts selected for this research were chosen because, while they represent different discourses, they are connected by their reference to the emotional dimension of the person. This section uses stage one macro-analysis and stage two micro-analysis to examine how each text defines its particularities in terms of overt definitional statements, common and divergent themes, and how framing devices influence and direct the reader's perceptions.

The Cooper and Sawaf (1997) text, *Executive EQ: Emotional intelligence in Business*, clearly uses its title to position a focus on leaders or executives in the commercial world. Their definition of EI, which appears at the beginning of the EQ map section,

somewhat loosely defines their model but provides clues to the authors' position regarding the significance and utility of EI in the business world context:

Emotional intelligence is the ability to sense, understand and effectively apply the power and acumen of emotions as a source of human energy, information and influence. Human emotions are the domain of core feelings, gut level instincts and emotional sensations. When trusted and respected, emotional intelligence provides a deeper, more fully formed understanding of oneself and those around us. (Cooper & Sawaf, 1997, p. 324)

The language used in this definition conspicuously lacks specificity and focus particularly in relation to its location at the beginning of the EQ assessment map. The phrase '*the ability to sense, understand and effectively apply the power and acumen of emotions as a source of human energy, information and influence*' is broad and imprecise in that it does not clearly indicate what it means to '*apply power and acumen*'. And the sentence '*When trusted and respected, emotional intelligence provides a deeper, more fully formed understanding of oneself and those around us*' adds little in terms of clarity of a definition. In contrast, the EQ map located in the final section of the text is very detailed and assesses 21 separate questions under five different headings: Current environment; Literacy; Competencies; Values and beliefs; and Outcomes (Table 7).

Table 7: Executive EQ map themes (Cooper & Sawaf, 1997).

Heading	Themes
<i>1. Current Environment</i>	Life events; Work pressures and satisfactions; Personal pressures and satisfactions
<i>2. Literacy</i>	Emotional self awareness; Emotional expression; Emotional awareness of others
<i>3. Competencies</i>	Intentionality; Creativity; Resilience; Interpersonal connections; Constructive discontent
<i>4. Values & beliefs</i>	Compassion; Outlook; Intuition; Trust radius; Personal power; Integrity
<i>5. Outcomes</i>	General health; Quality of life; Relationship Quotient; Optimal performance

Chapter titles signal coverage of each of the model’s cornerstones - emotional literacy, emotional fitness, emotional depth and emotional alchemy. Use of the terms literacy, fitness, depth, and alchemy carry very diverse connotations when combined with the term ‘emotional’ While phrases in the contents list do not immediately indicate their exact meaning the chapters and EQ map elaborate fully on their meaning and importance to the authors. This text then presents a model and assessment tool very much grounded in the language and ethos of business practice. While specific aspects of the presented model and testing tool are defined and explained, it is difficult to gain a clear sense of what EQ means for Cooper and Sawaf.

Cherniss and Goleman (2001), in their chapter *Training for emotional intelligence: a model*, use the five domains of EI as defined originally by Goleman (1998). Goleman (1998) groups the domains under two headings: ‘personal competence and social competence’ (Table 8).

Table 8: Goleman's (1998) emotional intelligence framework.

Personal Competence	
1. <i>Self awareness</i>	Emotional awareness; Accurate self assessment; Self confidence
2. <i>Self regulation</i>	Self control; Trustworthiness; Conscientiousness; Adaptability; Innovation
3. <i>Motivation</i>	Achievement drive; Commitment; Initiative; Optimism.
Social Competence	
1. <i>Empathy</i>	Understanding others; Developing others; Service orientation; Leveraging diversity; Political awareness.
2. <i>Social skills</i>	Influence; Communication; Conflict management; Leadership; Change catalyst; Building bonds; Collaboration and cooperation; Team capabilities.

The structure and original presentation of this framework included more specific indications of their definitional frame. Promoting *self awareness* focuses on approaches to helping *people to a better knowledge of their internal states, preferences, resources*

and intuitions (Cherniss & Goleman, 2001, p. 214). Promoting *self regulation* refers to approaches to help people manage their internal states and includes, for example, anger management programs. Promoting *self regulation* addresses different methods that can be used to foster emotional tendencies that facilitate reaching goals. The *empathy* domain refers to *helping people become more aware of other's feelings, needs and concerns...* (p. 217) through the use of variations on 'sensitivity training'. *Social skills* development relates to *helping people develop their ability to induce desirable responses in others* (p. 217). This framework incorporates a wide range of elements and according to Murphy (2006) represents a strongly practice-driven model of EI in contrast to science-driven models illustrated in the Mayer-Salovey (1993) model. Its inclusion of social skills and motivation widens the scope of their definition considerably and, when applied in an employment training context, carries far-reaching implications for employees who for many contextual reasons may not meet such criteria at a particular point in time. I am thinking here of someone who is seeking work during period of high unemployment, who might have literally submitted hundreds of applications that have been rejected, and inevitably may rate low if their EI was assessed under a category of 'motivation'.

The section titled *Emotional Competence* by Heron (1992) is part of a full text that presents a radical new approach to the psychology of the person. Heron's approach is very much practice driven within this wider theoretical proposition of personhood. He defines EC as, '*one of the hallmarks of the self-creating person. It means that a person who has it is able to manage their emotions awarely in terms of the basic skills of control, expression, catharsis and transmutation, plus one or two others*' (p. 131). Within this rather brief statement, he clearly locates his definition within a wider conceptual framework that also gives clues to his underlying thinking (see Table 9, p. 113).

Use of the term 'catharsis' (Number 2 in Table 9, p. 113) indicates his thinking is closely linked to a Freudian psychodynamic frame of reference and previous articles he has written affirm his view of the relevance of the catharsis-repression hypothesis (Heron 1986, 1998). This list of criteria is indicative of his thinking about both the origins and current manifestations of EC. His understanding and application of the 'repression' and 'catharsis' concepts incorporates an integrated belief that unexpressed

or repressed distress emotion has the potential to distort and contaminate current emotional and communicative functioning both for practitioners in helping professions and for others they interact with.

Table 9: Heron's (1992) emotional competence criteria.

Criteria	Indicators
<i>Emotional competence means many things.</i>	<ol style="list-style-type: none"> 1. It validates positive and negative emotions 2. It sees catharsis of distress emotion as evidence of self healing, not as evidence of breakdown. 3. It differentiates distress emotion as such from the distorted forms it acquires after it has been repressed and denied. 4. It knows the difference between the catharsis of distress which occurs when repression is dismantled, and the displacement or acting out of distress which is the result of repression still being in place. 5. It can distinguish between catharsis as such and dramatization or pseudo-catharsis, which is the last vestige of acting out as repression falls away.
<i>More generally</i>	<ol style="list-style-type: none"> 6. It means the management of emotions in terms of the creative expression of positive emotion, the aware non-suppressive control of all kinds of emotion when appropriate, the catharsis of distress emotion at appropriate times and places, and the complementary process of the transmutation of distress emotion. 7. The above four skills are supplemented by being able to identify, own and accept emotions of all kinds, and to switch and redirect emotional states.
<i>In everyday living</i>	<ol style="list-style-type: none"> 8. Emotional competence means being able to spot the re-stimulation of old emotional pain and to interrupt its displacement into distorted behaviour so that old hurt-laden agendas are not projected, not transferred into current situations.
<i>Behind this</i>	<ol style="list-style-type: none"> 9. There is general insight into the main elements of traumatic experience and its influence on adult behaviour. 10. It means being able to spot institutionalized and professionalized forms of displacement and to find ways of replacing them with more rational, flexible and adaptive behaviours. 11. It means being able to supportively confront other people who are unawarely acting out their denied distress in negative and disruptive forms of behaviour. 12. It means enjoying and expressing positive emotions and 13. Noticing when these are clouded over by distress to a degree that requires taking time out for catharsis and/or transmutation. 14. It means cultivating celebration and self esteem as a foundation of emotional life.

Saarni's (1999) location within a developmental psychology discourse characteristically defines EC in a qualified manner that is congruent with the established discourse. She states:

Emotional competence entails resilience and self efficacy (and self efficacy includes acting in accord with one's sense of moral character). When one is emotionally competent, one is demonstrating one's self efficacy in emotion eliciting transactions, which are invariably social in nature. Our emotional response is contextually anchored in social meaning, that is the cultural messages

we have absorbed about the meaning of social transactions, of relationships, and even our self definitions. (p. 2)

Designated chapters elaborate specific meanings and how children develop abilities of EC. Her reluctance to provide a concise, definitive definition is indicative of her concern to fully acknowledge the multiple context laden elements involved. She explains:

Emotional competence sounds straightforward and simple, but in fact it is subtle, complex, and sometimes downright elusive. This is because the ideas behind each of these concepts, namely emotion, competence, resilience, self efficacy, character, emotion elicitation, and social transaction, represent whole sets of theories and assumptions, all of them very much anchored in cultural context. (p. 2)

It is easier to get a sense of how she sees EC by adding the above definition to the eight abilities that constitute her view of the key elements of EC listed in Figure 7.

Figure 7: Saarni's (1999) abilities that characterise EC.

1. Awareness of one's emotions.
2. Ability to discern and understand others' emotions.
3. Ability to use the vocabulary of emotion and expression.
4. Capacity for empathic involvement.
5. Ability to differentiate internal subjective emotional experience from external emotional expression.
6. Capacity for adaptive coping with aversive emotions and distressing circumstances.
7. Awareness of emotional communication within relationships.
8. Capacity for emotional self efficacy.

Steiner (2003) makes reference to Goleman's (1996) construct of EI to explain how his approach is different. He states '*emotional literacy is heart-centred emotional intelligence*' (p. 16), and further critiques the imbalance of emotions addressed in Goleman's book by noting that the while the index contains 20 entries related to anger, it only has three related to love. Steiner views this as a failure to provide adequate emphasis on an important positive emotion. Answering the question of the title of chapter one, *What is emotional literacy?* Steiner defines it:

To be emotionally literate is to be able to handle emotions in a way that improves your personal power and the quality of your life and - equally importantly - the quality of life of the people around you. Emotional literacy helps your emotions work [for you] instead of against you. It improves relationships, creates loving possibilities between people, makes cooperative work possible, and facilitates the feeling of community. (2003, p. 1)

Within this definition there is a clear emphasis on the personal nature of emotional literacy, its impact on relationships and people around us, and on its contribution to the notion of community. He further structures his definition of emotional literacy around five skills (Figure 8). As part of a wider explanation of his view of important factors that contextually impact on emotional literacy, he outlines his belief that four other ideas or concepts are essential to emotional literacy training. These include, ‘strokes and love’; the ‘critical parent ego state’; safety contracts; and validation of intuition, well established concepts within TA frameworks (Berne, 1976).

Figure 8: Steiner's (2003) emotional literacy skills.

1. Knowing your own feelings
2. Having a heartfelt sense of empathy
3. Learning to manage our feelings
4. Repairing emotional damage
5. Putting it all together

It becomes clearer that, within these five texts, the definition and construction of EC is reflective of, and congruent with, the discipline-based discourse they represent. There are themes that are shared and themes that are only to be found in a particular construct (see Table 10, p. 116).

All texts include the need to have awareness of one’s emotions, and to be able to regulate or manage them in constructive ways. All (except Heron) incorporate the value of being able to empathize with the emotions of others. With Heron’s chapter on EC empathy, as such, is not mentioned; but in other chapters he clearly values that skill. However, even with shared themes, the application purpose differs. Saarni’s concern relates to exploring the multiple social, cultural and environmental factors and influences that contribute to and shape children’s development of EC abilities within a developmental psychology frame of reference. Her concern is about what needs to happen so that children become emotionally competent in terms of the abilities she

identifies within her construction. Cooper and Sawaf's model includes two additional themes, 'current environment', and 'outcomes'. These serve as contextual referents for the EQ map self-testing tool.

Table 10: Overview comparisons of EC/EI themes addressed in texts.

	Saarni	Steiner	Heron	Cooper & Sawaf	Cherniss & Goleman
Performative framing term	Emotional <i>competence</i> .	Emotional <i>literacy</i> .	Emotional <i>competence</i> .	<i>EQ</i> .	Emotional <i>intelligence</i> .
Self awareness of emotion	Awareness of ones emotions.	Knowing your own feelings.	Identify, own and accept emotions of all kinds.	Emotional self awareness.	Emotional awareness, self assessment.
Self regulation of emotion	Adaptive coping with aversive emotions.	Learning to manage feelings.	Aware non suppressive control of all kinds of emotion when appropriate.	Managing emotional impulsivity.	Self control, trustworthiness conscientiousness.
Verbal expression of emotion	Use the vocabulary of emotion & expression.	Speaking about our emotions.	validates positive and negative emotions.	Emotional expression.	Self confidence.
Empathy - feeling for others	Capacity for empathic involvement.	Heartfelt sense of empathy.	Sees catharsis of distress emotion as evidence of self healing, not as evidence of breakdown.	Emotional awareness of others.	Understanding others.
Relationships	Awareness of emotional communication within relationships.	Repairing relationships.		Interpersonal connections.	Conflict management, building bonds, collaboration, cooperation.
Motivation	Capacity for self efficacy	Taking responsibility, Loving ourselves and others, Developing honesty.	Replacing professional-ised forms of displacement with more rational, flexible and adaptive behaviours.	Intentionality, resilience.	Achievement drive, Commitment.
Social skills	Differentiating internal experience from external expression.	Emotional literacy in families.	Being able to supportively confront other people who are unawarely acting out their denied distress.	Inter-personal connections.	Influence, communication ,developing others, political awareness, team capabilities.
Values & beliefs	Family, social & cultural context.	Honesty, self responsibility, Power, love.	Cultivating celebration and self esteem as a foundation of emotional life.	Compassion, Outlook, Trust radius, personal power, integrity.	Service orientation, trustworthiness change catalyst

Differences become more evident with Cherniss and Goleman, where it is apparent the focus of their chapter is located within an employer-employee staff training context. Themes of ‘service orientation’, ‘leveraging diversity’, ‘innovation’ and ‘achievement drive’ signify qualities that have high value in the work environment.

What is more conspicuous is how even though it could be said that all address each of the main EC/EI themes, the language used to identify specific competencies carries connotations congruent with its particular discourse formation. Each text then defines its construct of emotional functioning differently. While they each address common themes, descriptive language used highlights the divergent nature of each discursive conceptualisation of emotional functioning.

The texts, considered together with wider literature reviewed in the course of this CDA, make it clear that there is no single, common or agreed upon definition of what constitutes EI, competence, or literacy. Constructs sampled reflect and incorporate a diverse range of personality traits, emotional abilities, and social and emotional competencies (Fineman, 2001, 2004; Matthews et al., 2004; Murphy & Sideman, 2006;). And yet, when the notion of EQ or EI is mentioned, in many contexts there is a sense conveyed that its meaning is clear and its validity is without question. So regardless of its definitional ambiguities it has become a discursive object.

Agendas, framing and ideological maps

The question that then arises is, what is the intent or motive that guides, informs, or shapes each of these very different ‘maps’ of emotional functioning? Is it possible to know the intentions of the author and to uncover assumptions that may not be immediately apparent at first? This is one of the important aims of CDA (Huckin, 1997). While in some regards it is not possible to know with certainty the intent or motive of the author, it is possible to infer the ideological position or stance of the author from what is written and how it is written or represented. The manner in which the map is presented or framed provides powerful clues about the author’s intent. However, matters of whether the author is responsible for how their particular map is received are much debated philosophically and is discussed in chapter nine. For now, the issue of intent or motivation in terms of author stance and ideological position needs

to be addressed. Stage one and two analysis categories described in chapter three, Table 3, provide the initial analysis in relation to framing, contextualisation and ideological positioning.

Development of emotional competence in children

Framing, suggests Huckin (2002), is ‘one of the most powerful weapons at an author’s disposal’ (p.10) and indicates the particular slant or position the author is taking. Framing format devices include title and cover page design, back cover information, chapter headings, narrative form, indexes, and reference lists (Huckin 2003). The title of Saarni’s book specifically identifies the focus on *The development of emotional competence*. Use of the definite article ‘The’ in the title carries a tone of authority and certainty regarding the truth and unquestionability of the material presented. The overall appearance of the book is consistent with the authority associated with a textbook genre. Textbooks invariably are expected to present facts and truth and in this instance this is powerfully supported by the added authority of reference to scientific research.

The credibility and authority of the text is further emphasized on the back cover which provides descriptive testimonials about the contents of the book, one by Paul Harris PhD, one from the foreword by Ross Thompson PhD, and one from the publishers. There is a small photo of the author with her name, PhD qualification and a brief biography framing the text in several ways. It highlights the latest research and case material base, thus asserting the credibility and legitimacy of its claims, *‘Drawing on the latest research and an abundance of case material’* (back cover).

The ideological positioning of Saarni (1999) is evident in how she presents her exposition of the development of EC from a strong traditional developmental psychology foundation. Assumptions of that discourse include naturalism, individualism, functionalism and the notion of development which are evident throughout the text (Burman, 2007). Saarni overlays this with themes that seek to give voice to the significance of social context and relationships to the development of the child and to the implications of different cultures on what might be perceived as normal or desirable EC development. Saarni acknowledges that her theoretical position is a synthesis of functionalist, relational, and social constructionist thinking. Further, she overtly utilizes frameworks for observing children and interpreting those observations,

and for proposing desired behaviour. This approach incorporates the universality of developmental processes that assumes what is true for one child is true for all children. The naturalness of determinism accepts that environmental forces powerfully shape the individual. Reference is made to research on children who grow up in homes where parents are disturbed or depressed:

...the implication I draw from their work is that when daily family life is fraught with tension, negative moods, unpredictable parenting and spousal conflict, children's coping capacities may be excessively taxed with the result that they tend to use externalizing coping strategies more often. (p. 243)

An individualistic notion sees the person as a separate, isolated self-contained unit. In the chapter on the role of self, this view of the individualised self is evident and development, as a desirable movement or progression from a relatively deficient state towards a better or more desirable state of maturity, is also evident within the text. The author draws on researchers and theorists who utilise developmental models. The assumed sequential developmental framework linked to age periods presented in Table 1.3. titled *'Noteworthy markers of emotional development in relation to social interaction'* (p. 18), indicates the ideological acceptance of development as a valid concept within developmental psychology. This contrasts markedly with critical views of development from Morss (1995) who claims that development does not exist; Walkerdine (1993) who critically questions the discursive construction of the objects 'the child' and 'development', and Burman (1997) who claims that mainstream developmental psychology theories serve to pathologise the experience of mothers, to marginalise working class women and regulate family behaviour.

How then might Saarni's intent or agenda be inferred from her writing? The title of chapter 12 *Emotional incompetence and dysfunction* is revealing of how this text reproduces and reinforces the pathologising frame of reference that Saarni herself critiques. Similarly a clinical example overtly utilises such language: *'Young Rashid illustrates the construct of alexithymia mentioned in chapter 6 as a deficiency in using emotion descriptive language due to severe trauma'* (Saarni, 1999, p. 313). Saarni's approach then to EC development in children is firmly grounded within the ideology of developmental psychology, with its accompanying acceptance of norm values to compare some children with others. Thus diagnoses of emotional incompetence or

dysfunction provide means of validating how children are categorised, standardised, and normalised.

Challenging intellect-dominated psychology

Huckin (1997) encourages the CDA analyst to initially view and read the text in an uncritical manner before reading it critically. My initial exposure to Heron's (1992) text certainly reflected an uncritical stance and my strong personal bias towards his work undoubtedly lessened my ability at that point to observe all of the underlying literary devices that have been used in his text to influence the reader. The influence of *framing* however was clearly conveyed through his writing. The fact that I had previously met Heron, had attended and enjoyed several of his workshops, and felt a strong sense of resonance with the ideas he put forward, all potentially constitute what Snow and Benford (1988, p. 198) refer to as 'frame alignment'. This, they propose, occurs when an individual's frames resonate or are congruent with those associated with a call to action. They go on to suggest that the degree and effectiveness of such frame alignment in influencing a participant is related to a) how clearly the writer can diagnostically identify and frame a problem and explain its cause; b) how clearly this framing can explain likely outcomes and suggest how the problems may be resolved and; c) how effective is such a call to action as a motivator and justifier of action. When reading this book I was quickly convinced of the validity and plausibility of Heron's propositions because they so readily resonated with my own experience. My exposure to Heron's propositional explanations added to my own previously less formed beliefs and convictions. Snow, Rochford, Worden, and Benford, (1986) describe this process as *frame amplification*, 'the clarification and invigoration of an interpretive frame that bears on a particular issue, problem, or set of events' (p. 469). While this experience certainly served to strengthen and deepen my own beliefs, it also highlights a particular challenge for me in seeking to achieve or maintain analytic rigor in the presence of an identified bias.

In terms of indicating the particular slant or stance taken by Heron with this text, the title on the cover overtly frames its primary focus, *Feeling and personhood*, together with its intent to look at the topic of psychology in a different way - *Psychology in another key*. EC as a specific focus is discussed fully in Chapter 6 *The Affective Mode: Emotion*. Other chapter headings identify broad topic themes addressed with detailed

lists of sub-themes within each chapter. The information provided on the rear cover provides more detail about the radical new theory of the person that is presented and in so doing illustrates that Heron seeks to reframe (The Frameworks Institute, 2007) in a major way the fundamental precepts that underpin mainstream psychology. The text description on the back cover describing the text as a '*refreshing counter-text*' further reinforces its radical framing as an '*alternative to traditional reason-centered, ego-bound psychology*' for introductory psychology courses. His comments that '*students will love it and voluntarily do many of the exercises; most professors will be troubled by it and resist doing the exercises*' further frames the radical and challenging nature of its message. What is conspicuous compared to many other textbooks examined is the manner in which Heron (1999) goes to great lengths to explain his intent, to qualify his position, to acknowledge contradictions or paradoxes, and to transparently present the basis and origins of his thinking. This strategy serves to frame not only the content and origins of his thinking but also to make very explicit his own reservations and qualifications in presenting this new theory of the person:

The theory given here is not at all a dogmatic account of what there is, but as a contribution toward a science of the person, it can variously be called a construct, a conjecture, a model, a perspective... My theory is thus only a belief, and falls far short of fulfilling a claim to knowledge. At the same time it is not mere abstract speculation. (p. 11)

Ideologies that inform his thinking are evident when Heron makes reference to particular writers and explains his model *is based on a wide ranging phenomenology of human experience* (p.1). He goes on to more specifically locate significant influences that include the philosophy of human relations, self-actualisation psychologies and their human potential derivatives, spiritual philosophy and psychology, and transpersonal psychology. Clear humanistic, transpersonal, and phenomenological themes are evident. Heron (1999) is clearly critical of how mainstream psychology has perpetuated the dominance of the intellect within understanding of the psychological construct of the person and makes no secret of his intent to offer a different focus that places emotion in a more prominent position. Moreover he provides an in-depth explanation for many of the emotional, mental and relationship difficulties that in his view, people experience. Within all of this is a strong conviction that repressed emotion and an accompanying need for emotional release are keys to the widespread personal healing that needs to occur. This clearly has the hallmarks of an ideological position that the reader can easily

identify. Heron's openness in making transparent the basis of his thinking is, I suggest, relatively unusual.

While his ideological position is located within radical humanism it share features of the critical psychology camp that calls into question many of the underlying assumptions of mainstream psychology. Parker (1999) summarizes what is a complex blend of diverse concerns for critical psychology into four essential themes that embrace a number of issues some of which Heron overtly seeks to address. Firstly Parker claims critical psychology examines '*how some varieties of psychological action and experience are privileged over others, how dominant accounts of `psychology` operate ideologically and in the service of power*' (Limits, para. 2). In offering a new theory of psychology, Heron (1999) is challenging that dominant mainstream account. Secondly Parker suggests that it studies the ways '*in which all varieties of psychology are culturally historically constructed, and how alternative varieties of psychology may confirm or resist ideological assumptions in mainstream models*' (Resistance, para. 2). Thus Heron's alternative proposition can be seen as resisting mainstream psychology ideology. Thirdly it involves '*the study of forms of surveillance and self-regulation in everyday life and the ways in which psychological culture operates beyond the boundaries of academic and professional practice*' (Psychological culture, para. 3). The approach Heron takes does incorporate self surveillance and self regulation but it is positioned within and justified by his comprehensive analysis and proposition regarding the factors that impair or obstruct EC. Fourthly critical psychology includes an '*exploration of the way everyday `ordinary psychology` structures academic and professional work in psychology and how everyday activities might provide the basis for resistance to contemporary disciplinary practices*' (Everyday psychology as a resource, para. 3). My sense is that Heron's approach very much challenges or resists contemporary disciplinary practices. His approach to testing personal psychological or emotional functioning emphasises self appraisal within a deeply respectful honouring of the autonomy of the individual. Cooper and Sawaf (1997), while similarly encouraging self appraisal of EQ, frame their entire approach within a commercial context that is very different from that of Heron.

Promises of promotion, employment, profit and success

Cooper and Sawaf (1997) position their work as an educational, motivational text that asserts that EQ is the 'key to mastering the workplace, increasing profitability and competing for the future' (Front cover). It is clearly directed towards the business leader community. The back cover text supports this perspective in making the following bold claims:

With a high IQ, you may get hired by a reputable company, but with a high EQ you will get promoted.

With a high IQ you can become a whiz at the daily work routine, but with a high EQ you can thrive during times of change and uncertainty.

I suggest that the nature of these claims seem intended to speak directly to the anxieties experienced by those in the competitive and sometimes precarious world of both business and life! Their questionable accuracy has been noted and critiqued (Jordon, Ashton-James, & Ashkanasy, 2006).

References are made throughout to items in the EQ map and in so doing encourage the reader to use the test to assess their own EQ profile. Inspirational, supportive quotes from high status leaders are interspersed throughout the text and serve to reinforce or emphasise the authors' message. Each chapter contains an explanatory equation that relates to the chapter focus while also providing a scientific frame that adds weight for readers who relate to the authority of that paradigm. The authors use examples of famous or well regarded people to illustrate or emphasize the theme or focus of each chapter. Similarly, personal stories and accounts, together with those from a wide range of literature, are incorporated as illustrators of different aspects of EI. These diverse framing devices serve to utilize educational, scholarly, inspirational and motivational strategies to both establish credibility and inspire the reader to action.

The title of this book - *Executive EQ, emotional intelligence in business*, is indicative of its managerial, business focus. This is supported by frequent reference to success, profitability, leadership, and to the desirability of the right kind of leadership qualities. While in places challenging reliance on rational science and technical analysis as the means by which business decisions are made, there is much emphasis given to the value of scientific opinion. The intended audience of this book that includes leaders, managers, and executives. There is frequent evidence of the writers' commitment to

exercising moral and ethical values such as integrity, compassion, and fairness in business and leadership. The title and cover information identify the capitalist, competitive, profit-driven ideology that underpins this text. *'The key to mastering the workplace, increasing profitability, and competing for the future'* (front cover). This ideology assumes the desirability of success and profit in both individual and corporate contexts. There is an assumption that enhanced individual ability or competence is accessible to anyone desiring it, and that such competence is an integral part of successful business. There is also a clear indication of the value given to controlling emotions both in the self and in others:

Emotional intelligence is set to be the new driving force of business. Knowing one's own emotions and controlling them, recognizing emotions in others and controlling them, and self motivation are the key dimensions of EQ. (back cover)

Within the four cornerstones of EQ, the writer incorporates values that have an egalitarian or even social ecology flavour. Such values include conscience, fairness, integrity, and compassion. *'Accountability is principally a call from your conscience, which can be considered in essence, the deepest voice of your intuition'* (Cooper & Sawaf, 1997, p.174). These writers then blend economic advantage, increased success, thriving in times of uncertainty, and improved promotion potential for those with high EQ and EI.

Emancipation for better personal and professional relationships

Steiner's (2003) book is categorized under self help, and psychology, so has a clear educational focus that advocates the value of emotional literacy in achieving better relationships in personal and professional contexts. It emphasizes the importance of love as a vital and defining aspect of emotional literacy, something the author claims is usually not mentioned in other approaches to teaching EI. A number of framing devices overtly indicate the perspectives represented within the text. These include cover design, use of diagrams, included photograph, chapter titles, illustrative and inspirational narratives, glossary, and reference list.

There is an indication of warmth and intent when the author addresses the reader in a friendly tone *'In these last words I want to make sure, dear reader, you understand that this book's message has everything to do with Love - of self, of others, and of truth'* (p. 222). The back cover contains a brief statement about the significance of emotional

literacy in today's world, and what the book provides. A critical, perhaps radical theme is alluded to when the author comments on how, in the wider literary world, EI:

...is being used to help companies spot bright-eyed, self controlled, hard working employees... I fear that emotional intelligence is morphing into yet another corporate, human engineering lubricant with little specific relationship to emotional literacy. (p. xi)

Personal disclosures of the author contribute to the reader's understanding of how his experiences have contributed significantly to his need for learning about emotional literacy. He also used illustrative narratives of people who have attended his workshops to show real-life experiences of those with limited or growing emotional literacy. In this sense then, the ideas presented are framed in the everyday experiences of people the reader might know.

Ideologically Steiner's background in TA with Eric Berne, and a later involvement in radical psychiatry, reflects a strong humanistic theme that seeks to emancipate people from the oppressive effects of rationality and power; particularly as it has, he claims, resulted in impaired ability to deal effectively with the emotional dimension of being human and achieving positive relationships with others. Steiner is critical of contemporary manifestations of EI though is cautiously affirming of how in education, EQ has become a constructive educational focus. Humanistic ideology is also evident in his account of his own upbringing. Steiner makes reference to the oppressive and limiting effects of early cultural and personal learning on his ability to become emotionally literate. This in turn impacted greatly on his ability to engage in meaningful relationships. Out of this background emerged a lifelong quest to discover and liberate his own suppressed emotional self and in so doing become able to engage in relationships as a more emotionally congruent and responsive person. His belief is that the inhibiting patterns that shaped his emotional development are common for men and to varying degrees for women too, albeit in differing forms. His humanistic ideology then is expressed in his advocacy for liberating core human abilities that so frequently are stifled, and distorted within a complex mix of manipulative power-plays that seek to serve economic, political or self serving ends. This book conveys a liberational intent to free the reader from the oppressions of society, education and fear of emotions. Its stated purpose is to increase heartfelt EI, improve relationships, and increase personal

power: *‘These techniques will help you improve your relationships in all areas of your life. They will also increase your level of personal power’* (p. 203).

His involvements with Eric Berne and TA represented, among other things, a shift away from focusing on what goes on within people, as in psychoanalysis, to what goes on between people, thus the focus on transactions. At the time (1960-1980s), this was a radical and controversial view (and still is for some). This chapter’s focus on themes of love as fundamental good; lying and honesty; the truth; violence and the dark side; violence and abuse, and the critical parent, represents intent to make explicit the philosophical underpinnings of the book and to contextualize positions represented. The chapter on the emotional warrior explores historical manifestations of ways people in power have used various methods to dominate others. Steiner examines in some depth the nature of power and control and how it functions in different forms. His intent is, I think, to make visible the gross and more subtle ways abuse and subjection come to be accepted as just the way things are. Out of this exposition, he offers alternative more constructive, respectful and humanistically affirming ways of expressing personal power:

You don’t have to go along with a world in which human power is expressed through power plays or violence. You can link up with others to struggle for a world in which power is expressed through love; of self; of others; and truth. (p. 220)

The emotional warrior chapter overtly addresses how when people become positively affected by emotional literacy training they often see such an experience as a tool for social change. This has led Steiner to describe these people as activists called emotional warriors, *‘These people belong to a worldwide team of activists that I call “emotional warriors”’* (p. 221). There is clearly a social liberation agenda within his approach.

Optimal program design for workplace EI training

Within the edited educational text, *The emotionally intelligent workplace*, chapter 9 addresses the third of three framing themes. The preceding themes include ‘Defining and assessing EI’, and ‘Human resource applications and EI’. The theme addressed by this chapter is ‘Effective social and emotional learning in organisations’.

The title of the text, *The emotionally intelligent workplace*, identifies both the topic focus, EI, and the location of application, the workplace. Its wording implies that the workplace, a physical location that contains within it individuals, groups and whole organizations, can become a locus of EI. The subtitle frames the specific themes addressed within the broader title, *How to select for, measure, and improve emotional intelligence in individuals, groups and organisations*. Back cover information is headed with a title *Emotional intelligence and organisational effectiveness*. This provides a strong indication of the central theme that the book seeks to address - links between EI and effectiveness in organisations.

Themes within the cover framing focus on simplifying the text's function into providing answers to three questions: *What is emotional intelligence? What difference does it really make? And what is the best way to promote it in the workplace?* It then highlights the impressive credentials of the authors/editors: *'Cary Cherniss and Daniel Goleman have made major contributions to improving emotional intelligence in organizations'*. It then reinforces the critical importance of the text to the reader by appealing to their business aspirations *'If you want your organization to be the best that it can be in terms of human and business effectiveness, this is the book to read'* (front cover).

The title of chapter 9, *Training for emotional intelligence: A Model*, frames the focus and intent of the authors to present a guiding model for application in the training of EI to individuals in organisations. Use of the word 'training' refers to an action that contributes to the acquisition of knowledge and skills. Use of 'a' in the title suggests that it is one model out of others that might be used. The narrative form is formal, academic and congruent with a scientific, research-based paradigm. The ideological focus of this chapter is grounded in the unquestioned promotion of the idea that training is a legitimate part of being an employee, and that the employer has a legitimate role in providing EI training to improve worker performance. The writers draw on a large body of research that supports their view that various appropriate training methods can effectively improve workers' EC. Because EC is seen as another aspect of workers' required abilities to do their job, it is presented as appropriate to provide such training. Problems identified relate largely to the economic constraints of implementing optimal training programmes. Similarly more research is advocated to explore newer approaches that can better facilitate effective training.

The chapter title locates the writers' focus on 'training' - a term used widely in workplace settings to indicate processes that enable workers to learn required skills and competencies considered essential to do their job. The authors open the chapter with a binary reference to contrasting views of the trainability of EC expressed by sceptics and enthusiasts. They draw on the authority of research over more than 40 years across a range of training and development interventions to support their contention that employees can become more emotionally competent and that training, if properly implemented, can be effective. They go on to document tested techniques for use in training programmes based on the five domains of EC originally described by Goleman (1996). The optimal training process for promoting EI in work organisations is presented and described in detail. It focuses on a five stage process drawing on the work of Prochaska (1999). This process commences with 'Pre-contemplation' and 'Contemplation', 'Preparation', 'Action' and 'Maintenance' (p. 219). Within each stage, particular tasks or objectives are documented and justified.

Ideologically there is a number of themes evident. The development of EI is seen as a training issue in which workers can be trained to become more emotionally competent. There is an unquestioned assumption that this is a valid training issue. If the worker is unsuccessful in training, perhaps they have not fully engaged in the training programme; there is an assumption that this is not an issue of free choice. It does not acknowledge that as an employee they may be required to undertake the training or risk losing their job. There is then a power issue present involving employee and employer, with the employer clearly having a power advantage. EI training assumes that what is being learnt is simply a skill like operating a machine, rather than a complex blend of abilities that involve what may be deep and profoundly personal aspects of the person; it assumes that the individual worker is fully able and supported to cope with the consequences, implications and impact of the EI training. It also assumes that the workplace is an emotionally safe place in which the worker can visit and reveal vulnerable aspects of their deeper self that such training may elicit; because such training is seen as work related, there is an expectation of success. Failure to achieve required goals may cause additional stress and anxiety for a worker in a competitive work market; there is a capitalist underpinning that assumes the right of employers to undertake psychological training of employees in deeply personal aspects of their psychological being. Within this chapter (and the entire book) then, there is an unquestioned assumption that the entire notion of EI is valid, desirable, and achievable

within a positivist, measurable model irrespective of the social, political, economic or personal circumstances of the employee.

Conclusions and cartographic comparisons

Analysis of the five texts selected for this thesis has noted how each defines their version of the EI construct differently and the use of differing performative terms further confirms the construct is indeed somewhat ambiguous. Examination of these different definitions has revealed both commonalities and differences. In some respects the similarities refer to the core elements that the term 'EC' might imply. These include an ability to have awareness of one's emotions, to effectively manage them and an ability to understand the emotions of others. These elements represent focus both within the self and on relationships with others. This does though immediately embrace what some would term social intelligence which is also incorporated in how some School Boards and Government Education departments have applied EI concepts in school education (Faupel & Sharp, 2003).

Differences between the perspectives of writers stem from their discipline focus. Saarni (1999) provides a clear developmental and social viewpoint that closely examines how influences throughout childhood contribute to the development of EC. Her view is echoed in some respects by Steiner (2003). Steiner's background in TA and humanistic psychology certainly has contributed to his social critique together with his deep awareness of the shaping nature of social, cultural, political and psychological forces on the individual. In a sense his focus is on both those in therapy and the public at large who wish for happier and more successful relationships.

Heron (1990) brings a strong healing focus from a counselling and psychotherapy context. While speaking from a therapist viewpoint, at the same time he is clear that EC is most relevant to all those involved in 'people' professions. Here the focus is on the importance of practitioners taking responsibility for healing or resolving their own 'unresolved emotional distress'. Within Heron's (1990) discussion, there is also reference to counter-transference as a key aspect of EC. Indeed literature within the domains of psychotherapy, psychiatric nursing, counselling and family therapy refers predominantly to this term and there is an extensive body of literature that addresses issues of transference and counter-transference. While it is beyond the scope of this

analysis to review this aspect of EC, it is clear that in the eyes of psychology-based (Hanifin & Appel, 2000) professions, counter-transference is an integral part of EI.

In summary it is clear that while there is no single agreed upon definition of EC there are common elements. All authors share the idea that awareness of emotions and an ability to manage them healthily is desirable. Similarly the ability to empathize with the feelings of others is highlighted in all models. Some models advocate the importance of being able to heal personal psychological damage and to heal damaged relationships. Many writers, particularly in the fields of counselling, psychotherapy and psychology, are clear that the ability to recognize and manage transference and counter-transference are central elements of safe professional practice. Similarly the writers with a health-care focus advocate the importance of personal reflection, supervision, education and counselling as ways of ensuring personal and professional EC. Some writers acknowledge political, psychological, educational and philosophical perspectives that contribute to and influence the development and assessment of EC (Colwell et al., 2000; Saarni, 1999; 1992; 2001).

In relation to agendas communicated through the texts examined, I want to return to the cartographic metaphor to summarize key themes of this chapter. The cartographer's perception and representation of territory is powerfully influenced by the intended purpose of a particular map, whose interests it seeks to serve and the destination it has in mind for the map reader. Maps can be seen as constructs or artefacts of both the author and their time, and thus will reflect the events and social milieu of that time. Simultaneously, they give an indication of the cartographer's agenda and his/her intent for the map reader. In each text, the discourse of emotional functioning reflects the discipline of the author and their 'historical body'. However the power of such 'mappings of the interior' lies in the authority conveyed by cartographic representations.

Saarni's intent is to show the route by which children travel to arrive at the destination of EC. She clearly portrays the key landmarks that must be traversed if safe arrival at the destination EC is to be accomplished. She paints a vivid picture of what each landmark looks like and how the young traveller's journey can be interrupted, blocked or disturbed by all manner of circumstances, social, educational, cultural or family based. Saarni illustrates fully what it can be like for those who do not arrive at this

destination. She is equally clear that, from her point of view, we do not at this point in time know a lot about how to assist such travellers whose EC development is delayed or damaged. Her map overall though seeks to inform and provide a guide for those involved with teaching and supporting children on their journey.

For Steiner the map represents a route to freedom and liberation, an escape from the confines of emotional illiteracy, emotional powerlessness and socialized emotional denial. His map offers directions to enter into the world of loving relationships with both the self and others. While he explains fully the many and varied obstacles that face the intrepid traveller, his own rich and rewarding emotional travel experience serves as a passionate source of encouragement. His map incorporates a number of important 'sights' and 'must do's' (such as TA and 'strokes') that he suggests are essential for travellers to find their path and reach their destination of happy and productive relationships. His map makes it clear that there are negative forces to deal with on the journey so he invites the traveller to become an 'emotional warrior'.

Heron's proposed map emerges out of similarly large visions or concerns about the world of people. He offers a total rewrite of the psychology book of maps based on his convictions that current mainstream psychology is fundamentally flawed because of the dominant place it has given the intellect in its conceptualization of the person. In so doing, he locates his map within a much wider context. The map he proposes of the territory of EC is indeed a radical and complex one that draws heavily on psychodynamic models of emotional repression and blocking. Like Steiner's map, it has a liberational and therapeutic intent in that it desires for the individual traveller the opportunity for a truly flourishing life and at the same time advocates a protective concern for the well-being of people the traveller encounters on his/her life journey (the concern relates to the damage that the emotionally incompetent person can do to vulnerable others). The terrain is fully described in much detail conceptually and also provides comprehensive instruction into how to experientially encounter insights and learnings in preparation for this journey. Key tools are provided to facilitate the traveller's progress.

The route to success, riches, and profit is promised with Cooper and Sawaf's map. They require that executive travellers equip themselves with four critical cornerstones or foundations to ensure their success in a journey that is faced with many competitors and enemies all seeking to reach the same elusive destination. As well as the broad guide map, they provide an EQ profile map so that travellers can gain a sense of just where they rate at present with their EI. Two of the critical cornerstones require careful training for emotional fitness and literacy, while another trains them for emotional depth. A fourth one, emotional alchemy, has almost magical qualities that enable the traveller to intuit the best route through particularly challenging terrain, and to make the most of whatever opportunities they discover on their journey. The lure of success and riches seductively leads them to a much desired destination.

In the organizational world, expedition leaders have much to learn from Cherniss and Goleman's map that is designed for those who need to train their support staff. This map has taken what they claim is the best information available to chart a successful and reliable route for not just the single traveller, but for the whole company. This map even provides ways to deal with support team members who do not always pull their weight or who sometimes are late getting 'on task'. To get the most from this map, the whole team needs to follow its guiding from the leader or CEO right down to the least senior office worker. The model structure is built on the need to gauge the motivational level of the employee to help them see the value of the journey, and to teach them to assess their own EI. They need to be exposed to good role-models, build expectations of success and set meaningful goals. Practice is seen as essential if the difficult parts of the terrain are to be traversed and inoculation is recommended as protection against setbacks. The emotionally intelligent workplace is clearly portrayed as a worthwhile destination for all concerned and the authors are confident that their model can assure success.

Each name or label then of these constructs or maps of emotional functioning incorporate terms (EQ, EI, EC, EL) that carry particular debated and questioned connotations. When combined with the emotional dimension of personal functioning they take on and express differing functional and epistemological meanings. The construction and definitions of each 'map' highlight their essential difference even though they share some common elements. Four of the maps constitute what is

essentially a map of the emotional interior of the person together with an overt call or invitation for the reader to enter into that discourse. The fifth map by Cherniss and Goleman provides a structured model by which staff within organisations can be effectively trained to create an internal emotional map so that they become competent within the parameters of a particular discourse of EI.

Each text is framed in ways that make explicit its shape, form and intent. Ideological positionings are reflected overtly and covertly within literary style and content. The ‘agendas’ of each text are to some extent indicated within their stated purpose and the advertised promises. Discursively however they carry other agendas. Saarni essentially reinforces and reproduces the ideology of developmental psychology and constructs a discourse of children’s development of EC within that ideology. Her focus on cultural and family relationship influences reflects her concern to more accurately contextualize that development. Steiner’s overt agenda is liberational and emancipatory at a personal and relationship level. The emotional literacy discourse he constructs reflects humanistic and aspects of anti-establishment ideology. Heron’s agenda is reflected in the stated purpose of his book to propose a radically new theory of the person. Within this context he constructs a discourse of the emotionally competent person that has strong therapeutic, educational, philosophical, phenomenological and psychodynamic foundations. Cherniss and Goleman draw heavily on individual and organisational psychology ideology as the foundation of their proposed model of ‘training for EI’. This discourse powerfully reinforces capitalist utilitarian ideology with regards to what an organization can require of its staff and reproduces the positivist assumptions and constructions of mainstream psychology. Cooper and Sawaf offer the reader the opportunity to gain significant personal, financial, employment, and commercial success. Their Executive EQ discourse powerfully reflects the values and ideology of the commercial world, while at the same time their rhetoric and EQ map sanitizes that map with ethical, spiritual, and eco-sensitive elements. These texts then present overt and covert agendas, and each one is different.

Summary and signpost

Drawing on the data identified within stage one and two of the analysis process, this chapter has confirmed the premise contained within this chapter's title. Performative, framing terms linked with the word 'emotional' combine to construct different and inconsistent versions of 'emotional functioning'. The process of closely examining how authors frame their focus, convey their ideological position, and communicate their intent has affirmed diverse motives. Each author offers, in effect, their own map to direct the reader to different destinations.

The next chapter amplifies 'problematizations' identified within each of these texts. It critically examines how each one incorporates for the reader a 'call to action'; and the means by which the proposed maps of the interior constitute 'regimes of truth' and 'technologies of the self'. This part of the CDA serves to highlight how each text in its own way presents a 'regime of truth' and uses different strategies to assert the authority of its claims. Particular subject positionings established by the authors, together with requirements to incorporate 'technologies of the self', combine to constitute powerful forms of governmentality and mind control.

Chapter 6

The ‘call to action’, ‘regimes of truth’ and ‘technologies of the self’

Through self-inspection, self-problematization, self-monitoring, and confession, we evaluate ourselves according to the criteria provided for us by others. Through self-reformation, therapy, techniques of body alteration, and calculated reshaping of speech and emotion, we adjust ourselves by means of the techniques propounded by the experts of the soul. (Rose, 1989, p. 11)

Three ‘problematizing’ themes inform the structure and content of this chapter. Firstly, I discuss the overt, and possibly covert messages, conveyed to the reader as a call to action. Secondly I critically analyse the manner in which the author uses literary strategies to persuade the reader of the importance and validity of ‘regimes of truth’ presented (Foucault, 1980). Thirdly I analyse how ‘technologies of the self’ (Foucault, 1988), as part of the call to action, require the subject to engage with, disclose, evaluate and reform the self. Within this closer examination of critical issues involved, power, dominance, persuasion, mind control (van Dijk 2004), and decontextualisation have been identified as factors that have clear potential to oppress and marginalise those who by virtue of their circumstance, history, education, gender, or culture are vulnerable subjects (Thompson, 1991). The choice of map as discussed in chapter four in turn dictates both the journey of the self and the subsequent modified form of the constructed self. The opening quote from Rose (1989), while written more than 20 years ago, remains disturbingly accurate.

I have for many years been strangely moved by the idea that something special happens when one opens a book and reads the words composed at some other time by the author. It is as though in that moment one is able to connect with the thoughts within the mind of another person across the bridge of time that separates reader and author. Surrounding this ‘moment’ within the nexus is a complex range of discursive influences. As this moment unfolds through the time it takes to read the text, the author’s ‘call to action’ manifests. The intent of this chapter is to uncover how that call to action is manipulated through techniques of persuasiveness and how different sources of authority contribute to the creation of what Foucault (1980) describes as ‘regimes of truth’. By interrogating how such regimes create ‘disciplines of the self’ and in particular circumstances constitute ‘disciplines of power’ that exert what van Dijk

(2001) terms ‘mind control’, the potentially harmful implications can be identified. Initially then the task is to identify the nature of each text’s ‘call to action’ and identify what the reader is invited, exhorted or persuaded to do in response to the author’s message.

The call to action

At the heart of the nexus of practice described in chapter three is the essential call to action that encapsulates both what the author is overtly offering to the reader, and also in a covert sense what the reader thinks they might obtain from reading this book. In some books the overt and covert message may be the same or very similar. In others the covert message or ‘subtext’ can appeal to reader needs that the author would prefer not to overtly state or acknowledge. Table 11 (p. 137) offers an interpretation that illustrates such a possibility.

There is however within each text an overt ‘call to action’ directed to the reader. Cooper and Sawaf (1997) invite the reader of their text to embark on a journey of exploration that will involve rethinking the fundamental precepts that have informed education, personal functioning and business practice. At the heart of a guided review of how academic intelligence and technical rationality have been the guiding force in the quest to become ‘*perfect students and by-the-books professionals*’ (p.xxv), there is the proposition that something important is missing. The reader is encouraged to consider EQ as this missing element. The call to action involves the reader embarking on an exploration of the presented four cornerstone model of EI. It requires reflecting in deep and personal ways on their own levels of EQ using the map provided, and cultivating what may be a new collection of skills and qualities.

This powerful call to action is consistently framed in assertions that would be difficult for a business executive to ignore:

emotional intelligence is one of the most indispensable elements, not only in creating a profitable business but in leading a successful life. (Cooper & Sawaf, 1997, p. xxviii)

Table 11: Overview Summary of texts overt 'call to action' and subtext message.

Text	Overt 'call to action'	Subtext 'messages'
A. Cooper & Sawaf	Increase profitability; Master the workplace; Be competitive in the future; Embark on a journey of exploration; Rethink the fundamental precepts of education, personal functioning and business practice.	Increase chance of promotion; Be one up on your competitors; Increase your EQ; Make more money; Discover how to control staff; Succeed in times of change; Justify firing staff with low EQ.
B Cherniss & Goleman	Discover that EI training can <i>help people in the workplace become more emotionally competent and effective</i> (p.xxiv); Know the critical ingredients for successful training; Use the model to guide EC training programs in work organisations.	Discover how to get greater productivity from staff; Find out how to fix 'problem' employees and change their behaviour; Be 'up with the play' and 'one step ahead' in transforming your organisation into an emotionally intelligent workplace.
C Heron	Explore a new psychological theory of the person and how it would apply personally to living and learning; Reappraise the traditional dominant position ascribed to intellect within mainstream psychology. Gain understanding of the ' <i>affective mode - emotion</i> ' with particular focus on the dynamics of distress emotion; Consider proposed elements of emotional competence.	Challenge the fundamental construct of mainstream psychology; Gain a deeper awareness of the multidimensional nature of personhood; Explore applications and implications in personal and professional contexts; Consider propositions regarding the source of much human distress.
D Saarni	Become more informed about emotional competence and how children develop eight specific emotional competence abilities.	Reproduce & reinforce fundamental precepts of developmental psychology; Situating emotional competence development within a relational gender and cultural frame ;
E Steiner	Undertake a three stage training process in developing emotional literacy in order to improve relationships and personal empowerment.	Become an 'emotional warrior'; Liberate others by challenging and questioning widespread misperceptions about emotions; Consider the role and effects of misplaced power in society.

This call is directed not only to the personal perspective of the executive reader, but also to the need for leaders and organisations to aspire to high levels of EQ. Multiple illustrative examples are presented to inform and support the authors' propositions and the importance of attending to this critical deficit. On the surface the authors' rationale is plausible and reasonable in terms of achieving greater success and profit. However there are potentially oppressive aspects to the rationale provided. The impact of EQ on whole group functioning is highlighted to add weight to the text's call to individual action by the reader:

A single participant who is low in EQ can lower the collective IQ of the entire group. Chris Argyris, from Harvard, asks, 'How can a group where everyone has an individual IQ of 130 get together and collectively end up with an IQ of 65?' (Cooper & Sawaf, 1997, p. xxxv)

The implication proposed here is that one person with low EQ can have a damaging effect on the IQ of the entire group. It also sets up the belief that employees need to be assessed with regard to their EQ level. If such a claim is true, believed and acted on, the prospects of a staff member with identified 'low EQ' sound precarious. Such a proposition raises serious questions about the validity of instruments used to measure staff EQ; about the skill of those interpreting test results; about whether employees have any choice about being tested; and whether any account is taken regarding contextual variables of the employee that may have influenced test scores.

The 'call to action' by Cherniss and Goleman (2001) seeks to convince the reader that the particular training and development interventions they present affirm their claim that '*it is possible to help people in the workplace become more emotionally competent and effective*' (p. xxiv). The term 'help' implies a benevolent supportive notion that is welcomed by the employee. The goal of becoming 'more emotionally competent and effective' implies a present state of deficit that an employee might also be expected to welcome. What is unsaid is that the real intent or agenda is to change employee behaviour in ways that are desired by the employer so that they cease to be a problem employee.

Within its wider context of presenting a whole new psychological model of the person, Heron (1992) calls for the reader to develop an understanding of the '*affective mode, emotion*'. With particular focus on the dynamics of distress emotion, Heron then leads into the explanation of the factors that mitigate against EC in society at large, and the

consequences for children and adults. He explains 14 aspects of what he thinks EC means and links this to what he terms spiritual emotions. The call to action then is to persuade the reader that there is a major problem for individuals and for the world because of the widespread neglect of adequate EC education at all levels. My own experience as a nurse and an educator in the UK and NZ has confirmed the limited education received by most people on matters to do with learning about and managing personal emotions. I have also come to believe that the dynamics of distress emotion proposed by Heron provides a plausible explanation for widespread projection and displacement behaviour I have witnessed.

The call to action within Saarni's (1999) text reflects the developmental psychology discipline values and assumptions that underlie the essential message of the text. It is framed within a critical examination of how children develop EC abilities throughout their growing years. The action she invites relates to deepening readers' understanding of the relational, context specific nature of an important and complex developmental process. She is asking then that the readers become more informed about both their own EC and how children develop specific EC abilities. Her presentation of the key abilities that she claims constitute EC strengthens the construction that there is a collection of 'normal' abilities that characterize EC. While I share Burman's (2007) critique of developmental psychology, I endorse how Saarni highlights and emphasises the significance of context, culture and relational experiences on childrens learning of emotional abilities.

The call to action elicited by Steiner (2003) is a broad and involved one that both promises much and requires much of the reader. The breadth, depth and challenge of the project is acknowledged, but the reader is reminded of the potential gains. After explaining the training process Steiner states, '*What I have described may seem like a lot of work. You may think the process will drain you. However at the end of the day it will, in fact, energize you*' (p. 52). The call to action then encourages the reader to embark on a demanding self-directed training process that promises:

...if you practice the three emotional strategies in this book: Opening the heart, Surveying the emotional landscape and Taking responsibility, you will see dramatic changes in your emotional awareness, attitude, and effectiveness. (p. 52)

In the final section of the book the call to action is framed more as an invitation to the reader, if they are so moved, to join a ‘*worldwide team of activists that I call ‘Emotional Warriors’’* (p. 302). This invitation is framed within a suggestion that some people have been so impressed with the improvements to their relationships, personal power, and emotional well-being, that they seek to foster social change and apply the learning beyond their personal lives. Reference to the effects the book is claimed to have, could be discounted as indications of something akin to a cult effect, where new disciples see the world as needing their ‘truth’ and so seek to ‘spread the gospel’. My own view however, sees this text as one that offers a particular ‘emotional functioning map’ which readers are invited to consider and use if they are satisfied of its appropriateness for themselves. The further offer to become an ‘emotional warrior’ does carry an overt ‘social change’ intent, but is one that is similarly propositional and invitational in nature. The phrase ‘team of activists’ does allude to the political nature of emotion territory but ‘team’ is used in a metaphoric sense rather than a literal one.

Each text then calls for some form of response or action. It seeks to persuade the reader that its message is important, or significant enough to warrant being believed, and to be acted on. Table 11 (p. 132) highlights the overt and covert messages I perceive in these texts. For three of the texts (C, D, E) there is a high degree of congruence between the overt call to action and the subtext message. For two of the texts (A and B) the covert messages appeal more to the individual needs of the reader in relation to the commercial world the text speaks about. Literary techniques of persuasion and ascribed sources of authority provide powerful tools for authors and publishers in their quest to influence the reader.

Persuasiveness, authority and claims of truth

Persuasiveness and mind-control are terms that can carry unsettling connotations. The seemingly innocent end of the spectrum might include sophisticated marketing techniques that persuade consumers to purchase a product or accept an idea. The other end of such a spectrum might feature deliberate forms of brainwashing or ‘re-education’ similar to those reportedly used by some religious cult leaders and political dictators (Taylor, 2004). The question for this CDA is to what degree do any of the texts examined feature on such a spectrum, and if so how is that manifested. In the

communicative sphere of persuasion, one important technique is to position the reader in such a way as to impose or reinforce a particular identity, label, or status that in turn renders them more open to the product or message being presented. Each of the texts selected for this CDA can be seen to position their readers in particular ways that serve to create, reproduce or reinforce particular subjectivities.

Subject positioning

Directed at those in executive leadership roles, Cooper and Sawaf (1997) assume a range of abilities in the reader that include a fluent understanding of the English language; a desire and ability to lead and influence people; a desire to improve oneself; an ability to think conceptually; and an ability to set and achieve personal goals. Such positioning then is fundamentally communicating competence, motivation, intellectual ability and freedom to make choices about personal learning and development. What it does not do is overtly acknowledge the influence of personal/professional/cultural contextual variables on the reader.

The emotional literacy text by Steiner (2003) in contrast clearly acknowledges personal contextual variables. The author suggests they [the reader] might similarly [to himself] have been shaped by life, experience, education, socialization, and may well be somewhat damaged emotionally. It also positions the reader as any person with the desire and capacity to learn emotional literacy skills through practicing a range of exercises. There is an assumption (based on the author's own personal and professional experience) that the need for this learning is widespread. It further positions the reader in a range of ways as someone who can learn, can be taught, is able to grow, change, and heal: *'The high skill of loving and accepting love, lost to most people, can be recovered and taught with five simple, precise, transactional exercises'* (p. xii). The importance of following the map provided by Steiner is further emphasized by suggesting that the reader is likely to be emotionally impaired:

...My years of observation have persuaded me that not only sufferers of severe post-traumatic stress, but the majority of us, live in a state of semi-permanent emotional shock. Continually reinforced by recurring painful experiences, we have lost touch with most of our feelings. (p. 10)

While this statement implies the reader is emotionally damaged, the reader is seen as worthy of sharing the author's imperfect, vulnerable self and is interested in, and able to think about, complex ideas such as philosophy and power dynamics with the author. For

example, *'With these notes I am following the example set by Eric Berne. In his writings, he provides his readers with the historical and philosophical background for his views'* (p. 223). There is also an acknowledgment that the reader may be/have been the victim of power abuse, has the right to be treated with respect, to make genuine choices without manipulation or coercion and therefore may wish to work for a better world, better relationships, greater ethical personal power.

Heron's approach echoes and adds to some of the socially radical themes presented by Steiner. Because Heron (1992) presents an alternative theory or psychology of the person, so the nature of that theory could contribute to the construction of the subject position taken by the reader. The theory proposed attempts to correct what Heron claims is an imbalance in the way aspects of the person are given focus, prominence and value in the wider educational, cultural and scientific world. While it seeks to present a holistic model of the person and to value each dimension, it gives prominence to the emotional dimension and positions the reader very persuasively as a 'wounded child':

The wounded child in our kind of society is a universal phenomenon. Its underlying emotional pain is repressed. The adult sustains the repression throughout life, achieving only limited release of the denied distress in the context of permissive intimacy and through laughter, dreams, post-orgasmic catharsis, the catharsis of drama, music and poetry, response to nature, and sport and religion. (p. 132)

Relating to positioning theory developed by Harré and van Langenhove (1999), this is referred to as 'deliberate other positioning' (p. 27), in this case by the author. It may well be accompanied by what is termed 'forced self positioning' (p. 26) where the reader perceives some moral judgment from the text/author and also perhaps experiences a sense of institutional pressure where there is a perception that as an employee one should comply with employer expectations of EC. It could equally be claimed that the 'deliberate other positioning' referred to above takes on an affirming tone when the reader is invited to be a fellow explorer of complex and multifaceted ideas and invited to use the exercises to bring the ideas alive, to personalise the experience and to validate the concepts to ensure they are well founded in experience. By Heron's overt and open explanation of intent, origins of ideas, and propositional nature, the reader is assumed to be articulate, and able to make the links between their own experiences and those assertions made by Heron. They are thus also positioned as being sympathetic or open to the radical challenge that this text articulates.

[Regarding the exercises]... Their main purpose, as I have said is to relate the concepts of the text to personal experience: to give them some viability, to bring them alive. A further purpose is to explore the validity of these concepts, to see whether they are indeed well founded in experience. (pp. 8-9).

In this regard value is placed on personal experience as a source of knowledge.

The developmental psychology discourse that Saarni (1999) represents illustrates objectivisation and thus ‘technologies of power’ described by Foucault (1969). His discussion of the genealogy of the modern subject notes three modes by which the subject is objectified. These include dividing practices, scientific classification, and subjectification. The readers or subjects are positioned in terms of their sense of self, their identity and their agency. While ‘positioning theory’ (Davies & Harre 1999) would suggest that subjects may choose their position, the established authority of the developmental psychology discipline, ‘regime of truth’ (Foucault, 1980), is such that in most instances the reader will not question the positions ascribed, particularly if such positions appear neutral and descriptive. The reader is identified as likely to be a student at advanced undergraduate or graduate level or a professional in fields such as psychology, counselling, social work, or education. This indicates that their academic or anticipated professional role or status identifies them as potentially different from those that they study and already at a significant stage of socialisation into professional discipline based ‘regimes of truth’.

The entire focus of Saarni’s (1999) text draws on the scientific measurement and classification of children and their development of EC. In so doing it overtly supports the legitimacy of observation and measurement and re-produces notions of normality. At the same time it reinforces the authority of those ‘experts’ who have the social and professional authority to interpret social norms. In this sense the reader is afforded greater agency by virtue of an implied invitation to join the ranks of those who are entitled to observe and assess others. The frequent use of ‘we’ in the text indicates an inclusive approach to the reader that invites elements of mutual understanding or shared involvement both with the subject of the text and, I suggest, with the regime of truth it represents (Saarni 1999): *We cannot talk about a construct such as emotional competence without addressing moral behaviour (p. 15). In a sense we possess a subjective sense of self from an early age (p. 31).*

The general language used throughout the text implies a high level of intellectual education, verbal literacy and a reader who is familiar with academic conventions that value research as an important source of authority and information. Saarni (1999) positions the reader as someone worthy of receiving her own reflections and the motivations that have inspired, and guided her research and writing. The manner in which she invites readers to reflect on their own emotional functioning reinforces self surveillance of personal behaviour and the application of 'norm' values (Rose 1991). In this sense then social control is being placed within the reader's subjectivity in a way that is hegemonic in nature. Perceptions of personal and other's emotional competence abilities are reinforced by the dominant discourse of developmental psychology.

With the title's and subtitles' reference to 'the workplace' and 'organizations' the Cherniss and Goleman (2001) text clearly positions the reader as someone in a leadership or employer position with a likely interest in measures that might improve the EI performance (and thus overall productivity or output) of employees. Readers are positioned as actual or potential leaders, managers, consultants, and executives with the ability and authority to implement educational programs in work settings:

...among those who will find this book of value are human resource managers and executives, general managers and executives, consultants, academics in both psychology and business schools, and students in management and applied psychology courses. (p. xix)

The subject of the employee is however positioned as an individual with competencies, and as a 'human resource' that can be improved in order to facilitate organisational success. While the predominant manner in which the employee subject is portrayed appears neutral and descriptive, '*is it possible for adults to become more socially and emotionally competent*' (p. 209)? one section, *Self management training for problem employees* (p. 212), illustrates 'technologies of power' in action. This heading, and the material that is included, alludes to workers who are in some way seen as problematic and need to be changed. Here the subject is portrayed as a potentially unwilling party in a process that seeks to institute training and behaviour change. The example used as illustration refers to behaviour change effected through use of self management training and talks about staff with records of '*high absence from work rates*' who while initially hostile to the training, did improve their attendance rates (p. 214). The reference 'hostile to the training' could well reinforce the oppressive tone of this example and highlights the potential for misuse of the employer's power over the employee. Issues raised by

this example relate to the criteria used by employers to decide an employee requires EI training; whether EI testing is used to establish or confirm the ‘need for training’; if used, what tests are deemed appropriate; whether contextual circumstances of the employee are taken into account (e.g. a worker who is sole carer for a disabled family member whose work absences may have no relationship to low EI); and is a ‘high absence rate’ justification for mandatory staff training in EI.

This example can position the employer as someone with the right to identify an employee who is perceived as deficient of desired behaviour and needs to be remedially trained in order to comply with the standards set or required by the employer. When discussing safe competent work performance such an approach may be quite justified, but when applied to matters relating to something as ill-defined and contextually variable as EI, such justification is open to question.

While the claimed intent of this entire text edited by Cherniss and Goleman is to select for, measure and improve EI, in individuals, groups and organisations, the focus of chapter nine is primarily on a proposed model within which to structure effective EI development of individual or multiple employees. This positions the employer or manager with additional ‘proven’ skills and expertise that are designed specifically to be used to effect employee change in order to meet the requirements or specifications of the organisation or employer. It says nothing about the possibility that the organisational climate may play a profound part in supporting or discouraging the expression of emotionally competent behaviour by an individual staff member or about the multiple contextual factors that influence a given employees performance and EC functioning at a given point in time.

Each of the texts then position the subject as deficient, damaged, or potentially harmful in some way towards others, and thus justify in some way the appropriateness of, and need for the essential emotional functioning construct presented.

Sources of authority

If subject positioning is an initial feature of how a text creates the subject of the reader, another critical feature relates to the sources the author draws on to give a message of authority and credibility. As discussed in chapter three, this is accomplished by the use

of discursive styles, grammatical structures and intertextuality. Within each text the means by which authority is amplified or enhanced differs, and serves to highlight the ideological stance of the author and the intended readership. While all of the texts analysed convey information regarding their map of emotional functioning, to some extent, the source of their authority and credibility varies according to the intended audience and the ideology of the author. Texts use discursive styles to create particular forms of 'connection' with the reader, and grammatical structures to convey authority and render ideas presented less open to question. Intertextual sources of authority include reference to renowned leaders, widely known experts, prestigious journals, high status organisations, and quantitative and qualitative research. Credibility of the author may be emphasized by reference to clinical experience, educational qualifications, professional affiliations, publications and grant acquisition record. Personal experience and 'real life examples' are used to varying degrees to illustrate and complement theoretical concepts. All of these strategies are utilized and blended in differing proportions according to the situating discourse and its required conventions. Rather than burden the reader with copious examples of each of the above strategies, I will summarise the overt style of each text and include selected examples to illustrate similarities and differences.

The Cooper and Sawaf (1997) text, from a literary and commercial perspective, utilizes a wide range of techniques to give authority to their message. There is much reference to the research of high status journals or organisations, and to great leaders and philosophers. Their text displays a mix of discursive styles that include reference to scientific research, personal experience, examples from leaders, inspirational rhetoric, mentorship and education. Its register similarly is a blend of informal narrative and personal self disclosure, formal instructional material, inspirational accounts, and a mix of leadership, management, and motivational theory. Grammatical structures include use of words/phrases that carry an assertoric tone of authority underpinned by reference to research, renowned leaders, success stories and business logic. Examples include reference to:

Scientific research... *Some of the institute's research, recently published in the American Journal of Cardiology, indicates...* (p. 45);

Famous leaders... *one of the enduring character traits that enabled George Washington to accomplish what he did was* (p. 38).

Similarly there is a mix of registers that includes informal, conversation style and a mix in the range of subject focus. Examples include:

Informal conversational style... *Ask yourself: which of these paths am I climbing today, counting on in my career, investing myself in?* (p. xxviii);

Philosophy focus... *Among those supporting his view that intuition is the basis of truth are Plato, Aristotle, Plotinus, St Augustine, Thomas Hobbs...* (p. 6).

Within these examples intertextuality is used extensively (Fairclough, 2003). In total it constructs a composite array of 'other voices' that would be difficult to challenge or dispute. This is partly because so many 'authority laden' names are referred to and partly because with each one the limited or nonexistent detail makes it virtually impossible to question or refute the argument presented in a meaningful way. Similarly the repeated use of grammatical structures that convey an assertoric tone (stating that which is actual or true i.e the; is; every; all; the fact is;) combined with reference to personal ambition or a moral imperative carry much seductive authority: *'Every man must decide whether he will walk in the light of creative altruism or in the darkness of destructive selfishness...'* (p. 221). This text by Cooper and Sawaf (1997) illustrates well how to create a product that speaks to a wide audience in the business world who are likely to find its style engaging, persuasive and inspirational. Its authority claims are largely presented in terms of business success and reference to great leaders.

Steiner's (2003) text is directed to a broader professional or lay audience with an interest in achieving better personal and professional relationships. He uses a different mix of discursive styles to provide authority to the material he presents. These include limited reference to scientific research and more extensive reference to authors across a range of disciplines,⁶ personal experience, and examples from workshop participants. Its register similarly is a blend of informal narrative and personal self disclosure, formal instructional material, inspirational narrative, and a strong foundation of TA theory. Grammatical structures include use of words/phrases that carry an assertoric tone of authority supported by inclusion of a full reference list, glossary, an index and appendix

⁶ Of these authors Berne, Karpman, and Wyckoff are well known in the TA community. Salovey has played a major role in developing EI testing. Laing was a leading voice in the anti-psychiatry movement of the 1970s. Damasio is widely known for his pioneering work in the neurobiology of emotion and consciousness. Darwin's name became engraved in history for his controversial theoretical work on the 'Origin of the species'. Nietzsche and Chomsky are widely known voices in philosophy. And Goleman some would say brought EI into the limelight with his best-seller 'Emotional Intelligence'.

items that include an emotional awareness questionnaire, training handouts, and information about the author. Reference to scientific research is only provided in general terms rather than naming specific studies. Personal experience is extensively used to inform or illustrate his ideas and conclusions. Its register is a blend of informal narrative:

'In these last words I want to make sure, dear reader, you understand that this books' message has everything to do with love-of-self, of others, and of truth'
(p. 222);

and personal self disclosure:

'Most important, however is the realization that I am still a 'work in progress,' that I am still making improvements to my own emotional literacy'. (p. xxvii)

Inspirational narrative, combined with a conversational style, is frequently used to add personal authority to the author's message. Steiner seeks to connect with the reader in a personal and genuine way and relies heavily on effectively conveying the sincerity of his disclosure and experience. His authority largely comes from his personal investment in this connection and the substance of his message. While he makes reference to writers and theory from the TA field, the 'average' lay-person is unlikely to know of these names.

Heron's (1992) writing style is much more theoretically intense compared to that of Steiner. There is much reference to a wide range of authoritative authors and schools of academic thought and the manner by which Heron draws on and challenges diverse opinions and models suggests that his critique is well informed. However, his open acknowledgment that he seeks to offer a new perspective rather than lay any claim to 'truth' suggests a position that leaves the reader free to make up their own mind.

Rationale for use of the assertoric mode of writing is explained and qualified:

The statements in this book are assertoric in the sense that they are presented without qualification as if they are giving some final account of human experience. This is a device of literary style and convenience.....I ask the reader to remember this when he or she gets oppressed by the persistent assertoric mode; and to convert the offending statements into their implicit problematic mode by replacing 'is' by 'may be' and by inserting 'appears to' or 'possibly' before verbal assertions. (p. 11)

Similarly, Heron is careful to explain that the theory he presents can be variously called a construct, a model, a map or a perspective. He does not claim it to be truth; rather, he says it is a lived belief.

Where needed, Heron makes reference to other writers or theorists, either to validate aspects of his proposition or to critique limitations of their writing or position. Having referred to the views of Huxley, Wilber, and Underhill, on spiritual capacities, Heron states: *None of these views will do. They all avoid this challenge of a One-many Reality: that there is a dialectical interplay of the call of the Transcendental One...* (pp. 61-62).

What is conspicuous by its absence is Heron's lack of reference to research findings to inform, validate or give authority to his propositions or conclusions. This is perhaps not surprising in the light of his discomfort with *old paradigm research that is doing research on people rather than with them* (Reason & Rowan, 1981, p. 4). He tends instead to draw on a diverse range of learnings, experiences, encounters, reflections, and relationships to explain where and how he has come to different conclusions or understandings: *The reader is entitled to know something about where the theory comes from. It's phenomenological sources are multifarious, and I could not give any kind of reliable weighting to each of them but...* (p. 2). A second conspicuous absence in this text is any reference to his professional qualifications; although on the back cover and in the reference list his publications are noted. Heron relies heavily on the logic and rationality of his propositions, on seeking to make transparent the basis of his thinking and conclusions. His radical views tend to have much appeal to practitioners from a wide range of people professions who resonate with his manner of challenging educational, psychological and institutional hegemony.

In contrast, information on the back cover of Saarni's text fully documents her authority in developmental psychology:

Academic qualifications... *Carolyn Saarni received her PhD from the University of California at Berkely, specialising in developmental psychology...* (p. vi);

Her employment status... *Since 1980 she has been on the faculty of the Department of Counselling at Sonoma State University in California, where she trains prospective marriage, family, child and school counsellors* (p. vi);

Sources of research funding... *Her research has been funded by the National Science Foundation and the Spencer Foundation, among others.* (p. vi)

There is extensive reference to research throughout her book that informs and validates the claims she makes. In all these areas Saarni presents with an impressive record and her writing consistently reflects the developmental psychology discourse. Traditional foundations of developmental psychology incorporate particular constructions of the world, frameworks for observing children and interpreting those observations, and for proposing desired behaviour. This approach incorporates the universality of developmental processes that assumes what is true for one child is true for all children. In the chapter on discerning and understanding other's emotions, research referred to illustrates this universal approach:

Across a series of investigations on school age children, Cummings and his colleagues found a pattern that suggested that boys in the range of 6-9 years were more likely to respond to interadult anger and conflict with their own anger and aggression; girls were more likely to experience distress and anxiety. (p. 126)

Much of the authority for the Cherniss and Goleman (2001) chapter comes from both of their individual reputations, together with their association with the Consortium for Research on Emotional Intelligence in Organizations. Descriptions of 'leaders', 'experts', 'blue-ribbon contributors', and 'stellar group of contributors' on the text cover all imply people whose opinions should be accepted without question. The second major authority source for this text is its liberal use of research to inform and validate positions presented and the soundness of ideas discussed. The reference list spanning 20 pages is indicative of the thorough, academically liberal use of research and documented evidence to give authority to the contents and opinions presented. *'This research strongly suggests that it is possible to help people in the workplace become more emotionally intelligent and effective'* (p. 210). This text draws on a number of sources for its authority: the reputations of its authors, Goleman's bestseller status and Cherniss's specialist expertise in the field of applied psychology and EI; the established status of psychology as a scientific discipline; the association of the editors/authors with

the Consortium for Research on Emotional Intelligence in Organisations, and its extensive reference to research.

Each of these texts draws authority from sources consistent with the authors' discipline associations, the discourses that characterise those fields and the anticipated values of intended readership. While this diversity does not necessarily negate the authority of any particular author, it is indicative of how a text's genre is constructed to 'speak' to the values and ideological 'identity' of particular reader groups.

Persuasiveness and mind control

Persuasion can take many forms. It can simply encourage the reader to purchase the book or persuade the reader that the writer should be listened to because they are an expert and have something important to say. It can seek to persuade the reader that they need the information that this book provides and it can contribute to what van Dijk (2001) and Rose (1996) refer to as mind control, in that it can influence the mental models internalized by the reader and in turn the social representations of other people. While earlier sections have discussed various 'persuasive' literary strategies, this section focuses on 'mind control' as discussed by van Dijk.

The essential core of van Dijk's (2001) proposition is that discourse can shape the form that mental models take regarding the reality or truth of particular information presented through various media sources - which, within the context of this thesis, suggests that each text analysed can result in the reader constructing or internalising cognitive maps by which to observe, categorise, measure or regulate their emotional functioning. While fully acknowledging the complex range of factors involved, van Dijk proposes a number of broad themes that can connect power, dominance and mind control. He suggests that recipients of discourse are likely to accept knowledge or ideas that come from sources seen as credible, trustworthy and authoritative. In the texts examined those that highlighted the credentials of the authors are thus more likely to secure acceptance than relatively unknown authors. From my own experience in education, where students are required to accept a particular discourse within an educational programme, they have little choice even when there may be implied encouragement to critically challenge taught concepts. When formal examinations or competency assessments require particular skills in order to pass the course, the power of the

educational institution is not going to be challenged or questioned. This is particularly significant for students required to learn material to succeed in professional examinations. Opportunities for exposure to alternative discourses are often limited thus preventing open discussion or debate about ideological or complex ethical issues.

Texts with the potential to contribute to mind control are characterised in different ways. Those that draw heavily on existing constructs of emotional functioning located within well established dominant discourses, such as psychology and developmental psychology (e.g. Saarni, 1999; Cherniss, Goleman, 2001), are likely to be accepted without question by most students; particularly if those discourses constitute formal professional education programs within childhood education or management studies. Texts (e.g. Cherniss, Goleman, 2001; Cooper, Sawaf, 1997) with a message that is consistent with current neo-liberal, capitalist, entrepreneurial, economic rationalist politics, are similarly likely to be well accepted by those whose life circumstance locates them in such a context. Heron's propositional text, which has an acknowledged radical intent, contains within it a construct of emotional functioning that has deep foundational roots within Freudian psychology. It is empowered with authority drawn from 'psychology discourse' (Parker, 1992), and 'therapeutic discourse' (Illouz, 2008; Parker, 1992) and thus is likely to be accepted with minimal question even though it does not carry the usual authority of research epistemology. The Steiner text builds its case largely on mental maps that were 'in vogue' during the 1960s and 1970s. TA and other emotional 'maps' of that time, while still informing the practice of many counselling and psychotherapy practitioners, are not in the forefront of current psychotherapeutic discourse. The risk of his text exerting 'mind control' is thus, in my view, minimal.

Throughout Saarni's text, the social representations of the self express and confirm the developmental psychology notions of development, individuals, normality, naturalism, and universality. Her views reinforce the value and importance of segmenting and classifying the child through observation and documenting a mental model of the emotional self (Burman 1994). Because the entire text is located within the developmental psychology paradigm, as a discourse, it consistently represents a particular model, map or view of the self. In so doing it can be seen as potentially exerting mind control over the reader, in the way van Dijk (2001) describes it and

contributes to the re-production of 'technologies of the self' Rose (1996) refers to; and could be said to constitute a 'technology of power' (Rose 1999, p.52) *'technologies imbued with aspirations for the shaping of conduct in the hope of producing certain desired effects and averting certain undesired effects'*. While it could be argued that the reader has the freedom to challenge the discourse, it is unlikely that all undergraduate readers would have the knowledge to question the well established fundamental propositions of developmental psychology.

Regimes of truth

Within each of the texts examined, issues of truth and power present, and particular 'regimes of truth' provide, the rationale to justify the authors' 'call to action'. Concerning truth and power, Foucault (1980) claims *'Truth' is linked in a circular relation with systems of power which produce and sustain it, and to effects of power which it induces and which extend it. A 'régime' of truth...* (p. 133). Here, truth is linked with power to give both impetus to its message and sustain its trajectory. The real concern that Foucault raises, though, is not whether a particular proposition or truth is actually true, but rather how does a given statement or 'regime of truth' come to be accepted in a given historical and social context. In cartographic terms what factors gave each authors emotional territory map credibility and authority to be perceived and accepted as truth.

Before relating these issues to each text it will be helpful to review five traits within the political economy identified by Foucault (1980) that link with the creation of truth in Western society. What is recognised as 'true' emerges as a discursive formation from scientific discourse and institutions involved in its creation. 'Truths' are created and reproduced by economic and political forces. Particular 'truths' are spread and given momentum by their ongoing use in society (e.g. EQ is now widely accepted as a truth because it is so frequently seen in popular and educational literature). Political systems, such as universities and the media, influence the production of 'truth'. 'Truth' issues sometimes emerge within political or social debate in the form of contested positions. An immediate observation is that there are some discursive formations that are so deeply established and widely accepted that any ideological confrontation has little traction and is readily discounted or silenced. This is particularly the case where powerful economic and political interests coincide. The manner in which emotional

functioning is increasingly positioned within a self-responsibility discourse makes it economically and politically very appealing to neo-liberalism.

The manner in which the analysed texts can be seen to constitute 'regimes of truth' relates to how each one draws on particular historico-social contexts and validates its claim to truth in different ways. Saarni (1999) draws heavily on the scientific discourse and the established nature of developmental psychology to define and tabulate key EC abilities of the child. Published in 1999, some three years after Golemans's (1996) best-seller *Emotional Intelligence* was released, it is possible Saarni's text capitalised on the heightened public and professional interest in EI. Economic and political interests are served well by the fundamental precepts of subject classification, normalisation, and individualisation within the wider acceptance and dominant influence of psychology (Rose, 1979). Her text adds to the vast existing body of developmental psychology literature for parents, teachers, psychologists, clinicians and researchers and adds particular topographical detail (emotional competencies of the normal child) to larger maps of children's development.

Steiner's text, *Emotional literacy*, draws on different sources to validate its 'claim to truth'. Steiner's ideas and thinking are very much grounded in the humanistic, human potential movement of the late 1960s and 1970s that was heralded by Eric Berne, Carl Rogers, Abraham Maslow and Claude Steiner himself. The visionary constructs of TA, client centred therapy, self actualisation and the hierarchy of needs, offered hopeful alternatives to the then dominant discourse of institutional psychiatry. So Steiner's 'regime of truth' is very much founded on the reputations and status of the leading lights of the therapeutic discourse of that time. Added to this, Steiner draws heavily on his own experience, both personal and with clients, to personalise and humanise his map of the territory of emotional literacy. For a reader such as myself, who is very familiar with the milieu of that time, it is easy to relate to and be persuaded by the reputations of Steiner, and those he refers to. However, readers now enrolled in undergraduate nursing degree programs would be unlikely to know about Berne, Rogers and Maslow, and may well be looking for or expecting a scientific research or evidence-based practice base for authority and credibility. These sources of knowledge and validation of truth also carry a widespread perception in the academic community that validity of information relates

to the currency or recency of its research. Such perceptions would no doubt for some readers cause them to question the validity of Steiner's text.

The 'regime of truth' communicated in the EQ map of Cooper and Sawaf is firmly grounded in an economic, capitalist, market driven ideology. Success, profit and personal advancement are the 'carrots' offered as bait and credibility comes in the form of multiple anecdotal illustrative examples that demonstrate the claimed effectiveness of the EQ construct and EQ map. Economic and indeed political forces are the dominant driving forces of this discourse. The economic discourse has increased its influence within many dimensions of human endeavour (Mendelson, 2007). Commercial success locally, nationally and internationally, has taken on much greater importance in recent years particularly as globalisation and the recent economic 'repression' have taken effect (Giddens, 1991). As many countries have increasingly struggled to manage their economic affairs, financial constraints have filtered through to all social and healthcare services (OECD, 2009). Increasingly the individual and family are called upon to take greater responsibility for its own health and wellbeing. EI then is promoted by Cooper and Sawaf as the critical ingredient or skill set that can facilitate success or survival in times of great change and uncertainty. Such an approach has much traction from a political and economic perspective with governments strongly supporting entrepreneurship and small business development (Wolke, 2007). The other theme that adds weight to this regime of truth is how the text overtly fosters personal implementation of its EQ map as a 'technology of the self' that obliterates any separation between the private personal self and the professional business or corporate self (Rose 1996).

While Heron's radical text is clearly stated to be propositional in nature it could be viewed as a 'soft' form of persuasion. Can it also be said that his construct of EC constitutes a 'regime of truth'? While its propositional nature might suggest not, its heavy grounding in psychodynamic ego state structure, combined with its therapeutic discourse alignment, suggests otherwise and strongly renders it able to be co-opted by others and applied to subjects as 'truth' with or without their consent. The increasing concern about risk management in the health sector renders the EC construct, proposed by Heron, suitable for assessing and training health professionals in order to protect clients from harm. Anecdotally this model is taught in a number of educational

institutions and thus can be seen to potentially serve employers' needs to make judgments about practitioners' safety to practice and to require them to demonstrate EC.

Cherniss and Goleman (2001) in positing their optimal EI training model fully accept the validity of the EI construct developed by Goleman. This construct, for them, has become an established 'regime of truth' that is not questioned or debated. It is enthusiastically advocated as being desirable and indeed necessary for employees within organisations to increase their EI. The authors identify specific benefits or skills that the employee can gain from EI training that include increased self awareness, improved self regulation of undesirable emotional responses (anger and anxiety are named), increased self motivation, improved empathy and social skills.

Within chapter nine of *The emotionally intelligent workplace*, an illustration discussed earlier is included that focuses on 'self management training for problem employees' (p. 212). This illustration highlights the power difference always present between employer and employee, the absence of any mention of contextual factors that may have contributed to the high levels of absenteeism, and how a particular EI construct can be imposed on workers (albeit volunteers) apparently without any account being taken of individual personal, social, or cultural factors. In this example participants were employed in a unionised government agency as painters, carpenters and electricians. There was a record of frequent absences from work. No contextual information is provided about the nature or possible causation of the high rates of absenteeism. The training programme comprised eight one-hour weekly group sessions with a 30-minute individual session for each trainee following each group session. The programme was evaluated with a pre and post-training control group design. Outcome measures included work attendance rates, coping skills performance and trainee reactions. Results were stated to be positive for all three outcomes although it is of note that '*many trainees were hostile to the training (one accused the trainer of being a spy for management), no one dropped out and at the end of the program they rated the training experience very favorably*' (pp. 213-4). What is conspicuous in this particular case is its clear use, by the employer, of the EI construct to manipulate, manage and 're-educate' workers. Here that construct has become a 'technology of power'. It is delivered under the guise of 'self management training' that is justified by reference to its origins in clinical psychology. The premise guiding this strategy is clearly stated, '*individuals that*

need to change are more likely to succeed when they are in control of the change process' (p. 212).

The dominant issue the writers concern themselves with is how to achieve successful training in the most effective manner using the seven-stage model they have developed. The major hurdle they discuss at the chapter conclusion is the problem of resources and that the most effective and optimal programmes are the most expensive. They acknowledge that inevitably, because of cost, such programmes become shortened and scaled back and rely on trainers with no special training in EI with the likelihood of failure and disillusionment. It is my view that such cost driven compromises are likely to add significant emotional risk to employees. Irrespective of the EI construct being taught, teaching skills of emotional self awareness, emotional self regulation and empathy for others' emotional experience requires particular knowledge and skills. Lack of sensitivity, trust or respect from the trainer, together with limited ability to manage the range of emotional issues that can emerge during such training, leaves employees vulnerable. Such learning experiences, if poorly managed, can emotionally re-traumatise recipients, undermine trust, reinforce unhealthy use of emotional defence mechanisms and perpetuate repressive forms of emotional response.

Technologies of the self

In this chapter the claim is that in differing ways the selected texts constitute 'technologies of the self' that can exploit unacknowledged vulnerabilities of the reader. As discussed in chapter one, constructions of the self are by no means singular or uncontested. What this thesis does claim is that an effect of different discourses of emotional functioning is to powerfully contribute to shaping and constituting the form and function of the self. Using the cartographic metaphor, the texts constitute maps that document these territories of the self, and both serve as sources of topographical information and as directional guides when subjects navigate a course towards a chosen or required destination. They also constitute 'technologies of the self' in the manner identified by Foucault (1988) and Rose (2003). Foucault (1988) claims that technologies of the self:

...permit individuals to effect by their own means or with the help of others a number of operations on their own bodies and souls, thoughts, conduct and way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection or immortality. (p. 18)

Rose (2003) discusses such techniques in an ethical vein as means by which people are enabled to act ‘upon themselves’ and he describes four functions such techniques can fulfil as means by which the subject can engage with the self, disclose the self, evaluate the self and reform the self.

Engaging with the self - The texts provided by Heron (1992), Steiner (2003), and Cooper and Sawaf (1997) each provide a structure and interpretive framework by which the subject can reflect on and examine past experiences, and interpret their significance as causes of current behaviour or emotional experience. They can similarly focus on particular aspects of their conduct alone or in relation to others and describe both its meaning and a more desirable alternative. The maps then provide a means by which engagement with the self is possible.

Disclosing the self - Each of the texts analysed encourages, invites, infers or validates disclosure of aspects of the self in order to achieve or maintain emotional competence. Heron (1992) advocates use of the co-counselling in the form of *peer self help psychotherapy* (p.128). Steiner (2003) prescribes exercises that involve verbal disclosure of emotional experience: *Practice of these specific transactional exercises in personal relationships at home with friends and at work with others, will, over time, produce increased emotional literacy* (p. xii). Cherniss and Goleman (2001) identify a range of approaches that enhance self awareness (one of the five domains of EI) one of which is: *...in-depth interviewing. The interviewer helps the learner develop Self-Awareness by acting like a mirror and offering interpretations about the learner’s thoughts and actions* (p. 215). Saarni (1999) draws heavily on observational research conducted with children. Studies documented reveal the diverse ways that children communicate, experience or regulate emotion. One series of examples are taken from stories written by her daughter and are used to illustrate how emotion language increases in sophistication: *Fear shot up my spine. No! No! No! I don’t want to die!...* (age 10; p. 135). Disclosing the self (of observed children) then for Saarni is part of the accepted research paradigm that occurs when adults decide to observe and analyse the emotions of child subjects. Cooper and Sawaf (1997) encourage the use of a ‘check-in’ *EQ-building tool* (p. 14) in which business meetings commence with each participant sharing on a 1-10 scale, their energy, openness and focus levels. Disclosing these self ratings is claimed to enhance both individual and group EQ.

Confession in its theological sense is not the only means by which the subject can communicate the truth of the self and thus make it visible, heard, and written. There are multiple forms that disclosing the emotional aspects of the self can take that include sharing with friends, children, employers and colleagues. Indeed there is now a growing number of contexts in which subjects are required to reflect on their emotional functioning that include job application interviews, performance appraisals, professional training courses, and the doctors consulting room. Such 'sites of exposure' include increasing numbers of subjects (singles, couples and families) who elect to appear on radio/TV interviews, Dr Phil, Oprah Winfrey, and other reality TV shows related to obesity, addictions and marital difficulties. One such UK Channel 4 TV programme 'You are what you eat' hosted by Mckeith (2004) focused on obesity and included, in the course of discussing various personal aspects of the subjects life, public disclosure about the form, smell, and consistency of the subjects faeces! The clinical 'gaze' described by Foucault (1994) is here then illustrated as something perfectly reasonable.

The Cherniss and Goleman (2001) text incorporates an application of EI training that is overtly linked to the staff management requirements of the employer. By prescribing an optimally effective model for training staff to higher levels of EI, the claim is made that 'problem' employees can be effectively 'cured'. Application of EI training in this instance powerfully illustrates its potential to misuse the employer's power over the employee to overtly manipulate the 'self' of the subject. This is what Foucault (1980) refers to as disciplining exercised through a technology of power.

Evaluating the self - Psychology, developmental psychology and the therapies represented within all five of the texts analysed, each incorporate means by which the subject evaluates their own emotional functioning against criteria each text presents. These criteria by implication prescribe normal or optimal levels of functioning according to the test (map) specifications. There were two significant concerns here that highlight risks to readers and users of such tests. First the test instructions gave no guidance about when it would be best to undertake such a test in order to avoid any result distortions such as might be caused by life circumstance such as a recent bereavement or major life upheaval. Second, there was no documented guidance about how the subject would need to contextualise the results and not take them as an absolute or even accurate indication of their usual level of EI: '*...the questionnaire below can give*

you a good idea of your level of emotional awareness which is an essential part of emotional literacy' (Steiner, 2003, p. 233). It might be argued that critique of these texts 'testing' instructions is moving away from discussing EC as a technology of the self and now critiques the manner in which it contributes to improving the self. However this example illustrates well the risks to the reader of decontextualised usage of such tests.

Reforming the self - Reshaping the psychological self of adults has become a widespread endeavour encouraged by powerful exhortations urging subjects to take control of their lives, to become empowered, to increase self esteem, and in turn to become more successful, prosperous and happy. Saarni's text on developing EC provides a map of what parents, teachers and therapists in their work with children and families should aspire to facilitate in those children under their care. Therapists and counsellors of various theoretical persuasions in most instances utilize or advocate various procedures or techniques, by which the subject can heal, improve or enhance their emotional functioning. The notion of self responsibility is an additional and pervasive rationalised justification for reforming the self. This is illustrated by Cooper and Sawaf (1997):

Review the pattern of your life and work: as pressures, uncertainties and change come at you from all sides, are you calling more than ever on your emotional intelligence, or is the altar of intellect - of memorised facts, technical analysis and reductionistic reasoning - holding you hostage? (p. xxviii)

What though does this mean for the child who is the passive recipient of whatever construct of EC is delivered to them by parent, teacher or therapist? A feature of EI incorporated in the EQ map developed by Cooper and Sawaf is termed the 'trust radius'. This dimension of EQ relates to a proposed ideal where an individual has a basic attitude of trust towards others in interactions and relationships. In general terms this might be a sound ideal but, for many children and indeed adults in the world, experience of sexual, emotional or physical abuse has powerfully and wisely taught them great caution when it comes to trusting others. So to even begin to teach or foster such an ability or competence would at the very least require insightful understanding of the social, cultural and personal experience context of the subject. This is not to question the value or importance of trust in life and relationships, but it is a reminder that while the emotional self can be shaped, developed and reformed, such endeavours need to be undertaken with caution, respect and thoughtful wisdom.

Summary and signpost

Three ‘problematizing’ themes have informed the structure and content of this chapter. It has addressed the overt and possibly covert messages conveyed to the reader as a call to action. Secondly it critically analyses the manner in which the author uses literary strategies to persuade the reader of the importance and validity of ‘regimes of truth’ presented. Thirdly it analyses how ‘technologies of the self’ require the subject to engage with, disclose, evaluate and reform the self. Within this closer examination of critical issues involved, power, dominance, mind control and decontextualisation have been identified as factors that have clear potential to oppress and marginalise and emotionally traumatise subjects who by virtue of their circumstance, history, education, gender, or culture are rendered vulnerable.

The next chapter examines how discourses of emotional functioning, as presented in each of the analysed texts, constitute powerful forms of commodification. It documents how texts become commodities, instruments of objectification and reinforcers of alienation of the self. It traces how power and control can be marketed as inducements for the reader open to such seductive invitations. Finally it presents how texts can become in effect a primary and lifelong source of direction for the emotional dimension of the self. Within all of these propositions there exists what I claim to be a default map setting, that has negative, damaging potential for the subject. A widely read informed reader though does have the option to resist or reset the ‘preferences’ option and in so doing take control of the map they read and thus the routes it offers.

Chapter 7

Commodification in search of success, profit and promised treasure

Insofar as a text is a published work that is distributed within and perhaps between cultures, it is more than just writings on a page, it is a commodity in circulation. (Barker, 1998, p. 5)

One might question what is wrong with the pursuit of success, profit or treasure. In the lives of many, such goals are strong personal and vocational motivators. The issue addressed in this chapter, though, is not critical of such drives or aspirations; rather, the focus on commodification of discourses of emotional functioning highlights the scale of disjuncture that occurs when this highly personal, individual subjective and context-laden phenomenon (EC) is reconstructed and marketed within a neo-liberal capitalist context. When EC is viewed from such a discursive position, then issues of power, control and morality begin to take centre-stage and in so doing amplify concerns about whose interests are being served, and the risks for subjects caught up in the process. When the marketing bookcover promises of success, profit, and personal achievement are dismantled and challenged, the incommensurability of the EQ industry with moral and ethical values becomes sharply focused.

The text as a commodity

As the opening quote from Barker (1998) suggests, any published text constitutes a commodity in circulation. In this sense a commodity that circulates an author's ideas and propositions offers the potential to contribute to greater knowledge and understanding in the wider populace. However the ability of citizens to benefit from such information may well be limited by social, cultural, educational, literacy or economic factors. The increasingly pervasive 'user pays' commercial 'market forces' model that applies charges for access to information, whether it be through libraries, the internet or access to education resources, constitutes a major impediment. The placing of charges for access to information and learning, however justified from a commercial perspective, privileges the wealthy. Wheelahan (2007) posits such a view in her analysis of how moves implementing vocational competency-based training in adult education increasingly exclude working class citizens from access to esoteric knowledge. Commodification of the competency-based form of EI constructs analysed in this study,

together with the costs incurred purchasing either the books or as in Cooper and Sawaf's (1997) case the separately available EQ test, further limit accessibility to such groups.

Commodification

Commodification from a critical perspective refers to the powerful and profound effects that follow when an idea or concept is taken from its original source and context, interpreted, packaged, marketed, and then sold to a diverse range of purchasers across multiple social and cultural settings (Washabaugh, 2000). The initial task is to examine how this process occurs with the texts analysed and to document the discursive effects. As argued in chapter five, each of the texts addressed in this CDA was authored by writer/s with histories shaped by particular disciplines, and thus their work reflects and reproduces the discourse characteristics of that discipline. The authors of these texts have in turn created and constructed particular discourses of emotional functioning that prescribe and map constructions of EQ, EI, EC and emotional literacy. Publishers then promote, circulate and sell these texts as commodities that can be purchased by consumers. The acquired commodity functions 'as a map' or guide and contains information and instructions with the explicit or implied goal of persuading the reader to take action, to learn about, appraise and modify their emotional functioning. The map they are provided with defines the territory, justifies its own representations, suggests the best routes and specifies the destination. This complex publishing, production, marketing and circulation process serves to orchestrate and reinforce the reification of a particular emotional functioning construct; and in turn makes the construct appear real. As Washabaugh (2000) explains:

Commodification, in other words, is a process of abstraction in which objects are removed from the physical, emotion and relational settings in which they are fabricated and redefined in new terms. (para. 10)

Thus production, distribution, and consumption of EC texts/maps socially construct emotional functioning reality in ways that may have an altered resemblance to the vision or intent of the author and as a commodity, the text becomes an instrument in a capitalist commercial system. What I am also arguing is that the commodification process will reinforce and reproduce the ideology of both the discipline discourse from which 'the commodity' author originates, and reinforce the idea that notions of an ideal emotionally intelligent self can be purchased in the same way as food or gardening tools. At the same time, this process may fundamentally disconnect the reader from the

essential intention of the author. So where Heron (1992) is emphatic that his writing is propositional, an uninformed reader may interpret his printed, authoritative sounding text as a 'regime of truth'. Similarly the subjective nature of how a reader perceives the message of a text can be influenced positively or negatively by their knowledge or perceptions of the author. To unpack this 'distortion' process further, I want to look more closely at, and critically deconstruct, the key elements of commodification.

So much of what occurs in commodification becomes obscured and naturalised, that there comes a point when it becomes difficult to see what has happened (Washabaugh, 2000). In some instances this may not seem to matter, but in others it does. With each of the texts analysed for this CDA, commodification has the potential to exert powerful negative influences that do matter and are of consequence. By tracing the sequence of phases within the commodification process it becomes easier to understand how the resulting 'technologies of the self' maps can contribute to the creation of constructions of the self that may be different to those presented by the author. These constructions while seeming to serve the interests of the subject, actually serve the interests of others with stakes in very different 'agendas'⁷. They then can be seen to constitute 'technologies of domination'.

The birth of any 'emotional functioning of the self' construct emerges from the creative reflections and imaginings of the author/s. Out of these imaginings, combined with ideas internalised from multiple other sources (intertextuality) (Fairclough 2003), conceptual structures take form that subsequently become crystallised into the kinds of emotional functioning maps represented in the texts analysed for this CDA. Each is shaped and formed out of the visions and convictions of the author/s and eventually becomes committed to paper in the form of a draft for publication.

⁷ Reference to 'agendas' acknowledges different parties involved are motivated by diverse intentions. The author may desire to share significant new knowledge and insights for the greater good of individuals and society at large. The publisher may seek to increase its profits for shareholders and expand its 'market share' in the publishing field. An educator may recommend a text to nurture critical thinking or to strengthen a dominant discourse. Decisions at governmental level that can impact on education policy or curriculum prescriptions are shaped by political or economic considerations and sometimes by pragmatic expediency. Such 'agendas' can also represent broader liberalising or de-regulation trends that may be local, national or global. Similarly an employer's primary 'agenda' in advocating a particular construct of EC may be to achieve legitimate business goals of cutting costs or maximising worker output. In such contexts, the subjectivities of an individual employee may be subjugated to other priorities.

The publisher enters the scene (and is likely to have been consulted prior to or during the draft writing process) and views the draft with an astute eye that knows from experience what potential readers want, and how best to make it sell in the commercial marketplace. Based on this experience, editorial advice is given and cover design explored with a clear sense of what is needed to make the text sell. Already what may have started out primarily as a creative vision of the author is now being transformed into a product or commodity that is viewed by the publisher predominantly from its commercial value perspective. Cover design, book title and accompanying descriptive material is shaped in ways that will capture the eye and mind of anticipated consumers. This is likely to include literary exhortations intended to convince the prospective purchaser why they need this text, and how this particular ‘map’ will take the reader to their desired destination of optimal emotional knowledge, functioning, profit, and even changing the world! The samples in Figure 9, taken from the covers of each of the five texts, illustrate the advertiser’s art in the selective use of text to appeal to actual or anticipated needs of the consumer.

Figure 9: Selling a need and supplying the product.

- *The key to mastering the workplace, increasing profitability and competing for the future (Cooper & Sawaf, 1997).*
- *How to select for, measure, and improve emotional intelligence in individuals, groups and organisations (Cherniss & Goleman, 2001).*
- *Anyone who wants to nurture or understand the development of emotional competence should read this book (Saarni, 1999).*
- *Will be essential reading for psychologists, educationalists, counsellors, psychotherapists (Heron, 1992).*
- *If enough of us mastered this new language, we’d change the world (Steiner, 2003).*

Assurances or promises are made specifically to appeal to the prospective reader. This is the business of publishers and marketing experts: to maximise the salability and subsequent profit margin of this product. Sometimes this means simplifying complex ideas or omitting to highlight contextual qualifications that might detract from claims made. Parker (2004) documents in some detail the editorial modifications he was requested to make when submitting his article for publication. It was very much a process that required compromise balanced with holding firm to points he felt important. The book then that reaches the hands of the reader may be somewhat

different from the thoughts, visions and heart of the author. It has become a commodity and in this process has undergone what Washabaugh (2000) calls '*semiotic redefinition*', the simplification process that results in the loss or obscuring of some aspects of the full meaning and depth of the author's original ideas and visions. The limitations of written language combined with the deliberate manipulations of the 'marketing machine' combine to present something that is now a 'product' with financial profit as its prime motivation for existence. Niam Attallah (2010), chairman of an independent publisher Quartet Books, expresses deep concern for the effects of the profit motive in publishing and in particular the power of the literary agent.

Now the focus is all on immediate gain. It has evolved into a multi-million dollar industry intent on backing financial certainties like Dan Brown and the other paperback blockbusters, dwarfing any hopes for a newcomer to enter the arena, especially one who is trying to develop an original talent that does not fit the present mould. (para. 7)

The 'bestseller' achievement of Goleman's (1996) paperback *Emotional Intelligence* and his subsequent status as an authority of EI bears witness to the importance of market appeal for the publisher. I suggest that the publishers knew enough about the 'market' at that time to know his book was a possible winner, irrespective of its scientific or academic merits. They could see that it would appeal to the mass market and thus achieve financial success.

Young, Ioannidis and Al-Ubaydli (2008) provide further indication of distortions the publication process creates by drawing on economic modelling concepts to identify the multiple factors that influence acceptance for publication and thus subsequent visibility of research findings. They highlight the assumption that scientific information is an economic commodity that is marketed through the journal publication process. The 'branding' they describe is very much evident in the way that the terms EQ and EI have become powerful symbols indicating a construct that carries importance and desirability. The degree to which such 'commodity appeal' language is used varies once the reader opens the text and engages with the author's explanations, but for the publisher the key goal has been achieved - the book has been purchased.

The fetishism of commodities

The process of commodification, however, has other potential damaging effects on consumers. Young (1990), in his Marxist informed exploration of the links between science, alienation and oppression, refers to the objectification that occurs when the scientific world-view in effect filters out the subtle subjective values that are critical aspects of human beings and their behaviour. He further argues the links between commodification and alienation by highlighting the nature and effects of abstraction:

...abstraction from science and from nature becomes the rule, so that what matters is not the sensuous particularity of persons, processes and things but the value of labour power and of commodities. The same alienation occurs in the scientific world-view. What matters to science is that which is amenable to mathematical handling - matter and motion. These preoccupy the thinkers who are developing the modern world-view. The commodity exchange abstraction, like the abstractions of science, treats objects as shorn of their secondary qualities and the social relations embedded in them and in which they have their being. (para. 15)

Here Young highlights the focus of this chapter and what I claim can occur when emotional functioning texts become commodities to be sold in the marketplace; further detached from the author's and consumer's subjectivities of human experience. This separation or alienation is evident within Cherniss and Goleman's (2001) chapter on training for EI. They have removed any acknowledgment of the individual, unique subjectivities of those to be 'trained' and instead refer to 'people' or 'employees'. The closest they get to particularities of individuals is when they refer to those who may be 'resistant' or 'ambivalent' about personal change. Similarly, contextual separation is evident when an EQ construct is utilised by some other agent within the market-driven process such as a trainer 'selling' a course on how to increase EI or an employment agency measuring EC to judge an applicant's suitability for a particular role. In 2000, Fineman warned of the then newly constructed EC construct as being a commodification of EI that could be marketed by trainers. In these instances then '*sensuous particularity of persons, processes and things*' (Young, 1990, p. 5) is replaced by other priorities such as profit, economic rationalisation and employer interest built on foundations of scientific psychology ideology that defines, classifies and measures emotional functioning.

Commodification further alienates the subject by failing to take account of or acknowledge the individual subject's personal, social, educational, economic or cultural contexts and how these might relate to current emotional functioning or the possible complexities of learning new or improved skills. The oppressive power of such decontextualisation is further compounded when subject's accept without question the authority of a particular text's emotional functioning construct with its associated 'claim to truth'. It is difficult, if not impossible, for a reader to question an author about the appropriateness of particular concepts to that reader's unique circumstance. Matters of gender, culture or personal experience are minimally acknowledged and are thus by implication seen as not being important. Each of the texts analysed for this CDA to varying degrees reflect an ethnocentric perspective (Axelrod & Hammond, 2003). The authors represent white, educated, middle class English and North American cultural values and thus lessen the significance of other world views, issues of poverty, lack of educational opportunity, cultural needs and gender inequalities.

The purchase of power and control

Of the five texts examined in this CDA, the emotional functioning map presented by Saarni (1999) is overtly located within a developmental psychology paradigm and, while to some degree attempting to acknowledge social, cultural and relational influences, is unable to escape its essential scientific bias. The commodity of EC it thus promotes suffers the limitations and dangers of the 'competence' label for the complex, individual and unique range of emotional capacities embraced within each subjects' experience (Burman, 2007). Because it draws on the authority of a well respected author, an extensive range of research and its own largely unquestioned place in the scientific community, it thus is likely to be received and utilised by a wide range of practitioners involved with parenting and child development. In this sense it overtly reproduces and perpetuates the dominant discourse of developmental psychology and its accompanying claim to truth:

Each society has its regime of truth, its 'general politics' of truth: that is, the types of discourse which it accepts and makes function as true....The techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what counts as true. (Foucault, 1980, p. 131)

Cooper and Sawaf (1997) in their construct, and EQ map, similarly present EI as a commodity both in their text title and to their overt utilisation of the concept as a means by which executives, and thus companies, can achieve greater profit. This is seductively linked to the claimed personal gains that acquisition of this ‘commodity’ can provide for the discerning manager. Their whole approach avoids acknowledgment of the complex, individual and potentially challenging nature of embarking on such self-improvement strategies. There is throughout an assumption that EQ is a blend of knowledge and skills that can be simply learned by anyone, a commodity that can be purchased like any other product.

Cherniss and Goleman (2001) illustrate how the interests of employers, and thus their quest for efficiency, competitiveness, and profitability, can take the EI construct (scientifically and popularly promoted by both authors), and draw on various behaviour change modalities to inform and validate their presentation of the optimal training programme to *‘help employees become more emotionally competent’* (p. 210). The justification for such programmes lies in claims that effective EI training programmes result in significant gains. The authors quote improvements in a manufacturing company that included *‘...employee’s lost-time accidents dropped by 50%, formal grievances on average fell from 15 to 3 per year, and production exceeded productivity goals by \$250,000’* (p. 212). The juxtapositioning of these gains for the employee and gains for the company highlights the significant manner in which employer interest is served. It also rests on an assumption that employees lack EI and that they desire to improve it. The basis of such assumptions is not explained.

A second feature discussed by Cherniss and Goleman (2001) relates to how, as a commodity, EI training techniques can be used to exert power to deal with *‘problem employees’* (p. 212). Employers do have a legitimate remit that entitles them to ensure their staff are adequately trained in skills and knowledge to fulfil the requirements of their role. However, when that remit is extended to include ‘EI staff training’ that overtly seeks to change the thoughts and emotions of workers, fundamental ethical and moral issues are raised. In a place of employment a worker may be obliged to undertake the training provided and are thus, as van Dijk (2001) claims, similarly obliged to be recipients of the EI discourse. In addition to the control of discourse as a means of exerting power, *‘controlling people’s minds is the other fundamental way to reproduce*

dominance and hegemony' (van Dijk, p. 357). This particular illustration from Cherniss and Goleman powerfully highlights the potential for those with greater power, for example the employer, to use EI training to take advantage of those with less power such as employees. As van Dijk (p.357) asserts, *in some situations participants are obliged to be recipients of discourse, e.g. in education and many job situations*. The very same potential is present in educational settings where recipients of education or training programmes are obliged to accept what is presented by lecturers within an educational programme without question or dispute. Such acceptance may result from unquestioned belief in the greater knowledge, wisdom and experience of the lecturer or from fear that to question or challenge such things might compromise the person's success, safety or learning experience. In these contexts, then EI manifests what Foucault (1980) terms as a 'technology of power'.

While by virtue of the publication of their texts Steiner (2003) and Heron's (1992) work can be said to constitute a commodity, there are factors within each work that mitigate against either being presented by the authors as potential technologies of power. Firstly Steiner presents his text as a map for those interested in personal growth and improved relationships. While he does describe the contents as 'emotional literacy training', this process is voluntary and fully controlled by the reader; when they do it, how they do it and if they choose to do it at all. He acknowledges the challenging nature of learning the new behaviours that accompany the decision to learn from his version of emotional literacy with its emphasis on love as an essential guiding value. At the same time however, his map offers a structured guide of how to progress through particular experiences in order to arrive at the destination of what he defines as better personal and professional relationships. He provides the reader with an informal self administered questionnaire as a means of gaining an idea of their level of self awareness and explains the limitations of such a test. He also makes transparent the origins and basis of the ideas that inform his writing. In a chapter titled *The Emotional Warrior*, Steiner discusses issues involved in the uses and abuses of power at a personal and societal level and overtly differentiates the essence of his offering from other manifestations and applications of knowledge, control, and power:

You don't have to go along with a world in which human power is expressed through power plays or violence. You can link up with others to struggle for a world in which power is expressed through love, of self, others, and truth. (Steiner 2003, p. 220)

Maps for a life-long ‘project of the self’

Maps are important for people primarily because they provide solutions for problems - not knowing our location, not knowing the nature of the territory that surrounds us, and not knowing how to navigate from where we are to where we desire to be. In the physical sense this relates to finding our way around the physical world we live in. We need to know where we are, where we are going to, and how best to get there. For many, the printed map serves these functions. Today there is also ‘Google Earth’ and various automotive navigation systems that can fill these functions with amazing speed and efficiency. Bone (2005) makes an important point linking socialisation with the important function ‘internal maps’ serve in providing order and a source of reference points from which to navigate through life:

...socialisation becomes a means of transmitting a core of shared definitions of objects, responses and orientations, together with the emotional valences that reflect their relative significance and characteristics. Thus, what we acquire is an internal map of our world, with the self object as the central feature, as defined in interaction with past generations, other people and our own experience. The map provides a means of anticipating our experiences, orienting our conduct and understanding those we encounter. It orders the world for us, distinguishing the relevant from the irrelevant, the dangerous from the benign; the sacred from the profane. Our motivation to form and maintain this inventory of the world is driven by our emotions, which propel us towards making sense of experiences as a means of seeking order and security. (p. 12)

In the psychological world of the self, people are constructed as having a similar problem of needing to have insight and knowledge of ‘where or how they are’ emotionally, intellectually, socially and culturally. This CDA is focused specifically on how the notions of EQ, EI, emotional literacy and EC fulfil such constructed needs in relation to the emotional dimension of our being. Its critical stance is concerned with how these constructs potentially are offered, or can be used as, ‘technologies of the self’ or ‘technologies of power’. The manner in which psychological science has increasingly exerted authoritative influence in providing explanations and solutions to problems of the human condition is well documented by Rose (1989, 1996). Thus the validity of psychology-based emotional functioning constructs and technologies is accepted without question by lay consumers and, I suggest, largely so by professionals in health-care from the major disciplines. Similarly policy makers and governmental officials perceive the psychology discourse as a credible source of ‘truth’ in matters relating to managing human conduct in society, in the workplace, in the home, in the family, in

marriage, in sexuality and within the self (Rose, 1991; 1996). When these perspectives are examined in the context of the emergence of EQ testing and training in the workplace, it becomes clear that the personal private psychological self is no longer able to be separated from the emotional requirements of the working self. Consumption and commodification have become inextricably connected. The quest for health, that once was powerfully 'promoted' by governments and bureaucracy for the greater good of society and the individual, is now constituted as something that individual subjects will want. As Rose (1996) so eloquently puts it:

We can now be governed through the choices that we will ourselves make, under the guidance of cultural and cognitive authorities, in the space of regulated freedom, in our own search for happiness, self esteem, and self actualisation, for the fulfillment of our autonomous selves. (p. 166)

The marketing techniques of promised success, profit, happiness, better relationships and survival in times of uncertainty, all conspire to constitute the seductive appeal of today's EI 'treasure maps'. The pursuit of these treasures though is not without difficulty as suggested by Giddens (1991, p.199), '*the reflexive project of the self is in some part necessarily a struggle against commodified influences...*'.

Each of the analysed texts then can be described as commodities by virtue of their purchasable form. They differ however in the manner in which each one offers itself, and thus its map of 'the interior self' to the reader; the degree to which those offered maps conform to or align with existing well established epistemologies; and the degree to which they manifest or reinforce the disjuncture between the individual, subjective and personal world of the subject against an impersonal, commercial, ideology-driven world of politics, economics, and neoliberal pragmatism. I propose that these important differences influence the possibility of contributing to oppression, marginalisation or psychological harm to the reader. Firstly this analysis has highlighted those texts that offer propositional, contextually located emotional functioning maps that the subject is free to accept, reject, question or challenge (Heron, 2001; Steiner 2003) and in so doing enhance agency in the subject. Secondly my analysis identifies those texts that are closely aligned with established discourses (Cherniss & Goleman, 2001; Cooper & Sawaf, 1997; Saarni 1999) and thus serve to reproduce and reinforce their respective ideologies. The 'maps of the interior' they promote constitute regimes of truth and

justify their utility with reference to the precepts of their respective dominant discourses.

Summary and signpost

The intent of this chapter has been to trace how the analysed texts construct versions of emotional functioning as commodified, purchasable products that reflect particular capitalist, post-modern, neoliberal market driven values. It has alluded to the potential effects of these constructions and argued that the commodification of these ‘technologies of the self’ and ‘technologies of power’ maps, further reinforces, perpetuates and reproduces distorted, oversimplified, decontextualised constructions of the self. It has further argued how at their extreme they can require the subject to devote their private and work life to creating, maintaining and monitoring the emotional ‘project of the self’. The key issue here is whether such a process is freely chosen as opposed to one that is ‘required’ by an employer.

Concern about the conduct of individuals has long occupied the interests of governments, the medical profession, employers, educators, and the judiciary. That interest has manifested and sustained multiple mechanisms by which the surveillance of the individual can be exercised. Chapter Eight critically analyses the means by which confession and surveillance are invited, sanctioned and imposed through the enactment of discourses of emotional functioning. The analysed texts provide a point of reference from which to explore how such discourses constitute disciplinary ‘technologies of the self’ and ‘technologies of power’. Contingency factors that surround this phenomenon are identified and then linked with consequences for the fate of the self. Aspects of analyst confession and self disclosure incorporated throughout this thesis are overtly justified using Foucault’s conceptualisation of parrhesia.

Chapter 8

Surveillance, confession, and disciplining the self

...the disciplinary apparatuses hierarchized the 'good' and 'bad' subjects in relation to one another. (Foucault, 1979, p. 181)

This 'dividing practice' must not be understood as only something that is imposed from the exterior upon individuals. On the contrary, the classification of each individual along the polarity ranging from normal to abnormal achieves its goal if it is active in the interior of individuals, if it makes them judge and conceive themselves according to this polarity. (Vas & Bruno, 2003, p. 277)

Confession and surveillance are loaded terms. When taken in a positive light they may conjure images of liberation by willing disclosure and protection by benevolent observation. In a negative or suspicious light, images emerge of unwilling disclosure obtained by coercion and secretive spying with the intent to 'catch' the unwary. This chapter traverses three aspects of the territory under examination. First it identifies the manner by which the selected texts sanction and normalise confession and surveillance and, in so doing, constitute forms of technologies of the self and technologies of power. Second, it foregrounds contingencies that have, and are enabling, the proliferation of these technologies across a wide spectrum of contexts. Third consideration is given to the possible fate of the self both in the wider sense and in relation to the writer's reflexive response to Foucault's (1983) conceptualisation of parrhesia.

Manifestations within and beyond the texts

Surveillance is a term that embraces a range of connotations, perhaps most widely used within a military context where it relates to the systematic collection of strategic information about those perceived as the enemy. In this context its justification is grounded in the need to gain military advantage over an adversary in order to usurp their offensive plans and to know how best to secure a military victory. In more recent times, since the 9/11 Twin Towers terrorist attack, surveillance has taken a particular turn towards increasing security and protecting the interests of citizens in the US and UK. The White House (2010) explicitly states as one of its guiding principles: *The President's highest priority is to keep the American people safe*. In support of these concerns, powers of surveillance in the US have rapidly become embedded in new and

extended legal powers to monitor a wide range of individual and personal conduct (Andrejevic 2005). The context of surveillance in this regard is much more in line with Foucault's early work on social medicine where its concern was with society as a whole and illustrates the importance of considering the historical constituencies that frame events (Foucault, 1994). Personal emotional functioning as represented by the analysed texts is situated within a personal, social, economic, and political continuum that spans the last 50 or so years. Over that time perceptions and social understanding of the emotional domain has changed as have approaches to dealing with 'problem emotions'. The discussion that follows may seem like a detour, but its purpose is to historically locate emotional functioning discourses as represented within the analysed texts, with the problematisations that have punctuated the road leading to the present.

'Mental hygiene' emerged in the early 1900s as a construct by which to view and maintain mental health alongside the institutionalised sources of treatment for those deemed insane (Lemkau, 1955). Mental hygiene is a term now infrequently used and there has been a global move away from institutionalised psychiatry to a more 'community-based' approach that was seen as liberating the mentally ill from the oppressions of committal to the asylum (Goffman, 1970). However, issues of power and surveillance continue to operate in and through emotional functioning territory of the self. The power or responsibility for emotional regulation and management that society exercised through the institution was transferred initially to the 'community' and more recently to the self of the patient or citizen. The administration of these concerns over the emotional states and conduct of the individual has continued and given rise to different forms of surveillance (Andrejevic, 2005; Foucault, 1977; Vas & Bruno, 2003).

However another change in the focus of surveillance of the individual has accompanied the notion of 'risk management', the idea that it is possible to analyse particular collections of circumstance and calculate in advance the risks of adverse events occurring. When applied to emotional functioning and indeed to health care in general, prevention has come to the fore as the focus of political, economic and social concern (Vas & Bruno, 2003). Economic issues have increasingly challenged the viability of maintaining labour-intensive care for emotionally sick people. Thus, among a variety of health promotion justifications there are incentives to discover links between pre-sickness indicators so that 'risk-management' measures can eliminate the illness before

it occurs. The connection between these themes in relation to emotional intelligence is twofold. Firstly the measurement of EI has enabled data to be collected about whole population group's 'emotional functioning' across a range of criteria. Secondly there has been a search for links between EI and the risk of developing emotional illness. To achieve both of these goals, information about individuals' emotional functioning is required. Health surveillance was once administered largely by government departments through local and public health agencies and related to the actual incidence of illness. The shift towards 'risk-management' requires predictive information much earlier. This brings us closer to the connection with EI testing and issues of surveillance.

For surveillance to occur, information has to be identified and recorded in some form and be accessible to another party. The texts by Heron (1992), Saarni (1999), Steiner (2003), and Cooper and Sawaf (1997) each encourage the identification and naming of highly specific aspects of an individual's personal emotional functioning. They do this by providing a test or conceptual construct that enables the reader to conduct a comprehensive introspective process with the explicit intent to provide detailed insights into their level of EI, competence or literacy. At this level the process is personal and private and the information gathered is not necessarily available to anyone else. The decision whether or not to embark on such a process is entirely under the control of the subject, although if the exercises are conducted with a friend or colleague there would be a separate person party to that information. At this point risk to the subject is perhaps relatively negligible unless the colleague or friend does not keep information witnessed private.

Surveillance becomes a matter of much greater concern and risk in terms of dominant discourse when the kind of information elicited from any testing of emotional functioning is both mandatory and becomes incorporated within formal, institutionalized contexts. It is then accessible to interpretation and judgment by those whose interests may be served in ways that may not be accurate, fair or just for the subject. When, in employment agencies, the increasing routine use of EI testing to assess suitability of applicants for job appointment pays no attention to the changing, non-constant nature of EC it thus becomes an unreliable and potentially unjust process with significant consequences for individuals and those who employ them. In this context EC as a 'technology of the self' and a 'technology of power' become implicated

in governmentality. Saarni (1999) astutely cautions the reader about such rigid conclusions when she highlights the dynamic, contextually complex nature of EC. She is emphatic that ‘one-off’ examples of emotionally incompetent behaviour should not be taken out of context:

We all demonstrate at one time or another sporadic behaviour that someone or even ourselves would probably label as maladaptive, maladjusted, inappropriate, nonsensical or just plain stupid. Does this mean that we are all characterologically emotionally incompetent? Not at all. It just means that in this transaction we demonstrated an emotionally incompetent response and that we had better remember some humility relative to notions of "emotional intelligence" and emotional competence; they are not global and enduring characteristics of the person. (p. 328)

In employment agency testing contexts, the interpretation and meanings given to the results of EI tests are highly vulnerable to distortion both because of the commodified manner in which such information is obtained and viewed, because of epistemological challenges to the construct validity of particular EI testing tools and the variability of result interpretation. Here decisions about a subject’s emotional suitability for a position are being made based on a fundamentally flawed or questionable process. And the tested subject has no control over the records kept or to whom they are circulated.

In childhood educational contexts, ‘social and emotional intelligence’ is increasingly included in the curriculum. An international study of the effectiveness was positive but Diekstra (2008) noted that, of all the programmes evaluated, between 89-93% were US-based, with Canada, Australia, UK, Spain and Sweden making up the remaining percentage. While none of the texts examined for this CDA were written for children, Steiner (2003), Heron (1992) and Goleman (1996) all advocate wider education of adults and children about emotional dimensions of the self and its functioning. In the UK the Primary Review report (Conroy, Hulme, & Menter, 2008) examined the condition and future of primary education and noted that mainstream primary education in the UK faced a number of challenges. One of them is what they label ‘*the affective turn*’ (p. 3) that has embraced initiatives to improve emotional well-being, emotional literacy and emotional resilience. It is suggested that the underlying issue that has precipitated this affective focus concerns behaviour management in schools that has in turn been influenced by implementation of the ‘Anti Social Behaviour Act (2003). This illustrates how legislative moves to address the issue of antisocial behaviour in society can so readily co-opt constructs of emotional functioning such as that described by

Saarni (1999) into childhood education in the belief that the source of such problems is located in the evolving 'self' of the child. Burman (2001) highlights how the classroom is a venue in which the politics of knowledge regarding emotion and emotional functioning can be played out in ways that further marginalise and disempower students.

The popularisation of EI as a focus for education in schools, while serving helpful purposes of supporting greater emphasis on emotional learning, alongside intellectual learning, does at the same time raise serious concerns relating to how matters of 'poor' emotion regulation can so easily become labelled difficulties or signs of emotional incompetence in the individual student. Such pathologisation may take no account of the multiple variables in the personal, social and cultural context that influence a particular student's behaviour at that point in time. The established dominant status of the developmental psychology discourse authorises and validates this form of governmentality. It defines 'problem' behaviour in psychological terms within the individual child and thus assigns responsibility and accountability to that child (or the parents). Wider social, economic or historical factors that may be profoundly implicated are most likely to be under-addressed by virtue of relative cost or difficulty.

Power, discourse and domains of interest

Each of the texts examined invites, promotes, or encourages the individual to engage in a process of self reflection that incorporates some form of self disclosure or confession regarding the 'truth' of the subjects emotional functioning. Throughout history confession has featured within prominent social movements that prevailed at the time (Richardson & Stewart, 2009). During the middle ages religious institutions in their quest to eliminate the scourge of witchcraft used incredibly cruel methods or assessments to elicit confession from those accused. At later times personal confessions of sin to a holy figure did, and still does, form a foundational theme in securing redemption and salvation on earth and in the hereafter. In the years when Freudian understandings informed the development of psychiatry, the diagnostic gaze of the doctor or psychoanalyst was shone on the individual through confession of symptoms to elicit an appropriate diagnosis and thence allow treatment (Foucault, 1994).

In all of these instances a particular paradigm of truth prevailed that informed and defined the problem of concern. That paradigm used particular forms of investigation and confession to diagnose the presence of a deviation from the ascribed norm and then that paradigm imposed its own designated treatment to facilitate the cure of the individual. In each instance the self of the examined was constructed and defined in ways congruent with the paradigm in force at the time. So women with well developed intuitive abilities could be accused and found guilty of witchcraft (Radford, 1989). Men who did not obey the required conventions of their religion were guilty of sin (Sargant, 1959). Patients who experienced unexplainable perceptions, together with other symptoms of altered psychological functioning, were diagnosed mentally ill (Goffman, 1970). In all these instances the individual was required to be observed intensively by others, observe themselves and reveal or confess their inner thoughts, emotions and private behaviour. In all instances what was deemed to be an appropriate cure or remedy was imposed irrespective of whether the individual consented to such a course of events.

During the early years of the 21st century, confessional television has become a popular entertainment genre. In typical UK and US-based programmes hosted by people like ‘Dr Phil’, individuals or families are filmed revealing their innermost conflicts, tensions, failings or emotional difficulties before a psychological expert and the public gaze of millions of viewers. Within such programmes diagnostic labels of addictions, obsessions or various other deviations from the norm are ascribed. Intensive and expensive treatment or therapy options are often offered as part of a ‘reward’ for appearing on the programme.

Within the domain of emotional functioning, this CDA identifies similar parallels. The rising popularity of EI texts has been accompanied by a rapid expansion of focused research to psychometrically measure, test or evaluate individuals’ emotional functioning (see for example: Deshpande, 2009; Kirk, Schutte, & Hine, 2009; Liu, Prati, Perrewe, & Ferris, 2008; Nelis et al., 2009; Quidbach & Hansenne, 2009; Wong, Wong, & Law, 2007). Such testing has included self testing and tests delivered by psychologists or other agents. Some of these agents are specially trained, others are untrained. The notion of 360 degree testing developed by Bar-On (2007) uses multiple raters and is claimed to ensure greater levels of reliability in the results achieved.

Based on the multi-rater, 360-degree and 3-dimensional approach, this instrument's assessment modality first builds on a pool of raters who are able to observe the individual's daily behavior from different perspectives. Ratings are typically made by managers, co-workers and direct reports at work, as well as by friends and family members. When these averaged ratings are then combined with the person's own EQ-i scores, the results are able to fairly effectively assess EI and accurately identify both personal strengths and weaknesses to be addressed in coaching or counseling to facilitate a valuable growth experience (The EQ-360, para 5).

The texts reviewed in this study all contribute in some way to the creation or reproduction of such technologies of the self. They all, in some way, support or advocate assessment either by the self or by others. The utilisation of such testing thus normalises EI, with added credibility when administered by those designated with professional expertise. Increasingly there is encouragement, indeed exhortation, in some workplace settings for employees to obtain peer feedback alongside continuous self appraisal as evidence that informs personal and professional goal setting. Within such surveillance of the self, there is an implied expectation and imposition of a norm standard, the outcome or label of relative EC or incompetence. The anticipated action that follows the discovery of such evidence may be self prescribed education or training to remedy the diagnosed deficiency.

Hegemony, manipulation and mind control

Hegemony, from a Gramscian perspective, functions because those who are oppressed in effect give their permission to be oppressed. They do this because they have been led to believe that it is the most reasonable, logical and correct thing to do. Their control is by consent without the need for any coercion (Gramsci, 1971). One feature that characterises the five texts analysed is that they each provide lengthy, well argued rational justification for their own version of emotional functioning. The Cooper and Sawaf text, together with Steiner's text, incorporates some form of assessment tool to assist the reader (Cooper & Sawaf, 1999, p. 323 *An Integrated EQ assessment and Individual Profile*; Steiner, 2003, p. 233 *Emotional Awareness Questionnaire*). In these instances the tool's function is primarily informal and intended to provide the reader with additional insights that will supplement their learning. They constitute an evidence base that adds authority to the 'truth' of dysfunction, deficit or in relation to emotional functioning, emotional incompetence. Historically, and currently, within powerful

medical and scientific paradigms such an approach is seen to serve important functions. The diagnosis of problems or aberrant states is critical if cure or remedy is to be applied. This is the essence of the therapeutic discourse. What is less clear across the texts analysed is the significance of the norms against which the measure is being applied and the validity of those norms as values to which an individual should conform or aspire.

While Heron (1992), Steiner (2003) and Saarni (1999) acknowledge that an individual's personal history does shape, influence, and affect the development of emotional functioning there is no evidence that interpretations of the measure itself could ever take account of the multiple variables that influence the particular individuals emotional functioning at that point in time. Similarly there is no acknowledgment of the implications of the label given to those that deviate from such norms. The terms used by Saarni, 'emotional incompetence' and 'dysfunction', are indicative of the psychological paradigm that reinforces constructions of normal and abnormal. In a more positive light one of the advantages of the self testing illustrated is that it does allow the informed participant to interpret their rating in the light of extenuating circumstances. They do though need to be informed explicitly of the value of such interpretative qualifications. Without reminders of this kind, the validity of such testing is likely to be accepted without question and so reinforce the hegemony of EQ testing.

Contingencies at work

Foucault (1974) notes well the significance of the historical time and location of texts and ideas. His proposition is that ideas, paradigms and discourses emerge within particular complex social, cultural, epistemological and contemporary points in history. They are shaped and influenced powerfully by the prevailing concerns, values and views of the world present at the time. In this sense then the emotional functioning texts examined in this CDA reflect elements of the wider historical context in place at the time of writing and publication. Each text emerged in response to the callings and promptings of that time and represented a mix of author intent, publisher policy, reader need, and societal concern, together with political, economic and cultural agenda underpinnings. The issue here then relates to the context of the text, its production, its message, and its reading. This theme is significant in relation to assessing EC, promoting EC, the motivation, and the assumptions it rests on. When reading a text or

chapter of a text, it is important that the wider context of the whole book, the time it was written, and the issues that were prominent at the time be taken into account along with what is happening in the world of the reader. While it is beyond the scope of this thesis to provide a detailed account of circumstances and world events over the last 20 years, it is appropriate to note what might be significant contingency factors at work in this period. It illustrates the ‘eventalisation’ that Foucault (1991) refers to that notes events that may have played a role in how particular discourses developed at a period in time. What follows is a sample of events pertinent to this CDA.

The rise of ‘service capitalism’ - Paula Cerni (2007) examines the relationship between the human body and its historically changing role in the production of physical or material objects. She documents the shift in the West away from worker involvement in creating products to work in service industries that she describes as ‘service capitalism’. Through a wide ranging critique of how constructionist approaches to the ‘self’ have neglected the physical body of the self, Cerni (2007) offers an observation that, whereas historically the largest proportion of workers were involved in actually making a physical product, currently an increasing proportion of workers in developed countries such as the US are involved in ‘service industry’ work that has no direct impact on the physical world that we inhabit. Her proposition is that of two seemingly opposite paradigms of constructionism and physicalism, a single historical reality is expressed; a consequence being that people lose their capacity for agency. In this way she offers an interesting perspective on what could be contributing to the self reflexivity that emotional functioning technologies of the self require:

The contemporary or post-modern self is physically immanent and mentally self-reflexive because it has become truly unable to affect its material environment. It has become its own and only possible subject/object, encased within itself, limiting its own activity to the pre-social and infantile - to constantly making up its own little narratives, or playing with its own toys and body. (Cerni, 2007, Constructed and embodied selves, para. 55)

It also makes sense of the attractiveness of ideas used to market EQ constructs. They generally carry claims which overtly imply that the person can change the emotional self at will, and can be fully in charge of both their day to day experience and their destiny. Cerni (2007) further suggests that, as with other self-embodied activities such as plastic surgery and body building, constructing an identity can use fantasy as compensation for lack of power over the physical world. Her conclusion is that these

approaches are unable to resolve what she terms '*the confusions of post-modern selfhood*' (para. 61). What this suggests to me is that the marketing promises accompanying EQ texts, such as those analysed, feed into consumer needs that originate in post-modernism and ultimately are likely to add to those confusions rather than alleviate them.

Loss of subject agency through the rise in expertism - All of the texts addressed in this study were authored by experts in the field. Their backgrounds revealed extensive training, knowledge and experience, and thus appropriate authority to be positioned as an expert. The reader without such specialised knowledge or experience is likely to value access to such a person but at the same time their own sense of agency has been eroded. Beck (1997) views the growing proliferation of 'experts' in Western society as likely to result in individuals losing their sense of agency and their ability to act in different situations. He sees this as fostering an abdication of personal responsibility and power in deference to the authority of the expert with supposedly greater knowledge. In this context then decisions the reader makes in response to the voice of the expert could well be made based on unquestioned technologies that are widely accepted in society in support of economic and other agendas. Such a risk is alluded to by Lash, Szerszynski, and Wynne (2001,) who write:

...hence the fundamental sense of risk in the 'risk society', is risk to identity engendered by dependency upon expert systems which typically operate with such unreflexive blindness to their own culturally problematic and inadequate models of the human. (p. 363)

Continued expansion of 'psy' influence - The continuing pervasive influence of psychology described by Rose (2003) and Parker (1996) is evident in the extensive use of counselling and psychotherapy practitioners, and continuing psychological endeavours to refine and enhance testing of EI. Particular EI models have their own 'expert' training programmes that equip assessors to administer their own brand of assessment (MultiHealthSystems, 2010). Even though three of the texts in this study incorporated some form of self testing, such assessments are generally discounted on the grounds that the individual is too subjectively close to accurately or impartially assess him/herself. This approach powerfully pushes further dependence on the 'expert' and undermines personal faith or belief in one's own honesty and ability to make sound

judgements about our own emotional functioning. It implies that only ‘objective’ testing delivered by an external party can provide valid information.

Decline of the welfare state and increased emphasis on ‘self responsibility’ - Throughout many countries across the globe, socialism and its commitment to the welfare state has historically played a major role in the government of nations and their citizens. While it is beyond the scope of this discussion to debate the issues supporting or contesting the merits of the welfare state, it is clear that over recent decades there has been a marked rejection of ‘welfare state’ values and philosophy (Latham, 2001; Marsland, 1991; Martinez-Piedra, 1997). This has been accompanied by a growing emphasis on the need for people to exercise greater ‘self responsibility’ for their lives, their decisions, their financial state, their education, their health and their success and happiness. This shift has been fuelled by the rhetorics of freedom, choice and personal responsibility that have emerged from politicians, economists, academics, health care providers and social critics. Accompanying changes to national demographics, costs associated with technological advances and global concerns regarding climate change have all contributed to major strains on the economic structures across most if not all nations. I suggest it is perhaps not surprising that in matters where the individual is offered the opportunity to have greater control of their own emotions, in order to achieve greater success in work, relationships, marriage, and even many of life’s uncertainties, that the pursuit of EI has been enthusiastically received.

The fate of the ‘self’

Each of the texts examined advocates in some way, from its own point of reference, the desirability and even necessity for individuals to commit much energy and effort to major projects of the self in the interest of improving their emotional functioning. In so doing, they manifest ‘technologies of the self’ and ‘technologies of power’. For Saarni (1999) the focus is on how parents, teachers, psychologists and others involved in the education or rearing of children can best facilitate healthy development of EC in their charges. For Cherniss and Goleman (2001) their focus is on how best to structure training programmes to maximise effectiveness in the implementation by employers of EI training. They are careful to note that not all employees will participate out of choice. *...many individuals who participate in SEL [Social Emotional Learning] efforts may be*

resistant or ambivalent (p. 220). In these ways then it becomes apparent that in this case EI technologies of the self are understood to be administered to resistant participants who need *strategies for increasing people's motivation and engagement in the change process* (p. 220). The success of such strategies thus creates conditions:

...which permit individuals to effect by their own means or with the help of others a number of operations on their own bodies and souls, thoughts, conduct and way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection or immortality. (Foucault, 1988, p. 18)

The texts each present or represent complex mental models of the self that the reader is encouraged to consider, believe, learn about, and most significantly act upon, all in the interests of improving the self for what are presented as very plausible and reasonable reasons. The potential of fulfilling relationships, personal happiness, raising emotionally healthy children, occupational success and professional advancement are seductive inducements to embark on such quests.

Rose (1996) highlights how the scale of such a project may well require the support and skilled guidance of psychological experts. He further notes how the reason to take such a course of action is not so much to conform to some social convention, but to seek greater happiness and a better quality of life. In the case of workplace applications of such technologies, even here the rationale is emphasised as an important choice for the individual to make freely for their own benefit. As Rose (1991) further explains, such a project involves learning a new language for measuring the self, for diagnosing its problems, for curing the identified problems, for gaining understanding of their own inner processes, and taking control over and training their thoughts and emotions. To do all this entails close self scrutiny, examination of personal experiences, revealing such discoveries to another person, and conscious efforts to modify the self. The rewards of fulfilment and autonomy constitute tempting incentives. In the process the 'self' is being redefined, re-engineered, and re-created in the image of whatever 'mental model' it has chosen.

Parrhesia and aesthetics of the self

Soon after commencing this venture I envisaged the need to include a personal narrative that illustrated how my own life and the historical body it represents could illustrate some of the very issues and themes I imagined would be identified along the way. It

also reflected a desire to fully acknowledge the reflexive dimension much in the manner that Saarni (1999) felt that in books on emotion, the emotion had been killed. This CDA is about the context-laden world that each reader brings with them to the reading of a text and to the various technologies that seek to construct the self. I wondered about the risks of including too much personal narrative. My anxieties stemmed from a fear that it may be seen as some kind of narcissistic over indulgence on my part. That was not the intent. I resonate closely with Kanpol (1997) when he questions whether he may have unconsciously been seeing aspects of his own history in the things he studied. He was mindful of how his own experiences of hardship and oppression may have contributed to his own involvements with forms of resistance. And he asks other questions I can relate to:

To what end do critical educators theorize? Why is theory so devoid of personal narrative? What relationship has critical theory to the everyday life-world of those who work in the trenches, such as teachers, administrators, students and researchers? (Kanpol, 1997, Introduction, para. 1)

While writing chapter four I sensed an element of risk in revealing or confessing details about an aspect of my behaviour earlier in my career. The context of confession was part of a valid process that sought to make explicit my own biases and assumptions. I was responding spontaneously to questions asked by the interviewer. The risk was that my disclosure could be judged and I might, in some way, lose the respect of this person. I was also deeply aware of wanting to be fully honest and truthful in giving voice to past actions. I believe there was a quality to my disclosure in that I wanted to share fully as best I knew how my thoughts, feelings, perceptions and impressions so that the interviewer could similarly grasp the fullness and truthfulness of my disclosure. This then was about seeking to be truthful to myself as well as to another and in so doing not hide anything, as Foucault (1983) so eloquently puts it:

The one who uses parrhesia, the parrhesiastes, is someone who says everything he has in mind: he does not hide anything, but opens his heart and mind completely to other people through his discourse. In parrhesia, the speaker is supposed to give a complete and exact account of what he has in mind so that the audience is able to comprehend exactly what the speaker thinks. (para. 5)

In a similar vein Foucault (1983), when differentiating between different types of parrhesia, notes that '*parrhesiazesthai*' means '*to tell the truth*' (para. 9). He goes on to further clarify what truth means in this sense:

To my mind, the parrhesiastes says what is true because he knows that it is true; and he knows that it is true because it is really true. The parrhesiastes is not only sincere and says what is his opinion, but his opinion is also the truth. He says what he knows to be true. The second characteristic of parrhesia, then, is that there is always an exact coincidence between belief and truth. (Foucault, 1983, para. 5)

At times during the writing of this thesis, I have questioned the appropriateness of my own desire to give voice to the truth of ‘my self’ in an academic and scholarly discourse such as this one. My questioning considered whether I should be confining myself to a more detached, objective, and empirical style of writing and presentation, or to what degree it is acceptable to be honest, truthful and transparent in the manner that parrhesiastes would require. My supervisors’ guidance clearly emphasised that I needed to be able to justify the inclusion of personal narratives. My decision ultimately favoured an incorporation of both styles and that by including considered self disclosure within this medium it can be an expression of an ‘aesthetics of the self’ where:

...one does not have to take up a position or role towards oneself as that of a judge pronouncing a verdict. One can comport oneself towards oneself in the role of a technician, of a craftsman, of an artist, who - from time to time - stops working, examines what he is doing, reminds himself of the rule of his art, and compares these rules with what he has achieved thus far. (Foucault, 1983, Conclusion of techniques of Parrhesia, para. 4)

I have also been very aware of the challenges that accompany a project such as this when to do justice to the task requires a multidisciplinary approach (van Dijk, 1995). I have frequently felt acute senses of inadequacy when seeking to come to grips with disciplines and territories that are not within my own educational background. This project has called me to enter into philosophical, sociological, political, and psychological frames of reference and think in ways that were somewhat alien to me. Similarly I have been acutely aware of how difficult it is to step outside of world views that have been instilled throughout 60 years of life. It was particularly difficult to see, let alone move, outside of the developmental psychology frame of reference that so much shapes the world of my growing up in the Western world. It was also a challenge to take a critical stance towards texts and writers I respect highly even though I was aware that it was the discourse their text represented I have been analysing.

Early in the process I was discussing my critical theory focus and was challenged by a colleague's comment that said 'why do you have to be so negative about things, why can't you look at something more positively?' (personal communication, July 14, 2004). That question made me think. I concluded that I spend much time and effort in my work and personal life seeking to support, affirm, encourage, heal, nurture and value people. So I viewed this CDA focus as a way to critically examine how seemingly helpful discourses (such as teaching EC to nurses and indeed the therapeutic discourse that Illouz discusses) have the potential to be oppressive and marginalising. In so doing I hope I can contribute to making such things more visible and offer others the opportunity to engage in whatever forms of questioning or resistance they choose. There is a possibility that there could be a paranoid process going on for me that perhaps originates in my 'working class' origins and self perceptions that might emerge out of my illegitimate status at birth and subsequent adoption. I am reassured though by Steiner's encouragement to listen to one's own intuitive hunches (mine was about the possible oppressive effects of EC technologies and my own teaching on others) and to seek validation or discounting of hunches through a diligent search for better informed understanding. This venture represents just such a search.

The work of Sedgwick (2003) adds a challenging and thought provoking critique of paranoid readings of events and alludes to the possibility of a reparative counter narrative. In her sketching of what paranoia means she proposes it is '*anticipatory, reflexive and mimetic, a strong theory, is a theory of negative effects, and places faith in exposure*' (p. 130) I think she is right that it is anticipatory but overstates the case in claiming that its universal imperative is '*that there must be no bad surprises*' (p. 130). A suspicion that particular discursive practices can or do have damaging effects is not in my view paranoia. I agree that a reflexive connection to my own previous experiences may inform my suspicions of possible oppression of others in relation to EC testing, but that does not necessarily constitute mimesis. That paranoia is a strong theory in the contexts of queer theory she describes, I do not dispute. In those same terms I would view my take on paranoia in relation to this CDA focus as somewhat 'weak' because of its overt acknowledgment of the contextually variable nature of any interpretation of motive, intent or consequence. It is though 'strong' in its concern about negative affects because of the power imbalance that I claim saturates the territory. To have faith in and facilitate 'exposure' of what I claim is generally unchallenged harmful potential is, in

my view, an act of resistance that at the same time can both inform and empower others. In the process I too have been, and am being, changed. If indeed my own motivations have paranoid elements, my rationale and motivation for involvement in an academic and intellectual pursuit such as this CDA resonates closely with the hopes Foucault (1984) expresses:

To be both an academic and an intellectual is to attempt to bring into play a kind of knowledge and analysis which is taught and accepted in the university, in such a way as to modify not only the thought of others but also one's own. This work of modifying one's own thought and that of others seems to me to be the raison d'être of intellectuals. (p. 29)

While much of Sedgwick's (2003) discussion is framed in relation to two specific texts, and the wider issues of homosexuality and queer theories, I find her closing focus on reparative readings and practice in relation to paranoid viewpoints refreshing. It offers an important dimension of possibility in how the findings and conclusions of this analysis might be distilled and summarised.

Summary and signpost

The emotional functioning of the self has been afforded high visibility within the domains of psychology, education, employment, health care and personal growth, as illustrated by the texts addressed for this CDA. Issues considered in this chapter relate to the influences, forces, and particular interests served, constituencies that have contributed to this rise in attention at this particular era; and how surveillance, confession and disciplining of the self is manifested. These aspects of technologies of the self are increasingly assuming a hegemonic form and when selected by employers, education or health care agencies embody much potential for manipulation and the construction of powerful mental models that become 'maps of the interior' (Van Dijk, 2003).

The overt aims of this thesis are grounded in concerns about the actual and potential harmful effects that discourses of emotional functioning can have on the individual and society. The title of chapter nine is predictably framed in cautionary and illuminatory terms. It intentionally speaks from within the critical cartographic metaphor in order to emphasise the power, utility and central place that maps of the emotional interior play in orientating subjects to their current location, possible routes to better destinations and the means by which travellers may anticipate hazards and places of safety.

Chapter 9

Let the map reader beware

“The map is not the terrain,” the skinny black man said.

“Oh, yes, it is,” Valerie said, with her right hand she tapped the map on the attache case on her lap, while waving with her left hand at the hilly green unpopulated countryside bucketing by; “This map is that terrain.”

“It is a quote,” the skinny black man said, steering almost around a pothole. “It means there are always differences between reality and the descriptions of reality.”

“Nevertheless”, Valerie said, holding on amid bumps, “we should have turned left back there.”

“What your map does not show,” the skinny black man told her, “is that the floods in December washed away a part of the road. I see the floods didn’t affect your map.” (Westlake 1992, p. 26)

This chapter will synthesize and integrate the discoveries, meanings and opportunities that have emerged in the course of this CDA by initially reconnecting with the ‘mappings’ metaphor introduced in chapter one and linked within subsequent chapters. It will bring into focus points of contention regarding the text, the reader, the analyst, the nexus and social power, from a CDA perspective. The quoted dialogue above serves to highlight the ease with which the printed map can convince us of the existence of something that is not there.

Exigencies of emotional territory maps

To begin this chapter I want to return to the metaphor of the map that has sought to illuminate the critical theory, nexus analysis and discursive themes of this CDA, because the need for such a tool is a strong one. When one makes a decision to embark on a new journey that involves ventures into new and hitherto unknown territory, care needs to be given that one has acquired a map of the right territory, that the scale and symbols provide sufficient detail and that one has well grounded knowledge of circumstances that might make the journey, hazardous, risky, inadvisable or outright impossible. It would be wise to know that the map is up to date if one is to be sure roads, paths or landmarks are still as represented and that important current supplementary information is provided to assist navigation through particularly difficult terrain, depending on the season or known local weather patterns. In terms of the particular destination sought, the map reader will want to be assured that the resources

and facilities indicated on the map are actually there. Safe accommodation, repair facilities in the case of breakdown, supplies of food, water and emotional sustenance are critical elements that need to be accurately plotted. And perhaps most important, the traveller needs to know how to read the map, how to interpret symbols, and how to use a compass.

Other ‘behind the scenes’ factors will also have profound influence on why, when or how the journey is approached. The previous travel experiences of the map reader will powerfully impact on their readiness and suitability at this time for such a journey. The particular reasons for the map reader to take this journey now, at this point in time, will influence its urgency or importance as will the exhortations of someone significant in the map reader’s life. The skills, motivations and intentions of the map’s author will shape the details, emphases, and indeed accuracy of the map as will the skills of the printer/publisher in ensuring all details are clear and readable.

Journeys into the emotional territory of the self are, though, a strange and curiously perilous undertaking, for a number of reasons. The territory itself traverses physical, neurological, physiological, social, cultural, and even transpersonal dimensions. Perceptions and theoretical interpretations of the true forms of this territory are at best speculative, propositional and challenging to validate. Skills or abilities that constitute an individual’s expression, experience and manipulation of this territory are complex and diverse. And the very process of exploration of one’s own emotional territory is itself deeply subjective and reflexive. Before an intrepid explorer of this ‘inner world’ even begins the journey there are matters that must be considered to do with motivating reasons, who or what justifies the venture, and is there really an option or choice. To undertake such an exploration clearly requires the gathering of much information about the nature and form of the landscape, the gains, advantages and rewards that can be anticipated, and the real or potential risks and dangers that will be encountered. A guide may well be needed for the inexperienced traveller, as encouraged by Heron (1992), and Steiner (2003).

Decoding cartographic complexity

Obtaining a deeper grasp of obscured cycles of discourse contained within different emotional functioning maps has been facilitated through the development of the hybridised approach to CDA detailed in chapter three. By combining semiotic forms of textual macro and micro analysis with an adapted form of mediated nexus analysis, it has been possible to identify specific elements within the multilayered nature of five textual ‘maps’.

The nexus analysis stage of this process provided particularly informative insights into the dynamics of what occurs when text and reader come together in what is described as the ‘call to action’; that ‘moment’ which may span the time it takes to read the book, when the reader in some way engages with, and responds to, what the author calls them to do. Each text has its own particular and different call to action. Use of the ‘nexus of practice’ model highlights a number of important features of what occurs in that seemingly straightforward act of reading a text or chapter (or map). It gives prominence to the notion of the historical body which, as Scollon (1995) defines, represents a lifetime accumulation of experiences, actions, and memories that are held and formed within personal and very individual and different life courses. Each party involved in that nexus has their own historical body: the author, the reader, the publisher, and myself, as analyst. It is now possible to critically examine the influence of multiple historical body’s that intersect the nexus of practice and its associated ‘call to action’ within each text.

The nexus model highlights the dynamic and multicontextual nature of how, through their respective cycles of discourse, the author, the publisher and the text itself intersect within the nexus of practice (see chapter three, figure 4). It highlights how the reader’s historical body, their discourse in place (where in the reader’s life journey is the map reading taking place) and their interaction order (who else is significantly connected to the readers decision to engage with the text) similarly intersect through the nexus of practice. In the context of this CDA, my own historical body, reflexivity and analysis discourse all intersect with the nexus of practice and in so doing shape and colour the images perceived and influence interpretations gained. This process then enables the researcher to make visible elements that normally go unseen (Scollon & Scollon, 2002). It makes it possible to chart and track the multiple discourse cycles that intersect

through that moment of engagement with its call to action. Some aspects of the process of necessity are speculative; it is not possible to know details about other readers, although broad demographics might be gleaned from targeted purchasers. How such readers position themselves in response to the text can also only be speculated. While this may seem a limiting factor in how the model has been applied to this CDA, it does serve to make explicit a series of critical reader-related discourse cycles involved in the nexus of practice. What the reader brings to that ‘moment’ of engagement with the text, their motivation, rationale for reading the text and their previous education or exposure to such material, all powerfully influence their response.

Close encounters through the mists of the cartographer’s ideology

Examination of the five texts showed that different ideological agendas reflecting the discipline base of each respective discourse underpin the position taken by authors. The Cooper and Sawaf (1997) text presented EQ within a commercial, capitalist discourse that values success, profit and competitive edge. In this sense EQ is seen a means to enable executives (and their company) to achieve such goals. The Saarni (1999) text examined EC in children within a developmental psychology discourse. Ideologically her approach is grounded in individualisation, measuring, standardising, normalising and naturalising values congruent with the developmental psychology paradigm. The Heron (1992) text presents EC within a proposed radical alternative psychology model that is grounded in psychodynamic foundations. Its intent is to remedy what is perceived to be emotional problems that stem from an emotionally repressive society that, in turn, manifests as varying levels of emotional incompetence in helping professionals. The Cherniss and Goleman (2001) text examines how to most effectively deliver EI training programmes in the work setting. Ideologically it is located within a capitalist neo-liberal discourse and draws heavily on psychology discourse to validate its agenda. The Steiner (2003) text reflects a strong humanist ideology that seeks to liberate people from the oppressive effects of rationalism and power abuse.

With the exception of Heron, who originates from a UK context, all the other authors are located in the US and thus reflect North American cultural orientation. The map reader, then, needs to be mindful of the cultural and ideological frame that resides at the core of the text they read because through such an encounter the values and beliefs of

that frame can insidiously establish themselves within the reader or reinforce existing belief systems. While the power of values contained within textual or visual media ‘maps’ is hotly debated, it is more accepted that repeated exposure can have normalizing and affirming effects on the reader. Conversely such exposure can unsettle the reader’s equilibrium and stimulate critical questioning and review of hitherto unchallenged beliefs.

Sanctioned maps of illusion

Throughout this thesis the cartographic mapping metaphor has suggested texts that present a structure, framework, or conceptual construct of the emotional functioning dimensions of the person are in effect presenting ‘mappings’ of the interior of people’s minds or brain. To a large degree these ‘mappings’ are textual in nature, although diagrammatic representations are used in some texts. Sanctioning (or approval) of these mappings occurs by virtue of the relative authority, reputation and discipline of the author. Research evidence is used in some instances to provide ‘proof’ that aspects of a construct are sound. In other words, the reader is more likely to read as ‘true’ a ‘map’ presented by a reputable author that is supported with research evidence. Illusions generally refer to how things can be mis-perceived or wrongly interpreted by our senses. The inherent illusionary nature of mappings of the interior relate to its essential propositional, theoretical, and conjectural character. These themes then highlight three particular problems; authoritative sanctioning, illusionary distortions, and subtle misrepresentations.

Readers of conventional territory and road maps need to carefully discern the difference between accurate, suitably contextualised maps from those that portray distorted or inaccurate images of the territory to be traversed. Sometimes such distortions are unintentional consequences of misinformed appropriations of representations relocated in another context (Monmonier, 1996). Other distortions occur because of the power of utilitarian plagiarism, where an important feature or ability is deliberately copied and used in a different context. It is the nature of misinformed misappropriations that I want to address here. At the heart of this thus far obscure section, is the notion of genuineness, or realness. Roadmaps can be verified by physically viewing the actual roads. Verification of the accuracy or reliability of emotional functioning maps is more

challenging. Reputable and trustworthy maps of emotional functioning territory need to assure the traveller or reader that what is represented is carefully considered and not a clever illusion used to achieve some ulterior purpose. Therefore if it is a propositional construct the reader needs to know that. If it is intended as a simplified representation to enable easier understanding, that needs to be stated. If particular responses or action is called for or invited by the text, contextual qualifiers need to be included.

Each of the texts analysed presents, in a sense, its own 'map' or collection of maps that document their versions of emotional functioning territory. The over-riding cautionary theme of this chapter is intended to alert readers to the risks of accepting without question such representations.

Discerning the seductive appeal of binary oppositions

Boler (1997), among other thought-provoking critics of emotional functioning discourses, has advanced three particular challenges. Firstly, in 1997 she questioned the scientific accuracy of the claims that formed the foundations of EI promotion; however, her greater concern was about how such constructions can be used for social control. Secondly, as highlighted in chapter two she was similarly troubled by the manner in which discourses of EI, through their focus on a universal biological basis of emotions, tend to erase cultural and gendered differences. Her third concern was a more focused critique on the work of Goleman and how in particular his writing '*heroizes altruism, optimism and empathy*' (p. 86). She noted how his approach did not acknowledge those occasions where such qualities might not be desirable in particular circumstances. She was also critical of the overt encouragement to utilize EI constructs as the basis for educational and workplace training that in turn can be used to '*enforce particular moral behaviors through emotional control*' (p. 86). Her historical review of how EI has increasingly become enmeshed in issues of morality points to deeply troubling concerns about misguided but widely promoted beliefs in the power of rationality, self control and self governance.

This theme links with her critique of how western thought so readily embraces binary oppositions which in turn are not value neutral, as generally claimed, but in fact privilege one term more than another (Boler, 1997). In relation to EC as a construct, its

binary opposite, emotional incompetence, is clearly a much less desired state. To close this important but brief reference to Boler's scholarly contributions I want to refer to her proposition that there are four primary discourses of emotion: rational; pathological; romantic; and political. My advice to the novice reader of emotional functioning maps is to note that the territory is mostly presented within a 'rational' discourse as a rational depiction of specific features, landmarks, roads and destinations. The assumed logic is that by the power of rational choice and decision making, plans can be made to travel from point 'A' to point 'B'. This is the logic that drives science. My experience of life's journey is that it is not quite like that.

My second piece of advice is to alert the map-reader to how any difficulties or deficiencies they may show in relation to emotional functioning are likely to be positioned within a 'pathological' or 'therapeutic' discourse of emotion. Saarni (1999) clearly alludes to the former in her chapter titled *Emotional incompetence and dysfunction* where she locates and discusses those children who have not been successful in achieving the abilities of EC. This view, whether intended or not, implies a binary construct rather than affirming the possibility of varied and changing abilities across a continuum of emotional skills, competencies or capacities.

My third piece of advice to the map-reader is to be aware of the political nature of the map they are following. Information presented in the form of texts, maps, or other forms of media inevitably expresses power in some form. In the texts analysed in this CDA various strategies were used to influence and persuade the reader to respond to the authors' 'call to action'. Expertise, status, qualification, and social standing were all used to convince the reader of the authority of the author and thus the credibility of their map. This is not to imply that the power exercised is necessarily good or bad, but it is there. The option and ability to acquire a text on emotional functioning reflects political freedom of access to information. However it can be stated that some texts, such as Saarni's (1999), reproduce and perpetuate the well established developmental psychology discourse that the reader may not question or critique.

Issues of authorship - it matters who drew the map

This section is rather longer than those preceding because the issue of authorship has been much debated in the literature. A CDA of texts would seem to require consideration of the author's stated and implied intent, what the author brings to the writing from their history, and what meaning and authority the reader gives to the text as they read it. Foucault, in a lecture entitled *What is an author* (1969), discusses the status of the author and its relation to how the text is received and interpreted. In this manner the author's name has significance, not so much as a means of defining identity, but more as part of 'author function', a total discourse that involves appropriation and ownership of ideas or viewpoints, and in some instances a desire to connect authentically with the author's intentions or motives. In this sense author motive may be as important as the exact words or message of a text. The very act of acknowledging authorship is a fundamental requirement of the scientific community if a work is to have any credibility. Thus the significance of the author name and reputation becomes a critical part of both the meaning the reader takes from it, and the authority or credibility it carries.

On the other hand, reception theory (Sim & Loon 2004) claims that the reader has primary responsibility for that meaning. This approach claims that the text produces meaning with diverse readers through that encounter. Barthes (1993) similarly, and controversially, talked of a concept - 'death of the author' - in which once a text has left its author it becomes very much under the influence of the reader who is in no way particularly controlled by the intentions of the author. This approach would suggest that the reader is totally free to interpret, accept or reject the text according to their free choice; to take from a text what they will, and to incorporate it into their personal frameworks of understanding and meaning.

This does not quite fit though with the notion of hegemony described by Gramsci (1971). This position claims that values and ideology are transmitted through a range of media, including the text, and does so by persuading large numbers of people that a prevailing ideology is really a natural and right way of thinking. The manner by which this ideology protects the dominant class is not readily visible and so the exploited reader willingly accepts the ideology as being 'in their best interest'. Althusser (cited in Sim & Loon 2004) would also claim that a number of institutions using texts and other

media transmit, and thus reproduce, the values of dominant ideology. These would include education systems and disciplines of knowledge.

Bakhtin (cited in Sim & Loon 2004), using the idea of ‘dialogism’, offers another possibility by proposing that meaning is not fixed, but is always plural and open to re-interpretation. The author of a text may well have a particular ‘message’ that they seek to communicate but the unique and individual intentions and historical body of the reader will profoundly shape the message that is taken from that text. This means meaning is constantly open to renegotiation between the author and the reader.

For me the way to reconcile these opposing views is to acknowledge that each has kernels of ‘truth’ within. On the one hand an author cannot be held responsible for the multiple unknown contextual variables that might shape a particular reader’s interpretation and response to a text’s message. In that sense I support Barthes’ and Bakhtin’s perspectives. However, I am also convinced from my own experience of particular authors, that the voice of the author conveyed through their literary works has the potential to carry much power and influence over the reader. As an educator who advises students about texts to purchase for their studies I am very mindful that the constructs, values and ideas promulgated in this way do indeed shape and influence the students’ learning and the mental representations they internalise (van Dijk 1993). It is not until the reader has acquired considerable knowledge, maturity, wisdom and maybe courage that they might have the ability to critically appraise and discern the message within a text and possibly modify or reject it.

Then there is the question of whose voice is the reader really hearing under the name of the author/s. When noting names listed in the acknowledgments and references section of texts, it becomes apparent that while the text might bear the names of particular author/s sometimes an extensive collection of ‘others’ have had input into the ideas developed and presented. Indeed, well regarded academic writing is noted by its extensive reference to the learned research or works of significant others. So in this instance the author might really be a skilled assembler of others’ ideas. Having said that, I am not seeking to discount the value of such skills; perhaps I am really acknowledging the relative scarcity of truly original thought or writing and that much authorship conveys a complex blend of ideas drawn from multiple sources.

There are, at this point, other apparent guiding conclusions that might be drawn from these differing points of view when considering the influence of the author in both conveying meaning and potentially contributing to an oppressive process. Other elements seem important in drawing on these differing positions to inform the conclusions one might draw from this CDA. In the commercial and academic worlds, status and reputation of the author carry enormous weight. Sometimes this becomes linked to whether the work of a writer has achieved ‘bestseller status’, perhaps because of the commercial attractiveness of the book. For Goleman, his best-selling *Emotional Intelligence* book enhanced his status. Sometimes it relates to an author who achieves a heightened reputation because of their controversial writing as well as their literary excellence. Michel Foucault has become such a name in the literary world both because of his brilliant thinking and because he is controversial. In these ways texts can, and do, come to carry considerable status and authority because of both the author and the ideas they present. This authority increases markedly if the material they present is firmly embedded within established and respected epistemological discourses and dominant paradigms which I have shown in chapter six. Equally it will achieve similar acclaim if it elicits extensive critique and commentary.

A theme that became apparent when analysing the texts was the varying degree to which authors acknowledge and make transparent the origins and basis of their thinking. There are different forms that this disclosure can take, and the intentions of the author will guide such disclosures. Saarni, for example, in *The Development of Emotional Competence* traces the theoretical origins of her thinking to relational models of emotion, functionalist models of emotion, and social constructivist models of emotion. Out of this blend of models, she explains how her own concerns regarding the reciprocal nature of emotional and social experience within the cultural and moral contexts of our world have been integrated and synthesised. In this way she is transparent in revealing the origins of her thinking. What she does not do is invite the reader to question such conceptualisations or the fundamental premises upon which developmental psychology or her ideas rest.

Heron (1992), in contrast, shares in great detail the origins of his thinking and concerns about the nature and indeed structure of mainstream psychology, and how this provided the seedbed for a whole new ‘radical psychology’ proposition grounded in feeling.

What makes his disclosures different from Saarni's (1999) is the manner in which he presents his ideas as a proposition, which he asserts is utterly open to contest and critique. This is not to say he voices his ideas without conviction. Indeed he makes his case strongly. What is different is the overt way in which he invites the reader to take his views as propositions.

Cherniss and Goleman are subtly different. In their chapter there is explanation of the theoretical positions that inform and support their model. They do assert, after making a strong case for its soundness, that their model can be used as a guide. The major reason they offer for compromised use of the model as presented is an economic one rather than in any way inviting the reader to question the assumptions upon which the entire model rests. Instead they recommend further research which, while perhaps suggesting openness to new findings, only serves to extend the dominant, positivist, scientific psychological paradigm from which they draw their authority.

The matter of literary and psychological techniques of persuasion used in these texts also warrants comment. Persuasion occurs on two fronts. First, there are marketing techniques that seek to persuade prospective readers to purchase and read the text. Second, there are literary techniques used by the author to persuade the reader to believe and act on the message or 'call to action' contained within the text. One might ask is there a problem with this. There probably is in that commercial discourses of marketing and commercial enterprise are driven by economic forces located within the profit values of capitalism. This inevitably means that the underlying driving concern is to use whatever techniques are legal and socially acceptable to capture the consumer dollar. The publisher is understandably a major driver in this agenda and indeed their willingness even to publish the book in the first place will be driven by their belief that the book and its topic or focus is marketable and potentially profitable. Authors get caught up in this economically because understandably they need to earn a living and, because publishers have significant input into how the book is written and presented in order to maximise its market appeal. All of the texts and authors reviewed in this study have been caught in the marketing process. Perhaps the best known name has been the most effectively marketed!

Emotional stratification, confinement or liberation

The very idea and ideal of EI emanate from the ideology of psychologists, which has reified emotional life in constructing and institutionalizing the distinction between competent and incompetent emotional responses. (Illouz, 2008, p. 208)

A detailed sociological critique by Illouz (2008) posits the view that the rise of EC could represent what she terms '*A new emotional stratification*' (p. 197). Her analysis initially draws on Freud's writings where he makes comments about the differences between how the middle and upper classes gained and maintained their social and economic status by constraining and constricting their emotions; whereas the working classes were less limited by emotional constraints. In this sense the suggestion is that constraining and constricting emotional expression at that time served the interests of maintaining status and social advantage in a similar way to claims made about current discourses of EI. In contrast, the working classes had little to gain from self-imposed emotional regulation. Illouz further develops this historical perspective with the suggestion that EI, as it is currently constructed, with its accompanying valuing given to self awareness, emotional regulation and rational emotional processing has been so widely taken up:

because it responds to the ideology of social groups that are key to the production process and because it corresponds quite well to the requirements made on the self by new forms of capitalism. (Illouz, 2008, p. 209)

Illouz, in further questioning whose interests are served by the legitimization and naturalization of EI skills, concludes that psychologists and mental health workers by virtue of their professional and social roles as experts in the management of emotions have claimed:

...a monopoly over the definition and the rules of emotional life in the private and public spheres and have redefined professional success in terms of emotional demeanor and management. (p. 210)

Thus a person's emotional style of functioning has become a form of social capital in which particular forms of selfhood are required to acquire that capital. For those working in service industries, there is now a demand that they have emotional skills that emphasise inclusiveness, assertiveness, orientation to others' needs, and sensitivity to the emotional elements of interactions. At the same time they need to be able to use self reflexive and cognitive skills to control their emotional responses. In this manner, Illouz

claims that, '*EI is fundamentally connected to the organization and class dynamics of contemporary capitalism*' (p. 216).

Her argument that EI represents a new form of emotional stratification, sees EI as a classification and categorizing tool that is likely to marginalise working-class men by labelling them as emotionally unintelligent whereas some women may well be better equipped with emotional management skills and thus may be able to play a wider role in '*connectionist capitalism*' (p. 236). Her concerns are that the sociology of stratification is complicated further in the emotional economy and that, while some groups may be advantaged in their access to what she terms '*eudaimonic*' goods (p. 237), EI discourses contribute to different inequalities of access to such sources of happiness and the good life.

For the map reader, who seeks to journey in emotional territory, there is the subtle but powerful question of how a particular emotional functioning map may reproduce, perpetuate or change emotional stratification. It is possible that, for some, EI training as represented by Cooper and Sawaf (1997), Heron (1992), and Steiner (2003) may contribute to enhanced social and economic mobility by the gain in emotional capital. However matters of existing social class, gender, socioeconomic status and culture are highly significant variables that will, for some, constitute influences that render EI discourses oppressive, disempowering and marginalising. In the workplace, employees who are required to undertake EI training will be significantly disadvantaged if the above noted variables are disregarded in the implementation and interpretation of EI education programmes. One variable mentioned above, gender, is foregrounded in the following section and focuses on the impact of discourses such as EI that are perceived to be threatening to some men.

Emasculation and feminisation of the self

This theme is largely addressed to individuals or groups of men whose sense of self and masculinity is powerfully connected with particular cultural, social or personal values that define their 'manhood' in specific 'macho' ways. Given my lifelong involvement in nursing, I have long since adjusted to inaccurate perceptions that one has to be 'gay' to undertake nursing as a role, or that at the very least it is sometimes hard for some men

to understand how I could choose what they see as feminine or women's work. Swan, (2008) in her article titled *You make me feel like a woman: Therapeutic cultures and the contagion of femininity*, seeks to acknowledge that therapeutic practice and emotionalised ways of thinking have moved beyond the counselling room into other social settings that include: schools, doctors' surgeries, prisons, courtrooms and the workplace. She further notes that these ways of thinking now relate not only to those who are sick, but also to those who are well. Her claim is that new forms of self presentation and subjectivities accompany the expansion of the emotional and therapeutic into these new settings and that for some men this move can trigger '*cultural anxieties about the feminization of the self and the workplace*' (Swan, 2008, p. 89). Swan confines her argument largely to constructions of '*...British masculinity and in particular, white, middle class, heterosexual masculinity. Culturally associated with emotional self control, rationality, and independence...*' (p. 93). To highlight the significant tensions conveyed within what for some feminists is a pathologisation of masculinity, Swan quotes Wainwright and Calnan (2002):

...traditionally male characteristics are viewed as problematic and pathological (...) Rather than women aspiring to be more like men, it is argued, society must recognise that many of the attributes traditionally associated with women, such as caring and nurturing, should be valued and their development encouraged in men as well as women, while 'macho culture' should be constrained and discouraged. (p. 57)

Drawing on other perspectives, Swan suggests that valorisation of feminine emotions is viewed by some as creating a gender hierarchy with women at the top, feminine men in the middle, and masculine men at the lowest level. While the generality of these views is clearly open to debate, Swan is clear that the anxieties alluded to thus far are certainly not representative of the whole picture. Her concluding views are that the challenges experienced by some men can alternatively be viewed as additional means by which they can increase their cultural capital. Keeping the bigger picture in mind, she sees positive values in the increased presence of therapeutic cultures and feminised emotional subjectivities not so much because they are good or bad but because they represent coping resources that emerge from changes in contemporary discourses. Swan also highlights that, for male and female readers, gender and one's cultural and social perceptions of self, among many other 'variables', profoundly influence our response to particular emotional functioning maps we may encounter or choose to follow.

Summary and signpost

It has been the intent of this chapter to offer insights and understandings of the variety of considerations that the 'wise' traveller needs to exercise when selecting and using maps of the emotional interior. Its cautionary emphasis should not however mask its intent to inform, empower and enable the traveller to have greater insight in how to view maps of the interior, what questions to ask of the map, and perhaps most importantly, how to discriminate between maps that offer helpful directions as opposed to maps that can lead the subject astray. Chapter ten further develops previously addressed issues and takes note of important themes alluded to but not overtly explained.

Chapter 10

Discussion

But the work of a history of thought would be to rediscover at the root of these diverse solutions the general form of problematization that has made them possible—even in their very opposition; or what has made possible the transformation of the difficulties and obstacles of a practice into a general problem for which one proposes diverse practical solutions. It is problematization that responds to these difficulties, but by doing something quite other than expressing them or manifesting them: in connection with them, it develops the conditions in which possible responses can be given; it defines the elements that will constitute what the different solutions attempt to respond to. This development of a given into a question, this transformation of a group of obstacles and difficulties into problems to which the diverse solutions will attempt to produce a response, this is what constitutes the point of problematization and the specific work of thought. (Foucault, 1984, p. 389)

The predominant driver of this thesis has been the problematizations uncovered within the discourses represented and expressed by critical analysis of five selected texts. Foucault (1984), quoted above, is referring to historical solutions that sought to address difficulties regarding mental illness and sexual ethics. The entire purpose of this thesis has been to provide insights into the multiple difficulties that inform and emerge from particular discourses of emotional functioning. Not so much to discover tidy solutions, but more to contribute to deeper understanding of the conditions that have surrounded the emergence of EI discourses and their associated implications. The critical theory theme has overtly sought to uncover, make visible, and justify my claims that there are real risks and dangers associated with the widespread proliferation of education and testing of emotional functioning. This is not to undervalue the quests for greater knowledge or understanding of an important dimension; but it is to seriously challenge the general disregard for the impact of individual, social, cultural and political contexts on the implementation and application of diverse mappings of emotional functioning.

This chapter is structured such that it gathers and discusses the diverse range of findings and insights that have emerged from this CDA. It also addresses issues associated with maps of emotional functioning that need to be considered across much wider fields of application. Figure 10 (p. 206) provides an overview summary of these issues.

Figure 10: Issues addressed in relation to thesis claims.

- Interests served by ‘technologies of the self’ proliferation
- Differing constructions of emotional functioning
- Promotional and EI measurement validity claims
- Oppressive and transformative potential
- ‘At risk’ subjects
- Influence of textual persuasion and ‘mind control’
- Effects of commodification on discourses of emotion
- Role of historical contingency factors e.g. ‘therapeutic discourse, neo-liberalism
- Consideration given to individual subject’s circumstance, context and history
- Manifestations of exploitative and facilitative ‘technologies of power’
- Discourses that normalise, categorise and quantify emotional functioning

The discourses represented by the analysed texts in this CDA each offer partial, different and conflicting responses to the concerns that informed the study. While those texts themselves were the direct focus of this CDA, inevitably there has been some slippage resulting in critique of closely associated matters that are inescapably connected or implicated. I do not believe this has compromised the analysis; rather it has served to emphasise the complex interconnections with surrounding territories. The consequence then has been to utilise the five selected texts as a means by which to critically analyse concerns related to discourses of emotional functioning. In response to these concerns the analysis supports a number of clear conclusions that are itemised in Chapter Eleven.

Technologies of the self

The constructs EI, EQ, EC and emotional literacy as represented in the analysed texts constitute, albeit under different labels, ‘technologies of the self’ (Foucault, 1988; Rose, 1999). Each of these constructs has the potential to influence and shape the manner and form in which an individual’s construction of the self occurs. The point at which this might be termed ‘mind control’, as van Dijk (2001) and Rose (1996) define it, depends on the degree to which a particular construct of emotional functioning is represented as a ‘regime of truth’ and the degree to which it becomes an accepted and unquestioned mental model of how the self is optimally constituted and the capacities that such an optimal self is claimed to possess. Hence, the significance of the Time magazine article, by Gibbs (1995), that achieved worldwide circulation and contributed to establishing

EQ as an accepted object, product and construct. In each of the examined texts although they use different labels for the construct, they all contribute to the ‘truth’ of the existence of EQ, EI, EC or emotional literacy and thus, I claim, promote mental models that in effect can constitute ‘mind control’.

Issues of assessment validity

Attempts to assess or quantitatively measure emotional functioning range from brief informal self tests that offer a broad indication of a subject’s emotional functioning, to highly developed and refined, norm tested psychometric tools that claim to accurately measure EC or EI (Bar-On, 1997; Bar-On & Handley, 2010; Cooper & Q-Metrics, 1997; Dawda, 2000; Freedman, 2003; Sala, 2002; Systems, 2007). Of the texts examined for this CDA, two (Steiner, 2003; Cooper & Sawaf, 1997) offered informal self administered tests that enable the reader to gain insights into their relative strengths or weaknesses in terms of that text’s construct of emotional functioning. One text (Cooper & Sawaf, 1997) included a very detailed self test that made significant claims of reliability and validity. A fourth text (Cherniss & Goleman, 2001) alluded overtly to the appropriate place of testing employees’ EC and of providing training to improve EI and thus work performance. A full critical evaluation of the validity of EI testing is outside the scope of this CDA but examination of the self tests offered in four of the analysed texts suggests that those informal self assessments structured around specified features of the emotional functioning constructs presented can serve as helpful indicators for the reader. Their informal, self-administered and personal control features enable the subject to decide whether they use the tool and, if they do, to choose how much notice to take of the results. I suggest that lack of specific guidance for readers regarding how to interpret results does though lessen their value and increase the possibility of needless emotionally distressing reactions.

Privileged access to information and opportunities to question

Habermas (1989) pays much attention to the means by which the population acquires information and has opportunities for discussing its significance and meaning. He further emphasises the importance of interpersonal situations where there is opportunity to develop informed opinion. In today’s context, the impact of media through television, magazines, newspapers, and the internet combine to constitute powerful means by

which ideas are circulated (Kahn, 2006). Talk-back radio, blog websites and 'twitter' internet formats provide informal avenues for the public to voice their views. Two themes then relate specifically to the focus of this CDA, and its concerns about potentials for oppression, marginalisation, inequity and emotional damage.

The first relates to the sources or opportunities by which information about emotional functioning is disseminated or available to the public. Essentially information can be acquired through formal education at school level and at tertiary level. Increasingly in Western countries such as US, UK, and Australia, social and emotional learning is being incorporated within the school curriculum (Besley, 2005). An inherent problem here is where 'standards based' and 'vocationally focused' assessments drive the teaching and assessment process. Such learning is thus controlled and constrained by prescribed measurable standards and diverse guiding conceptual perspectives of what actually constitutes EI, and the particular effects it is perceived to achieve. Concern about how to control disruptive behaviour in school appears to be a prominent driver of such programmes; rather, than wider commitments to teaching that contributes to the healthy development of the whole child. Within tertiary education only a relative minority of courses include emotional functioning issues in their curricula, and these will reflect the values and application focus of the discipline or profession concerned (Wheelahan, 2007). The particular constructs addressed are likely to reflect particular local interpretations on what constitutes ideal or desired standards of emotional functioning in relation to specified required vocational competencies that can be measured.

On a global scale there are wider issues regarding the proportion of the world population able to access even the most basic of any education, at both school and tertiary level (UNESCO, 2004). If knowledge about emotional functioning is reliant on access to printed media such as books, then matters of cost and access to libraries and electronic databases become part of the concern for the materially less advantaged in any society. The internet and other contemporary media technologies do provide the possibility of incredible accessibility that is also significantly constrained by material and economic access to the technology itself (internet access, computers, mobile devices such as ipads and other electronic reading hard and software). These factors are likely to advantage those in relatively affluent contexts where universal access to

technology and education is the norm. It thus follows that vast numbers of people do not have access to learning about or developing what might be termed optimal or healthy emotional functioning.

Saarni's (1999) text examined for this CDA highlights the multiple factors that influence 'normal' emotional development that include biogenetics, social environment, contextual experience, family history, gender, culture and education opportunities. The issue here is that difficulties with any of these factors are essentially outside the individual child's control and may have significantly compromised that person's opportunity to develop skills of emotional functioning. And yet, the dominant message that accompanies EI rhetoric is that of self responsibility and that the individual subject can develop EQ throughout the lifespan (Goleman 1996). If that is indeed the case, access to appropriate information, education or 'therapy' becomes critically important.

The second concern relates to opportunities the public and individual subjects have to discuss discourses of emotional functioning, to challenge or question how such discourses are utilized, to develop the skills of emotional functioning, and to be free of any forms of coercion in matters of learning about emotional functioning or required assessment of that dimension. Habermas, cited in Kellner (2000), articulated deep concerns that the media plays a powerful and significant role in interrupting opportunities for individual subjects to question or debate issues, such as in this instance, the validity of emotional functioning discourses and assessment. Hughes (2005) goes so far as to claim that *'EI signals 'new rules' for work involving demands for workers to develop moral character better attuned to the dynamics of the flexible workplace'* (p. 603). Similarly, in the current employment market, it is increasingly required that job applicants submit to 'EC' tests as part of their application. The routine nature of such testing, combined with the applicant's desire for appointment, renders refusal or questioning of the test a threat to their job prospects. Even in higher education where there is an inherent expectation that students will use critical thinking to critique and challenge dominant pedagogy, in practice I have observed that a variety of 'constraints' limit the opportunities to fulfil such worthwhile democratic intentions (Waterfall & Maiter 2003).

Technologies of power

I would like to say that the phenomenal increase in interest, education, media visibility and research into matters pertaining to the emotional dimension of human experience is unreservedly positive, and is enhancing the well-being of humankind. However, it has become very evident that diverse interests are served by these developments and while they benefit some, they do not benefit all. The discussion that follows comments specifically on the texts that have been the focus of this CDA and the manner by which they can exert ‘power over’ or ‘power with’ the reader.

Of the texts examined for this CDA, the pervasive concern, intent and interest of Steiner is for the genuine well-being, happiness, and success in its widest sense for the reader. While his book can be viewed as a commodity that financially may both benefit him and the publishers, its availability to those who are able to choose to purchase or read it have an opportunity to gain personal insight and possibilities for enhanced interpersonal effectiveness. His guided experiential exercises are intended to facilitate emotional insight, and the development of extensive understanding and skills in respectfully managing the emotional dimensions of life and relationships. Focus on repairing damaged relationships further indicates his compassionate concerns for the interests of the reader, those they are involved with and the wider community in which they exist. ‘Power with’ the reader is then the dominant theme.

By its claimed and actual nature, the text by Heron, proposes a radical alternative conceptual construct of the psychology of the person. His stated intent is to correct what he perceives to be major distortions in how mainstream psychology conceptualises personhood. He comprehensively unpacks and details both the justification for his proposition and explicates in depth its integrated and holistic nature. Its propositional and experiential features fully invite the reader to embark on a challenging and critically demanding exploratory venture if they so choose. As with Steiner’s text its commodity status as a published text has the potential to benefit Heron financially. However, I am persuaded that his intent is deeply grounded in a concern for the well-being and flourishing of both individual readers and the societies in which they exist. This discourse focus on emotional functioning is grounded within the therapeutic discourse and his propositions rest heavily on notions of widespread emotional repression or

blocking. His book seeks to provide a theoretical and experiential map by which the interested reader can deepen their understanding of themselves, consider a different and more holistic range of possibilities for how they might construct that 'self' and at the same time personally test out the validity of Heron's propositions. This is in my view very much a 'power with' text.

Because of its clear positioning within the discourse of developmental psychology, Saarni's (1999) text serves to perpetuate and reproduce the authority and influence of that discourse. In that sense it can be argued that her text serves the interest of maintaining a dominant discourse that Burman (2007) critiques thoroughly. The individualising, quantifying, standardising means by which normal development is prescribed, contributes to parents and schools using such prescriptive authority to diagnose, regulate, pathologise and treat those children or families who do not fit within the 'norm'. Interests served include governments, school management authorities, developmental psychologists, child psychotherapists, and where medication is utilized, the pharmaceutical industry. While Saarni goes to some length to acknowledge the relational, social, contextual and cultural influences that contribute to the development of a child's EC, the chapter on *emotional incompetence and dysfunction*, where she offers the Una bomber, Theodore Kaczynski⁸ as an example of emotional incompetence, highlights how easily extreme, and I would suggest totally different, phenomena can be presented alongside other child experience illustrations; and in so doing, imply they are part of the same issue. In other sections of the book where references to alexithymia, dysfunction and delinquency are linked to the need to develop delinquency prevention programmes and EC enhancement programmes, it becomes clearer how the developmental psychology discourse justifies social control over individuals and wider society through governmentality (Rose, O'Malley, & Valverde, 2006). This text then conveys a 'power over' message.

With Cooper and Sawaf (1997) it is very clear that the interests of capitalist business success are a primary motivational feature. This is positioned within a neo-liberal frame that locates responsibility for leadership, personal and commercial success within the individual. Within this frame are features of contemporary changes in the manner in

⁸ Theodore Kaczynski, named as the Unabomber is a UC citizen who between 1978 and 1995 is claimed to have killed three people and injured 23 people in 16 bomb blasts (BBC, 1997).

which leaders manage and control. This is evident in one of the elements of their EQ map titled '*influence without authority*' (p. 196). Here there is an impassioned call for transforming companies into communities that share common goals and thus contribute greater commitment. Frequent reference to success, profitability, leadership, and to the desirability of the right kind of leadership qualities, signifies powerfully that the ultimate interests being served are those of the executives, company, shareholders', and the government. I am not suggesting that citizens or community interest cannot be served by the success of a company, but within the hierarchy of values and interests, employees are distinctly vulnerable. For the executive reader, 'power with' characterises the delivered message. However I am left with a sense that for employees it may well be reproducing 'power over' values under the guise of enlightened management.

Building on the assumption that requiring improved EI of employees is justified and desirable, Cherniss and Goleman (2001) proceed to present a well conceived and effective training model that they claim can achieve this goal. In so doing it is assumed that staff training can quite legitimately require staff to be trained in matters of emotional self awareness, emotional self regulation, empathy, self motivation and social skills. Reference to use of such a programme to deal with '*problem employees*' (p. 212) indicates that while there may be concern for the well-being of such an employee, the primary driving interest is that of staff productivity, company efficiency and success, shareholders returns and government revenues through taxes. This chapter strongly conveys a 'power over' position drawing heavily on the inherent power advantage of the employer.

Within education organisations there is an ever present and inevitable power imbalance that advantages teachers, educators, professors and other academic staff, and at the same time disadvantages students. While consumer rights and student unions have served to ameliorate the imbalance a little, the essential imbalance remains.

Commodification's winners and losers

There is a risk in my use of such a binary as winners and losers, but the intent is to highlight the notion that the commodities addressed do provide both positive gains and costly losses. Looking at gains initially it can be claimed that access to ideas, books and conceptual emotional functioning maps offers individual subjects the opportunity to reflect on the various ways in which their emotional self may be constructed, understood, measured and changed. Such opportunities have the potential to educate, inspire, motivate, encourage, clarify and enhance the subject's perceptions of their self with its many potentialities. Indeed, messages affirming that EI competencies or skills can develop throughout one's lifetime, and can be learned by anyone, young or old, offer hope and visions of possibility. If the claims are credible, personal and professional power can be increased and relationships improved. In these contexts the commodification of emotional functioning texts/maps can prove winners for some subjects. Similarly, as Illouz (2008) points out, EC can be converted into social benefit, professional advancement or social capital.

There is though another side that has been the foundational concern of this thesis. In most cases the maps or EI constructs are presented as regimes of truth that require the subject to minutely interrogate deeply personal aspects of their current and past emotional experience. They need to reflect on their emotions about themselves, about others, about their work, and their relationships. They need to reflect extensively on their motivations, biases, beliefs, assumptions, hopes, fears; and depending on the context, they may be required to disclose much of this through an EI test or with another person not of their choosing. It may be that in their family, culture or social history such reflection or disclosure is prohibited or discouraged. It may be that their gender experience profoundly limits the safety, wisdom or appropriateness of such reflections and disclosure. It may be that traumatising personal experience has rendered reflective access to memories and emotions impossible in all but the safest, most carefully planned and nurtured circumstances. And there may be no certainties about who might have access to material disclosed or how it may have been interpreted. I am mindful here of the kind of reflection that is increasingly expected and required of student and registered

nurses within the context of clinical supervision⁹. There is then much possibility for subjects to be ‘losers’ in the commodified practices that constitute ‘technologies of the self’ (Rose, 1991).

All the constructs examined imply or claim that the individual subject has choice or control over various aspects of their emotional functioning. This view is similarly dominant in the media and is totally congruent with the ‘self responsibility’ and ‘personal accountability’ ethos that is increasingly widespread in developed countries. This view however does not take account of factors that are not in the subject’s conscious control in relation to self awareness, emotional experience or emotional control. The influence of biogenetic, biochemical, neurological or extreme traumatic events by their nature are not controllable by the subject. It is thus both unreasonable and indeed cruel to imply otherwise.

Therapeutic discourse

Health care has a long history founded on concerns for the health of individuals, communities and society at large. In its early form it focused primarily on the physical health of subjects and led to the complex anatomic and physiological representations within medical discourse, in which the body was mapped in minute detail that continues in ever increasing genetic, cellular and chemical modes to this day. The body and its malfunctions or diseases became the focus of comprehensive categorization and classification. The intense ‘medical gaze’ Foucault (1994) articulated facilitated each phase of the encounter between subject (patient) and the medical ‘expert’ (doctor). Today that right to direct immediate ‘gaze’ or observation has been extended to a wide range of health practitioners that include, psychologists, nurses, physiotherapists, occupational therapists, counsellors, psychotherapists, social workers, and pharmacologists. At the same time, statistical, epidemiological, demographic and documented clinical records of such surveillance may be kept in General Practitioners

⁹ Clinical supervision refers to a process in which counsellors, psychotherapists and nurses who work in mental health contexts engage on a regular basis in facilitated reflection of their clinical practice, their emotional responses to clients, their work and to colleagues. This process can occur on a one-to-one basis with a clinical supervisor of the practitioner’s choice, or in some circumstances in an externally prescribed group with an appointed clinical supervisor. Its intent is primarily for protection of patient/client interests but is also strongly encouraged as a venue in which practitioners can safely disclose and process emotionally distressing aspects of their work. In some countries such as the UK it is mandatory for all registered nurses (NHS, 2008).

and private practitioners' files, local hospital computers and centralized government controlled databases. Now the range of that 'gaze' has extended beyond the physical body, to include the subject's mind with its complex psychological, neurological and neuro-chemical processes. The predominant concern throughout all of these developments has been therapeutic and so has justified the diagnosis of malfunction, sickness, or disease so that treatment measures may be taken to cure the affliction.

One of the accompanying features of the expanded range of interests encompassed by the therapeutic discourse has been the notion of risk management and thus the quest to intervene before illness presents (O'Malley, 1996). Two dominant fields where this pattern is well accepted involve obesity and coronary heart disease. In these areas there is increasing and extensive implementation of school and community based education programmes that seek to regulate physical activity and diet (Allender et al, 2009). For heart health, large scale prescription of cholesterol lowering and mild anticoagulant medication is almost the standard norm. For obesity prevention there are required activity prescriptions along with endeavours to ensure only 'healthy' food is available on school sites.

The theme that links the above patterns is their focus on individual responsibility and the assumption that ill-health or disease occurs because of some failure of the individual in their choice of lifestyle, eating habits, activity pattern, or regulation of blood cholesterol levels. Such assumptions appear to ignore or disregard the various 'other factors' that influence or contribute to individual behaviour or health status, for instance highly sophisticated advertising technologies, food costs and availability, street safety limiting children walking to school, the advent of computers, TV, PDA's and other sedentary entertainment devices. Family economics requiring both parents to work limits the time working parents have to comprehensively manage the nutritional needs of the family and thus sometimes increase the dependence on 'fast foods'.

The focus of this thesis similarly implicates the significant role 'therapeutic discourse' plays in the remarkable rise in interest in, and application of, discourses of EI (Illouz, 2008). It has identified that parallel assumptions and dynamics exert significant influence on how emotional functioning maps can impact on the subject. These maps

are becoming standard reference points by which individual subjects or health experts can chart the state or 'health' of their emotional literacy, intelligence, or competence. If schools or communities are experiencing violence, bullying or other behaviour difficulties, there are claims that lack of EI is the cause. The devastating shootings in US schools have been attributed to low EI. Suitability for particular jobs is being decided by required 'EI tests'. Within all of the emotional functioning 'maps' examined there is the implication, overt or otherwise, that the subject has choice and is responsible for their functioning and indeed 'health' in this domain regardless of individual circumstance. Therapeutic discourse is then a massively powerful force that for a wide variety of social, political and economic reasons has established 'self responsibility' for health and EI in the interests of claimed worthy goals.

Decontextualisation and the invisible individual

Within this CDA, it has only been possible to gain partial and incomplete insights into the authors of the analysed texts as revealed through biographical and contextual information they provide either in the book itself or through internet sources. It has also only been possible to minimally speculate on anything regarding actual or potential readers of those texts. The most known party in this process has been that of myself, as the analyst. It has thus been a deliberate choice in chapter four to disclose both personal and professional aspects of myself to honour the subjectivity I believe colours and biases my thinking and analysis.

More importantly the analysis has highlighted significant reminders to take into account the full, complex, multifaceted context that each person brings with them to an appraisal or review of their emotional functioning. Saarni goes to some lengths to acknowledge how culture, relationships and gender powerfully influence the development of EC. Steiner acknowledges the challenges and complexities of becoming more emotionally literate. Heron, through his extensive encouragement to use the experiential exercises with the support of another person, enables the reader to connect with and relate his propositions to their own life, world and experience. His over-riding caution is for the reader to take note of the propositional nature of what is written, and adjust how or if, it is utilized accordingly. Cherniss and Goleman in their focus on presenting the most effective EI training model appear to eliminate any real acknowledgment of separate,

individual subjects who may in various ways find EI training totally alien or oppressive to their culture, gender or personal experience. The needs of the employer and the organisation clearly are the dominant values that inform and motivate their approach. Similarly, to some extent, Cooper and Sawaf are so focused on selling the idea of EQ as a means to achieve greater success, profit and competitive edge in the commercial world that the difficulties or limitations some individuals may experience regarding EQ achievement are seen negatively in terms of team or group effect. ‘*A single participant who is low in EQ can lower the collective IQ of the entire group*’ (Cooper & Sawaf, 1997, p. xxxv). Such disregard for an individual perspective is further evidenced with the EQ map provided by Cooper and Sawaf. While the administration instructions for the test are very clear and easy to follow, there is no guidance or instructions for how to interpret test scores in relation to any circumstances or events that may be present at the time of testing or may have been major contextual aspects of their past experience.

Hegemony or governmentality

One of the interesting features noted in the rise in popularity and acceptance of EQ literature and education is the widespread acceptance of its place in personal growth literature, employment based staff training workshops, staff development initiatives for managers, and professional skill development for health care practitioners such as General Practitioners, nurses and counsellors. This acceptance of its importance and ‘rightness’, together with the belief that its acquisition is for the good of all, readily identifies it as a form of hegemony of the kind Gramsci (1971) described. The manner by which staff may choose to attend ‘EI workshops’ further reinforces notions of autonomy and self control in the ongoing ‘project of the self’ that Rose (1996) discusses. Fitzsimons (2002) argues that the subjectivity caught up in this process conveniently fits in with current political rationalities. His concern is that within the continuous reform of the self that characterises neoliberal subjectivity, a state of perpetual instability of that self ensues. He further cautions that the very individualism that embraces the ‘*autonomous chooser*’ is inevitably manipulable in the interests of political or institutional policies. Caution, imagination and inventiveness are advised as avenues to address the challenges of neoliberalism if there is to be any real resistance to what he terms ‘*demeaning forms of education*’ (Conclusion, para 2).

Summary and signpost

This chapter has been intentionally broad and, in some senses, open ended in order to authentically reflect Foucault's view of the purposes served by a 'problematizing' approach. In that sense, it brings into focus the diverse range of conditions discussed that invite solutions, rather than provide them. Chapter eleven provides a reconnection with the roots of this research in relation to the teaching of emotional competence to nurses. It reflects on the theoretical challenges this CDA has presented and how associated tensions have been addressed. There is a focus on the significant contributions of this thesis and limitations of the work are acknowledged. The chapter closes with indications of further research in a nursing context that would complement this beginning.

Chapter 11

Conclusions

Health and education institutions are hegemonic structures that maintain the ideas, values and beliefs of dominant groups in society, ideas, values and beliefs that are embedded in the consciousness of the people who work in them. (McEldowney, 2003, p. 225)

Overview

At the conclusion of a complex, innovative and wide-ranging thesis, summarising reflections are called for alongside critical reflexivity related to the application of differing theoretical paradigms. A somewhat conversational style of writing has been chosen to conclude and summarise this work. My intent then is to: reconnect with educational and personal concerns that set this research in motion; critically reflect on the theoretical challenges my CDA approach has presented and to evaluate my endeavours to reconcile or account for the epistemological tensions encountered; summarise the degree to which my original thesis claims have been effectively argued; acknowledge particular limitations of this thesis; articulate the specific and particular important contributions this research has made to methodological applications of CDA; articulate specific and particular contributions made to knowledge, understanding and application of EI, EC, EQ and EL constructs in nursing education, and education more widely; and consider possibilities this thesis might lead to or inspire. The opening quote by MacEldowney (2003) serves to identify the institutional settings and critical theory perspectives that locate and inform this work.

Summarising the findings

A focus on only five texts might suggest some ease in distilling core findings from this CDA. This has not proved to be the case. As could be anticipated in a postmodern critical discourse analysis, conclusions reflect tension, contradiction and paradox. That there is no single agreed upon definition of what constitutes EI, EC, EQ, or EL, renders the construct vulnerable to multiple interpretations and competing claims. However the widespread visibility and acceptance of the discursive EQ ‘object’ contributes to the increasing influence of this discourse. Discourses of emotional functioning represented

in the analysed texts are found to constitute both ‘technologies of the self’ and ‘technologies of power’. They constitute potential forms of governmentality both within wider neoliberal political contexts and when utilised by individuals to regulate their own conduct. When presented or perceived as ‘regimes of truth’ such constructs can serve informative or oppressive functions for readers. Incorporation into educational curricula carries the potential to serve conflicting interests that can be empowering or harmful to the student. Similarly, commodification of the discursive ‘object’ EQ can serve beneficial educational functions, but publication and marketing interests contribute to exaggerated and inaccurate claims regarding its acquisition and benefits. Contemporary expectations of ‘self responsibility’ for personal emotional functioning are problematic when considered within neurological, biogenetic and socio-cultural frames of reference. Informal ‘self-tests’ incorporated within several of the analysed texts can serve as helpful indicators when interpretation acknowledges individual’s current or historical situational, social, cultural and gender context. EQ and associated ‘objects’ of emotional functioning sanction and justify surveillance of the emotional self, by the self and by multiple ‘others’ through self reflection, self disclosure and confession.

The four stages of the hybrid CDA process enabled two specific previously unacknowledged features to be identified within the nexus of practice. Firstly it revealed the hidden or secretive presence of multiple discourse cycles that intersect within the moment of engagement between reader and text. This discovery facilitated critical analysis of the function and effects of each cycle. Secondly it facilitated identification of the significant role played by the ‘historical body’ present within each discourse cycle and highlighted the critical need to take account of the multiple factors that influence and shape emotional functioning and development.

The roots of this research

A longstanding commitment to nursing, education and the students I teach has fueled my passion and provided the impetus for this thesis. For nursing it incorporates a deep sense of valuing those in need of nursing care and those who provide it. I know of the real difference that knowledgeable, and technically skilled nurses can make for the experience of patients. I also know of the real difference emotionally competent nurses

can make for patients and their family's ability to deal with the complex and difficult emotional challenges that accompany accident, loss, pain and other forms of suffering. I am proud to be part of the nursing profession for 45 years and have no doubts that high quality nursing makes a worthwhile difference to those who need its service.

Education is similarly dear to my heart and my practice is inspired and informed by liberatory, transformational and whole person concepts of teaching and learning. While I see and understand the place of focused or narrowly conceived forms of vocational or outcome-based education I find myself more committed to broader focused education that fosters, autonomy, cooperation, congruence, genuineness, creativity, critical inquiry, and the value of individual, social and cultural difference. I am aware that education is among other things a political activity and so am mindful that power and authority issues are played out through its various manifestations. These include entry criteria to nursing programs, curricula design and content, and learning and assessment processes. I endorse the intent of these processes where they serve to guide and validate learning, ensure quality of nursing practice and to protect those receiving nursing care. I am distressed when such processes appear to reproduce or perpetuate inequity, injustice or discrimination. I am troubled when, in education and health-care, processes of standardisation, efficiency and economic expediency render individuals and their particular context, circumstance and needs invisible, or of no concern.

My passion for the students I teach relates to a deep respect and admiration for those who choose nursing as a career, those who care enough about people to want to commit their time, energy and considerable money in order to learn how to nurse compassionately, sensitively, empathically and skilfully. I want to ensure that the part I play in their development is empowering, affirming, respectful, sensitive, and hopefully inspirational. I want for them to be knowledgeable, and competent in the physical care of their patients. And I want for them to be emotionally competent in order to attend effectively to the emotional needs of their patients, and for them to care for their own emotional needs. Nursing brings its practitioners up-close to the pain, suffering, despair, trauma and fear experienced by patients and their relatives. Such close proximity brings the potential for nurses' awareness of their own current or past emotional experience to be triggered, re-activated or heightened. If not acknowledged and processed in a safe,

respectful, effective and confidential manner such 'reactivated material' has the potential to 'spill-over' and negatively affect both the nurse and patient care. So my passion for the students I teach is about wanting to create and facilitate a safe, trusting relationship that enables us both to draw closer to these emotional territories without fear of retribution or censure. The intent is to foster emotional competence by example, by good role-modeling, skilful teaching, and genuine valuing of the person of the student. Such teaching requires my own careful self-monitoring, considered self-disclosure, maintenance of appropriate role boundaries and astute sensitivity for what is possible and acceptable personally, socially and culturally for the student. I am mindful that as a senior lecturer in a university there is a power dynamic always present. Rather than exaggerate and abuse this power differential I endeavour to use its authority in constructive ways and minimise its disempowering potential.

Clues to the origins of these passions have emerged in the narrative sections of this thesis that have noted childhood and adult professional experiences. Concerns that accompany these passions have been amplified in recent years with the advent of social, political and economic changes that have impacted on childhood and tertiary education. In general terms my impressions are that education has moved away from a broad and comprehensive 'preparation for life' focus towards a much more narrowly defined utilitarian 'preparation for vocation' focus. The introduction of standards and outcome based curricula and assessment has fostered teaching and learning that is closely linked with performance indicators for both teacher and learner.

Thus it was that prior to undertaking this thesis I was considering the merits of assessing nursing student's emotional competence as part of a pre-teaching assessment of their abilities. I anticipated that I would then be able to identify the effectiveness of teaching and learning of these skills. However, the more I examined EC testing tools available, the greater grew my discomfort and unease. I started to seriously question the direction I was taking and wondered how my cautions could be so much in contrast to the growing enthusiasm for EI education. Those questions were the stimulus for commencing this thesis.

Theoretical challenges and struggles

Initial plans regarding methodology and method embraced a qualitative participative paradigm using co-operative inquiry groups. This approach sat very congruently with the values and rationale regarding issues of validity in new paradigm research posited by Reason and Rowan (1981). However at the time I was advised not to pursue this approach and as my reading progressed it became clearer that multiple discourses were influencing the evolution and uptake of EI. Exposure to the thinking and values behind critical theories coalesced into my decision to take a CDA approach. As theoretical positions were explored I found myself connecting with very different philosophical writers, positions and paradigms. Gramsci (1971) and Marxism, Foucault (1997) and poststructuralism, van Dijk (2003) and CDA, Rogers (1961) and humanism, Parker (1996) and critical psychology, Illouz (2008) and emotional capitalism, Giddens (1991) and self identity, Rose (1999) and cultural constructions of the self, and Burman's (2007) deconstruction of developmental psychology. Early on I was alerted to the tensions I would encounter if I conducted this CDA using such contradictory theoretical paradigms. It was tempting to take a purely Foucauldian approach and use a consistent theoretical lens through which to critically analyse the territory of EC. However I was persuaded that to *utilise a plurality of texts* would better serve the diversity of the landscape I planned to explore (Nicholl 2009, p.37).

The notion of 'mappings of the interior' emerged from reflective dialogue with one of my supervisors and, for me, resonated with how critical cartography challenges the authority frequently given unquestioningly to maps. I decided to incorporate this geographical metaphor to illustrate how EI, EC, EQ and EL can be viewed as literary representations or 'maps' of the emotional terrain within each person. As with cartography each map reflects the interests of its author and thus presents a particular viewpoint. The veracity of each 'map' of emotional functioning is thus open to question and challenge.

I have then used multiple theoretical lenses through which to critically analyse the five selected discourses of emotional functioning. This process has been something of a struggle throughout but I believe the gains have outweighed the difficulties. It has required a high degree of intellectual flexibility when moving between psychological,

sociological, political and philosophical perspectives. My own bias towards humanistic values resonated with the positions articulated by Heron (1992) and Steiner (2003), and so made it more challenging to critically analyse the discourses their texts represented. Those same humanistic values contributed to a stark contradiction regarding matters of subject agency. Foucault's post-structural view of discourse positions the individual within discourse and thus it appears to limit agency as such, whereas Roger's (1961) view is deeply enshrined in a modernist view of an essential self in the 'process of becoming', and therefore possessing agency that can be oppressed or liberated. Similarly, I found myself grappling with tensions between Gramsci (1971) and his political Marxist view of hegemony that very much expressed oppressive power in a capitalist context, and Foucault (1980) who conceived power as something that circulates through all aspects of society. His conception of the power-knowledge construct does for me though acknowledge how oppression is possible within a post-structural framework.

Another point of tension emerged when drawing on van Dijk's (2003) view of CDA and in particular the notion of 'mind-control'. His writing and research focuses strongly on how textual material can powerfully influence, direct or shape consumers' perceptions of events. The politics of 'mind-control' initially seemed far removed from this CDA of emotional competence. However, when viewed in the light of contemporary constructions of the self that incorporate expectations of total self-responsibility, irrespective of circumstance or context, it becomes clearer how discourses of emotional functioning can become implicated in political forms of governmentality and mind-control. Widespread proliferation and largely unquestioned, de-contextualised incorporation of EI, EC, EQ, and EL discourses into education, employment and psychological testing can contribute to establishing particular 'mind-sets' or 'mental models' of emotional 'maps' of the self. Rose (1996) and Parker (1996), albeit with differing emphases, document similar concerns with regard to the multiple forces that enter into contemporary psychological and cultural constructions of the self.

The degree to which I have been effective in managing the aforementioned challenges rests on whether the original claims have been effectively argued, whether in its totality this thesis can change the thinking of myself and others, and whether the postmodern

approach to this CDA has adequately accommodated the inherent tensions and contradictions between differing methodological and theoretical paradigms. It is also important to highlight the significant new knowledge this thesis contributes to the academic and wider community. In its own right, the method developed to conduct this CDA represents an innovative and new contribution to discourse analysis research.

An innovative hybrid CDA research method

The evolutionary approach to method design that has characterised this research is not unusual in CDA. It has however enabled the development of a unique, new hybrid critical discourse method (described fully in chapter three). Stage one (macro-analysis) and stage two (micro-analysis) emerged out of a wide-ranging review of different semiotic discourse analysis modes. These stages assembled a structured analysis process that could be applied with printed texts, and was not confined by requirements to minutely analyse small samples of text. It needed to incorporate the facility to take note of features that indicated messages conveyed through literary strategies such as framing, authority source, and presuppositions, and at the same time take account of macro analysis issues such as authorship, contextualisation and genre. Recording this data with initial interpretations into a custom built database effectively enabled later extraction and synthesis with the following stage three (nexus analysis).

I am indebted to Scollon (2001) for the opportunity to incorporate and adapt the ‘mediated nexus analysis’ framework he developed for ethnographic research. The central concept of intersecting cycles of discourse enabled this research to identify and uncover hitherto unacknowledged dimensions of what is occurring within the nexus of practice when a reader engages with a text and its ‘call to action’. These first three stages incorporated a significant initial descriptive emphasis that was needed to inform later interpretative and critical phases. ‘Critical’ elements of CDA increasingly took central focus as stage four (social power interests) overtly re-interrogated the textual data for manifestations of social power interests. The final phase of stage four incorporated a morphing process whereby specific ‘problematizations’ were extracted from the previous stages and subjected to critical analysis (chapter five through to chapter ten). The interwoven and sometimes overlapping nature of these problematizations is I believe indicative of the manner in which post-structural

theoretical positions have at their core a self-reflexive discourse which is mindful of the slipperiness, tentativeness, ambiguity and complex inter-relations of texts and meanings

While I would make no claim to the total originality of incorporated elements drawn from wiser and more experienced minds than my own, I do claim that this hybrid model represents a unique and significant addition to research scholarship within the CDA community. Its ability to identify the dynamic nature of multiple discourse cycles that intersect within the ‘moment’ of engagement between text and reader represents a distinct methodological step forward and makes a positive contribution to the challenges facing CDA (Dirks, 2006).

New understandings and confirmed suspicions

While there has been, and indeed continues to be much research into the nature and measurability of emotional intelligence, this thesis is the first of its kind and has charted new ground. It has revealed new insights into the links between particular discipline based discourses of EI and their potential harmful effects on the reader. It has specifically identified multiple cycles of discourse that are dynamically at work within the ‘moment’ of engagement between the text and the reader. It has highlighted the significance of multiple represented ‘historical bodies’ that inform and contextualise that moment of engagement, and its analysis. It has made visible previously unacknowledged cycles of influence related to interaction order and discourse in place. It has enabled the identification of specific ‘damaging potentials’ of emotional functioning discourse within wider social, political, economic, psychological and philosophical perspectives. Its incorporation of multiple theoretical lenses to interrogate the discipline foundations of each discourse has focused and broadened the critical analysis. In relation to the core concerns of this thesis related to teaching emotional competence to students enrolled in nursing degree programs, in chapter one it has powerfully signaled critical contextual criteria that need to be considered by nurse educators, curricula planners and nursing students themselves. Translated into education practice this thesis has strengthened my perceptions that nurse education needs to incorporate opportunity for the development of emotional competence alongside existing knowledge, ethical, legal and practical competence. The increased legislative prominence now given to ‘reflective practitioner’ skills adds weight to the need for

nurses to possess well developed emotional competence abilities. This incorporates awareness of their own emotional states and process during and after clinical involvement with patients. It requires skills in regulating immediate emotional reactions and access to situations in which to acknowledge, talk through, process and resolve emotional material. This may be a learnt personal process, or one undertaken with an experienced colleague or in clinical supervision. The added stresses and pressures of contemporary nursing settings, together with a seeming increase in exposure to intense trauma all contribute to increased risk of vicarious traumatisation, compassion fatigue and burnout. Without well-developed and established skills in managing these exposures, both nurses and their patients are at risk. Because a nurse's emotional competence is central to coping with these issues, it does need to be taught in nursing degree programs. The key qualifying criteria forefronted by this thesis are that it needs to be taught using approaches that provide flexible spaces and time for individual students to engage with the topic in ways that accommodate and respect their culture, gender, personality and personal history. This thesis has proposed that discourses of emotional functioning can marginalise, oppress or disempower, particularly when manifested through dominant discourses that disregard individual context, or when used as part of standardised, outcome-based assessment criteria. In nursing education the risks are accentuated when emotional competence learning modules, or paper objectives are simplistically conceived and function as purchasable commodities. In such contexts rigid, decontextualised, pass-fail criteria within unrealistic time frames can constitute oppression. Within increasing large group lecture-based teaching alongside reduced small group or one-to-one student coaching, it becomes more likely that individual difference and personal student need become harder to value, acknowledge and accommodate. Teachers need astute awareness of and sensitivity to student vulnerabilities that can surface when teaching emotional competence and a closely related topic, mental health. Both discourses carry unsettling potential.

The need to support nurses' development of EC, in order that they can better provide safe client care, remains a valid concern for those, like myself, involved in health practitioner education. The specifics of what this means in terms of defining the aspects of emotional functioning that are being taught raises important questions. As with all teaching, the teacher needs to be clear and open regarding the rationale and justification

for what they teach in terms of theory, models, skills or competencies. Challenges are faced when educational systems require teaching and assessment to be quantified and standardised through the use of ‘standards based assessment’ protocols. This is particularly challenging when dealing with the increasing cultural diversity of current student populations in nursing education programs. Educators and nursing regulatory bodies involved have to find robust ways to acknowledge multiple contextual influences on learning and performance assessment, without compromising the requirement that appropriate skill standards for client safety are met. The political, power-laden nature of teaching and assessing EC skills in an institutional setting needs to be fully understood and managed for lecturers and student nurses in ways that empower rather than oppress, inform rather than control, guide rather than manipulate, affirm rather than undermine, and integrate rather than alienate. Where ‘bottom line’ emotional competency expectations or requirements exist, they need to be overtly stated and justified. The increasing cultural and racial diversity of those entering nursing raises important challenges. These relate to additional support and resources needed to enable students from Europe, Africa, Asia or the Middle East to effectively acquire the ‘emotional’ skills required to provide emotionally safe client care in the New Zealand context. Questions need to be asked regarding how realistic or possible is it for people from very different cultures and value systems to fully ‘take on’ the emotional competence requirements of health care practice in New Zealand (CMDHB, 2010).

Limitations; reflexive critique; future research

As I review the diverse themes addressed throughout this thesis, I am aware of how difficult it is to capture or summarise the essences of its findings in this concluding chapter. This is perhaps an inevitable consequence of undertaking an interdisciplinary approach using multiple critical theorists. When added to the nature of critical postmodern pedagogy with its focus on how knowledge is reproduced, the role institutions play, and shaping new democracy in education (Diekelmann, 2000), it is now clearer that much ‘slippage’ has taken this thesis into wider issues that it could not fully address or do justice to. The ambiguous, controversial nature of postmodernism that embraces fluid and multiple perspectives has only served to intensify the challenges faced. The decision to focus on a series of problematisations linked with a critical cartographic metaphor has both created breadth and richness of analysis, but

simultaneously created a degree of unavoidable repetition. I do think it would have been worthwhile to have included diagrammatic 'maps' to further illustrate application of the metaphor. While this metaphor caught my imagination and has worked well for me, I am aware it may not work for all readers..

On a more personal reflective level, it has been a real challenge moving into and between disciplinary knowledge that is far removed from my professional practice discipline of nursing and education. Although the decision to include personal narrative has been a constant source of questions and re-interrogations regarding its appropriateness and justification both from my supervisors and myself I am satisfied it has done justice to the task of making transparent the depth of subjectivity in my analysis.

While the approach I have taken has resulted in the utilisation of diverse and contradictory epistemological positions, it has also illustrated how a postmodern approach can accommodate pluralism, paradox and contradiction. In hindsight there are other possibilities that would have added richness and depth to this study. I have a sense that in places I may not have sufficiently contextualised some of the texts analysed. The inclusion of interviews with the authors and sample readers of the texts could have added much depth and validation to perspectives examined. To do greater justice to their importance, issues of gender and culture would have benefited from more extended attention. This thesis has signaled a number of other themes and issue that need further research.

The internet has become a major source of access to information in today's world, so there is a compelling need to focus research on how this media form contributes to the issues and concerns raised in this thesis. There is a need to understand the influences particular discourses of EQ, EI, EC and EL have on readers and the effects of mandatory attendance at EI training workshops on employees.

Within nursing education contexts there is a need to: examine and evaluate models of emotional functioning utilised by nurse lecturers nationally and internationally, research strategies lecturers use to foster or promote emotional competence in their students and

how they assess their effectiveness, qualitatively explore the experiences of nursing students from other cultures who are required to develop emotional competencies that are alien from their own culture or family upbringing. Finally, given the dominant (white, male) gender influence in the development and proliferation of emotional competence discourses, there is a need to understand how such constructs are viewed from diverse female perspectives.

In closing...

There are, no doubt, many ways to gauge the success or failure of a project such as this. One indicator could be the degree to which this exploration of ‘maps of the emotional interior’ will enable others to change their thinking about a topical and much publicised discourse. Another could be the degree to which my thinking has changed. If that latter indicator is the measure, it has succeeded. My thinking has changed. This thesis has provided me with critical insights into how political, philosophical, social, psychological and economic discourses connect with and influence discourses of emotional functioning. It has revealed that when a reader picks up and engages with such a text, and is somehow called to act, multiple cycles of discourse intersect in that moment. Analysis of that nexus facilitates powerful understandings of the multiplicity of forces at play in any such moment. The CDA model developed specifically for this task has made it possible to view the world, media, research, literature, and knowledge itself differently through multiple critical lenses. The findings have not provided tidy solutions to problems as could be anticipated from taking a problematising approach. It has, though, brought into focus the range of constituencies that accompany, shape, create, and contribute to the current emergence of ‘technologies of the self’ and ‘technologies of power’. It has sharpened alternative ways of viewing maps created by others to better chart and navigate the territory of the interior, of our emotional selves. While the potential risks and dangers associated with emotional functioning discourses have been confirmed, possibilities for lessening such risks are manifested. Critical resistance is both about enhanced perceptions of the territory combined with personal choice to act differently. As the researcher I have a heightened awareness of other ‘positioning of the self’ possibilities for myself and for those I teach. In my own quests to foster ‘EC’ in nursing, I am much more mindful of both positive and negative potentials and am committed to intensifying my efforts to negotiate with students ways

forward that respect *their perceptions, values and being* and respect *the whole context* (Hinchcliff 1997, p.31). Hopefully this cartographically inspired journey will stimulate in others a wider understanding of how emotional functioning maps may be created and used in ways that fully respect human uniqueness and diversity.

Postscript

Just a few weeks before the completion of this thesis I was checking citations and by chance discovered that Ron Scollon had died early in 2009. About six months prior to his death I had corresponded with him to acknowledge the value of his work and to let him know of my adaptation of his ‘nexus’ model. He was, at the time, moving from his home in Alaska to Seattle and I sensed the emotional impact of such a move so wanted to wish him and his wife well. I was saddened to hear of his passing, particularly as I had come to know a lot about his work in linguistics and something of his thoughts about other important events following the 9/11 tragedies. I was reminded of the deep privilege I felt having his wisdom to draw on, and having been deeply enriched by his intellect. I had confessed to him my sense that some kind of madness causes someone of my age to undertake a PhD thesis. I want to close with a brief extract from his reply:

Not mad at all to be working at learning things at your ripe old age of 63 though I remember many years ago hearing a man in Tanacross Alaska, an 'old' Athabaskan (!) in his early sixties say that he was moving to another village because there was an old man there he wanted to learn from. At the time I thought he was pulling my leg or something. Good to hear about your continued enthusiasm for trying to learn something about this rather messy world.

Ron

Glossary of Terms

Call to action: action is a moment in a cycle of discourse. In the focus of this CDA that action is the ‘call to action’ that the text presents to the reader. To act in the sense of read, believe, reflect on, understand, survey and assess the self, or choose to learn and develop skills of EC.

Critical discourse analysis: in this study, examines and critiques a selected range of discourses of emotional functioning with a view to understanding hidden assumptions, and the ways that EC discourse structures confirm, legitimate, perpetuate or challenge relations of power and dominance in society. Such an examination incorporates sociological, philosophical, political, educational and psychological perspectives, and therefore reflects an interdisciplinary position.

Discourse: consists of a set of common assumptions, which although they may be so taken for granted as to be invisible, provide the basis for conscious knowledge. Thus discourses create discursive frameworks which order reality in a certain way; they both enable and constrain the production of knowledge. Examples include mental illness, sexuality, medicine, science, religion, management and childbirth. The focus of this thesis, emotional functioning, is an example of a discourse.

Discourse in place: within the context of nexus analysis refers to the action of reading an EC text that occurs at a particular point on the path or cycle of a reader’s life. It takes note of particular motivating circumstances in place at the time.

Emotional intelligence (EI): is a term used extensively in psychology literature. It reflects a perception that as with intellectual intelligence, emotional skills, abilities and attributes can be identified, described, measured and learnt. Different authors incorporate to varied degrees a mix of emotional abilities alongside emotional personality traits.

Emotional Quotient (EQ): The acronym EQ closely mirrors IQ, and suggests a similar scientific capacity characterised by the possibility of measuring intelligence as indicated

by the letter Q. Emotional quotient or EQ refers to the amount of a particular emotional characteristic or ability demonstrated by a subject. Cooper & Sawaf (1997) incorporate an 'EQ map' in their text that enables the reader to map or profile their own emotional intelligence.

Emotional competence (EC): refers to specific emotional capabilities or competencies that can be identified, described and developed. While the term is frequently loosely used in ways that imply similarity with emotional intelligence, Heron (2001) and Saarni (1999) use the term specifically to describe emotional abilities or competencies.

Emotional literacy (EL): is the term originated by Claude Steiner (2003) to describe what he calls 'intelligence with a heart'. The skills involved include being able to speak about our emotions and what caused them, being able to respond with empathy, and being able to apologise for the damage caused by our mistakes. His approach however is much wider than these skills would imply and incorporates much material from the Transactional Analysis concepts developed by Eric Berne.

Governmentality: in his examinations of political power, Foucault (1997) defined governmentality as being involved with *'techniques and procedures for directing human behaviour. Government, of children, government of souls and consciences, government of a household, of a state, or of oneself'* (p. 82).

Hegemony: functions by those who are oppressed, in effect giving their permission to be oppressed. They do this because they have been led to believe that it is the most reasonable, logical and correct thing to do. Thus their control is by consent without the need for any coercion. The origin of this term is attributed to Gramsci (1971).

Historical body: refers to the total history of the reader. It acknowledges that the reader brings to the moment of reading the EC text their total cultural, psychological, developmental, physical, social, and educational history.

Humanism: encourages people to think for themselves and to use their own experience to make sense of reality. It values science and reason in its pursuit of knowledge and is

mistrustful of authority that is attributed to religion or God. It views intuition, inspiration, altered states of consciousness and religion as useful ideas that can enable us to see the world in different ways. Compassion for human need and experience is seen as an important motivation to address and solve human problems.

Ideology: a worldview or set of assumptions about how a society works. More specifically, such sets of ideas are instilled by dominant sectors of society to justify elite power and society's established institutions.

Interaction order: is a social moment that relates to where a person stands or is positioned at a particular moment in time in relation to other people. It relates to the influence of specific 'other/s' on the decision to read the text.

Neoliberalism: represents a political and social philosophy that supports market driven economics, and values entrepreneurship both commercially and with regards to individuals managing their own life. In this sense it supports the notion of subjects functioning as autonomous choosers in all aspects of their life be it in managing their health, lifestyle, education, environment, and careers. Within such a philosophy self responsibility is highly valued and emphasized (Fitzsimons, 2002).

Nexus of practice: is the moment of engagement between the reader and the text. The reading of the text incorporates both the need for intellectual and emotional engagement with the material and ideas presented, and the accompanying 'call to action' initiated by the text.

Pedagogy: is about how relations between teachers and students are constructed and how the work of teachers is shaped by the processes that guide teaching and learning in schools, universities or wherever else learning occurs.

Postmodernism: favors situational, contingent and temporary 'mini-narratives' rather than universal concepts. While philosophically it is allied to deconstruction and post-structuralism, it cannot be claimed to represent a unified theory, but is more

characterised by its fragmentedness and eclecticism. Knowledge is valued for its utility rather than for its own inherent value (Chandler,1995).

Reader positioning: relates to how the reader might have positioned themselves, how their life experience has positioned them, and how they are positioned by the text. While the former two factors may be unknown, the text itself can powerfully constitute, discount or reinforce reader positioning.

Wounded child: generally refers to a construct that locates adult mental illness, relationship and emotional difficulties in traumatic experiences that occurred in childhood. The over-riding premise is that to effectively resolve such problems, the inner or wounded child needs to be nurtured and healed. Healing is claimed to require processes involving forgiveness, unconditional love and acceptance, and connecting with the original repressed emotional pain.

Wounded healer: proposes that while all human beings experience trauma in their lives health professionals such as nurses need to attend to their trauma if they are to be fully able to draw on the therapeutic use of self in their work.

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