

Teaching and Learning as relating: A transformational experience

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This study aims to add to the knowledge base for teachers of psychotherapy and other helping professions through the lens of the teacher's subjectivity. The thesis cites research that indicates that the teacher's way of being and relating impacts on the student and thus on the clients of the student.

Hermeneutic phenomenology is the methodology and method used to explore the question of how the teacher learns as she teaches. Lived experience is analysed using the hermeneutic circle, going back and forth between the parts and the whole. The focus is on the teaching of the researcher herself using journals, teaching notes, and nineteen interviews with colleagues and ex-students to uncover how the teaching and learning happens.

At the centre of the study is the notion of 'learning and teaching as relating', namely that the relationship between the teacher and the students is intrinsic to effective teaching and learning. Negotiating the structures of the teaching course is a task for the teacher, with students and the university. It is both a pre-requisite and ongoing process of collaboration. What emerges is that in learning from experience there is some transformation for the students and, at times, the teacher. Necessary features of the teaching and learning experience are the teacher's capacity to dwell and the journeying together, the waymaking. While any one of the four elements of the negotiated frame; learning to dwell; waymaking and learning from experience is in the foreground, the other three are also present and active.

This research demonstrates the importance of valuing emotional learning, which brings the whole person of the student and the teacher into the classroom setting. Transformational learning or finding new ways of seeing the world and oneself are outcomes of this kind of teaching and learning which brings the potential for an expansion of the capacity to think and reflect in both teacher and student, thus increasing effectiveness in practice.

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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 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.

Margot Solomon . |

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14/306 Learning from experience: How the teacher learns as she teaches.

Note for the reader

This thesis has been written in 12 point Calibri with 1.5 spacing.

There are three types of quotes in this thesis. They are all indented

1. Quotes from the literature: Calibri 12 point, single space
2. Quotes from participants: Calibri Italic 12 point, single space
3. Quotes from Margot: Times New Roman 12 point, single space

Chapter One: Introduction

Central in the work of psychotherapy is the use of the psychotherapist's own experience of being with the client (i.e. use the self of the therapist as a tool) to facilitate understanding of the client's experience. Teaching psychotherapy requires the teacher to be able to engage with students in a way that develops this capacity in the student through dialogue in the teaching and learning process. By focusing on my own experience, I believe I will be able to discern the psychotherapeutic nature of how such teaching happens within this discipline. My research question is: How does the teacher learn as she teaches? My methodology uses hermeneutic phenomenology following the philosophising of Heidegger. Hermeneutic phenomenology explores the meaning of lived experience through the process of the hermeneutic circle, encompassing the parts and the whole, the past and the present, figure and ground.

Background

A research project by Doebrman, in 1976, found that there is a parallel between what happens in the client/therapist dyad and the therapist/supervisor dyad. This was expected. What was not expected was that the parallels went in both directions. What the supervisor stirred in the therapist then the therapist acted out with patient. This touches the core of what I am exploring in this thesis. That which has not been metabolised, that which is hidden, and unconscious in the supervision session is repeated in the therapy session. Could the same thing be happening in the teaching of psychotherapy?

My grounded theory study (Woods, 1999) on the pedagogical relationship in the training of psychotherapists, clearly articulated the complexity of the relationship between the lecturer and the student, and the influences that have an impact on the training. The study interviewed graduates of the training programme in Auckland, New Zealand. Relevant to the current study is the finding that "learning from experience is reinforced as a central tenet of psychotherapy training" (Woods, 1999, p. 125.). Figure one, on page 2, drawn from my master's thesis, shows the different influences on training effectively supporting a trainee to become a competent psychotherapist. What it also shows, that is relevant to this proposal, is that the

subjectivity of the teacher has a significant impact on the training experience of the student. My research (Woods, 1999) revealed that the influence of “staff qualities” was only one factor in the learning experience of the psychotherapy students. A recurring and central theme in thinking about educating psychotherapists was articulated by Leader (2006) as follows: “Psychoanalytic training ... is less about learning how to know, than knowing how to learn” (p. 388).

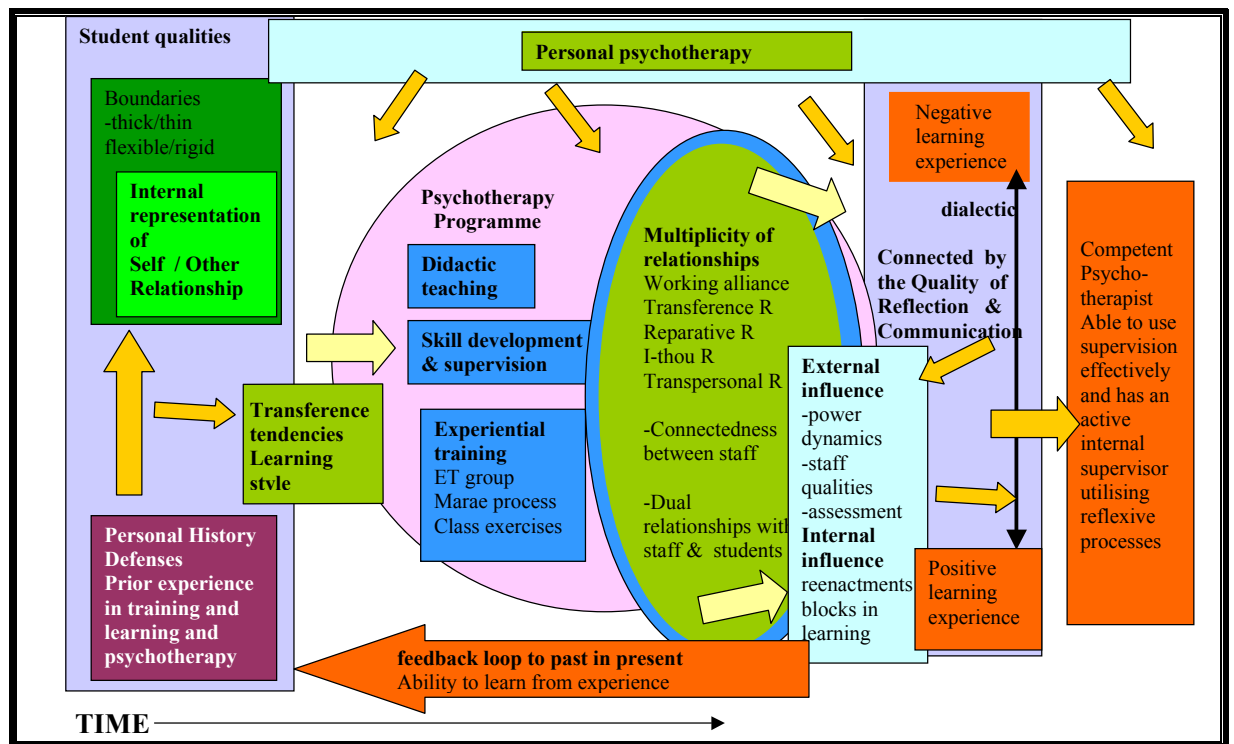


Figure 1: The training process (Woods, 2000)

Ramsden (1992) concluded that the quality of student learning is dependent on the approach taken by the teacher. Importantly for this study, he argues that the teacher must be prepared to learn as well. “Making learning possible” (Ramsden, 1992, p.114) is an approach aimed at transformation of the students understanding in a collaborative process of teaching and learning. Other educationalists support this assertion. Elson (1989) said that the teacher needs to be able to “learn as she teaches and teach as she learns” (p. 789); Field (1989) added that the teacher needs to be able to recognise the potential for learning as a “process of developmental change in the inner psychic structure and experiences of the individual” (p. 963).

Ladany (2007) reviewed four articles written on psychotherapy training. The basic tenets of psychotherapy training are development of skills for practice, self-development through personal psychotherapy, and knowledge through theory and research. He observed that the international literature makes it clear that international training does not utilise these fundamentals in a balanced or effective manner. The focus has tended to be on theory development as primary. He made the point that a factor deemed to be important in psychotherapy training that has not been researched is the educator skill and capacity for developing a strong alliance with students. This further supports the notion that a study of the educator's practice has a place in research.

Based on this introductory review, there are three reasons for doing this research. The teacher's subjectivity impacts on the student and his or her capacity to be with the client. Secondly, the task of the teacher is to make learning possible for the student. Thirdly, the teacher needs to be able to learn as she teaches and even to undergo ongoing developmental change herself.

Assumptions of psychotherapy

The underlying assumptions of psychotherapy¹, according to Guignon (2006), are threefold and, following Freud, look at humans through the lens of the natural sciences. The naturalist view is that humans are part of the natural order of life, and the basic assumptions are grounded in this precept. The first is that humans are considered as objects with a fortuitous connection to other objects. The second assumption is that action has a means-end focus. The focus is on helping people find a meaningful life, without attachment to the values implied, as long as they are 'realistic and consistent'. The third assumption concerns itself with the 'nature of human relations.' Linking this assumption to the first two creates an individualistic and internally motivated focus for the therapy.

¹ While I most often use the word "psychotherapy", my focus is on psychoanalysis and psychoanalytic psychotherapy. There are other schools of psychotherapy, some of which have been a part of my own development (see chapter 2).

These assumptions relate to the history of psychotherapy and have undergone change as psychotherapy has been challenged by social change (e.g. a move from internal conflict to relational dissonance), and professional scientists and philosophers (Frosh, 2002). It is my contention that psychoanalysis as a profession has gone through a similar process to that of education, as discussed by Peters (2002, 2012), whereby the teaching of the forefathers, Aristotle, and for psychotherapy, Freud, has atrophied into a particular vertex which needs to be deconstructed for growth to occur. In psychotherapy, the rigidifying impact was the most intense in the USA (Mitchell & Black, 1995). The repeated splitting within psychoanalytic organisations has led to new thinking and practice. Emerging articulation of underlying assumptions has begun to reference Heidegger and Levinas among other philosophers to review and revitalise the profession (see Loewenthal & Snell, 2003; Orange, 2010; Stolorow et al., 2001).

Over the past 115 years, the education of psychotherapists has largely remained in the sphere of the private institutions. One of the concerns that this raises is that each tradition is (perhaps) too religiously devoted to their theories to be able to reflect effectively on their assumptions. In a sense, it is as if only part of the hermeneutic circle is engaged – much like the story of the men seeing parts of an elephant and coming up with very different hypotheses about what the bigger picture is. So, while I may never get to see the whole elephant, I hope through my hermeneutic reflections to be able to get a wider and broader view of the training process that I am involved in, thus providing a resource for the future.

The purpose in detailing these underlying assumptions are as Heidegger discussed; ontological research is historical in nature, and the tradition needs to be deconstructed (Brogan, 2005) to expose its inner structural skeleton (Harman, 2007) and open the space for the creative roots to be explored. Heidegger described it as a movement between destruction and retrieval, a hermeneutic process that interrogates one's relation to the tradition, thus freeing up the philosopher for seeing her own tradition anew; "the situation of understanding is hermeneutical, that is, always already found in an interpretation, historically embedded" (Brogan, 2005, p. 7).

The only other research in New Zealand on teaching and learning in psychotherapy education is a doctoral thesis by Farrell (2011), which focused on the process of

learning in one semester of teaching a course in psychoanalytic psychotherapy. The findings utilise concepts from group analysis to exemplify the way a group provides a learning environment for learning in the individual group members. While my practice resonates with Farrell, in the sense that I use a group based process in every training I offer, my study differs in that the focus is on the learning of the teacher, to enhance the capacity of the teacher and to facilitate learning to happen for the student.

The aim of the study

While there is literature relevant to this research in psychoanalysis, education and philosophy, there has been no research wherein the teacher explores her own learning process. I am interested in uncovering what Heidegger's (1954/1968) notion of letting learn looks like in my teaching and supervising. He said, "Teaching is more difficult than learning because what teaching calls for is this: to let learn. The real teacher, in fact, lets nothing else be learned than –learning" (p. 15).

Current literature in education, psychotherapy and learning theory show a gap in attending to the experience of the teacher in the teaching and learning process. The literature usefully points towards a possibility that the relationship between teacher and student is core to learning, that the teacher must be open to learning herself for learning to occur and, that there may be a link between how the teacher learns that is facilitative for the students' learning.

This is what I am most interested in – how we learn – the impediments to learning and how to unpack that in a useful way to guide teaching. The students that I teach are adult learners; already well established in a way of learning and not learning. It is my contention that training to be a psychotherapist challenges these learning styles and requires learners to explore areas of themselves that have become 'no go zones'.

This study follows an ontological view of my own teaching and learning experience. I teach and practice psychotherapy. The epistemological nature of what I teach may be of use in my study; however, I am not pursuing knowledge for its own sake. It is my experience that knowledge is transitory, that what is true in one moment in a particular context may be different in another. Therefore, my interest is in the process of learning, the teacher-student experience and how that relates to thinking.

The aim of the study is to add to understanding about how teaching psychotherapy can be most effective. What is it that happens in the teacher that is transmitted to the student in a useful or not useful way? How does learning happen? What facilitates learning in the teacher as she teaches? What is the experience of the psychotherapy teacher of letting students learn? How does the teacher experience the process of being immersed in the material being offered, attending to the needs of the students to facilitate learning, and at the same time notice her own experience of being with the students? All of these questions culminate in the question I am asking in this thesis: How does the teacher learn as she teaches?

Choice of methodology

Choosing the appropriate methodology began with looking at 'who' would be the focus of the data. As I told my supervisor of the numerous journals I had filled over the years reflecting on my experience of being a teacher of psychotherapy students, she suggested a "hermeneutic of self" (Fleck, Smythe, & Hitchen, 2011, p. 15). In the example she gave me of Fleck et al. (2011) other people interviewed the researcher. The data was thus the researcher's own words, elicited from conversations with a wide variety of people, each asking him slightly different questions about a particular experience. In his hermeneutic analysis he went from his initial 'saying' of meaning to a much deeper pondering of what had not yet been said. This resonated as do-able since it would mean being interviewed by colleagues and ex-students who knew my work. I considered doing a heuristic study and made a chart of comparison between van Manen and Moustakas. While, in many ways I could see these two approaches as overlapping, I eventually concluded that hermeneutic phenomenology gave me more scope to be interpretive. It seemed to me that the heuristic approach was more descriptive. I also considered auto-ethnography but although this approach does involve self-observation and reflexive investigation, the focus was much more on the socio-cultural aspects of experience, which was not where my interests lay.

I was further influenced by Gendlin (1978-1979), a philosopher and psychotherapist who wrote a paper applying Heidegger's thinking to psychotherapy. Philosophy and psychotherapy are two very different approaches to thinking, and yet this demonstrated how they could be thought about alongside each other. Gendlin

observed that psychology (considered with the sciences) considers things as discrete, with a fixed structure. He said, “a philosophy examines and sometimes alters basic conceptions” (p.46). In disciplines (i.e. psychology, psychotherapy), we take for granted the structure of a concept. Gendlin used the example of a stone. It is what it is. Heidegger (1962/2008), for example, redefined things according to what they are used for, their “being that is its relating” (Gendlin, 1978, 1979, p. 47) is dependent on their use so the structure changes according to the context. This stone is for weighing my papers so it stays on the table, while this other stone is ideal for throwing in the pond. The idea of an ontological study fitted my goals. I could study the being of teaching and learning using myself as an example.

In choosing to use a hermeneutic of self as outlined by Fleck, Smythe, and Hitchen, (2011), I follow the hermeneutic process while focusing the research on the self of the researcher. As Fleck et al (2008) argue, the hermeneutics of self is also about the other, all the others that have been a part of this study, those who interviewed me, and who I interviewed. In the background are all of my classes over many years. As Pellauer and Dausenhaur observe of Ricoeur, “Self-knowledge only comes through our understanding of our relation to the world and of our life with and among others in time in the world” (2015, p. 1).

This study is interested in uncovering the primordial process of learning. It is a hermeneutic phenomenological exploration of my own learning from experience. Learning from experience is not the same as learning about something. It requires emotional engagement. Learning in psychotherapy takes place within a relationship, and requires learning about oneself; as Heidegger (1962/2008) commented, “Knowing oneself is grounded in being-with” (p. 161). Heidegger is describing the primordial connection between knowing oneself and others that is core to our being. He added that “in concerned solicitude the other is proximally disclosed” (ibid., p. 161).

This hermeneutic phenomenological study has myself, the researcher, as the prime source of data. It explores my own experience in the learning and teaching process through colleagues and ex-students interviewing me to draw out my taken-for-granted, not yet articulated, understandings. This is further supported by my own

reflections using journaling, photographic images, and any other creative means that captured insight.

This study brings philosophy into psychotherapy. Philosophy tends to be more abstract; this study is very personal, and thus there is a meeting of these disciplines through the lens of lived experience.

My values

Key to this research are the values I hold as a researcher who is embarking on a psychosocial study; i.e. where there is a meeting point of what Frosh (2002) called “inner and outer forces” (p. 1564). My own subjectivity is implicit in this study because I am using myself as the subject for the study (Clarke & Hoggett, 2009). Fleck et al. (2011) described their understanding of how a study that focuses on the hermeneutic of self is more than that. They wrote, “It is only when one interacts with difference and diversity (the “other”) that one finds one’s true self (Fleck et al., p. 16). So I am using myself as the focus of the study but I am not an isolated person. One of my basic assumptions is that we are all connected and that human beings have an impact on each other:

No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were: any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bells tolls; it tolls for thee. (Donne, 1624)²

I assume that relationship is at the core of human existence and that at the centre of that is emotional connection. Embedded in this is the need to recognise the impact of environment (including the physical, cultural, and social) on experience. “Thinking contextually means ongoing sensitivity and relentless attention to a multiplicity of contexts—developmental, relational, gender-related, cultural, and so on” (Orange et al., 1997, p. 84). Therefore, core to my practice is the “conviction that self-experience

² <http://www.online-literature.com/donne/409/XVII.MEDITATION>.downloaded March 18, 2012

is radically context-dependent—this is, rooted in specific contexts of relatedness” (Stolorow et al., 2002, p. 6).

What is inside is outside, the ‘social’ is not external but very much internal too and penetrates the innermost being of the individual personality. The ‘objective’ external ‘reality’ is inseparable from the ... individual whose world it is and therefore is part of the psychological reality as well. (Foulkes, 1990, p. 227)

Embedded in my values I have named so far is a valuing of dialogue, and the use of the group to facilitate learning. The following Māori³ proverb summarises my approach succinctly. It speaks to the use of the class as a group.

He awahi tētahi I tētahi	To find a place in our hearts for each other
Me noho tahi,	Let us sit together
tēnē pea katika	Then we will find a way through (my translation)

Significance and limitations

The aim of this study is to explore how the teacher learns as she teaches. The significance of this, for the profession, will be to develop more understanding about what is effective in a teacher-student relationship; how the way of the teacher may be the most facilitative of the students learning. In the first instance this thesis will be a resource for teachers of psychotherapy. It may be of use to teachers of any of the helping professions, since anybody learning to be in practice to help others, does have to face themselves.

The study could possibly be challenged for being solipsistic. Ings (2014) fully discussed this issue in his paper, commenting that in practice led enquiries “the self is inescapable” (Griffiths, 2010 as cited by Ings 2014, p.676). This is so because of one’s involvement in the practice; in my case the teaching. What this brings is an insider’s point of view from within my own context, creating a subjective research project. There is a high level of reflexivity. Questioning myself became a central part of my practice over the years of the data collection. I was continually switching roles

³ Indigenous people of New Zealand.

between the researcher and the researched. This was useful because it helped me to gain perspective, to broaden my horizon. Ings pointed out that one of the values of this kind of research is that the project communicates “through direct and emotionally redolent discourses, rather than through a form of objective reflection” (p.679). Under the heading of disadvantages, Ings commented that the researcher may get lost in her own journey, thus losing sight of the project at hand. This has not been a problem for me. Another potential disadvantage is a lack of critical thinking and a tendency to stay within the bounds of existing understanding. My supervisors have been an important resource in that way. The fact that neither of them is a psychotherapist has helped me to think beyond my familiar therapeutic thinking space. Being interviewed by colleagues and then presenting my findings to them in a focus group was one way I ensured that critical thinking was present in my study. What about social obligation? I have worried about this, but recognise the limits of what I have done in terms of the socially disadvantaged. What I hope is that this thesis may help future teachers of psychotherapy to become better teachers and thus enhance the profession. Finally the issue of ethics is discussed. In this study the most pertinent issue is the vulnerability of the researcher in her own community, present and future. Certainly using myself as a subject has been painful at times, it has aroused strong feelings. While I have had moments of shame and anxiety, overall I have been reassured by the ongoing feedback from supervisors and colleagues.

Psychotherapy terms

Below I have briefly defined a few psychotherapy terms for those who are reading this thesis who are not psychotherapists.

The unconscious

The concept ‘unconscious’ is central to psychoanalytic theory. Generally, ‘unconscious’ is that which one is unaware of. The noun denotes a part of the mind, a “domain of mental activity ... imply (ing) the existence of potent, complex, and mysterious forces at work below the surface of conscious life ...” (Edwards & Jacobs, 2003, p. xi). The way it is understood varies according to the branch of psychoanalysis being espoused. Freud followed in the steps of Kant and separated or distanced the lived world from the individual. The focus stayed on the internal world of the

individual. At the other end of the spectrum are those who focus on the external world as the source and cause of behaviour (usually the relational and intersubjective schools of psychoanalysis). There is a third set of theorists whose theorising lies somewhere in between (usually the British middle school). In this last category are Bion and Winnicott, two psychoanalysts whose writing I find helpful in understanding my clients. Considering the unconscious processes in the teaching of psychotherapy is an essential part of the teaching and learning process. Rizq (2009) asked the reader to consider,

... attend (ing) to the unconscious dynamics of the individual teaching relationship and how these may themselves significantly impact on trainee's progress towards a mature identity as professional therapists. (p. 377)

This study explores the teaching relationship through the teacher's reflections, through the participants' enquiry of the teacher's teaching and learning, plus their own reflections.

Object

The use of the word object in psychotherapy language is different from Heidegger's usage. In psychotherapy, "object" denotes other (people) – so internal object world is the people one carries around in one's mind; for example one's own experience and interpretation of parents and siblings. Working with this dynamic is a core part of the psychotherapeutic process that can bring change to the structure of the client's way of being in the world. The process of this is intrinsically intersubjective in that the person of the therapist does not sit back and observe but in her own way becomes a participant with the client. Just as the psychotherapist participates in the relational world of the client, the teacher of psychotherapy needs to participate in the relational world of the student of psychotherapy.

The use of the word object in psychotherapy has two distinct meanings (Akhtar, 2009). Freud used the word, *Vorstellung*, which in English means object representation. It is an internal representation of a person's perception of a memory, and/or of an experience, its relation is to the intrapsychic structure. This is sometimes called an internal object. The second meaning represents a person in real life with a

specific function in relation to the perceiver. These two formulations were made by Freud. Since then, different psychoanalytic streams have interpreted these in their own way; for example, Winnicott emphasised the connection to real people, while Klein focused on the internal objects.

Group

In this thesis, I frequently use the word 'group'. I consider 'the group' to have different meaning to 'a class'. Group implies a connection between the students. It implies that there is something more going on than just learning from the teacher. The group goes through a process of meeting each and every member whereby eventually a cohesion enables the group to do the work together that is the basis for their meeting. The commitment to going through that process is embedded in the way I teach and my students mostly join in this process.

Behind my behaviour in the classroom are theoretical understandings that inform my practice. S. H. Foulkes [1898-1976] was a German-English psychoanalyst who devised a theory of groups called 'Group Analysis'. He used the concept of 'matrix' to describe the way a group develops a shared communication ground. The matrix has roots that reach into the inner psychic experience of individuals binding them to the group as a whole. He said that "inside this network the individual is conceived as a nodal point. The individual in other words, is not conceived as a closed but as an open system" (Foulkes, 1964/1986, p. 118). So, I treat my classes as groups and they respond by using each other, as well as me, for their learning. Being connected does not imply that everybody likes each other, or agrees with each other. On the contrary, being connected means that there is more likelihood that group members will engage honestly with each other.

Summary

This chapter has introduced my interest in this research project, my passion for teaching psychotherapy. I briefly explored the literature that highlights the need for a research project that focuses on the teacher's capacity for learning as she teaches. Next I outlined the assumptions of psychotherapy to locate the study in its historical embeddedness.

The aim of the study is to explore how I teach, to observe and reflect on how I learn as I teach, so as to offer a guide for other teachers of psychotherapy. I explained how I came to choose hermeneutic phenomenology. I ended this section with a summary of my core values, which represent pre-understandings. A paper by Ings (2014) helped me to think about the advantages, risks, and limitations of a study that uses the self as the subject. Finally, I defined unconscious, object, and group; three words that have a particular meaning in psychotherapy.

Overview

This thesis follows the hermeneutic style in the approach of using literature. Literature is used throughout the thesis as it arrives with the data or is in tune with the way the chapter is emerging (Smythe & Spence, 2012).

Chapter two sets the scene. In this chapter I discuss relevant parts of my own story that are intrinsically linked to the way the thesis unfolds. This is followed by a section on psychotherapy as it has developed in New Zealand. Then I discuss my theoretical approach to psychotherapy practice by focusing on key concepts I use in practice. The intention of this chapter is to establish my own fore-structure and orient the reader to the writer bringing the context into the foreground.

Chapter three reviews literature from the perspective of learning theories that are relevant to this study, followed by a section on teaching and learning. I was interested to explore the literature for writing that looked at teaching and learning together. I begin with education and training. This is necessary because the university speaks of education but psychotherapy (worldwide) refers to training.

Chapter four focuses on the literature related to teaching and learning and psychoanalysis. I have chosen to discuss literature that directly brings the writers' experience of teaching psychoanalytic ideas.

The methodology, chapter five, is divided in two sections. The first uses the lens of history to explore hermeneutic phenomenology, and the philosophising of Heidegger. The second section explores thinking through the writing of three very different philosophers; Dewey, Heidegger, and Bion. All three wrote of the need to challenge

the process of education and each, in their own way, used thinking as the vehicle for explicating their philosophy.

The methods chapter (chapter six) details the stages of the research process; first the plan and then the actuality of what I did. It outlines the data sources and participants and ends with a section on rigour.

Next is a prologue to the four data chapters that provides a brief overview of the structure of the following four chapters and a theoretical explanation of the Heideggerian terms I have used.

Chapters eight to eleven are the four data chapters: The Negotiated Frame, Learning to Dwell, Waymaking, and Learning from. Each chapter has sub-elements that are illustrated with stories from the interviews with participants, and from my journals.

Chapter twelve is the discussion chapter. This chapter opens with a summary of what the thesis is saying followed by insights that have come as a result of writing the thesis. Next, I share a dream that captures the different perspectives I embraced as I wrote this thesis. Themes such as relationship at the centre of teaching and learning, reflection, and transformational learning, that are central in the thesis are discussed. Strengths and limitations of the study are followed by implications of the thesis and future directions. I finish with the conclusion, naming briefly what I have done.

Chapter Two: Contexts

Fire
What makes a fire burn
Is space between the logs
A breathing space
(Judy Brown, 2008, p.12)

The first lines of this poem summarises a key aspect of what drives me; what I have discovered in myself on my journey as a teacher and a psychotherapist. One of the central aspects of my learning so far in my life has been to find the breathing space, so eloquently articulated by Brown in her poem. The context of what I do influences me at every turn. This chapter brings my story as it relates to the subject of this thesis: How I learn as I teach. I expand that by discussing psychotherapy in New Zealand, which is unique on the world stage. Lastly, I bring a summary of my theoretical approach to the practice of psychotherapy.

The rationale for bringing my story in this way can be thought about through the lens of the thinking of Heidegger (1962/2008) and Gadamer (1975/2013). Heidegger uses the three-fold structure of temporality to describe fore-having, foresight, and fore-conception. Fore-having is what I already know and am aware of, while fore-sight represents the first glimpse of what is known but out of reach of consciousness. Fore-conception recognises that I can only conceive of that which has already been in some way understood⁴.

Orange (2010) said of Gadamer, “his *Horizontverschelzung* (fusion of horizons) occurs only if both interlocutors are willing to risk their prejudices, organising principles, emotional convictions, or as Gadamer called them our *binding convictions*” (p. 107). This study uses hermeneutic phenomenology as the methodology and method and, like the study by Fleck, Smythe and Hitchen (2011) “has others interview the researcher” (p. 15). Alongside the use of journals, it is important to show my prejudices, organising principles and emotional convictions to enable the reader to meet me and, perhaps for at least a moment, share understanding. So what this

⁴ I will speak of this further in chapter 6.

chapter does is show my historical horizon. Gadamer (1975/2013) defined horizon as, “the range of vision that includes everything that can be seen from a particular vantage point” (p. 313). He discussed the constant interaction between the horizon of the past and the horizon of the present, this living process of ongoingly testing our prejudices, “old and new are always combining into something of living value ...” (ibid, p. 317). Gadamer also offered the idea that “projecting a historical horizon” is only the beginning of understanding, and means that this horizon can be superseded. Doing this is what Gadamer called, “historically effected consciousness” (p.317). My goal is to do just that. In outlining my historical horizon, I give the reader an opportunity to understand my thinking; and the opportunity to create new horizons for others and myself.

My story

Early life

Before I can remember, and before I was born, my mother suffered a great many losses. From 1945 to my birth, in 1952, she lost an elder brother, a sister in law, and a baby. Then her father in 1953, her mother in 1956, and another brother in 1957. Lastly, a baby in 1958. As her first living child, I found my own way of being with these losses. Atwood (2015) called this “the situation of the lost childhood” (p. 150). He described the process where a child takes on the care of the parent due to factors that have impacted on the parent rendering her unable to make appropriate nurturing provision to the infant. The identity of the child coheres around caring. This is a safe way for the child in this situation to learn and to maintain a secure link with needed others. It is the context of these years of sustained loss while my mother was, at the same time, giving birth to four living children that laid the basis for me becoming a psychotherapist.

My childhood was spent in a small town in New Zealand. Years later as an adult I saw a picture from an advertisement at the time, and I thought to myself, it was an homogenised world. My home was next door and across the road from the primary, intermediate and high school I attended. When I turned five and started school, I received my favourite doll for my birthday. I would talk to my doll at night after all the

lights were out and we were snuggled up in bed. I played school; she would be a pupil and I would be the teacher. I immediately loved school for the increase in stimulation, for learning. I was, and am, intensely curious, wanting to understand and make sense of my experience. Thus, for many years my ambition was to be a teacher. It was not something my family admired. My father was an engineer. His father sent him off to be an accountant. However, his interest was in using his hands and fixing things, and he changed to working with electrics. It was many years before he undertook formal training. I remember him doing classes when I was at intermediate school. He was good at the practical and I can remember his joy as he built the motor and then the pleasure of sitting with him at the dining room table helping him with the algebra. The way my father followed his own interest without the proper training clearly had an impact on my choices and development. New Zealand in a small town in the fifties and sixties was a safe and predictable world. I longed to stretch myself out beyond that safe, unquestioning place. However, I succumbed to the traditional role by getting married young.

Finding my career path

As a young adult, I began studying in 1971 and continued studying part time while getting married, having children and holding down a part time job. In 1978, I began my teaching career. I was not a trained teacher, but I was in the right place at the right time and taught economics and maths at a private girls' school.

While I enjoyed the teaching, especially my relationship with the students, I knew this was just gathering experience (and earning money). Doing psychology at university had whetted my appetite and I found myself daydreaming about working as a psychologist. I heard about marriage guidance training. At that time, there was an organisation in New Zealand that included a rigorous training, free of charge, in return for providing marriage guidance free of charge in the community. This organisation was later renamed Relationship Services. I was a good listener and had a drive to help others. I loved the counselling, but wanted more. My personal life in the early 1980s was chaotic. My marriage was draining me, and my curiosity and interest in the world of therapy was to some degree self-serving. I needed help myself. I decided to move to Auckland and go back to university.

When I moved to Auckland in 1984, I began working part time as a counsellor and continued studying. I think that the combination of studying while engaged so fully in other activities helped me to make strong connection between the theories I studied and my experience. Auckland offered a range of possibilities and I attended many workshops in an effort to expand my knowledge and experience. I joined a group of people experimenting with group living and spent a number of years training with a psychiatrist and his wife who led residential experiential workshops. This was the beginning of my work with groups. I now know that role in the family is often a precursor to the choice to work with groups. My role as a pivot between parents and siblings was a part of what led to my interest in working with groups. During these early years in Auckland my marriage ended, it was a turbulent time, but I found a new kind of personal freedom in the separation. My husband and I had been childhood sweethearts. By the time we were in our early thirties, our interests and concerns no longer converged. Theoretically my getting married at a young age meant foreclosing and developmentally missing finding my own identity (Muuss 1996). As my children reached adolescence I began questioning the choices I had made thus far. My basic beliefs were challenged as I had totally believed that marriage was for life. Leaving my husband left me free to begin the exploration of who I was.

By the late 1980s, I was leading my own experiential workshops. I naturally followed in my teacher's footsteps in the way I led the groups. I created exercises that challenged people in some way that threw up reactions and responses. Part of my skill was in getting their permission to explore in this way. When I look back now, at that time my leadership style was different to how it is now. I was at the centre and in control. I was guiding and leading, there was a way I was not reflective, not thinking. The participants were not coming to the learning through their own natural process. There was no space for thinking – not as I know it now. I filled the space – completely unconscious of my own anxiety and that of my participants. On the other hand, I think people loved what I did. They were stimulated. Nowadays, I can integrate the skills I used for my psycho-educational groups in my teaching. While I was developing my skill in working with groups, I still felt a gap in my knowledge and understanding in working with individuals. By the late 1980s I was in a new relationship and my life was more settled. So I actively looked for a formal training.

Psychoanalysis

Starting the psychoanalytic training in 1991 began a change. I had previously used my intuition, strong empathy, capacity to be with another and my broad experience of life. While my childhood had been sheltered, my adult life was not. I threw myself into new experiences without concern for the impact on me. Looking back, it seems as if I worked from my emotional self and disregarded my intellectual self. Beginning the psychoanalytic training helped me to create more of a balance, and began the journey to begin thinking in an integrated way. Psychoanalytic training also meant engaging in my own therapy. My two therapists whom I saw in total for eighteen years have been very important for me.

In 1993, I attended a workshop with a senior psychotherapist in the psychotherapy community. He had taken a session on the psychoanalytic training and I enjoyed his thinking. It was a group workshop and totally different from the type of group with which I was familiar. This group challenged my relationship with authority while leaving the space for my response. He did not engage with us at all, just made interpretations now and again. That left a lot of thinking space and I loved it. This workshop was a Tavistock style group based on the work of Wilfred Bion (1961). Here was a thinker who would become very important to me. In the workshop, I shared a dream about sharks that the facilitator immediately interpreted. I responded sharply to his interpretation. I had the freedom to be myself not having to adapt all the time. Here was somebody I could fight with, somebody with excellent boundaries who was a gifted group conductor. I was also immediately aware of his skill at working with transference in the group. I wanted to work with this teacher. He became my supervisor until we became colleagues.

Over time I was able to appreciate the 'grass roots' beginning, the eclectic understanding and practice that preceded my psychoanalytic training. It helped me stay 'real' and gave me greater freedom and flexibility in the way I thought about the psychoanalytic frame.

I began to be aware of a need for boundaries inside of myself. The change inside of me was gradual and profound. I can feel it when I am with people who have the

psychoanalytic awareness that I have gradually embraced. Before psychoanalytic training, I tended to respond with action of some sort. There was not a space inside of me to turn things over. If what I was taking in was indigestible to me, I just ejected the feelings, the terrible story, the problem. Mostly I swallowed them into my body where often they became lodged. So, for example, if somebody got angry with me, I was not reactive in the sense of getting angry back. I would seem still, but the energy would turn in on my own body. I would not be aware of this but would perhaps become a bit hyperactive in some work activity. I often suffered from low-level ill health, especially asthma. I tended to overwork and collapse at holiday time. This space for thinking first became conscious after a dream, one that has found its way into the data of this thesis (The shower dream in chapter 9); the theme is making space, an important resource in my teaching and learning. It is like a room inside oneself with plenty of space where one can turn things over, bare uncomfortable feelings, think, wonder, step back from oneself, from the situation, feel ... all at the same time.

Teaching at AUT

Towards the end of 1994, I started teaching at Auckland Institute of Technology. I was attracted to the range of modalities held by staff and was delighted to bring psychoanalytic psychotherapy, with an underlying humanistic flavour from my years of practice of Gestalt, psychodrama, action methods, and Reichian therapy (without the theory). I was curious about everything and willing to take on any task. I found teaching highlighted my own need for learning. I had found my niche. The constant facing of a class of students was exhilarating. As I became more conscious of my own process, I realised I also became anxious. I did love the part where I prepared the class. Then, in the moment of teaching, learning the capacity to use what was prepared, or not, depending on the needs I found waiting for me in the students on that day. I learned what could and what could not be compromised. At first I totally identified with my students. I have noticed over the years that all beginning staff do this but, at the time, I thought it was because of my lack of early training. I did learn that one of the aspects of being a teacher is that, in contrast to being a therapist, I needed to be able to take up a lot of space (without ego) to 'teach' and step back and leave the space for the students to find their voices.

One of the challenges I had to deal with was when students developed a negative transference towards me. Sometimes this could be intense. I wondered whether the intensity was increased by my leadership role, but perhaps also because of my personality which was motherly, caring, and empathic. Some people hate that. In the early days, my unconscious controller was probably also an issue for some. By the end of 2000, I had a master's curriculum, was a full member of the New Zealand Association of Psychotherapists (NZAP), a qualified psychoanalytic psychotherapist, and had written a new master's degree for the psychotherapy programme. I achieved a lot in those years.

I struggled from the beginning of teaching at AUT, with the fact that practice (real practice – seeing clients) was not offered until the last year of the programme. My experience had been so different. I had found my way through the experience of practicing and apprenticeship. Since the second year I was at AUT (1996), I have held leadership roles in the department. I have been a part of developing most of the programmes offered. One of the joys has been developing the post-qualifying programmes. In some ways, these programme are for people like myself: people who have not learned how to really think, who may have done some training but have not integrated the emotional with the intellectual. Psychotherapists need such strong 'emotional muscles' to do the work, and the early psychotherapy education at AUT was experientially based. Furthermore, AUT is the only university training for psychotherapy in New Zealand.

The areas I have specialised in connect to my story. I teach a postgraduate certificate in Advanced Psychotherapy Practice. Although the papers I use are psychoanalytic, I am interested in multiple frames of reference and helping people to think about what they do rather than converting to psychoanalysis. I have taught this course in Christchurch, Napier and Auckland. I also teach a postgraduate certificate in clinical supervision. In the beginning years of my practice I received no suitable supervision. It was a need I recognised and sought long before I did my own supervision training (1993). I enjoy teaching this course on supervision because it helps people to get beyond the experiences of learning that have held them back in some way. My last, and most passionate, area of specialty is with large and small groups. Obviously, this

links to my years of living and working in a group setting; but also, as an eldest child, I think my role in the family was to mediate between the two groups of parents and siblings.

Probably the most innovative achievement in my time at AUT has been setting up and running the Community Kōrero. It started in 2004, so the planning began in 2003. This is a large group of teachers and all the students from the department of psychotherapy that meets weekly. The group attempts to hold both Māori and western traditions together in a group setting. It has been the most difficult project I have undertaken, and has possibly had a big impact on the psychotherapy community in New Zealand⁵.

I am still learning. I think I work from an 'experience near' perspective. That is, I allow myself to be affected by the experience, and then I figure out what is the right thing to do. I move close to what is happening and absorb the story from the protagonists. Part of me identifies with each story and then finds my own place in it. This is not a fast process nor is it cheap. I say that because I use myself as a tool when teaching in much the same way I do as a psychotherapist. One of the added difficulties in doing this, as Head of Department of Psychotherapy, is that I must also accommodate the mechanistic systems that are necessarily part of a big university.

Professional setting

New Zealand is a group of small islands in the south pacific; almost as far as it is possible to be from Europe where psychotherapy was born. New Zealanders have access to both European and American approaches to psychotherapy without needing to adhere to either. We also have a strong indigenous culture that has, through a generosity of spirit, influenced the wider New Zealand culture in a way that is unusual.

⁵ Community Kōrero means community discussions and is an open facilitated space for students and staff to bring their reflections, concerns at a personal, social and political level.

History

A central controversy in psychoanalysis concerns the question of whether, as Freud hoped and expected, it is classified as one of the sciences – the science of the mind – or whether it belongs with the arts based, historical, hermeneutic (i.e. interpretive) disciplines (Bateman & Holmes, 1995, p. 20).

The focus for this section is on psychotherapy, its place in the world and in Aotearoa New Zealand. Most would agree that psychotherapy was born when Freud started to ask himself some deep psychological questions about his scientific practice of medicine. He began as a researcher in neurophysiology and when, in the 1880s, he moved to clinical practice and started seeing patients, his curiosity was aroused. His attention moved “from the brain to the mind” (Mitchell & Black, 1995, p. 2).

By 1947, when psychotherapy was formally established as a professional organisation in New Zealand (Manchester & Manchester, 1996), psychoanalysis had expanded and multiplied into a myriad of different theoretical approaches across the world. In the 1940s, the pioneers in psychotherapy in New Zealand were all trained overseas and, from then until 1989, when the Auckland Technical Institute began the psychotherapy training, all training was undertaken through private institutes or ‘hands on’ individual supervision (the apprenticeship model). In fact, this was the pattern globally. It has been my observation through meeting psychotherapists from all over the world that psychotherapy is a profession that is undertaken after a basic training such as psychiatry, medicine, psychology, social work, or nursing. Many people begin by seeking psychotherapy for themselves. Always in the psychoanalytic frame, one’s own therapy is at the core of the training experience. Approaches such as cognitive behaviour therapy do not use the person of the therapist in the same way, but rather focus on doing something to or for the client.

Psychotherapy training

The original psychotherapy programme at AUT (which at that time was called Auckland Institute of Technology or AIT) was, during the first 10 years, an experientially based undergraduate diploma, then graduate diploma. This enabled people without formal education to apply for the training. At least one hundred

psychotherapists were trained in this way. Then in 2000, AIT became AUT and the psychotherapy programme was redeveloped into a master's degree; the first year of which is a graduate diploma in psychotherapy studies. This makes psychotherapy in New Zealand different from countries where people practicing have gained at least a master's degree in their first specialty area before they embark on psychotherapy training.

Meanwhile, from the mid-90s, NZAP developed a rigorous process to achieve full membership of the association. Some of the people involved in these developments were also involved in teaching at AUT. A feature of NZAP that significantly differs from most psychotherapy associations throughout the world is its inclusive nature. While the association requires psychodynamic principles to be understood and demonstrated by anyone writing a case-study, the membership comprises a wide range of clinicians from different modalities. This includes psychodramatists, gestalt therapists, Jungian analysts, psychoanalysts, psychoanalytic psychotherapists, transactional analysts, and psychosynthesis therapists. Once again, most organisations around the world have a membership requirement of training in a specific theoretical orientation (the exception to this is the British Association of Psychotherapists).

In New Zealand, there are differences between those who do their training at AUT and people who train in private institutions or through the apprenticeship model. The AUT students (since the Master of Psychotherapy began) are more academically oriented than the previous programme, while still maintaining a strong focus on the clinical and personal development, and when they are qualified they are still beginning clinicians. They will have accumulated approximately 250 hours of practice. At the same time, they will have attended personal psychotherapy, as well as large and small groups in the programme, during each year of the programme. I believe they are well prepared for practice. By contrast, those who train elsewhere (in the private sector) are usually required to do more practice hours before they qualify but have less of a focus on the academic aspect of learning.

Culture

Another notable feature of psychotherapy in New Zealand is the attention to the cultural implications of living in Aotearoa New Zealand. The AUT psychotherapy programme requires students to explore their relationship with bi-culturalism; acknowledging Māori in New Zealand as the First People, or tangata whenua (people of the land) and Te Tiriti (The Treaty of Waitangi) which is the document signed in 1840 upon which we base our values concerning the relationship between the indigenous people (Māori) and settlers (commonly called Pākehā). It has only been during the last 40 years⁶ that there has been a growing active awareness and recognition (in the colonisers) of the importance of the Treaty; and thus an attempt to work with the document and the meaning that it has for Māori and Pākehā. In the previous 120 years Māori had significantly almost lost their language, their land and treasures, and their mana⁷. Other countries have not acknowledged similar issues in the same depth (Tom O'Brien, 2007, QUT Australia, personal communication).

Te Tiriti O Waitangi was written as two documents, one in Māori and the other in English. The meanings were different in each language and neither Māori nor Pākehā fully understood what was written in the other language. There are three articles in the Treaty and two wherein the meaning varies significantly. The first article, in the English version, gives the Queen of England sovereignty (total power over) while the Māori version gives the Queen governance (meaning to take care of). The second article in English gave Māori possession of their lands, while in Māori, they were confirmed and guaranteed 'te tinorangatiratanga' or the unqualified exercise of their chieftainship over their lands, villages, and all their treasures. As it transpired, in action, the British even failed to honour the English version of the treaty (Orange, 2004). The Waitangi Tribunal was established in 1975 by the Treaty of Waitangi Act 1975. The Tribunal is a permanent commission of inquiry charged with making

⁶ The big impetus began in the 1980s, following the Treaty of Waitangi Act in 1975 and the Royal Commission in 1988 (Walker, 1990/2004).

⁷ Mana describes the power and authority invested in a person through their heritage, their relationship with atua (An ancestor with continuing influence –or God) and their community. See <https://maoridictionary.co.nz/word/3424>

recommendations on claims brought by Māori relating to actions or omissions of the Crown that breach the promises made in the Treaty of Waitangi.⁸

As a profession, psychotherapists have made a commitment (see Code of ethics NZAP p. 32 code 3.1-3.6)⁹ to honour the Treaty.¹⁰ Committees at our annual conferences have been set up to facilitate dialogue in large groups (hui) between Māori and Pākehā cultures. Regionally, Auckland has taken the initiative to have regular hui for Māori and Pākehā separately and, for both, together. The department of psychotherapy at AUT has the same commitment manifested through a weekly large group (the community kōrero) and an annual hui on a marae.

My theoretical approach to psychotherapy practice

Theory is not some fundamental bedrock of truth about the psyche but rather a lighthouse we use to orient ourselves on stormy uncharted analytic seas. (Almond, 2003, p. 151)

I start this section with a quote that speaks to my experience of using theory. I enjoy playing with theories and making sense of experience using theory. As clinicians, we develop theories that reflect our inner experience. Wright said that a therapist's theory also looks inward and mirrors the pattern of his own subjectivity (Wright, 1991). Ogden (1994) said that our response to the theory of others gives us many clues as to our own theories. I have noticed that by recognizing, identifying and writing our own theories, we become freer to listen with more openness and can expand our theories to fit more people. Theory is a useful resource. It is important that I understand my own use of theory because it is part of how I understand my

⁸The two key principles are partnership and active crown protection of Māori interests. Partnership, although not explicitly stated in the treaty, is a recognition of the exchange made between British and Māori in article one and two of the treaty; both parties required the concession of the other. Active protection, again words not found in the treaty, is recognition that the Crown's authority under the treaty was the result of an exchange with Māori, and that exchange required the Crown actively to protect the interests of Māori with the authority ceded to it.

⁹ <http://nzap.org.nz/handbook/code-of-ethics/>

¹⁰ 3.1 Honour the Treaty. Psychotherapists shall respect the values and beliefs of the Tangata Whenua and shall equip themselves to understand how the principles of the Treaty of Waitangi can influence and guide the practice of psychotherapy.

clients, my practice, and myself. I do not follow one single theoretical approach, I am a pluralist; there are many ways of understanding an event and I find it useful to consider my actions from more than one perspective.

Another quote that speaks to my practice is the following:

Bion felt that the [therapist's] capacity to bear pain, helplessness and confusion, before any understanding was possible, was a necessary part of the job of being [a therapist]—much more important than sounding like one. (Mawson in Editor's Introduction, Bion, 2014/1962, p. 255)

I concur with Bion. My experience of 30 plus years of clinical practice reminds me that I need to be open to the experience that unfolds in any exchange. I also need the space, as the poem at the beginning of this chapter so aptly describes, to reflect on my experience. My interventions with clients tend to be simple and based on what is happening in the room.

My psychotherapy education began in marriage guidance training. This was a humanistic approach based on the work of Rogers (1961/1972) and Perls (Clarkson & Mackewn, 1993). I learned to value my own responsiveness, especially my capacity for empathy. Next, I worked for five years with a psychiatrist and his wife as a counsellor and group therapist. In this period, I learned that I had a gift for working with groups. I intuitively used my body to help me with my understanding of what was happening in the room. I was good at attending to the needs of others. Theoretically, this work was based on gestalt, psychodrama, family therapy, and Neurolingistic Programming (NLP). During these early years my learning was experiential. I was not interested in the theories that supported my learning. Over time, however, I realised that my understanding was limited and I searched for a comprehensive training. The psychoanalytic training took six years and focused on psychoanalytic literature with a requirement for supervision and twice weekly psychoanalysis. I became passionate about psychoanalytic ideas, I learned to work with the relationship which meant I needed to find myself in the work. Next, I briefly outline the core aspects of my practice.

Unconscious processes

Saying I am a psychoanalytic psychotherapist reveals my commitment to working with the transference and countertransference, a manifestation of unconscious processes and a recognition that what is conscious and known is only a small part of what is happening. I do not follow the traditional model whereby conflict is at the centre of being human; rather my philosophy is that human beings are always already oriented towards being in relationship to other humans and influenced by the context – the environment in which we meet. This means that my use of the terms ‘transference’, ‘countertransference’ and ‘unconscious’ are mediated through a lens that may or may not differentiate the cause of this mood or experience.

Relational dynamics

Psychotherapy is a relational process. Both the therapist and client bring their own unique and human wishes, desires, and dreads to the relationship. My passion for psychoanalysis began when I started to read and understand what the psychoanalytic literature offered in terms of the unconscious processes that occur in relationships. It was an illumination of what I knew but could not articulate.

Transference is the emotional response which manifests in the client towards the therapist based on the client’s own history while the countertransference is the responses aroused in the therapist based on the therapist’s own blind spots (Freud’s approach). Since the work of Heimann (1950), Winnicott (1949) and Bion (1967/2007), it has been recognised that countertransference can be used as a technical tool to understand unconscious processes. At the same time differentiating between what is mine and what is yours can lose sight of the experience of being-with the client.

Lemma (2003) usefully commented that, “countertransference in its more modern usage could therefore be said to both facilitate and potentially interfere with analytic work” (p.236).

Greenson and Wexler (1969) outlined three levels of relationship, the transference-countertransference, the real relationship, and the therapeutic alliance. I think it is important to recognise that these three types of relating are often indistinguishable, and what matters is that the therapist is able to be with the client and responsive in

both a real and therapeutic way. Naming the alliance and the real relationship acknowledges the authentic, intersubjective nature of the work of psychotherapy. Not everything is transference. My goal in working with the therapeutic relationship is to understand my client, all the time recognising that this will always only be partial.

Felt-sense

Symington (2007) observed that there is something beyond what is seen and what is known. He used a description of Picasso's method that clearly articulates the focus of my approach to my work: "It is somewhere at the point of junction between sensual perception and the deeper regions of the mind that there is a metaphorical inner eye that sees and feels emotionally" (Penrose, 1971, p. 122 cited by Symington, 2007 p.1409). Gendlin (1981) was one of the first books ("Focusing") I read on psychotherapy. His description of what I am trying to articulate here is of the felt-sense.

A felt-sense begins with a willingness to notice one's own body sensations. This can be expanded to being present and available to the experience of being-with the other. These days I also use the term reverie to describe that kind of being present. Bion (1962/2014) described the way the mother with a feeding infant responds to the infant. It is in essence the communication of the emotional felt-sense. Bion wrote, "reverie is that state of mind which is open to the reception of any 'objects' from the loved object and is therefore capable of reception of the infant's projective identifications ..." (p. 303). I understand Bion to be saying that the mother is available to the infant, senses him, and responds to the mood of the infant, allowing the boundary between the mother and the infant to be diffuse. This links to *befindlichkeit*¹¹, a noun coined by Heidegger to describe "how-one-finds-oneness", combining how I feel and the situation in which I am feeling without separating myself from the context in which I find myself (or inside and outside) (Gendlin, 1978/1979; Stolorow, Atwood & Orange, 2002). The prefix in *befindlichkeit* takes the finding of oneself to the intellectual register, to evaluate something (Inwood, 1999). Gendlin

¹¹ Gendlin (1978/1979, p. 44) made the point that in Macquarrie and Robinson, the English translation of 'Being and Time', *befindlichkeit* is translated as 'state of mind'.

(1981) took that extra step in his thinking, using Heidegger as his base, (to describe a felt sense, “a bodily awareness of a person, situation or event” (Gendlin, 1981, p.32) that is experienced in a moment – all at once without the detail, and is not the same as emotion though there may be emotion in the felt-sense. Using my felt-sense in relationship to my clients is core to my work. Felt sense incorporates my sense of myself in that moment and of the other and the context.

Holding

Theoretically, I am influenced by the work of Winnicott (1965, 1971), who described the experience of a mother physically and psychologically holding her infant, as creating the opportunity for the infant to have the experience of going-on-being. Holding changes as a child grows to allow for new developmental challenges. Holding is part of what is taught and learned in psychotherapy. It is insufficient on its own to create the changes necessary for growth, but holding in this sense creates a safe environment for exploration, for learning. James (2000) put it like this:

... in the group setting the conductor has to attend to the details of the moment and the setting, and not actively attempt or even behave as if he or she is holding or containing the group, or the individual in the group. (p. 63)

Holding in this sense is holding in mind, and holding the physical space. It is a background taking care that I do with an individual and in a group that is not necessarily noticed, except when it does not happen. Winnicott (1965) called it the facilitating environment.

Container and contained

An important theoretical construct that I use to understand what happens is container–contained (♀♂). Container and contained are words Bion (1962/2014) used as placeholders for processes that transform living experience into thoughts and feelings. These processes are happening all the time underneath the surface, operating perhaps a bit like the autonomic nervous system in the body. It also happens between and among people. At the beginning of life, the mother is the container for the infant as the contained. The container is a process that does the psychological work of thinking, using dreaming, reverie and reflection, ranging from

deeply unconscious to conscious. The contained is also a living process of taking in our experience before we have in any way processed it. Bion called these β elements. They are not connected to anything. They are our sense impressions and so, the digestive process that then goes on is the process of dreaming, of reverie and of reflection, which brings these experiences into a semblance of meaning according to what we already have experienced and remembered and how we have done that. Learning requires an expansive container–contained set of processes so that new experience can bring new associations and meaning. Many people when they come to therapy have a limited container-contained functioning.

Listening with my whole being

This is the how of listening, how I do it. I listen with my body, my mind, my heart, my soul, all of me –not just listening with my ears. The listening is also watching the body language, the face(s), and at the same time scanning my own experience, and it is like slow juggling in a flow; I am not consciously doing this. I just ‘be’ in the room with all that is happening and open myself to the experience. That is the intentional part. I trust myself to read the communications and to be with myself and the other “... the inner gaze of our listening intent has the character of an inner vibrational touch, a touch in which the listener is at the same time inwardly touched” (Wilberg, 2004, p.141). This is touching with my listening, an intimate authentic touch with the relational body.

A caveat on my trust in my capacity to listen and ‘be’ with the other is that it is impossible to know all of oneself and there is always something ‘other’ and unknown about the other. Therefore, there is a need for mindfulness in assuming I know or I understand, or that I read correctly at any given moment. This is also part of the juggling. This brings me to another aspect of my practice which is to be ‘without memory or desire’ (Bion, 1965a/2014, 1967a/2014). The main thrust of Bion’s idea is in the clinical situation, the therapist needs to stay in the present, respond to what is happening now in this time and space between these people, and purposefully leaving behind one’s preoccupations and thoughts about what one knows about the client (memory) and ones wishes and hopes for the client (desire). Then when a memory is aroused in a session—the memory is connected to the experience in the present and

helps to unlock the feelings that underlie the being of the client. Without memory or desire thus can translate into being willing to not know, to wait for thoughts to arise from the experience of being with the client(s).

Interpretation

The first meaning of interpretation in psychoanalysis was to “bring the unconscious into the conscious” (Lemma, 2003, p. 65). Generally, the specific use of interpretation varies according to the psychoanalytic school the therapist follows. For me, the word interpretation indicates the therapist has considered the emotional aspect of what the client is saying, the story he/she tells, the feeling in the therapist, the context in which all of that is happening, and makes an interpretation which is aimed to link together these things in a way that leaves the client able to move forward in his/her experience and reflection, a small awakening. Often what happens is that small interpretations are made that link to the same piece of work over time and eventually come together into a gathering together of a deeper understanding. Interpretation, as I see it, can be variously thought about as an intervention, a reflection, a clarification, support, a linking of themes and/or patterns. The use of my own felt-sense precedes any intervention and may relate to the transference–countertransference dynamic. How I do this depends on the therapeutic relationship, the issues the client brings and the stage of therapy.

Summary

The goal of this chapter was to bring ‘you’ the reader closer to the ‘me’ the writer. I began with my story as it related to being a teacher and being a psychotherapist. The next section contextualised psychotherapy in New Zealand and the professional setting in which my teaching and learning is situated. I located New Zealand psychotherapy in the world and described how it has developed at AUT.

Finally, I described some key theoretical concepts I have used in my practice as a psychotherapist. The concepts are unconscious processes, relational dynamics, felt-sense, holding, container-contained, listening with my whole being, and interpretation. These themes are present in my study. The next chapter moves onto ontic knowledge as I summarise learning theories that are relevant to this study.

A breathing space
like hearing the silence
between
the notes in Satie's Lent.

Reminds me
to be,
both here
and there,
present
and reflective,

with myself,
And with others.

Chapter Three: Literature Review

Introduction

How does learning happen? What does the literature and especially psychotherapy literature, say about the way learning happens? What theories of learning are applicable to thinking about the process of learning as one teaches psychotherapy? This research focuses on my teaching of experienced psychotherapists; thus the literature review will explore learning theory and psychoanalytic psychotherapy theory as it relates to learning, the connection between teaching and learning, and philosophical approaches to teaching and learning as they apply to this study of adult learners.

I propose to construct an hermeneutic literature review as is appropriate for a phenomenological hermeneutic study (Smythe & Spence, 2012). I will focus on articles and books that “provoke thinking” (Smythe & Spence, 2012, p.12) in teaching and learning psychoanalytic psychotherapy in the university. It is normal in a literature review to define key terms. On the other hand, Heidegger used an hermeneutic approach to unpack multiple possible ways of understanding. He would ask questions that pointed towards the topic of interest (Heidegger, 1966). This creates the literature review as a thinking experience that brings the discussion back to my own thinking. In reviewing the literature I have found that what provokes my thinking, what speaks to this thesis, are writers who have taken a philosophical approach.

Learning theories

In considering learning theory as it applies to my thesis, I have focused only on theories that include both cognitive and emotional learning, and that consider the whole person of the learner in relation to his or her environment. My research focuses on teaching and learning adult education. This is another factor in my choice of theorists. It is my contention that learning is a lifelong process that involves change in some way, of the whole of the human being in his/her environment. This includes a complex array of considerations: the mind, body, emotions, the psychological, the social and political environment, and the intersubjective. Table 1 on the following page summarises the learning theorists I have considered. Each offers a perspective

that is helpful in some way. No theory precisely fits the teaching and learning process of psychotherapy.

Table 1: Learning theorists used in this chapter

Theorist	Name of learning theory	Perspective
Illeris	The three dimensions of learning and competence development	Social constructionist (Psychological perspective)
Kegan	Theory of adult development	Constructive developmental
Jarvis	The transformation of the person through learning	Combines psychological and sociological
Wenger	Learning as social participation	Social theory (Sociological perspective)

Illeris is an educationalist and professor of lifelong learning. He has gathered together many writers who, like him, transformed the thinking about learning theory to include the factors I mention above. I begin with his basic learning theory and then go on to the focus of his later work which draws from many other learning theorists; for example Jarvis (2006), Mezirow (2009), Kolb (1984), and Kegan (1994). The theoretical evolution of Illeris' thinking on learning theory begins by integrating the cognitive and emotional process of the individual with the environmental. His later thinking focuses on learning as transformational.

Illeris: Psychological perspective

Illeris (2009), taking a social constructionist approach to learning, defined learning “as any process that in living organisms leads to permanent capacity change and which is not solely due to biological maturation or ageing” (p. 7). This is an inclusive definition. The words ‘capacity change’ illuminate the centrality of understanding as an aspect of learning. Illeris offered a model (see Figure 2 p. 35) that shows the fundamental processes of learning which articulate the interaction between the individual and the environment, and for the individual the balancing of content and incentive. These three dimensions form the basic structure of the learning process. Content focuses on what is learned, the acquisition of knowledge, understanding and skills, increasing

functionality; while incentive reflects the mental energy that is available for learning. The working of these emotional and motivational aspects of the individual, create an individual sensitivity from which learning is approached. Another way of naming these two dimensions (i.e. content and incentive), of the individual's own internal process of learning are the cognitive and the emotional aspects; both are essential for learning. The third dimension is the social aspect, where some kind of interaction in the environment stimulates the individual to respond in some way. The three dimensions are constantly interacting and creating the potential for learning or not.

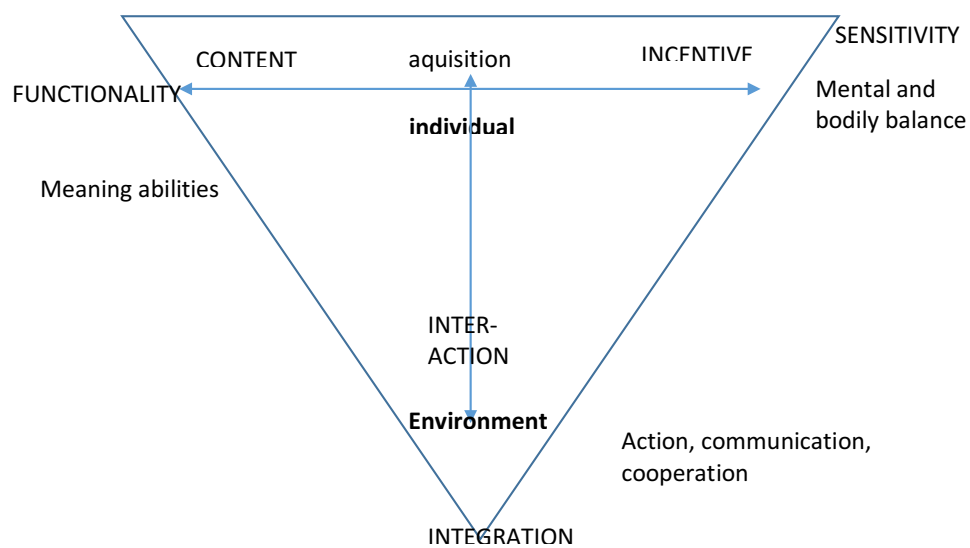


Figure 2: The three dimensions of learning and competence development (Adapted from Illeris, 2009, pp. 9-10).

Illeris (2009) summarised four types of learning using the work of Piaget (1936/1952) as the basis. His purpose was firstly to show the evolution of the terms and to move towards a greater connection between transformational learning and learning theory as it stands. He begins with cumulative learning which is characterised as mechanical. This is a common starting point for learning theory as occurring at the beginning of development. Cumulative learning requires no contextual situating and is useful when learning is for a specific and single purpose but does not need to be generalised. Assimilative learning adds new elements of learning to existing schema in the mind of the learner. Assimilative learning is the most common type and tends to focus on functionality. Accommodative learning occurs when what is being learned has no placeholders, cannot be related to existing schema. This kind of learning breaks down

the structure of what is known in response to new experience. The final learning type is transformational learning which brings changes to the identity of the learner (Illeris, 2013, 2014). Transformational learning was first defined by Mezirow (2009) as the changing of frames of reference that are troublesome in some way to the individual. He described frames of reference as “structures of culture and language through which we construe meaning by attributing coherence and significance to our experience” (Mezirow, 2009, p.92). Illeris is interested in what is transformed in transformational learning (see also Kegan, 2009) and the character of the learning process that transforms. This is congruent with what I want to explore in this thesis: how the teacher learns as she teaches. Illeris explained that transformational learning involves the self of the learner and so that what transforms is something about the identity of the learner.

Illeris’s approach to learning theory is predominantly psychological, focusing on the individual and his or her own connection to mind, body and emotion in relation to the environment. How is this useful? He offered basic building blocks from which to consider the process of learning. The tension that he described in the individual between knowledge is information and knowledge as part of being a person through mental and bodily balance both in interaction with environmental factors can be thought about as one map to think about my data. The main issue is the ontic nature of the theory. It lays out a system of what is there in a concrete way. My thesis explores the ontological nature of learning, the deeper less fixed and underlying layer of learning. I have therefore turned to Jarvis, as another theorist who has developed learning theory, because of the way his theory developed, through workshops over a long period of time, based on experience.

Jarvis: Psychological and sociological approach

Jarvis (2009) created a model of learning using his research based on a series of workshops where he invited people to write down a learning experience, which was used by the workshop attendees through a process of discussion groups to formulate a learning cycle using Kolb’s cycle as a starting point. Jarvis (2012) reported that he had been running this workshop for 27 years. In the early model he created his own learning cycle (Jarvis, 1987) which incorporated the individual and the social. He said,

“learning always started with experience and that experience is always social” (Jarvis, 2009, p.11). Jarvis continued to research the learning cycle and over the years his focus moved from experimentalism to existentialism as he became interested in creating a model that was multidisciplinary. I have included the two later models here because they articulate the learning process in a way that resonates with my own philosophy of education. There are two flow charts – one for primary experience and the other for secondary experience. The first chart shows the process from taking the lifeworld for granted followed by some new input. This gives the experience of a sensation or disjuncture which is followed by a search for the meaning of the experience. The new meaning is practiced and then the person returns to the experience of stasis (Jarvis 2009).

What I notice regarding this first flow chart is that even though Jarvis calls this primary experience, there is no indication of the detail of this process as it is really when one experiences something truly new, i.e. at the beginning of life or an experience at any time of life with no reference point. I have questions about the model. If, in the first instance, the learner begins with a sensation/disjunction, then what distinguishes each sensation or disjunction? Can learning occur from either a sensation or a disjunction or is it only the disjunction? Jarvis (2012) described this sensation/disjunction as a “sense of unknowing” (p. 14). He based the use of the word disjuncture on personal experience of learning (Jarvis, 2012, p. 9). The Online Oxford Dictionary (2016) defines disjuncture as “separation or disconnection”. This makes sense as if the experience is totally new, the person having the experience cannot stay connected to what has happened prior. I am interested that he uses the word sensation as well, because this fits with how I often notice a disjuncture, through a bodily experience. How does this experience move the learner forward to giving meaning to the sensation/disjuncture? Jarvis added, “it is this disjuncture that is at the heart of conscious experience – because conscious experience arises when we do not know and when we cannot take our world for granted” (Jarvis, 2012, p. 13). I agree that the experience of a sense of unknown can either bring our attention or it can also be a point of turning away from that which has stimulated the experience of disjuncture. Jarvis explains that the giving of meaning could be a person, or some

inner process of the individual, or the experience is something that cannot be expressed in language.

The second diagram, titled “the transformation of the person through experience” Jarvis 2009, (p. 29), gives more detail about this stage of the process, which Jarvis calls problem solving. He includes thought/reflection, emotion and action, all responding to the sensation/disjuncture that arouses consciousness as a part of what can bring about the transformation. However, neither model seems to take account of the unconscious processes. Jarvis included the cultural and social aspect of learning as building through a feedback loop of experience and then practicing these experiences in their environment, and reflection. Thus, this approach is a psycho-social approach. What is missing is the intrapsychic

The model does not satisfy my thoughts about the process of transformational learning. Jarvis, himself, said that he wanted to create a model that was multi-disciplinary. Jarvis depicts, I think, the processual aspect of learning.

Kegan: Constructive developmental approach

Kegan (2009) identified the importance of recognising that it is the form, the frame of reference that changes when we truly learn. This is transformational learning. It is necessarily epistemological and brings change in ‘how’ we know. Kegan contrasted transformational learning with informational learning, which is more about ‘what’ we know (and so perhaps more akin with assimilative learning). The form or frame of reference is a term used by Mezirow (2000) in his original formulation of transformational learning as “both a habit of mind and a point of view” (Kegan, 2009, p. 44). According to Kegan, this way of knowing has two aspects: meaning-forming and reforming our meaning-forming. The first refers to the process of how we process our experience, our perceptions, our interpretations; and the second effects a change in epistemology. Kegan (1994) therefore proposed a constructive-developmental theory which articulates a meta-theory of five increasingly complex epistemologies that he originally called the five orders of consciousness or “five increasingly complex epistemologies” (Kegan, 2009, p.47).

Kegan's model situates the person firmly in his/her social setting from the beginning of life. The model is based on extensive research using the subject-object interview with the objective of "assess(ing) the unselfconscious epistemology or principles of meaning-coherence" (Kegan, 1994, p. 369). Kegan uses the word mind to mean thinking, including the way a person constructs meaning and organises it in herself. He is referring to organising principles that brings together thinking, feeling and relating. The third, fourth and fifth epistemologies are traditionalism, the self-authoring mind and the self-transforming mind¹².

Briefly the third order of consciousness is the socialised mind which follows the traditional ways of the culture the individual lives in. The third order of mind is also called the socialised mind as central to this order is a capacity for mutual reciprocity, for taking on others points of view. A person in the third order of mind can be a highly functioning person in their own society. What is undeveloped is the capacity for standing apart, for recognising oneself in relation to multiple roles. This is part of the fourth order of consciousness whereas the fifth order of consciousness is able to see his or her place within the social, psychological, cultural system.

These are most relevant for my students. This is because they align with the expectations of the graduate profile (See appendix J, p. 281) for psychotherapists at the completion of their training. For example, Standard 5 expects the student to show self-awareness, self-understanding, criticality, and reflexivity; detailed as

Moment-to-moment self-awareness is complemented by a self-understanding that is familiar with and has insight into personal circumstances and experiences and the influence of family history and wider cultural influences. Criticality includes the ability to critique and critically reflect on the literature, research, and formal and informal traditions of psychotherapy. Reflexivity includes curiosity, context awareness, capacity for self-observation, and ability to give and receive feedback and fully engage with and make use of supervision. [AUT Master of Psychotherapy Graduate Profile 2015, see appendix J, p.281]

Thinking about Standard 5 of the psychotherapy graduate profile in relation to Kegan's third, fourth' and fifth order of consciousness, it is clear that the description in the

¹² A summary can be found online at: terrypatten.typepad.com/iran/files/keganenglish.pdf

above quote from the graduate profile expects a fourth order of consciousness. The three lines of development that Kegan names are cognitive, interpersonal and intrapersonal. The fourth order of consciousness has a self-governing system, in other words they have the capacity to maintain a self without dependence on the other, because they are at the centre of their consciousness and able to question their own perceptions of the world. The fourth order of the mind is sometimes called the self-authored or modern mind. Standard 5 from the graduate profile requires that the student is able to be reflexive, to stand back and think about self, other, and the theory, in relation to practice. The fifth order of mind has much greater freedom in relation to the self. Self-authorship, self-regulation and self-formation are all object, or in other words, something you have, and can stand back from rather than it having you (which is commensurate with level four). What this comparison brings up is a wondering whether the teaching of psychotherapy really meets the needs of the students? If we, as a profession, are committed to our graduates being at least at the fourth order of mind, are we missing the students that are at the third order? The point is made by Kegan (1994) when he is discussing the therapist interventions, that “unfortunately it is hard to talk people into a new order of consciousness” (p.249).

If the client or student is constructing his/her way of looking at the world through the third order of consciousness, he/she wants the expert to let him/her know, to use as a role model, whereas the fourth order student or client may require more opportunities for discovery learning, because he/she needs to find what is his/her own way. The third order of mind is intent on acquiring knowledge through an external authority, parents, teachers, therapists and so on, and will essentially stay loyal to that way of understanding.

Kegan used published case-studies to illuminate the way that psychotherapy values fourth order behaviour and aims their interpretations and interventions as if it is accessible to the client. He demonstrated through analysis of the cases that mostly the clients were not thinking and learning at the 4th order of mind. This shows that there is an important way the clients may be missed by their therapists.

In over our heads, the book where Kegan (1994) lays out this theory, is based on a great deal of research. He makes a strong case for there being a discrepancy between our expectations of adults in society and their actual capacity. His research has indicated that, for adults between the ages of 19 and 55, almost two-thirds of the adults in the study were in the second or third order of mind. What I do not know is whether these percentages still apply 20 years later in New Zealand (the study was done in the USA).

I am familiar with this theory and like it because it both focuses on the individual and the social systems in which we live; it names the subject view (that which one is inside of and subject to) and the object view (that which one can observe, stand outside of and even control). Kegan's theory includes the relationship of the individual with society and its demands. His theory considers how an individual has learned in the past and the implications for learning in the future. This developmental model offers a psycho-social look at the pathology of the learner, where the blocks in learning have occurred. Transformational learning occurs when a person moves from one of the five stages to the next. For example, from the socialised mind which adheres to the traditional social structure to the self-authoring mind which searches for meaning through personal reflection. The theory does not implicate wellness or psychopathology, morality or intelligence. Instead it focuses on complexity of the self. A developmental model is cumulative, each stage builds on the one before. It is difficult to imagine that there is not a valuing of the higher orders over the previous ones, even though it is possible to see that it is a process that takes a lifetime and human beings move from one to the next depending largely on the life situation in which they find themselves.

Overall then, this theory is potentially useful as a tool in my research to determine the order of mind from which I am working and whether I am engaging with students in a way that is "over their heads" or not. One of the areas that I am most interested in from this model is the transitional phases. It seems to me that when we are in transition we are in transformational learning. It is during periods of change that we are the most uncomfortable because 'who I am' is not fixed at that time. The transition from the third order to the fourth might look like this (Kegan, 1994).

- A. The sense of something not right, like a low level of depression but no awareness of conflict.
- B. Aware of internal conflict between values and attachments one has and is becoming aware of. Feel guilt, a lack of loyalty, an internal struggle.
- C. Feeling of conflict strong, less guilty, more likely to feel anger, and in particular anger at authority. No longer identify with old loyalties.

These transitional processes are what seem to be at the centre of transformational learning. When I think of my own experience of change, this list resonates. I remember clearly 28 years ago with one of my teachers recognising that I did not want to run around after her as she expected. I felt terribly guilty and let her know how I felt. Over time the feeling of guilt dissipated as I became clearer about my own agency in relation to people that held positions of power with me. Kegan proposed that the way to successfully educate adult learners is to make a bridge from the teacher's way of knowing to the students' way of knowing, and to meet them on their side of it. He claimed that the learning has to be both cognitive and psychodynamic. While the impact of the environment is acknowledged, Kegan's model is essentially individual in its focus. Wenger (2009) offers a different frame.

Wenger: Social theory

Wenger (2009) proposed a social theory of learning which differs from the constructivist theories that I have discussed. Wenger's first assumption is that we are social beings. He saw knowledge as a matter of competence with what is valued and engagement with others with the same enterprise. He stresses that learning is not an individual endeavour, it is part of being in the world, part of being human.

Creating meaning through experience and through engagement is what learning produces. Social participation is at the core of Wenger's approach to learning. Wenger saw learning as incorporating a way of talking about each of the following: practice, community, identity, and meaning. Each of the four elements are present no matter which one is the focus. From this social perspective, what Wenger called a

“community of practice” (Wenger, 2009, p. 211)¹³, he conceptualised learning at three levels: the individual, community, and organisational. He called to us to attend to how we conceive of learning and “reflect on the perspectives that inform our enterprises” (ibid, p. 214). While this draws me to the social conscience level of thinking, it is also a reminder that the discourse that I hold about learning controls the way I design and implement my teaching. For example, my belief that knowledge has many layers, the simple information sharing, the knowledge that comes from experience, and knowledge that is primordial and intuitive, that we learn in relationship with others and are deeply affected by the culture we live in, implicitly impacts on the way I think about what I do in the classroom. It means that I offer a range of activities in the classroom ranging from PowerPoint presentations, class discussion of papers, activities that involve interaction and role play to highlight the lesson, clinical supervision through a reverie process and class presentations by students. Wenger’s model links with my own philosophy of practice that we are all connected.

Discussion of learning theories

These models all share an approach to learning as a lifelong endeavour. Illeris, Kegan, Jarvis, and Wenger are all inclusive of the individual learner, his or her cognitive and emotional learning in relation to the environment. Each uses a different lens. They are looking at the same phenomena from the perspective of their own philosophical, epistemological, and ontological values. I find resonance with each one and yet none of them quite satisfy. Illeris’s simple diagram of the learning experience resonates with me, and his exploration into transformational learning and learning from experience meets my psychoanalytic and hermeneutic phenomenological positioning. Jarvis’ theory excited my interest in consideration of how the learner gets from experience to learning something. Kegan brings an extraordinary perspective of the larger social processes that each individual is subject to and then through a transformative learning process that which he or she is subject to becomes that which the individual has control over within him/herself and in relationship. The detail of

¹³ Wenger’s diagram can be found online at: pagi.wikidot.com/wenger-social-theory-learning

how this happens still seems to elude the writers. A potential weakness in Wenger's model is the broad strokes of the conceptualisation. It offers a perspective, a wide view from which to view the learning experience without consideration of the individual learner's internal processes. Wenger himself says that his model cannot be considered on its own. Wenger's approach is firmly in the position of social participation. This is relevant in this study because my own theoretical frame incorporates the work of S. H. Foulkes (1964/1986, 1990) who was the creator of group analysis. Foulkes is famous for having said "there is no such thing as an individual" (hearsay). What Foulkes meant was that the individual is always in some way in relation to or with others, even when alone. The saying there is no such thing as an individual follows another famous quote (in psychotherapy circles) from Winnicott (1964/1991) who said,

There is no such thing as a baby –meaning that if you set out to describe a baby, you will find you are describing a baby and someone. A baby cannot exist alone, but is essentially part of a relationship. (p. 88)

While an infant is totally dependent, in normal development there is a process from absolute dependence towards independence (Winnicott, 1960). Winnicott added that independence is never complete. Healthy individuals are always connected to other people and to the environment in which they live (Winnicott, 1963).

While Illeris, Jarvis, Kegan, and Wenger as theorists are inclusive and make important links to experience in their thinking, what I hope to reveal in this thesis is how learning happens through bringing the experience to words. I find it useful to consider this constructive-developmental model in combination with psychoanalytic theories of development especially Bion and Winnicott. These theories pay more attention to the internal world of the individual and especially emotional development.

Barford (2002), an educationalist who has also studied psychoanalysis, has used Piaget's terms to create a grid. The following table outlines the different theoretical approaches in psychotherapy to learning based on underlying assumptions. The horizontal axis divides the learning styles into assimilation (learning by addition, by taking in what is being offered), and accommodation (learning by reconstruction, needing to make changes to take in the learning). The vertical grid is concerned with

the pre-occupation with what is offered to the learner by the teacher, i.e. the quality of presentation or the intrinsic nature of the presentation (Barford, 2002).

Table 2: "Four approaches to learning" (Adapted from Barford, 2002, p. 59)

What effect the presentation (material being taught) has on the learner (Adaptation)	The basic building blocks of thinking: The nature of these adaptive structures (organisation) schemata		
	Preoccupation with quality of what is presented	Intrinsic nature of presentation	The bigger picture
	Psychoanalytic <u>Orientation:</u> Accommodation of the predicate (focus on psyche) <u>Means:</u> By making the presentation bearable (focus on emotional impact)	Cognitive <u>Orientation:</u> Accommodation of the predicate <u>Means:</u> By making the presentation comprehensible (focus on understanding)	The process of <u>equilibration</u>
	Behaviourist <u>Orientation:</u> Assimilation of the predicate (focus on behaviour) <u>Means:</u> By making the presentation attractive	Humanist <u>Orientation:</u> Assimilation of the object (focus on the thing itself) <u>Means:</u> By making the presentation identifiable	Using the processes of assimilation and accommodation between external world into the learners existing internal cognitive structures to find a new equilibrium with existing schema

I have presented my adaptation of Barford's table to illustrate the different traditional psychotherapeutic approaches to learning. I am curious that Barford seems to make no mention of the third stage of Piaget's structure–equilibration. I have added it because I think equilibrium brings together both assimilation and accommodation. Equilibrium from the point of view of Piaget (Crain, 1980), is the process that drives learning in that new experiences create disequilibrium in mental structures (called by Reiman, 1999, cognitive dissonance). In other words, the new information cannot be assimilated, and so the learner is motivated to integrate different or discrete structures creating a more complex structure in the mind. If this did not happen then all new information would fit into what is already known. Personally, I think that this process of equilibration is required for effective teaching and learning where there is a back and forth process between the internal knowledge (intuition, reflection, and reverie) and external stimuli. This concurs with Illeris's (2009) model of learning, i.e. between the individual and the environment.

The model as proposed by Barford does (in tune with psychoanalysis) focus on the emotional impact of the material. I agree with this, based on my own experience and my theoretical understanding. Self-psychology uses the terms 'experience near', which means to represent experience as empathic and embodied and 'experience distant', experience that is at least once removed from actual experience, and is a more intellectual stepping back from experience (Kohut, 2010). My psychoanalytic practice utilises both in the service of being with the client and making sense of what is happening in the room between client and therapist and within both therapist and client. This represents both being-with and reflection.

I am interested in the assumptions that are made by the psychoanalytic frame, because this has been my training. The psychoanalytic frame assumes that the learning will be painful. This is also assumed in Piaget's model of accommodation. While Piaget focuses on sensorimotor and cognitive development, psychoanalysis attends most closely to emotional learning. The psychoanalytic approach assumes that for knowledge to be taken in, there must be a provisioning environment (Winnicott, 1971), which the learner adapts to in the first instance, but which requires some learning for the new knowledge to be taken on. I think that learning in the psychoanalytic frame assumes learning is transformational, in that it changes the structure of one's way of perceiving the world. The assumption that learning will be painful means that a provisioning environment is necessary. These are big assumptions. I will be interested how these assumptions are present and played out in this study.

Stern (1985), in his research of infants, has challenged many of the closely held positions that psychoanalysis has taken regarding the developmental process of humans. He cited examples that demonstrate that infants appear to have a general capacity to take information received in one sensory modality into another. He called this a model perception. These findings are at odds with Piaget's theory of assimilation, i.e. of forming a schema followed by reciprocal assimilation to construct a knowledge of their experience. It appears that the infant has an implicit capacity to "forge certain integrations" (Stern, p.52). I am reminded that any theory only tells a

part of the picture, so while Piaget and other theorists who base their thinking on that of Piaget have much to offer, it only tells part of the story.

Illeris, in his later work (2013, 2014), uses psychoanalytic developmental theory, notably Erikson (1965/1977, 1985/1994); Kohut (1971, 1977); Stern (1985); as a backdrop for unpacking transformational learning. Illeris expanded Mezirow's definition to changes in the elements of identity. Illeris importantly differentiated between development and transformation. Development incorporates each new stage of development onto the already achieved stages of development, while transformational learning always involves the rejection or change of some existing way of being as well as new learning. This is in line with Kegan's constructive developmental model.

I began this literature review by focusing on learning because that is the core of my study. My focus is on how I learn as I teach, thus I want to be able to think about how learning theory 'shines a light' (Almond, 2003) on the data. I need to recognise the assumptions behind my frames of reference to identify what constitutes transformational learning. This is the type of learning I am interested in as a teacher and as a psychotherapist, for my students and clients and supervisees, and myself. Further to this, I need to consider how learning happens and the steps in this transformational process.

Teaching and learning

Teaching and learning can be interpreted in different ways according to the philosophy of practice as an educator. In this section, I focus on education and training, patterns of concerned practices in teaching and learning, reflection and active learning.

Education and training

Sturm (2013) offered a binary to elucidate his own position for teaching learning: sophistry and philosophy. He constructed a table to illustrate his argument. I have added a column for the teaching and learning psychotherapy at AUT from my perspective (Table 3 on the following page). Sturm's table clearly separates education

from training. Training is a term used world-wide for psychotherapy education, as do we at AUT. I assume (there does not seem to be any written rhetoric about this) that the word is used because in psychotherapy education we are training for a profession.

The Online Oxford Dictionary (2016) defines a “mentor” as an “experienced and trusted advisor” or “an experienced person in an educational institution who trains and counsels new students”. One of the key roles as a teacher of psychotherapy is to supervise students in their practice. An advisor is somebody who gives advice in a particular field. I would eschew this word in psychotherapy because my approach is to help students find their own way. However, it is possible that advice giving does happen and is necessary when the student does not exhibit the capacity to find his/her own way, when a student is misguided, failing or when a client is at risk.

Table 3: Two approaches to teaching and learning: Sophistry and philosophy (adapted from Sturm, 2013, p. 27)

Approach	Sophistry	Philosophy	Psychotherapy teaching & learning from M Solomon’s perspective
Aim of learning	Training as transactional	Education transformational critical-creative	Training-as preparing to practice a profession. Transformational
Outcome of learning	Institutional know-how Competence & knowledge	Knowledge, wisdom and character General	Develop knowledge, skills and personal qualities to be a psychotherapist Specific
Role of teacher	Teacher as insider	Teacher as mentor	Teacher as mentor and role model Teacher as insider
Ideal for learners	Efficient knowledge workers	Good citizens	Effective psychotherapist
Idea of learning	A rhetoric according to which truth is contextual	A vocation, understood as truth to oneself or to universal truth	Vocational, being true to oneself and contextualised for culture, race and society in which one lives
Teaching method	Inculcation of ideas and facts	Elenctic- cross-examination Maieutics-midwifery	Maieutics- midwifery Dialogical, Experiential Reflexive practice

I have added the term role model to describe another aspect of the role of teacher.

This is defined by the Online Oxford Dictionary (2016) as “a person looked to by others

as an example to be imitated.” Imitation is “the act of using somebody as a model”. This may mean to emulate another, one who is seen as senior, more experienced, more knowledgeable. Some may claim that role-model is behaviourist, i.e. copying behaviour; others that it is a natural way of uncovering one’s own way of being through practicing. Perhaps both may apply. I will be interested to see what shows up in the study.

The idea of a good citizen does not sit comfortably with me. It seems to invite conformity. What constitutes a good citizen? Are there criteria for that? Who decides? ‘Efficient knowledge workers’ likewise leaves no room for experience and learning from experience. Knowledge is learning about something rather than learning from experience (Bion, 1962) or, as Heidegger (1966) would say engages calculative thinking. The ideal for learning is that the students will be able to work as effective psychotherapists. Effective in what way? I think of effective as helping clients live ordinary useful lives. This leads naturally to suggest that psychotherapy training/education is vocational and is aiming for being true to oneself – with a caveat on context, in other words considering the culture, race and society in which one lives. The teaching method describes the ‘how’ of teaching. I have added this heading to the table because it is central to my focus.

Sturm (2013) described sophistry as transactional. In a sense, courses at the university are transactional because the student pays a fee which creates a contract for service provided by the lecturers. I have summarized sophistry as an inculcation of ideas and facts. In contrast, the Socratic approach to teaching may range from elenctic (Sturm defined this as cross examination) to maieutic (midwifery). Elenctic or elenchus is described by the Cambridge Dictionary of Philosophy (Audi, 1999) as a refutation of knowledge that is “inconsistent with his other opinions” (p. 257). It seems that an elenchus (the name given to the refutation) assumes that the person doing the refuting has superior knowledge. This is something I would not assume. Maieutic fits more easily as it implies care, supporting the students to allow them to give birth to their own thoughts. Elenctic and maieutic may seem at opposite ends of the spectrum; both require a rigorous engagement between staff member and student, where the student is challenged to find meaning within him or herself in relation to

the area of learning. I have added dialogical, experiential, and reflective practice because these are the methods I tend to use. Dialogical describes the process of dialogue back and forth between students and myself. There is a focus on having experiences through exercises and through supervision, and a constant encouragement for reflective consideration of practice in relation to self and theory. I am interested in how these different types of methodology of teaching are evident in my study. Sturm's article has created a useful point of discussion in terms of the approach to teaching and learning psychotherapy for this study. I noted and liked his use of "teaching learning" in a sentence together. This seems to communicate something important; i.e. that the two are inseparable and always need to be considered together. I concur, although perhaps learning teaching would be a more honest way of articulating the experience, where learning needs to come first.

Patterns of concernful practices in teaching learning

Dahlberg, Ekebergh and Ironside (2003) discussed Diekelmann's (2001) research; a longitudinal study on the lived experience of teachers, students, and clinicians in nursing education. This is of interest to my study because of the focus on teaching and learning, the methodology is the same, and nursing and psychotherapy are both helping professions. The interviews focused on memorable experiences in the educational context. Diekelmann's research is a much broader study than this thesis; because it was a longitudinal one, many researchers were involved in the analysis of the data and there were more than 350 participants. I have included the pattern that emerged in the first phase of the research because I wonder if it will resonate with my own patterns. The pattern of concernful practices describes "what matters, what is of concern or what calls for thought" (Dahlberg et al., p. 26). These concernful practices have been discussed over time by many schools of nursing and used as a way of stimulating dialogue among teachers, students, and clinicians to consider the pedagogy of nursing education.

Dahlberg et al, (2003) make a case for a phenomenological pedagogy and illustrate this by considering the themes of openness, reflection, and the learning communion and community practices both in relation to Diekelmann's research and a Scandinavian study on lifeworld pedagogy. The concept of a phenomenological

pedagogy makes complete sense in relation to my practice for the same reasons that these authors outline.

They state that openness is a core component of phenomenological practice, being open to the phenomenon that is being studied. In the process of teaching and learning this involves paying attention to the experience of the students, their lifeworld, their way of being in the world, to the people who are learning and the phenomenon of learning itself. I am curious about these ideas in my research. Is this what I do? Is the pedagogical practice phenomenological? I can say I think so, but I must stay open to seeing what the data shows me. The theme of openness is a core factor in creating places and presencing from Table 4.

Table 4: The concerned practices of schooling, learning and teaching (Diekelmann, 2001, p. 57)

Gathering	Bringing and calling forth
Creating places	Keeping open a future of possibilities
Assembling	Constructing and cultivating
Staying	Knowing and connecting
Caring	Engendering community
Interpreting	Unlearning and becoming
Presencing	Attending and being open
Preserving	Reading, writing, thinking, dialogue
Questioning	Meaning and making visible

Reflection is an important part of psychotherapy practice. Dahlberg et al. (2003) defined reflection as “involving pondering the meanings and significance of experience ... (and) stepping back from the situation and considering different perspectives” (p. 39). This links to Gadamer’s (1975/2013) concept of a fusion of horizons. Gadamer’s discussion of what he means by a fusion of horizons acknowledges the history of what is being considered in the present, a continually becoming process and part of the hermeneutic circle. Fusion of horizons is implicitly dialogical and moves away from the absolute objectivist perspective on experience. People bring a unique perspective on experience because each human comes from a different contextual milieu. The past influences the present and we all impact on each other. To consider a fusion of horizons when reviewing research material encourages a reviewing of traditional historical views and the prejudices that encompass them. A fusion of horizons also encompasses, through dialogue, a bringing together of

different perspectives. The process of reflection then offers an opportunity to notice the fusion of horizons and to consider the different meaning making that arises.

Reflection means staying in relationship with the students in the learning situation and with themselves. Thus, the teacher brings reflective practice as part of the teaching situation (if the concernful practice is a positive one). The idea of reflection as a teaching and learning focus is at odds with the content focus of most traditional career based education pedagogy. Part of the goal of the study by Diekelmann was to consider the unreflective, unconsidered, hidden and embedded teaching and learning practices. Will concernful practices have meaning in my study? What is evident in my study through the interviews and analysis that is here-for-to unknown to me?

Another aspect of reflection discussed by Dahlberg et al. (2003) is the consideration of the tension between practical and theoretical knowledge. Their focus is on nursing, but I think this tension is also present in psychotherapy education. The assumption that theoretical knowledge is privileged is consistent with the attitude of the university system as I know it. The authors used Heidegger to discuss 'the between' or 'the space that gathers' (ibid, p. 44). The between as the authors described it seems to me to be a way of inclusivity, thinking about not either/or but how to hold both in mind and yet not; in such a way that something more primal is accessed, a place where both activities can 'be', free of encumberment. I was unable to find any reference to 'the between' in Heidegger's writing; however the idea of 'the between' resonates with some of what I do in my teaching. It seems akin to reverie, where one 'lets go' of the conscious mind and enters a dreaming state, where the usual links between things is left behind and a deeper contact with meaning can be touched. It requires a surrendering of knowing, of having the answers and of understanding.

Dahlberg et al. (2003) complete this section with the comment: "We want to emphasize that significant learning arises out of lived situations when teachers are open to the students lifeworlds and reflect on the meanings and significances of their learning encounters" (p. 45). This focus on lived experience, the lifeworld of the student, that is of the experience that precedes theorising or making meaning, is rather more pragmatic and directed 'toward what is daily required or obtrusively new' (Husserl, 1970, p. 281 as cited by van Manen, 1990, p. 182). The lifeworld of the

student is his/her participation in his/her own experience rather than him/her theorising or observing life. The recurring theme in this review is that learning requires the learner and the teacher to attend to what is first, before making sense of it or applying a theory.

The learning communion and community practices direct the teacher away from teacher-centredness and towards a more relational connection among students and teachers. This is something I aim to do because I think that people learn better through dialogue than the inculcation of ideas. Thus, the teacher engages with students, posing questions that create a space for thinking and reflecting together to facilitate student learning. The centrality of the relationship in psychotherapy practice is reflected in psychotherapy education. It seems that this is also true for nursing when the pedagogy is phenomenological. While the language used by Diekelmann (2001) and Dahlberg et al. (2003) is different from the language of psychotherapy, I think that this is helpful because it frees me of the already established groves of thinking that I have about the teaching and learning of psychotherapy education.

Reflection

Layne and Lake (2015) edited a book that brings some like-minded thinking, for example Chapter 19 on contemplation and mindfulness (Oberski, Murray, Goldbatt & De Placido, 2015) starts by promoting the concept of contemplative practices, and especially of mindfulness meditation as a way of “foregrounding being and living rather than doing or knowing” (p. 317). My teaching does not directly include meditation; however I use two activities that I think promote being and living rather than doing and knowing. These are beginning the class with a poem and the reverie process at the end of a teaching block which aim to facilitate learning and teaching. The authors make several points which are salient to this research:

1. Their wish to reclaim reflection as slow thinking.
2. In higher education with the overwhelming amount of material available through the internet, the focus becomes not knowledge in itself but how to make sense of it.

3. Therefore, the focus of teaching needs to be deepening student understanding rather than the accumulation of knowledge.
4. The authors claim that students often need time on their own to develop the skills gained from meditation, i.e. slow thinking.

The study used opportunities for staff and students to engage in mindfulness practices ranging from classroom mindfulness led by staff, drop-in sessions led or self-led, presentation followed by a practice session and mindfulness foundation courses. Results indicated that starting the lesson with a short meditation was facilitative of learning at a deeper level.

In considering the project by Oberski et al. (2015), I am most interested in the concept of slow thinking. The source of the term is from a book by Rose (2013). According to Brown (2013), Rose discusses that overwhelming technological advances have accelerated the pace of our lives leaving the space for uninterrupted reflection time marginalized and reflection is necessary for new thinking to emerge. Reflection is a “habit of mind” (Brown, p.99); it is a process of taking time and space to consider, to think, to allow links or connections to be discovered, to ponder new ideas. Reflection is not a scientific method, aimed at resolution of a problem, it is more like an unravelling of thought in free space. It is evaluative though, as one of the important aspects of reflection is to consider events, information, interactions that have occurred. Rose (2013) said,

...reflection as I define it is neither a tool nor process, neither an approach to problem solving nor a form of professional navel-gazing. It cannot be reduced to definitive steps and algorithms; indeed, ... it cannot be taught, because it is not simply a way of thinking but a way of being. (p. 102)

Reflection, which is what Rose considers to be slow thinking, is an important aspect of my work as an educator and as a psychotherapist. I am curious to look at my data using Rose’s definition. She goes on to divide reflection into three types: reflection-in-action, reflection-on-action, and reflection-then-action. Reflection-in-action describes a simultaneous back and forth between reflection and action. This happens in the classroom, however it is not deep thinking because that cannot happen in the midst of action. The years of doing this research have sensitised me to attending to reflection

as I teach. I do have many deep thoughts but they need to be captured after the fact and thought about in more depth for anything productive to come from them. This is one of the reasons I opted to be interviewed directly after a teaching block (see Chapter 6, A discovery). I think the difference between what I do and what Rose is describing is that my reflection is not driven by a problem-solving approach. Another consideration is that I consider taking action as akin to having an experience, i.e. being present to the experience one is having, as an essential precursor to reflection. So while I am teaching I do aim to be authentically me, to have an experience with the students.

Reflection-on-action is also deemed by Rose (2013) to be an ineffective model for deep reflection because it only encompasses “reconsideration or review” (p. 29). From my perspective, I find this puzzling because reflection always includes reflection on what has occurred. We are not newborns, i.e. never free of events and actions freshly absorbed ready for deeper consideration. However, I acknowledge that recent events can interfere with deep reflection. Oberski et al. (2015) present the use of meditation as a way of stilling the mind. I have experienced Vipassana meditation as an intensive 10-day retreat, where the rules are not to look at anybody or talk to anybody with the intention of freeing up the mind and body of the participant to meditate. Even in that space it took many days to move away from the internal bustle of daily life that I carry around in my mind and body. Meditation invites us to focus on the body, the breath and the here and now; thoughts may be there but are not where one’s attention goes.

My thoughts about reflection-on-action are that there is a need for several cycles as follows: reflection->action->reflection->action->reflection-> and so on. This is more realistic and matches reflection-then-action which, for Rose, is the key to “revisioning this world” (Brown, 2013, p. 100). I agree, in the sense that it is vital to take the time for slow thinking before any important action; however, we have already taken actions before and these cannot be ignored. My position is different from Rose’s. I want to include all three types of reflection as participating in or leading to deep thinking. I see that each is a part of the whole. I want to acknowledge the difference between the deep thinking that Rose (2013) is proposing alongside the views of the

majority of writers in education about reflection. I think what her book has alerted me to is the change that has happened over the 20th century in the general meaning of reflection. It has, as she said, been 'democratized' (Rose, 2013). In psychotherapy, I think we take for granted, and have developed a 'habit of mind' that calls for us to reflect deeply, thus we bring our own frame of reference to the idea of reflection. Rose's definition fits very closely to the way that I have used the word reverie.

Active learning

Another paper from the book by Layne and Lake (2015) is a chapter by Strachan and Liyanage (2015). The essence of their argument is that engaging students in active learning is more productive than passive learning. Active learning occurs when the student is engaged in the learning process rather than passively listening to lectures and PowerPoint presentations. This can be through engaging the students in the content of the material, through the teacher taking an enquiring approach, staying in touch with student attention and understanding. The most effective way of implementing active learning is when the teacher herself changes her own behaviour as a result of the feedback from students' about their experience in the classroom. This then facilitates the students own active learning. This is what I am interested in achieving. Do I do this? Do I learn as I teach, stay connected to students' attention and how they are processing what I am offering? Do I then use their feedback to develop my own teaching? The authors offer suggestions about how active learning can be implemented using technology. This seems less relevant to my study; however, it will be useful to discuss the use I make of active learning in my teaching based on the data in this study. Strachan and Liyanage, (2015) offer a long list of authors whose research supports the efficacy of active learning followed by three barriers to active learning as follows: student attitudes and perceptions, staff attitudes and perceptions, and staff time and effort. Are these also barriers for my practice as a teacher?

Summary of teaching learning

Sturm's (2013) paper created a useful model to consider and clarify teaching learning psychotherapy as I know it. Diekelman (2001) and Dahlberg et al. (2003) make a case for a phenomenological approach to teaching learning and pose points to consider in the discussion section of the thesis. Reflection is a theme throughout this section.

Reflection is considered a key element of teaching learning. How it is defined will make a difference to how the teacher learns as she teaches in the classroom. Active learning likewise encourages more of a relational approach by the teacher. The activity of teaching learning needs a philosophical base behind it to elucidate the difference between the ontic and ontological approach to thinking.

Chapter Four: Teaching Learning and Psychoanalysis

Introduction

Academic literature on psychoanalysis and education primarily focuses on the use of psychoanalytic concepts and principles as applied to education of student teachers rather than the education of psychotherapists (Britzman, 2003, 2009a, 2015). This seems similar to the story of supervision in the psychotherapy profession (considered central to training psychotherapists) wherein, for most of the first century of practice, the focus was on the other while the supervisor was deemed capable of being objective, bracketing off personal preferences and not questioning personal theoretical structures. Zabarenko (2000) wrote of the relationship between education and psychoanalysis. She commented that, as separate disciplines “each busy with its own territory, the fields have had little luck making contact let alone arranging a union” (p. 265). Appel (1999), in his introduction to *Psychoanalysis and Pedagogy*, made a similar observation about education and psychoanalysis. He stated that because of their inherent differences, any attempt to unite them will be unsatisfactory or partial. What is it then that is being highlighted here? Both education and psychoanalysis are focused on the subjects of their discipline (i.e. the student and the client) learning something. Each discipline has an attachment to how learning happens based on the theories espoused. Theories are based on values. So, while there are potentially many overlaps between the two disciplines, each has its own way of understanding the learning process. The previous chapter explored teaching and learning theory from an educational point of view. This chapter will discuss the literature in the psychoanalytic lexicon on teaching and learning that is relevant to this thesis. I will focus on psychoanalytic writers who reflect on their own teaching and learning because this most closely connects to this thesis.

Freud

I will begin by briefly discussing the thinking of Freud on education because of his role of creator of psychoanalysis. Freud (1916) referred to psychoanalysis as “after-education” (p. 456) because he was describing the way that psychoanalysis is different from hypnosis and learning from indoctrination. He saw psychoanalysis as learning

that happens after education. Freud said, “It almost looks as if analysis were the third of those ‘impossible’ professions in which one can be sure beforehand of achieving unsatisfying results. The other two, which have been known much longer, are education and government” (Freud, 1937, p.248). The context is a discussion about the need for the psychotherapist to be mentally healthy or even superior, as a model for patients. The implication is that the same is true of education. Essentially, Freud is saying that the only way a person can change is through engagement, through questioning with his/her own knowing, very different from hypnosis, and perhaps reflecting on the view of education at the time as an inculcation of knowledge. Freud commented that “education has to find its way between the Scylla of non-interference and the Charybdis of frustration” (1937, p.184).

The above quotation refers to Freud’s theoretical construction that the education of children has a role, as parents do, to socialise children from their primitive instincts. The danger of this process is of creating a neurotic personality (I think he means too adapted). Therefore, Freud suggested a middle way which is not too rewarding and not too withholding. However, in the myth one had to choose which one to go closer to – floundering on the rocks or getting lost in a whirlpool. How close does the teacher need to get for education to be effective and how much does the teacher need to stand back and let the students find their own way? Perhaps it is akin to the Heideggerian notion of leaping in and leaping ahead. Sometimes you draw close, other times you back off. I wonder what my study will show? Am I more frustrating or non-interfering in my teaching and learning with the students? Which is more effective in getting through the passage in teaching practice?

The idea of education as socialising is echoed by Barford (2002) who cited Freud as claiming “that human nature is at odds with reality” (p. 41). This is important because it positions teaching and learning within the realm of addressing developmental needs. This is an assumption made by psychoanalytic thinkers generally (Fonagy & Target, 2003).

So what happens when psychotherapy is considered as a part of education, when the two are thought about together by people who are teaching psychotherapy or using psychoanalytic ideas as a teaching tool?

The use of transference to learn as the teacher teaches

In psychoanalytic psychotherapy, the relationship between the therapist and the client is a resource for recognising the patterns of behaviour that haunt the client and at times the psychotherapist (Lemma, 2003). In the context of this thesis, I am most interested in what the literature says about the learning of the teacher through the relationship with the students. Stern (1998) cited research that finds that the best predictor of a mother's capacity to mother is her capacity to articulate her own experience of being mothered. He called this narrative cohesion. Following this, it is less important how a mother has been mothered than it is to have a coherent narrative of being mothered that makes for a good mother. As a teacher, my own capacity to reflect on my experience and to make meaning of it in relation to my own history is facilitative of more effective teaching.

Salzberger-Wittenberg, Williams and Osborne (1999) observed that in accepting that the person of the teacher influences the mental and emotional life of the student, it is necessary to reflect on the nature of these influences. To consider what these influences are means thinking in a psychoanalytic manner, i.e. considering the history of the teacher and how that is potentially being played out in the present. How does the teacher perceive his or her role? How does the teacher think about the behaviour of the students and understand the way they respond to the teaching material, to each other and to the teacher? What are the expectations of the relationship between students and the teacher?

Transference, or projecting a relationship from the past onto the present, is one of the aspects of these potential influences. Consideration of the teacher's own childhood experiences of adults, the internal attitude towards adults and the internal link between adult and child all bring different relational possibilities. An example would be a very painful experience in my first year of school, aged five, where the teacher left Merilee (a class mate) in charge of the class. Her role was to ensure that nobody talked, and to report those who did. She was a very good girl. I immediately took on the role of confidant to Merilee by speaking to her. She ignored me, and told on me. I was subsequently strapped in front of the class. The teacher predicted, as I stood there waiting for the strap, that I would cry. I did. Nothing like this ever happened to

me again. I learned from this to be more cautious of 'teacher's pets' and to discern cruelty in teachers. I kept my distance from these types of people. Fortunately, I had other teachers who were supportive and open hearted. I was too young to understand my own complicity in wanting to join with the teacher's pet. Perhaps I was already aware of the danger. I became self-reliant as a student. There have not been many teachers who I trusted. As a teacher myself, I am acutely sensitive to the impact that I have on my students. I wonder if my early experience in the classroom has been instrumental in creating that sensitivity. It is easy for me to identify with vulnerable students. Another possibility is that the years of psychoanalysis have contributed to my capacity to learn from that experience rather than continuing to act it out in some way. Early in my teaching career I may have been too quick to gratify my students' demands in the fear of being like my primer one teacher.

Another aspect of what the teacher brings is his or her aspirations. What does the teacher want to achieve? Some of these aspirations will be conscious and others not. Usually there is a desire to pass on knowledge and skills. There is often a performer tucked away inside every teacher and a desire to be seen and understood.

Attachment to the content of what is being taught, rather than attending to the process of what is happening in the classroom can be a trap, especially when students struggle to understand the material or cannot see its usefulness. I think many teachers want to be liked, perhaps at the cost of their integrity. I am not a friend to my students; however, I am friendly. I am also able to hold the line when necessary rather than allowing a student greedy for attention to dominate the classroom or a student who is sullen infecting the whole class with snide comments or a belligerent attitude. The teacher also must hold the role of authority in relation to the university, to grades, handing in assignments and marking. These are some of the practical aspects of teaching; however, the way the teacher manages role relationships with the students is shaped by the teacher's history (Salzberger-Wittenberg, Williams & Osborne, 1983/1999).

Learning twice

Britzman and Pitt (1996), following Anna Freud, emphasised the importance of conceptualising teaching as learning twice. Learning twice involves preparation for

teaching and then learning with and from the students. Learning twice seems to indicate an hermeneutic process; a back and forth. Central to learning twice is the responsibility of the teacher to understand her own internal or unresolved conflicts, or the transferences that the teacher may have to students. Looking back at the example above, I can now see my tendency to gratify students as my “familiar strategy of self-mastery” (Britzman & Pitt, p. 121) so as not to end up shamed through putting a foot wrong. Britzman and Pitt described teaching a class of student teachers with the intention of unpacking the meanings, anxieties, conflicts and desires that would be revealed in themselves and the students through this process of “self-subversive self-reflection” (Felman, 1987, p. 90 as cited by Britzman & Pitt, 1996, p. 117). The process they undertook was to ask the students to read two short stories with a shared theme. They invited responses to the stories, then asked more questions of the students, encouraging them to consider what lay behind their responses and thus using the curriculum as a resource rather than the focus of the learning. Britzman and Pitt recognised that their own learning required of them to listen in a particular way to the students’ responses. They needed to be wary of a tendency to ‘rush to application’, or look for the practical solution and to understand that this was part of their own defensive need for self-mastery. So the task became one of listening to the students in a way that released them from believing that the student needed to improve and to recognise that they knew the way forward. Teachers needed to be willing to go back: “casting learning backward and forward and providing more space for the student to consider her or his own conflict in learning” (Britzman & Pitt, 1996, p. 123).

Learning is awkward

Teaching psychoanalytic ideas is an uncomfortable experience. The theoretical concepts take the learner and the teacher to parts of the human condition that most often remain out of awareness. I am reminded of Freud’s comment when he visited America in 1909. He said that he was “bringing the plague” (Fairfield, Layton & Stack, 2002, p. 1) to the USA. He understood that he was bringing revolutionary ideas to the new world and was acknowledging/asserting that all learning is awkward.

In a later text, Britzman (2003) discussed her discoveries of learning from teaching education students using Anna Freud's lectures for teachers and parents (1930) as the reading. She suggested that education and psychoanalytic enquiry are vastly different in approach in that "formal education ... (is) organized by deliberate actions and advanced plans" (ibid, p. 3) while psychoanalysis is predicated on free association. The book explores education as "a problem of self/other relations and of interiority" (ibid, p. 5), or how to manage the tension between "reality and phantasy in learning to live with others" (ibid, p.7). Britzman described her learning as she taught the class; the way she was faced with her own attachments to teaching the students something in particular and with having to live with the "awkwardness of learning" (Britzman, p.74). Anxiety is recognized as a force in the process of learning for both teacher and student, both of whom also defend against experiencing that anxiety. She argued that there is a phantasy, a "deep investment in their wish for an education without conflict, an ego that is mastery, and a knowledge unencumbered by intersubjectivity" (Britzman, p.78). Effective teaching, in the hands of Britzman, means tolerating the blind alleys, the doubt and confusion of learning without resorting to the defensive structures, or what Britzman calls, "unfinished symptoms" (ibid. P. 79) that teachers have developed and, in the same way, tolerate in their students.

The task Britzman (2003) gave the students was to pose a question to Anna Freud. She discussed their questions at length, curious as to what they were saying and mindful of her own response. She recognised that the responses have meaning in terms of revealing "unfinished symptoms". Another exercise involved describing a brief vignette of a child suffering from anxiety. Britzman asked the students to consider a question they would ask the child. The examples Britzman offered, illustrate the way she invited the class to have their own thoughts. The discussion in the class helped them to think about where their questions take them and what they want to achieve. There are many layers of understanding because the stories themselves are the teaching tools. In working this way, Britzman is also mindful of the risk that the students and teacher are looking for the 'right' answer to the enquiry. Curiosity rather than problem solving or correction is a useful approach for this kind of teaching and learning. Britzman suggested that the teacher 'take a holiday from the ego' (2003, p.91) which I understand to mean letting go or surrendering my will or control, my

wish to know, understand and correct, all in an attempt to feel good about myself. Therefore, the teacher wishing to learn as she teaches needs to be willing to be vulnerable. Knowledge comes not from finding solutions, knowing the answers, but in being able to stay patiently with where the students are, to hear them and to respond to and with them, remaining curious in relation to learning.

Transformational facilitator

The teacher's role of transformational facilitator is another type of transference relationship. It is likely to have its source in both the student and the teacher. The student wishes for an ideal mother-father who will meet all the unmet emotional needs, be understanding, be a role model and facilitate a new career as a psychotherapist. The psychotherapy teacher may have a history of pathological accommodation (Brandchaft, 2007) or at least a depressed parent that needed to be attended to that has facilitated the development of the helper role.

Rizq (2009) used Bollas's (1987) term 'transformational object' to aptly describe the potential for the psychotherapy teacher's wish to be a 'transformational facilitator' (ibid. p. 367); to bring change to our students which meets the desires of many students of psychotherapy who wish for a transformational object that will facilitate the "personal and professional transformation" (Rizq, p.368). Rizq laid out a developmental process in three stages (using theoretical concepts from Bollas (1987), Winnicott (1971), and Benjamin (1999) that students potentially go through in relationship to their lecturers.

1. Object-relating: Lecturer is idealised, not experienced as a separate individual. Rizq used the term "wholesale eating of the tutor" (ibid. p.370) where knowledge and a way of being as a psychotherapist is taken in whole by students, without any process of digestion.
2. Object-usage: The student experiences the lecturer as a separate human being with a shared reality. To achieve this the student needs to 'destroy the object' (Winnicott, 1971). This is the process of beginning to question the teacher, the theory, and the institution for being disappointing, not meeting their needs, not allaying anxiety and so on.

3. Recognition of the otherness of the other. This can only occur after the student has found the courage to question the teacher/other to find his/her own developing approach to being a psychotherapist.

The teacher can easily get caught up in being the loved and gratifying object that is never challenged and thus when a student challenges the teaching, or the theory, the teacher may withdraw, retaliate, or submit (gratifying the demand) to the challenge. This means the student does not have the experience of the teacher surviving the attack and reinforces the need to stay in 'object-relating'; thus robbing the student of developing his or her own professional identity. There is a myriad of ways this can play out, depending on the individual psychology of the teacher and the students in the class. This model resonates with my experience as a teacher. It seems obvious that the process happens repeatedly, not just once but for every student and sometimes with a whole class together.

I recognise my own attachment to learning being transformational. The process described by Rizq (2009) can be a healthy process of learning provided the teacher is able to bear the students' attempts to 'destroy the object'. Britzman (2003) has described this process using a different theoretical frame and it is clear, in her examples, that the students mostly attacked the theory and theorist in their efforts to move from 'object-relating' to 'object-usage'. Britzman's story about the student whose question; "Anna, how does it feel to have a pig for a father?" (Britzman, 2003, p. 82) hurt her, brings up the question of how to respond. My reading of the story is that Britzman survived the attack and stayed in relation to the student. She had already made the comment: "This capacity to tolerate the detours of learning, perceiving, and interpreting the unfinished symptom without mobilising one's own defences may be one of the most demanding experiences for any teacher" (Britzman, 2003, p. 79). I think that story is a good example of tolerating the "unfinished symptom" (ibid) in both the teacher and student.

Learning as digestion

Another significant resource in thinking about the emotional processes of learning is the work of Bion (1961, 1962). Bion's thesis is that learning from experience is real

learning and differs from learning about something which merely increases knowledge in an unconnected way. Real learning is necessarily an emotional experience which involves a relationship with another person, a significant other, who is willing and able to contain the difficult experiences that learning from experience encompasses.

Edwards (2015) used Bion's model of digestion to depict the process of teaching and learning. She begins by reminding us of the Socratic method that requires "back and forth discussion and rhetorical argument" (ibid, p. 378). She quoted Ogden's (2006) paper to illustrate the idea of 'slow thinking' which I have referred to in Chapter 3 through the writing of Rose (2013). The difference is that, in the writing of Oberski et al. (2015) and Rose, slow thinking occurs when the learner is on his/her own. Ogden and Edwards are proposing that slow thinking happens in the classroom in the process of teaching theory and reflecting on practice as well. In my reading of Edwards' paper, I recognise a teacher who uses the group, as I do, for teaching, who is sensitive to the differences in style and pace of students. Edwards uses the idea of feeding and digestion based on Bion's theory of thinking (1961) as a metaphor for taking in theory. She describes the risk of making the meal too rich, force feeding the potential of anxiety as one learns how a group needs to be fed. She emphasises the importance of contextualising the teaching to the here and now. The role of the teacher, according to Edwards, requires mindfulness of the transference and countertransference possibilities, with the teacher and the theory and of leaving ample space for these feelings to be expressed in the group. She attempts to lessen the impact of her own presence by asking at least one student to prepare (she calls it 'pre-digest') something for the class.

She also invites "the turbulence of being bothered" (Edwards, 2015, p.381) as a signal of possible change. Edwards commented that the teacher needs to process these turbulences as potential sources of new thinking. The similarity with Bion intensifies as she describes the move from un-thinking [beta elements (β)] to the beginning of thinking [alpha elements(α)], comparing the way the baby is dependent on the mother to process the plethora of unconnected sense impressions that need to be processed for thinking to happen. At the beginning of life, it is the mother who processes these turbulences for the baby through her reverie, returning them into a

digestible form. In the classroom, this process is repeated for students in relation to the theory and early clinical practice. These symbols ♀ ♂¹⁴ represent the container-contained, outlined briefly above is the core processes involved that first are between mother and infant and thereafter can occur within oneself and between individuals and within a group.

The idea of the teacher as container or digester of the indigestible, like the mother bird regurgitating food for its baby until it can feed and digest for itself, is to recognise that learning is not just a matter of taking in ideas, but of students engaging with the material in such a way that they are able to find a place for new ideas to meet with something of themselves, even though it may be disturbing to do so. This means connecting to their own experience (personal psychotherapy, their practice, the experience in the room) somehow. Bion's ideas have two core components; learning is a shared experience and it has an essential emotional element. Thus the fear and anxiety that are aroused in learning, i.e. taking on new ideas, not just in the mind but in the being of the student, are a focus for the teacher. There needs to also be a possibility that some ideas remain indigestible to the student and these are spat out, when they are discovered to be of no value to the student.

Edwards (2015) concludes with the idea that for learning to be transformative i.e. brings shifts in perspective "individually, collectively, cognitively, socially, artistically, biographically and/or intuitively" (p.386); it needs to be digested. I suggest that she is outlining a similar process as Rizq (2009).

Reading as interpretation

Ogden (2006) also discusses the process of teaching and learning. While this paper discusses what happens in private teaching and learning groups where there are no assessments, there are useful similarities and pointers. Ogden outlined four aspects of psychoanalytic teaching which he deemed as central:

1. A way of reading psychoanalytic writing

¹⁴ See chapter two p. 29 for an explanation of this.

2. Clinical teaching as a form of collective dreaming
3. Reading poetry and fiction as experiences in ear training
4. The art of learning to forget what one has learned. (Ogden, 2006, p. 1069)

Ogden's list is qualitatively different from the previous two writers. He has taken the theory or methodology and interpreted it into the actions or methods for the process of teaching and learning. The paper actively shows how the teacher learns as he teaches using the method outlined above with detailed examples. What Ogden describes as 'a way of reading ...' is a conviction that to understand what a writer is trying to convey means reading the whole paper or book out aloud because it gives the listeners a chance to feel the impact of the way the writer has used language to communicate:

Immersing ourselves intellectually and emotionally in the way the author thinks/writes, how he talks, what he values, who he is, who he is becoming, and, perhaps most important, who we are becoming as a consequence of the experience of reading the work together. (Ogden, 2006, p. 1071)

Ogden shows us how he is influenced and changed by the reading of a paper by Loewald (1979). Implicit in the process of reading aloud, is the freedom of people in the group to have their own response; to think about what it means for them and for the writer.

Clinical teaching, as a form of collective dreaming, can happen when the seminar group is "a going concern" (Ogden, 2006, p. 1074 quoting Winnicott, 1964, p.27). Winnicott used this phrase "a going concern" to describe the fact that the baby (or the group of students in this case) has his/her own spark of life separate from the mother/teacher. This may seem obvious, but it is nevertheless important because it reminds the teacher to trust a nascent capacity to learn in the students. Ogden's description of a case-presentation illustrates this process to some degree. There is a similarity to the reverie process I use (See appendix I) except that, in my role, I leave the group to respond as much as possible and am more likely to make a comment to facilitate others to find their own responses than respond directly to the person presenting the case. Ogden does not describe the structure of the process; what sits

behind and holds what happens. What is useful and, in my experience, effective about what Ogden calls group dreaming is that it tends to bring up what has not been able to be thought about by the client or the therapist, thus offering new possibilities for the psychological work. As a teaching tool, it shows the student through his/her own experience what cannot be taught through information sharing only.

“Ear training”, as Ogden calls reading poetry and fiction in the seminar group, is an effort to increase the capacity of students to hear the use of language. I understand this from two different personal perspectives. Some years ago, I went to a 3-day world music festival. I noticed afterwards that my ears were more receptive to the sounds of music and I longed to hear more. This is a special kind of sensitivity that lasts as long as I continue to respond to the call from inside to listen to music. I begin my teaching sessions with a poem. I do this as a way of opening the space, but it also opens the ears to listening to the layers of meaning embedded in the words. It brings up associations in the listeners that connect to where they have come from and the day’s work. It brings us into the present. Ogden (2006) goes further when he says: “Words in a story ... create experiences to be lived by the reader. The writing does not represent what happened; it creates something that happens for the first time in the experience of writing and reading” (p. 1079). An extension of this is learning to listen to oneself speaking and asking about what that is saying for the client or the students.

Forgetting what one has learned illustrates Bion’s (1965a/2014, 1967a/2014) notion of ‘without memory and desire’. This requires the teacher to be present to what is, rather than attached to what has been planned or wishing for a grand moment of understanding with the class. As Ogden’s example illustrates, sometimes the most effective action is to do something very simple like making a cup of tea for a bereaved patient rather than following the rules of practice one has learned. I especially like the succinct closing lines of the paper: “In sum, teaching psychoanalysis is a paradoxical affair: someone who is supposed to know teaches someone who wants to know what it means not to know” (Ogden, 2006, p. 1083).

Creating a language of possibility

Jean White (2002) also used the work of Bion to think about psychoanalysis and education. She discussed Bion's theory of thinking in relation to Freire's model of education claiming that both "create a language of possibility" (White, 2002, p. 104). Whites' teaching example clearly demonstrates the difference between 'learning about something' and 'learning from experience' for both herself and her students. She describes entering a teaching situation where the psychotherapy students' own history of trauma contributes to their struggle to integrate theory and practice. White worked with the students to co-construct seminars focused on what they felt they needed to learn using her expert knowledge as a leaping off point to their clinical examples. There was an increase in trust as they brought their own stories connecting to the clinical material and the theoretical constructs from psychoanalysis. She understands the experience through the lens of Bion and Freire. Because of their different cultural backgrounds, the teacher and class were thrown into using multiple vertices to understand their various life experiences. White speculated that the arduous histories of the students facilitated a robust process of developing trust and creating an authentic shared reality.

Table 5 (overleaf) summarises the key aspects of both theories and their relationship to each other. White believed that Bion's ideas can be facilitative of making sense of the teacher's attitude with helpful techniques. I am familiar with Bion's theories, not so with Freire. For each, the reference point is different (the internal and external worlds) but it does seem as if both rely on communication for processing. For example, basic to Bion's theory is the assumption that learning requires relationship. This is true for the original setting up" of the ♀ ♂ function in the infant. The mother or primary caregiver acts as a container. New learning, or expansion of the ♀ ♂ will always require relationship. So evolution and dialogue perform the same function. In White's example of her teaching, it is her presence and the way she is present that makes a difference. White's willingness to listen to the needs of the students and their willingness to trust her brings the possibility for new learning possibilities for all. Both theories outline a process whereby the individual learns how to be authentic by processing emotional experience or by uniting reflection and action. It seems as if

both theorists are interested in learning, in searching for authenticity – truth in the learner, and thus increasing their capacity to be useful citizens.

For me, the emotional aspect of learning that Bion so clearly articulates is a central component of teaching and learning. White turned to Freire to attend more fully to the impact of the social, cultural and political environment that the teacher and learner inhabit. My experience of working with groups for 35 years is the reference point for ensuring that these factors are thought about in relation to teaching and learning.

Table 5: The relationship between Bion and Freire's theory of learning (from White, 2002)

Bion	Freire
Psychoanalyst Philosopher	Educationalist Political radical
Nature and structure of mind	Nature and structure of social and political change
Internal world	External world
Truth outcome of bearing pain and frustration enough to process emotional experience (α function)	True word unites reflection and action
Discharge of β elements – experiences not processed so either split off, projected, evacuated, denied, absorbed, and so on	Verbalism and activism as two separate expressions without reflection
Evolution depends on growth of internal $\varphi\psi$ (container-contained) to create a mind more flexible, robust, resilient and capable of thinking in complex forms	Dialogue= Beings in process of becoming, become human in the act of naming the world, so social interaction are the humanising forces in society
Thinking is a spiralling activity—a continual transformation of emotion and experience which transforms the thinker and her perceptions of internal and external reality	Critical consciousness, the shift in a person – authenticity that comes from achieving consciousness, a consciousness that changes perception of reality. Based on experience of external reality and through dialogue

Summary

Education and psychoanalysis have tended to remain as separate disciplines. This chapter has discussed literature that brings education and psychotherapy together with a focus on writers who are reflecting on their own teaching and learning experiences. Freud called psychoanalysis “after-education”, an activity after a person is educated. Yet, clearly the writers are committed to educating their students. It

seems to me that psychotherapy education and psychotherapy itself are both forms of learning.

A common theme shared by Salzberger-Wittenberg et al. (1999), Britzman and Pitt (1996), Britzman (2003), and Rizq (2009) is that the teacher's own history marks the way he or she will respond to different students. The task for the teacher is to tolerate the 'unfinished symptoms' of the students, find a way to stay in communication, and to remain curious about one's own unfinished symptoms. Edwards (2015), Ogden (2006) and White (2002) all use Bion's theory of digestion to understand their experiences of learning as teachers. Learning necessarily is both relational and emotional. Edwards invites the 'turbulence of being bothered', which is similar to 'unfinished symptoms'. Ogden's digestive processes are attentive to the interpretive or hermeneutic activity following the experiences of reading and listening. White draws on the theories of Bion and Freire to create a language of possibility to explain the processes she goes through with her class to experience transformational learning.

Chapters 3 and 4 have provided the literature review for this thesis. Chapter three focused on learning theories and approaches to teaching and learning while Chapter four drew from the stories and theorising of teachers using psychoanalytic ideas. The resources I have accessed using a hermeneutic process have provided a useful lens for reflecting on the data in this thesis. None of the extant literature matches this thesis exactly because of differences in methodology, context (important because there is no other university based psychotherapy training in the southern hemisphere), method and goals. The main difference in this thesis is that I focus on the learning of the teacher. The writers mentioned here point towards the need for the teacher to learn as she teaches. This thesis shows how it happens.

Chapter Five: Methodology

Section 1: Heidegger's philosophy

Introduction

Central in the work of psychotherapy is the use of the psychotherapist's own experience of being with the client to facilitate understanding of the experience of the client. I wish to extend that to consider the psychotherapist teacher's experience of teaching psychotherapy students, particularly in relation to learning. Heidegger (1954/1968) said, "To learn means to make everything we do answer to whatever essentials address themselves to us at a given time" (p. 14). Thus, the phenomenon of lived experience in the moment is necessarily a feature of the process of teaching psychotherapy. Further, the psychotherapist is not an observer – looking from outside at the client – but a participant in the process; just as I recognise I am within the teaching-learning encounter. The philosophical underpinnings of hermeneutic phenomenology are a natural fit for this study because they point back to the interpretation of primordial experience. This study uses a hermeneutic phenomenological methodology informed by the works of Martin Heidegger. The methodology is also reflected in the study itself because I have used Heidegger's ideas in the interpretation of the data. Hermeneutic phenomenology mirrors, in part, my process of teaching and learning.

Loewenthal and Snell (2003) claimed that phenomenology and psychoanalysis are essential underpinnings for psychotherapy (and post-modernism). Phenomenology is so central for two reasons. Phenomenology begins attending to the way we perceive our experience, to what is; and the implication of this is that objectivity loses its grip on understanding and on theory. Thus, the starting place is phenomena. Our reading of any phenomena has an intentional quality in that we are intrinsically related to what we perceive in the way it is perceived. This is very important from my perspective because it has been my own experience that understanding theory came after a substantial period of experiential focus.

Phenomenology

Phenomenology is not a unified homogeneous philosophy (Kockelmans, 1999, p.664). The term phenomenology has its roots in the philosophy of Kant [1724-1804] and Hegel [1770-1831] (Kockelmans, 1999, Käufer & Chemero, 2015). Kant's contribution was to deduce that independent reality (or the thing-in-itself) is beyond our knowledge because our knowledge is grounded in the processes of our mind, an active agent in perceiving the world around us (Harman, 2007). Kant used the term transcendental idealism (Rohlf, 2016) to elucidate his idea that "objects are intelligible to us only from the human standpoint" (Käufer & Chemero, 2015, p.11). The main influences of Kant's philosophy on phenomenology are: "the idea of constitution, the temporal structure of synthesis, and the idea of subject-object identity" (Käufer & Chemero, 2015, p. 15). Heidegger rejected Kant's cognitive slant on philosophy, and while Heidegger accepted and extended Kant's analysis of the threefold synthesis, he also transformed the notion of time and self. Central to Heidegger's approach was "non-conceptual interaction between subject and object" (ibid, pp.16-17). In other words, his focus was ontology rather than epistemology.

Kant's belief in the primacy of reason held sway in the world of philosophy and for a time deeply influenced Hegel. Hegel showed how history influences the present, how each epoch has something to offer and can revitalise the present; bringing knowledge and awareness that has been forgotten (Singer, 1983). The role of history is an important aspect of thinking in the psychoanalytic frame because it invites me to see the patterns from the past repeated in the present. Hegel revised Kant's philosophising while maintaining a focus on consciousness. He theorised that appearance and essence belonged together (Singer, 1983). Attending to what I am aware of, to what can be seen, is not enough in psychotherapy; what is missing, what is being denied, ignored, hidden, are all important aspects of what the psychotherapist attends to. A central concept developed by Hegel was a dialectical process, a concept still used today in relational psychotherapy, for example, Ogden (1994) began *"Subjects of Analysis"* by offering the notion that the subjects of analysis in his text "bear a dialectical relationship to one another" (p.4). His focus is on the dialectic of subject and object. Hegel's approach to philosophy was centrally

conceptual (Käufer & Chemero, 2015), as is much of psychoanalytic theorising. My intention in this thesis is to dig down to experience first, in so far as that is possible, and come to theory afterwards.

Husserl [1859-1938], in contrast to Hegel, focused on the essential content of our experiences, the perceptual experience, while acknowledging that some part of what we see is subjectively created. Here Husserl was following more closely to Kant than to Hegel. An important aspect of Husserl's ideas was his attention to what is being described, i.e. the experience; this is where the essences can be found (Kockelmans, 1999). For this, Husserl is considered to be the father of phenomenology and indeed he hoped that people would follow his transcendental phenomenology, but this did not happen. Phenomenology has spread into many divergent ways of thinking ranging from Heideggerian phenomenology to Dreyfus' cognitive science (Käufer & Chemero, 2015). It is interesting to note that Husserl was of the same generation as Freud. They both published their first books on the nature of consciousness in the same year (1900).

Heidegger's [1889-1976] early philosophy followed the neo-Kantian way by focusing on the human experience of time and what is both revealed and remains hidden (Harman, 2007). From Kant, Heidegger followed the tradition that only human beings can know what has been experienced. This is a two-pronged belief because it means that anything outside human experience is conjecture, it is the lens through which Dasein perceives the world. The second point is that in effect we can never know the things themselves because we can never see the whole picture. When I listen to a client telling a story, all I have in that moment is what I hear, feel, and see, as I listen. My perception is coloured by my way of receiving the multifaceted information from the client. Further, if another person spoke from a different perspective on the same event, perhaps a husband, then again, my perception will be coloured by the new information. Although I now 'know' more about the event, my knowing is limited by the experience of listening to these two stories and my interpretation of my own experience.

Heidegger was a pupil of Husserl's (Harman, 2007), yet from the beginning, he was forging a different position. It seems to me that he was able to develop this through

his response and critique of Husserl's thinking. A core point of difference between the two thinkers is over Husserl's focus on staying with describing experience, aware of the limits of what could be seen and attempting to bracket off personal bias and what is assumed. Heidegger wanted to go beyond the essence of something to its existence. In this way, he radicalised phenomenology (Caputo, 1987, Quay, 2013). He wanted to know more than the reality of something as it appears to the human mind. Rather, Heidegger saw that all things are events because every 'thing' is connected in a specific way according to how it is used.

Husserl philosophised that it was possible to uncover the essential structure of things, that the things themselves did appear to us and the task was to correlate, but not reduce into one, the noema (the object that is described phenomenologically) and the noesis (the phenomenon of the mental activity) (Audi, 1999; Orange, 2011). Harman (2007) described this as "things are phenomena (appearances) for human consciousness" (p. 4). I understand this to mean that humans and things can be understood as phenomena, albeit through the lens of the two-pronged division into the objective and the subjective. My reading of Heidegger tells me that he did not accept the idea of an objective appearance and therefore of the meaning of a thing as something that can be known. Heidegger recognised that the thing (who or what is being perceived) is never fully disclosed; any interpretation of meaning is partial and always connected to Dasein (being-in-the-world), the human being's constant relationship with the context into which he or she is thrown. In *Being and Time*, Heidegger (1962/2008) described the process of the phenomenological method of investigation. He stated that only as phenomenology is ontology possible. In this Heidegger is following Husserl, in that phenomenology points "to the things themselves" (Heidegger, 1962/2008, p. 49). Heidegger articulates the meaning of phenomenon as "that which shows itself in itself" (p.54). However, by calling his philosophy ontological, Heidegger was alerting us to Being as existence (i.e. more than essence) which is that which is least accessible to us. Ontology, in a philosophical sense, is the study of being.

Van Manen (1990) described the aim of phenomenology as "to transform lived experience into a textual expression of its essence" (p.36). This process is necessarily

reflective because lived experience is temporal and happens in a moment. Present moments are closely followed by reflection (Stern, 2004). It is in the reflective process that the 'textual expression' occurs. Phenomenology in the Heideggerian sense seeks to understand the experience of living at the core of existence through the hermeneutic process of back and forth; and acknowledging that in lived experience it is what is hidden that is most of interest.

Hermeneutics

In the end...hermeneutics does not lead us back to safe shores and terra firma; it leaves us twisting slowly in the wind. It leaves us exposed and without grounds, exposed to the groundlessness of the mystery...this intractable mystery is the final difficulty that hermeneutics is bent on restoring. (Caputo, 1987, p. 267)

Hermeneutics originated in the Homeric era as a non-literal interpretation of authoritative sacred texts, when their authenticity or moral appropriateness was called into question. Palmer (1999) points to the origin of the word hermeneutics to Hermes, a Greek God, who is represented as the messenger of the Gods. Palmer ended his discussion on the link between Hermes and hermeneutics by saying, "Hermes is truly the "god of the gaps," of the margins, the boundaries, the *limins* of many things (p.2). This fits with my understanding, that to practice hermeneutics requires one to look between the gaps, to seek the borders and limits of understanding and stretch further into possibility.

Hermeneutics "stands for the theory or practice of interpretation" (Dahlstrom, 2013, p. 93). Interpretation is necessary because it is not possible to see anything or understand anything in its entirety. There is always something hidden, or something not understood. In the process of interpretation, the role of the interpreter brings a particular perspective, based on his or her personal history and context. The hermeneutic circle touches the past, the present and the future. In our efforts to understand or to interpret we "fall" (Heidegger, 1962/2008, p. 221) so that understanding that is authentic means the destruction of our comfortable position (Heidegger, 1962/2008, p.359; Caputo, 1987). There is a back and forth process from the particular and unique experience to standing back and looking at the bigger picture. In this way, hermeneutic practice behoves the hermeneut (Orange, 2011) to

notice the patterns of meaning that are made out of experience, and the way the past influences the present. Heidegger was influenced by Dilthey [1833-1911] who raised the issue that there is a difference between the study of natural science and the study of humans. The difference being between observation and experience. Heidegger was curious about the “ontological wrangling” (Scharff, 2013, p.123) and more interested in thinking about being the kind of philosopher who could address the debate. Scharff (2013) cited Dilthey as the “primary resource for the structure of Heidegger’s seminal work ‘Being and Time’” (p. 123). However, it is my understanding that Heidegger rejected Dilthey’s claim that interpretation arose from understanding based on consciousness or life force (Palmer, 1999). Heidegger

chose “being” as his universal component. Being, as it occurs in the everyday existence of human beings, he said, is understanding. Understanding is the basic way for a human being to exist in the world. To “be” is to understand, it is to interpret the world in terms of one’s own possibilities for being. (Palmer, 1999, p. 4)

Heidegger’s use of the hermeneutic circle gives it an ontological twist. The hermeneutic circle is implicit in Dasein. In the hermeneutic circle, Dasein reaches forward and simultaneously moves backwards; there is no beginning nor an end. What matters for Heidegger is that the hermeneutic circle is entered correctly with openness. If there is no openness, then a vicious circle ensues – one where there is only repetition with increasing superficiality and no real movement. Heidegger’s creative inclusion of the hermeneutic circle was picked up by his pupil Gadamer.

Gadamer

Gadamer’s [1900-2002] approach to philosophy was that of practical wisdom (phronēsis). Significantly, he also argued that understanding was interpretation; that is, that all understandings are interpreted. He was also unusual for a philosopher in his interest and willingness to be in dialogue with others rather than retreating to his ivory tower to write. Gadamer’s view was that we understand through dialogue. Gadamer was adamant that the dialogic approach, the conversational way of gathering understanding, was always dependent on the tradition, the context in which the conversation belonged. He said, “Understanding must be conceived as a part of the event in which meaning occurs” (Gadamer, 1975/2013, p.165).

Gadamer took up Heidegger's (1962/2008) notion of the horizon. He argued that each of us has an horizon which is limited by our experience, perception, and relationship in the context of our lives. When we engage with others or with a text it is possible to extend our horizon and even to experience a fusion of horizons. Caputo (1987) observed of Gadamer that, "His concerns were always with the horizons, with their mutual nourishment and interaction, with a certain wedding or joining of the horizons such that each draws strength from the other and all in the service of the present ... (p. 96).

My own horizon defines and limits me; my capacity to be open to the horizon of another expands me and brings the potential for transformation. The notion of the horizon and a fusion of horizons then has an important place in this thesis because, in psychotherapy, the opening between client and therapist and the development of a shared understanding sits at the centre of the work. This is naturally reflected in the teaching and learning of psychotherapy as well.

Next, I briefly discuss terms that Heidegger uses that are relevant to this thesis. I have discussed my interpretation of these terms in more detail as they arise in the hermeneutic process of the analysis of data, so what is written here is an introduction.

Heideggerian terms

Dasein

Dasein in its etymological sense means to be there, present, available, to exist (Inwood, 1999). Heidegger applied Dasein only to human beings. Friedman (1999) stated, "Heidegger ... often uses it to stand for any *person* who has such Being ..." (p. 95, dots and italic in original).

Dasein is an entity which does not just occur among other entities. Rather it is ontically distinguished by the fact that, in its very Being, that Being is an *issue* for it. ... that there is in some way in which Dasein understands itself in its Being, and to some degree it does so explicitly. It is peculiar to this entity that with and through its Being, this Being is disclosed to it. *Understanding of Being is itself a definitive characteristic of Dasein's Being.* Dasein is ontically distinctive in that it *is* ontological (Heidegger, 1962/2008, p.32). [Italics in original]

"Being and Time" (1962) explored Heidegger's understanding that Being can never be fully present; there is always a withdrawal and a kind of absence. In the above quote, Heidegger is letting us know that Dasein is always concerned with itself, its existence, and therefore its potential. Within that potentiality Dasein can be authentic or inauthentic.

For Heidegger, only Dasein is temporal. Rocks and mountains can be viewed as merely present-at-hand physical objects, but in the case of human beings there is always a two-faced interplay of shadow and light, veiling and unveiling – the interplay known as time. (Harman, 2007, p.3)

Temporality in terms of Heidegger's thinking is basic to his whole philosophy. Time or temporality only applies to human beings. Things or physical objects do not exist in the world in the way that human beings do. Human beings have the capacity to be open to the world, whereas things are just there (Dahlstrom, 2013). This openness to the world is not available to objects. Heidegger is claiming that temporality is something only humans experience.

Dasein is Heidegger's way of freeing our minds of the encumbrances of our already existing associations to human being. Harman describes 'dasein' as "a normal German word that usually means existence or presence (Harman, 2007, p.174). Young offers the thought that "Heidegger's practice is to take a familiar word and extend its meaning into unfamiliar territory" (2002, p.44). This is certainly true of 'Dasein'.

'Dasein' is most often translated as 'being-there'. Sheehan, however, interpreted Heidegger's use of Dasein to mean "ex-sistence" "where the ex- or out and beyond dimension of human being forms an openness or clearing that he called "the *Da*" (2015, p. 6). Sheehan (2015) went further when he stated that "The *Da* of *Da-sein* should never be translated as "here" or "there" ... rather the *Da* should always be interpreted as "openness" ... in the sense of man's being *thrown-open*" (p. 165). In other words, this is not something that I can control. 'Dasein' interpreted by Sheehan, then, means being open to what matters.

It is my understanding that Heidegger suggested that Dasein is constantly confronted with what can be seen and what is hidden, appearance and the deeper essence of

anything. The back and forth between what appears and what is veiled can lead us to the clearing, an open space where reality is visible for a moment before we return to the usual blindness of existence.

World

World is a term used by Heidegger to describe the context in which we live. It has meaning that is specific to each individual, yet is overlapping for those who share culture, place and time.

“World and Dasein are inseparable” (Harman, 2007 p.91). This contradicts the idea of the isolated mind as a taken for granted part of western culture. Thus, Heidegger used the words in a hyphenated way, Being-in-the-world indicates the inseparability of these two terms. In this study, I am interested in being, specifically how the individual (Margot) learns as she teaches; how does it show up in the moment in the situation I find myself in, the classroom? The being-in-the-world of my existence as a teacher.

Thus, the stage is set for attending to the lived experience, the phenomena being studied. In responding to and articulating this, the interpretation needs to include the historicity of the event, the past, the present, the future of the interpretation, the context, a recognition of the limits of perception, and accept the spiralling nature of understanding that is never able to encompass all the meaning of what is possible in any experience. As Caputo (1987) reminded us, this leaves the hermeneuticist vulnerable because there is no certainty. In my mind it also creates more of a possibility to engage with existence, or the “primordial kind of knowing” (Heidegger, 1962/2008, p. 195).

Befindlichkeit

Befindlichkeit has been translated by Mcquarrie and Robinson (Heidegger, 1962/2008) as state of mind (Gendlin, 1978/1979, p. 68). Gendlin (1978/1979) described *beifindlichkeit* as “how-are-you-ness or self-finding” (p. 44). Inwood (1999) summed it up when he said, “It discloses the world, reveals our thrownness into it, and enables us to respond to beings within it” (p. 132). Heidegger (1987/2001) described *befindlichkeit* as “ontological disposition” (p. 165), how we be-in-the-world. He argued that to use the word transference is unnecessary because that which is always already

embedded in being human does not need to be named. Heidegger observed, “Nothing needs to be ‘transferred’ because the respective attunement, from which and according to which alone everything is able to show itself, is always already present” (Heidegger, 1987/2001, p. 165). Heidegger seems to be saying that *befindlichkeit* is intrinsic to our existence, that being-in-the-world brings with it *befindlichkeit*, shows us how we are at that moment through our state of mind. In the work of being a psychotherapist part of how I hope to be able to work with my clients is to be part of a journey that frees them from the transferences they are locked into which limits their choices in life. Perhaps there is a subtle difference between the thrownness that humans experience and that which can be changed – transference maybe? An example in my own life is noticing my state of mind (*befindlichkeit*) when confronted with another person’s anxiety. I have tended to absorb the anxiety into myself and feel compelled to care for that person. I am aware through my own personal work, that this is connected to my relationship with my father. This transference can mean I abandon my own needs and fail to leave the other free to discover who they are in a situation. So while I find Heidegger’s thinking on this topic very helpful, at the point of writing, I still think there is a place for considering transference in my work. My learning in this is to be cognisant of the way the psychoanalytic frame moves away from being-with to thinking about the client.

In my view, Heidegger’s philosophy is intrinsically relational. I did not recognise this when I first began this doctorate. Initially I was unable to find or comprehend the relational nature of *Dasein*. On reflection, I think this was due to my immersion in the psychoanalytic frame. My fore-conception meant I was looking from a perspective that assumes relationship at an intimate level but misses the way it is potentially not relational.

The They

The They is a translation of Heidegger’s *das Man* (Heidegger, 1962/2008) and refers to a general influence of a point of view that is held indiscriminately by people. People in this sense are nobody in particular and everybody in general. So the phrase becomes: ‘They say ...’. The They is embedded in the structure of *Dasein*. The They, through

these means, keeps Dasein from experiencing the world directly. The fore-structure¹⁵ of fore-having, fore-sight and fore-conception are all influenced by the They. This inauthenticity features a lack of responsibility and a competitive, envious attentiveness to who has what and what is in fashion. It encompasses a superficial approach to living where depth and uncomfortable truths are turned away from, and where immediate gratification and looking good is valued above recognising the mood that dominates being (Harman, 2007). When I try to pin down how I engage with the They, I think of how much I am influenced by what I perceive as public opinion, how hard it is to stay with having a point of view at odds with the general view. In teaching one way I have been under the sway of 'the They' is using the university as 'the They' with students in situations when I feel I have to conform to some rules for which I do not personally feel responsible or which I do not agree with. In my early days of teaching I really struggled with holding students to due dates, partly because I struggled with this myself in my own study. The They is also part of the fore-conception before I begin a new class and I imagine the potential students as the They. I become anxious when I consider their imagined superior knowing, practice skills, academic capability and so on.

Authenticity and inauthenticity

Dasein's absorption in the "they" and its absorption in the 'world' of its concern, make manifest something like a *fleeing* of Dasein in the face of itself—of itself as an authentic potentiality-for-Being-its-Self. (Heidegger, 1962/2008, p.220). [Italics in original].

Authenticity for Heidegger means confronting one's own aloneness and finitude. Most often we are inauthentic, influenced and controlled by our need to belong, or by a wish/need to avoid the anxiety of facing oneself. To be authentic means to interpret oneself through the lens of one's own potentiality for being (Harman, 2007). Heidegger's goal with authenticity was to capture the moment of awareness of the presence of the possibility of death; being-towards-death (Heidegger, 1962/2008, p. 303). It is here Dasein faces what really matters.

¹⁵Heidegger's fore-structure is more fully explored in Chapter 6.

Inauthenticity, for Heidegger is characterised by fallenness). Heidegger stresses that fallenness is not bad, it is implicit in Dasein. He said, “Being-in-the-world is in itself *tempting*” (Heidegger, 1962/2008, p.221). He shows us that the movement of fallenness is tranquilising as Dasein convinces itself of the certainty of understanding and the sameness with others through ‘the They’. At the same time Heidegger reminds us that through this movement Dasein is revealed, if we care to look (Heidegger, 1962/2008, pp. 219 -224).

In making a link between Heidegger’s formulation of authentic and inauthentic to psychotherapy I turn first to the writing of Thompson (2005). He suggests, and I concur, that the link between authenticity in Heidegger’s philosophy and psychoanalysis has always been present, but is latent. Psychoanalysis has not used the word authenticity, but there is recognition that “the capacity to bear suffering and the anxiety associated with being oneself are hallmarks of authenticity” (Thompson, 2005, p.153-`154). An example would be from Bion addressing a live audience of psychoanalysts in Brazil, “In every consulting room there ought to be two rather frightened people; the patient and the psychoanalyst. If they are not, one wonders why they are bothering to find out what everyone knows” (Bion, 1973/2014, p. 10). This quote seems to me to elucidate the struggle between being authentic and facing oneself, or being-towards death, or on the other hand looking for comfort and belonging at every turn through ‘the They’ that Heidegger describes.

The fourfold

Heidegger’s fourfold is earth, sky, divinities, and mortals. While each is being considered the other three are always there in the background. “By a primal oneness the four—earth and sky, divinities and mortals—belong together in one” (Heidegger, 1971/2001, p.147). The fourfold are part of the whole of Being. “Each element of the fourfold names a limit or interface of the thing whereby it passes into world” (Mitchell, 2014, p.210). Heidegger (1971/2001) described each of the fourfold in terms of the physical world,

Earth is the serving bearer, blossoming and fruiting, spreading out in rock and water, rising up into plant and animal. ... The sky is the vaulting path of the sun, the course of the changing moon, the

wandering glitter of the stars, the year's seasons and their changes, the light and the dusk of day, the gloom and glow of night, the clemency and inclemency of the weather, the drifting clouds and blue depth of the ether. ... The divinities are the beckoning messengers of the godhead. Out of the holy way of the godhead, the god appears in his presence or withdraws into his concealment. ...the mortals are the human beings. They are called mortals because they can die. To die means to be capable of death *as* death. (p. 147)

I have understood that the earth represents the potential for fecund production from nature. The sky stands for that which is beyond my control, out of my reach, that which is constantly changing and impacting on my being in the world. Mortals are the people who come and stay for a time, whose relationship with time brings the past into the present and reaches forward to our own leaving, reminding us of our finitude. The divinities are a reminder of something primordial, of infinite connection, of something impossible to articulate or touch and yet possible to get closer when I dwell and stay/remain open to the mystery.

Dwelling

We attain to dwelling, so it seems, only by means of building. The latter, building, has the former, dwelling as its goal. (Heidegger, 1971/2001, p. 144)

Dwelling is, as Heidegger (1977/1993) said, "the essence of being-in-the-world" (p. 260). Heidegger linked dwelling (*wohnen*) to building (*baun*) which is consistent in his later work to the centrality of the fourfold (earth, sky, mortals and divinities) in his thinking.

Wohnen is translated into English as to live, to dwell, to abide, to reside (<http://www.dict.cc/german-english/Wohnen.html>). Krell, in his introduction to "*Building, dwelling, thinking*" (Heidegger, 1977/1993) said that "For Heidegger to dwell signifies the way we human beings are on the earth" (p. 345). Dwelling then is how mortals are in the fourfold. I have drawn a representation of what I have understood the connection between being, dwelling and the fourfold in figure three below.

It is the how that is the key. Heidegger offered the thought that humans (he used the word mortals, indicating that by using this term he is also bringing to bear divinities,

earth and sky) are always searching for how to dwell, wanting to learn the essence of dwelling. How do we do that? “This they accomplish when they build out of dwelling, and think for the sake of dwelling” (Heidegger, 1977/1993, p. 363). Building and dwelling then belong together and together reveal the process of thinking. Heidegger is describing the way that dwelling, building, thinking preserves and safeguards the fourfold, so that the endeavour of mortals remains in relation to the world, to the essence of what is.

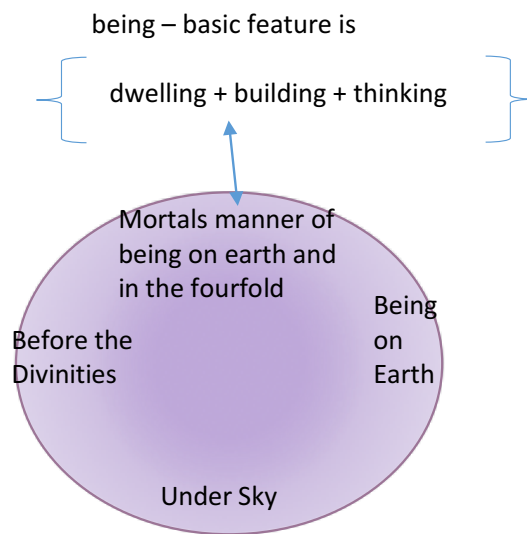


Figure 3: Dwelling as a basic feature of being

Waymaking

Heidegger (1959/1971) said,

To experience something means to attain it along the way, by going on a way. To undergo an experience with something means that this something, which we reach along the way in order to attain it, itself pertains to us, meets and makes its appeal to us, in that it transforms us into itself. (pp. 73-74)

Waymaking is more fully explained at the beginning of Chapter 10. The term is used by Heidegger in his text “*On the way to Language*”. Significantly, Heidegger claimed that it is language that speaks and “is being viewed as the interplay of world and thing” (Harman, 2007, p.144). It is the naming of the thing that brings the mirror-play of the fourfold.

When Heidegger speaks of the way to language he questions the way we use language and shows us through his questioning his own way-making. He stated

Because the essence of language, as the saying that shows, rests on the appropriation that delivers us human beings over to releasement towards unconstrained hearing, the saying's way-making movement towards speech first opens up the path which we can follow the trail of the proper way to language. (Heidegger, 1977/1993, p. 419)

Language itself is what brings itself to language. Sometimes the saying will not come forth and at other times it erupts in a torrent which is due to language languaging – the sayings waymaking. When hearing can go beyond what is already understood into unconstrained hearing, then there is a possibility that saying will emerge on the path to the language of being. The path is the way, the authentic possibility where language represents not an answer but another step on the way, where something thought-provoking points the way. “The way is such, it lets us reach what concerns and summons us” (Heidegger, 1959/1971, p. 91). This speaks to me of having the experience of a piece of writing reaching out and finding myself reaching back and finding new thoughts. Heidegger's writing has that impact on me; however, Heidegger transgressed when he joined the Nazi party. There are many divergent views on whether or how this has impacted on his philosophy. Next I discuss my thoughts on that part of his life.

Heidegger and Nazism

I have experienced an ongoing disquiet. What do I not see? What am I signing up for by using Heidegger's philosophy to illuminate my own thoughts and feelings given that Heidegger joined the Nazi party? This constant question in the back of my mind has perhaps added a useful hermeneutical process into my thesis because I have doubted and reviewed my thinking at every turn. One of the key aspects of this is that I have created my own 'Heidegger' – based on my own horizon, my place in space and time, thus perhaps bypassing the Heidegger-Nazi link. When I turned to the literature, this is what I found.

The meaning of Heidegger's foray into Nazism can be predicated on his own story and of the social, cultural and political times he lived in – the habitus (Bourdieu, 1991). Bourdieu (1991) strongly criticised the ahistorical approach to consideration of what

lies behind Heidegger's embracing the Nazi party in 1933 and prefers to consider a "simultaneous political and philosophical dual reading of the writings ..." (p. 3). This is echoed by Young (1997) who placed Heidegger's ideology within the historical tradition where it belongs. Perhaps the most difficult aspect for Germans would have been the shame of the First World War and the need to find a sense of belonging as a nation. Who knows how any of us would have responded at that tumultuous time? Julian Young (1997) in his book *"Heidegger, Philosophy, Nazism"* argued that despite Heidegger's involvement with Nazism, his philosophy is not compromised. Young quoted Jaspers as calling Heidegger "unpolitical by nature" (p.12).

Bendle (2013), however, writes scathingly of Heidegger's relationship with Nazism. He observed that, "Heidegger appears to have assumed that he knew better than Hitler what the Nazi revolution was about" (Bendle, p. 62). Heidegger reputedly was committed to the idea that the Nazi regime would turn Germany, the homeland, away from technological age and from the intellectual desert that Europe had become. The political ideology at the centre of Heidegger's Nazism appears to have been *völkisch* which according to Young (1997) means "people as an organic whole" (p. 14). Young noted that Heidegger changed his mind about aligning himself with *Völk*, "as, along with nation and race, just social versions of the affirmation of a kind of subjectivism which ... he takes to be equivalent to nihilism" (Young, 1997, p.12).

My reading of the material about Heidegger on Nazism is that Heidegger became imbued with power as his star rose and became convinced that he could change the way people thought if he was in control of the university. He was idealistic and perhaps failed to recognise his lust for power. He seemed to miss that the Nazi regime wanted complete power and control over the citizens of Germany and were not interested in his ideals. By 1935 the Nazi party decided that Heidegger was not an accurate reflection of party ideology. Heidegger responded by resigning from his role as Rector and withdrew into a more reflective life. Did he learn from this? According to his followers he did (Harman, 2007; Thompson, 2005; Young, 1997). Thompson mentioned the insight Heidegger had about having been inauthentic when he joined the Nazi party. He cited Heidegger's idea that there is a conflict in humans between wanting to belong and wanting to be authentic. The only way to belong is to

compromise part of one's authenticity. Thompson described Heidegger's claim to have been inauthentic in his short excursion into politics. This is something he could only recognise in hindsight as in the moment of decision to go this way or that, one does not know what will happen. This is part of being thrown into the world. He acknowledged that his motives were hidden from him at that time¹⁶. Heidegger's approach to authenticity is that humans are, by nature, inauthentic. This is because humans want to avoid anxiety. Our implicit aloneness is anxiety provoking, so we join with others and abandon our authenticity. The story of Heidegger's understanding of his actions that came later in his life are reassuring for it shows me that Heidegger could reflect and learn from his experience. I have focused my study on Heidegger's later thinking. This was in part due to a wish to stay away from the thinking of a Nazi. I spoke of my disquiet at the beginning of this section. I am now aware that Heidegger's black notebooks have been published to reveal that he did exhibit anti-Semitism, yet I have not found evidence in my grappling with his writing of anything to which I should object. In the end, I have accepted Heidegger's humanness and his thrownness into the world just as I do my own.

Next I briefly discuss writing by educational theorists who have elaborated on Heidegger's theories through the lens of educational philosophy.

Theorists discussing Heidegger's approach to teaching and learning

Quay (2013) begins by describing the conflicts that he experiences as an educator. He draws on Dewey's use of the term "educational confusion" (Dewey, 1931, as cited by Quay, 2013, p. xvii). These conflicts concur with the conflicts that I recognise as being present in my experience of teaching at AUT over the past 20 plus years. They include the conflict between the student and the curriculum as well as that between the individual and the social. Quay, like Dewey, sought to find a way out of this dilemma. Searching for a way out describes the second shared sensitivity, (with Dewey) the felt "need for a sound philosophy of experience" (Dewey, 1938, p. 91 as cited by Quay,

¹⁶ There is no reference for this in Thompson's article except that he says that the source was from an interview Heidegger gave shortly before his death (Thompson, 2005, pp. 147-148).

2013, p. xvii) or “a coherent theory of experience” (p. 30) aimed at addressing the problem of educational confusion.

Quay combined the work of Dewey (the pragmatist) with Heidegger (the phenomenologist) alongside the work of C. S. Pearce, an American pragmatic philosopher, to uncover his own quest for integrating the conflicts in education, and to develop a coherent theory of experience. Heidegger guides my quest which is to understand how we learn using myself as the focus. The students that I teach are adult learners; already well established in ways of learning and not learning. It is my contention that training to be a psychotherapist challenges these learning styles and requires the learner to explore areas that have become “no go zones”. This requires attention to psychological and psychosocial processes in individuals and groups to help them be free – to be more fully themselves – so they can, in Heidegger’s (1971/2001) words, “dwell, to be set at peace, (which) means to remain at peace within the free, the preserve, the free sphere that safeguards each thing in its nature” (p.147). While my focus is on practice and Heidegger’s was on philosophy, the link here is the goal of finding a way to be true to one’s nature and in the world.

Hodge (2015) highlighted the being-with of teaching and learning: “Learning can be regarded as the process by which the subject matter for learners makes the ontological switch from the strangeness and disconnection of objective presence to the familiarity and use-ability of handiness” (p.66). For learners, this means stepping outside what is known, and staying with the subject until the “pedagogical clearing” (Hodge, 2015, p. 66) arrives. The teacher’s task in this is to point the way. Hodge commented that Heidegger was keen for teachers to question their theories about learning. Teachers too need to be willing to be learners in the teaching and learning situation and even to switch from the familiar to the strange– or in psychotherapy terms to be prepared to not know. In Platonic terms this may be the equivalent of going back into the caves, into the darkness.

Hodge discusses the place of the They in the learning institutions and the danger embedded in being an authentic teacher. He reminds the reader that Heidegger wanted authenticity and inauthenticity to be free of a moral code because, in a learning institution, the demands of the They is present in the structure of the

curriculum through the assessment processes. Slavishly following the rules may take skill and achieve an outcome of students passing the curriculum but on the other hand, in that form the teaching and learning is inauthentic and neither students nor teacher are thinking. However, “Dasein must first become thoroughly proficient in the world ruled by the They and the Tradition before it is equipped to embark on the path of disentanglement” (Hodge, 2015, p. 69). It is as if developmentally we need to embrace the social mores of our existence before we can face the hard face of reality. Perhaps this is true in the same way that an infant is protected from the world by his caregiver. Then later the child and young adult is taught the ways of the world in all its competitive, hierarchical glory; then it is time to reveal the truth, to question the assumptions of what is known. I am not sure it has to be this way, but perhaps this is the way our society currently works.

Peters (2002) discussed both neglect of attention by educationalists (in the English-speaking world) to the thinking of Heidegger, as well as the educational usefulness for educationalists to consider how reading Heidegger could address the direction on which the modern education system has embarked. This supports my choice of methodology. Bonnett (2005) brings a view of Heidegger’s thinking about education that resonates strongly with my own and fits well with a psychotherapeutic approach to education. Focusing on the teacher and pupil dyad as the core place of learning, he asked the question: How is real learning from others—and therefore in education—possible? (Bonnett, p. 231). Bonnett outlined the core qualities or rules of engagement that the teacher needs to facilitate the learning in the pupil as a capacity to locate the teacher and student relationship at the centre of the process of education (or attend to the triadic dynamic between teacher, student and what calls to be learned). Is this what I do? I am curious to explore this in my daily practice as a teacher of psychotherapists. I think Bonnett was attempting to transform Heidegger’s philosophy into the act of educating (see also, Ehrmantraut, 2010; Quay, 2012). While Heidegger’s philosophical treatise includes some inspiring ideas about learning from experience, the ‘how’ is not clear. This thesis attempts to deepen our understanding of this. Thinking requires a capacity to learn. A teacher needs to be able to learn. A teacher needs to be able to enter into the world of the student enough to comprehend what the student needs to find his/her own knowledge (Bonnett, 2005).

Section 2: Philosophy and thinking

Learning, teaching, education are words and activities that embrace the process of thinking. The process of thinking is the detailed experience that can be learning and teaching experience, it may be called education and even psychotherapy. Thinking is at the core of teaching learning education and psychotherapy.

As a teacher, I have strived to confound commodity exchange in the classroom. For this reason, my lectures and seminars have appeared odd to many, who are accustomed to the norm of generic education. My paradigm of teaching and learning is the Socratic conversation, the question and answer between individuals who embody the pedagogical scene concretely in ever shifting and undefined ways, such that their respective identities may be thrown into doubt (Heidegger, 2002, p. 41).

These words were part of Heidegger's response in 1945 to the bill of indictment against him for his Nazi associations. The quote speaks to the view that teaching and learning as Heidegger explains is a step into the unknown, for both teacher and student. This is the realm where real thinking can happen.

The next section explores the use of philosophical writing on thinking to make sense of teaching and learning. I have chosen three philosophers: firstly Dewey, because of his place in the history of education and his focus on thinking and reflection both of which is central to this thesis; secondly Heidegger, who in this thesis has a dual role, the originator of the methodology I am using, and his ideas on teaching and learning, and especially on thinking; the third philosopher is Bion a psychoanalyst who was a contemporary of Heidegger and who wrote a paper in 1961 called "*A theory of thinking*" forming the basis of his philosophical thought over the following decades. Bion (1961) commented on the need to bring philosophical thinking into the psychoanalytic sphere because of his interest in metaphysical issues.

Dewey on thinking

In 1910 Dewey [1859-1952] wrote a book called "*How we think?*" He defined four types of thought. The first is 'idle thinking' which is everything that goes through our minds. The second is 'imaginative thought' which he described as: "Such thoughts are an efflorescence of feeling; the enhancement of a mood or sentiment is their aim;

congruity of emotion, their binding tie” (Dewey, 1910, p. 3). Such thoughts make no attempt to be linked to reality. In contrast the third type of thought rests on belief that has been accepted but is not based on evidence. These thoughts may be based on “tradition, instruction, imitation” (ibid. p. 4) and could be considered as ‘prejudices’. The final type of thought is ‘reflective thought’, a belief that is based on evidence or conscious enquiry (Dewey, 1910).

Dewey stresses that what brings reflective thinking is discomfort, a disturbance of one’s accepted beliefs and flow of thoughts and feelings; something does not fit or has changed in the surround. One response is to accept the change without question and thus reflective thinking does not happen; the other is to explore, to look for further information, a process of building on what is uncovered. If the experience is completely new and unfamiliar the discomfort will continue. Past experience and what is already known can facilitate the search for resolution. Dewey in his interest in thinking, focuses on gathering facts. In my work there is a greater focus on the emotional experience, and finding ways to articulate that. Dewey’s approach to reflection and thinking has the goal of solving problems, and of taking action. He was called a pragmatist for this reason. Dewey has had a powerful influence on education in the 20th century (Rose, 2013). Yet, this is not what I see as the ultimate goal of reflection and thinking within my teaching. The formulation of disturbance as the source of reflective thinking makes sense with my own thinking; accepting the change without question is a place of no thought. What I do not accept is the idea that exploration is about gathering facts and finding a solution. Dewey’s idea of reflection fits most closely with Rose’s (2013) ‘reflection-on-action’.

I see some concurrence with Dewey’s way of defining reflection and thinking and the hermeneutic process. For example, when Dewey (1910) pointed out that when I say, ‘I think so’, what I mean is I believe this but there is some uncertainty, can be aligned with the idea of the hermeneutic process where a search for meaning, the point of understanding is always perspectival and momentary. Dewey described the process of reflection as “turn(ing) the thing over in mind, ... (and) hunt(ing) for additional evidence” (p.12) to which he adds the importance of “acquiring the attitude of suspended conclusion” (ibid) and lastly to be willing to stay with the doubt that is

characteristic of not having an answer. The hunting for additional evidence is part of the overall process of reflection, but not the starting place, not the type of reflection that brings one close to the primordial type of thinking as described by Heidegger or 'O' (Bion, 1970/2014, p.242) as described by Bion. Both Heidegger and Bion later in the 20th century explored the themes of what is thinking. Both were influenced by the philosophy of Immanuel Kant who claimed that human beings cannot know what is outside experience. However Heidegger and Bion were, in different ways, more inclusive of what experience encompasses. Heidegger stressed the importance of the context, being-in-the world, and Dasein; while Bion was intent on calling our attention to the emotional response as the closest to primordial being.

Heidegger on thinking

Let us not fool ourselves. All of us, including those who think professionally, as it were, are often enough thought-poor; we are far too easily thought-less. Thoughtlessness is an uncanny visitor who comes and goes in today's world. For nowadays we take in everything in the quickest and cheapest way, only to forget it just as quickly, instantly. (Heidegger, 1966, pp. 44-45)

This quote speaks to an underlying theme in Heidegger's philosophising. Thinking does not happen automatically, and is less likely to occur in a society like ours that seems to be selling its soul to technology, or in other words takes the quickest route to a solution rather than the slow thinking that I discussed in a previous chapter (chapter three). The usual definition of thinking in the modern world, Heidegger (1959/1971) claimed, is "punched out in the die presses of technical-scientific calculation" (p. 71). He then added that,

For reflective thinking, the way belongs in what we here call the country or region ... the country, that which counters, is the clearing that gives free rein, where all that is cleared and freed, and all that conceals itself, together attain the open freedom. (Heidegger, 1959/1971, p. 71)

This quote describes Heidegger's approach to thinking. He carefully holds poetry and thinking together, and yet separate. He says they are not the same, they share a neighbourhood; they dwell near to each other. What brings them together is "Saying". Heidegger means by this showing, revealing, and by saying, releasing into the world.

At the same time there is still a concealing because it is impossible to see and tell everything.

Heidegger (1954/1968) answered the question what is learning? “Man learns when he disposes everything he does so that it answers to whatever essentials are addressed to him at any given moment. We learn to think by giving our mind to whatever there is to think about” (p. 4).

I find myself endlessly wondering what Heidegger means and perhaps that is his purpose in facilitating the questioning rather than finding answers. I notice my ongoing quest to make sense of what he is saying (and not saying). I think the idea of giving our mind to whatever there is to think, is making a commitment to wondering, to questioning what arises in our minds.

Calculative and meditative thinking

The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honours the servant and has forgotten the gift. (Albert Einstein, quoted by Davis, 2009, p. 116)

This well-known quote speaks for me to what Heidegger meant by calculative and meditative thinking. The rational mind is used in a similar way to how Heidegger used calculative thinking with the intuitive mind being used for meditative thinking. Heidegger was concerned at the way civilization was developing. He was especially troubled by the way technology was being used to create shortcuts from experiencing the being of things, and thus losing touch with the natural relationship in the world – the fourfold of earth, sky, divinities, and mortals.

Calculative and meditative thinking are part of Heidegger’s later philosophising. He introduced calculative thinking in his memorial address (Heidegger, 1966) where busy-ness, making plans and organising one’s life are a part of calculative thinking and necessary to ordinary functioning in the world. But this is not thinking in Heidegger’s terms. Meditative thinking, he claimed is a natural part of being human and does not need to be “high flown” (Heidegger, 1966, p.46). At the same time, it needs work and requires what is most simple and most difficult: to be with what is part of Dasein, to

be in the here and now, present to one’s environment and culture, and intimately connected to oneself and to the ground where one dwells, home. This is work.

It is enough if we dwell on what lies close and meditate on what is closest; upon that which concerns us, each one of us, here and now; here on this patch of home ground; now, in the present hour of history. (Heidegger, 1966, p. 47)

Meditative thinking is akin to philosophising. Young (2002) quoted Heidegger as calling meditative thinking “brainracking” (p.19). Poetic thinking in contrast is intuitive and direct. These two types of thinking are central in Heidegger’s later writing. Young referred to this as a “complementary mingling ... a happy marriage between the two” (p.20). He outlined five ways in which meditative thinking and poetic thinking differ, which I have summarised in Table 6. Essentially poetic thinking is where the intimacy of experience lies; experience that can be free of the confines of the horizons that bind our lives. In contrast, meditative thinking explores the possibilities, making sense and pointing towards what poetic thinking generates through the art of wondering and questioning. Although there is a difference between meditative and poetic thinking, in lived experience they are indistinguishable.

Poetic thinking seems to be close to what in psychotherapy has been termed ‘reverie’, where one surrenders into an inner place that is at the same time connected to what is happening in one’s immediate surround. There is no attachment to what comes into one’s awareness. It is like watching a movie, noticing what is happening, experiencing the impact of the experience; but making no effort to change it. It brings forth a primordial type of knowing.

Table 6: The relationship between meditative and poetic thinking

Meditative thinking	Poetic thinking
Discursive, a process of reasoning.	Intuitive, direct
Representational, horizon-bound thinking. Indicates the sphere of the mystery, but remains itself outside.	Brings the mystery to positive presence. It is a showing
Can only indicate reflectively. It is already a step back.	Has the power to engage one’s whole being and thereby transform one’s life
Role of midwife, bringing forth, through showing and saying	Has the generative principle, the principle of fertility
Can validate through brainracking that there is a holy to be found	Founds the holy

I began this section by quoting Heidegger (1966) as saying that “we are far too easily thoughtless” (p. 45). This is a theme he continues to speak of, going on to state, “The real nature of thought might reveal itself to us if we remain underway” (Heidegger, 1968/2004, p.44). Underway seems to be to continue to keep on asking questions, to stay with where the questions take us. In the series of lectures called “*What is called thinking*” Heidegger takes us through his own questioning, his own philosophical meditative process which is, as he describes, the use of the hermeneutic circle to understand that the interpretations that one makes will be part of one’s fore-structure and thus the task is to “work(ing) out these fore-structures in terms of the things themselves” (Heidegger, 1962/2008, p. 195). This is helpful for the purposes of this thesis because that is exactly what this thesis purports to do, i.e. to explore how the teacher learns as she teaches using myself as the subject. My own fore-structures are embedded in the writing. Part of my task then is to recognise and question these fore-structures as they become visible to me. Heidegger, in his treatise on thinking, reminded us that while something is visible there is a deeper concealment and so only a part of what “is” can be seen. Interpretations are only a part of the whole and never reveal the whole picture.

Releasement towards things and openness to the mystery

This double attitude is what Heidegger proposed is a way of being in the world that frees humanity from getting lost in the world of technology, rather learning to use it and understand its meaning. Releasement towards things and openness to the mystery require a willingness to “persistent, courageous thinking” (Heidegger, 1966, p.57). Given the hiddenness of being and the ongoing unknownness accompanying the query ‘what is called thinking’, I understand the idea of releasement towards things as follows. It involves surrendering myself to experience as much as I am able, reflecting on what I know and even more on what I cannot know, while at the same time staying grounded and open. Somehow this means letting be, while I dwell on what is my task in this moment. I imagine that I will only ever get close to releasement towards things and openness to the mystery. Bion held a similarly opaque way of describing the ineffable. The word that he used was “O”, often referred to as “the

thing-in-itself" (Bion, 1970/2014; Grotstein, 2007, p.265), but perhaps more often spoken of as absolute truth. Bion (1970/2014) said, "it can be 'become' but it cannot be known" (p.242).

Bion on thinking

Bion [1897-1979] was a psychoanalyst whose theorising and philosophising has deeply influenced the generations of psychotherapists who have followed in his wake. The philosopher who most influenced Bion was Kant. They shared an interest in "how knowledge in the world is possible" (Noel-Smith, 2013, p. 124). Bion adopted Kant's use of the terms "the things-in-themselves" (Bion, 1962/2014) and "empty thoughts". Several psychoanalytic writers agree that Bion made his own interpretation of Kant's theories (Green, 1998; Grotstein, 2007; Noel-Smith, 2013). Bion (1992/2014), himself, claimed that as a psychoanalyst he could understand the need for a philosophical understanding better than philosophers. This is debatable but indicates the edge between philosophy and psychoanalysis which is that philosophy is essentially theoretical while psychoanalysis is for use in working with human emotional and mental difficulties.

Bion wrote a seminal paper entitled "*A theory of thinking*" in 1961 (Bion 1961/2014). He stated that, "its resemblance to a philosophical theory depends on a fact that philosophers have concerned themselves with the same subject-matter; it differs from philosophical theory in that it is intended, like all psychoanalytical theories, for use" (Bion, 1961/2014, p. 153). Heidegger wonders, questions and unpacks, while Bion makes statements of theory based on his practice as a clinician. Bion, furthermore, does not advise his readers to follow him, noting that these are his thoughts and hoping that they, in turn, will facilitate readers to have their own thoughts (Grotstein, 2007, 1981).

Reiner (2009) described Bion's "supposition of an epistemophilic instinct as a central feature of the personality" (ibid, p. xxiv). This love of knowledge is nourished through a search for truth as brainfood for mental health and stimulates a desire for growth. Grotstein [1925-2015], an analysand of Bion, has written many books exploring and extending his ideas (1981, 2000, 2007, 2009a, 2009b). He summarised Bion's

epistemology as having two forms (2007). “The first form of thinking is “becoming”, which devolves into dreaming, much of which is involved in reinforcing the selective permeable contact barrier, dream thoughts and memory” (Grotstein, 2007, p.50). Grotstein is describing the process that organises sense impressions: what will be discarded in the unconscious and what will be further processed through dreaming. It is primary process thinking and involves an emotional experience. According to Grotstein (2007), Bion is borrowing the use of the term “becoming” from Plato. This is consistent with Heidegger’s ontological approach; in that what is, continues to become. There is no endpoint. The second form of thinking is second process thinking. While the first form of thinking differentiates, the second form of thinking unites, makes sense, and creates order. This second level of thinking arises from a need for a thinker for the thoughts that are arising in the primary process. In other words, there is a difference between the thoughts that come- unbidden and the mind that then organises them. Grotstein (2007) called this form of thinking “Cartesian (cognitive) and is characterized by abstraction, reflection, correlation, publication and shifting of perspectives” (p. 51). Bion stepped outside of Cartesian thinking through his separation of the thinker from the thought. Another way of describing this is that one of Bion’s main points in his paper on thinking was that “thinking is the successful outcome of two mental processes—the formation of thoughts and the evolution of the apparatus required to cope with them” (Ferro and Foresti, 2013, p.364).

Bion gives a detailed account of his understanding of the processes that occur for a human in the development of mental life. Implicit in this developmental process is the capacity of the other (in the first instance usually mother) to be receptive, emotionally open to receiving the unthought thoughts. Bion used the words container-contained and the symbols ♀ ♂ to represent the way experience is digested and transformed into symbolic meaning (see Appendix L, p. 291). The need for the other to facilitate the development of a mind is essential for an infant and is helpful over the whole of human life because it offers the possibility of expanding the container (the processes that make sense of experience, i.e. dreaming, reverie, and reflection).

Central to Bion’s theory of thinking is that we learn from experience. He differentiated between learning from experience and learning about something. The latter seems to

be akin to Heidegger's term calculative thinking. Learning about something focuses on the surface of things and does not incorporate the emotional component of experience which, for Bion (1962/2014), is at the very core of experience. Bion used three symbols to represent emotional activity: "K" represents knowledge, "L" represents love and "H" represents hate. K, L and H each have a negative equivalent (e.g. "-K") which represents a reversal and evasion of the feelings and pain of experience, of knowledge and an inability to tolerate the experience. Thus the link is attacked and the event is probably discarded from the mind. These ideas are dense and hard to follow. However, I have been exploring them in practice for over 20 years and find them useful. The diagrams I have made in my teaching (Appendix L) were made to help me and my students to make sense of Bion's ideas. They are of no use in the clinical moment, only in the reflection afterwards. I have found that over time they are inside of me, a way of understanding experience and most useful in supervision.

Bion focused his epistemology on the depth of the mind of the individual, the group and the community, while Heidegger focused more ontologically on Being, using Dasein to explore being open in the world. Both were interested in existence and the meaning we make of it.

Summary

This chapter began by showing how hermeneutic phenomenology and psychotherapy are a good match in this research project. I have presented phenomenology and hermeneutics using the lens of history to make sense of the way Heidegger philosophises. Key Heideggerian terms were explained and I briefly discussed Heidegger's foray into Nazism. Theorists who have used Heidegger's philosophy to consider teaching and learning complete this section of the chapter. What they elucidate is the challenge that Heidegger's philosophy brings to education. The second section focused on thinking. The link between teaching and learning and thinking, is that thinking is a central aspect of teaching and learning. Understanding how humans think, how thinking happens, helps to make sense of teaching and learning. I started with Dewey because this was my journey. I needed to understand his thinking before I realised that it did not go far enough. The section on Heidegger discussed the

difference between meditative and calculative thinking, ideas that seemed to be constantly present throughout the thesis. Lastly, I briefly described Bion's theory of thinking with an emphasis on the links to philosophy. This chapter has shown the philosophical underpinning that elucidates the way I work with the data. The next chapter shows how I apply these ideas in my exploration of how the teacher learns as she teaches.

Chapter Six: Method

This chapter shows how I did this research. I begin with the planned stages of the project, and then outline the data sources and participants. I then describe the data analysis as it unfolded. Finally, I reflect on the rigour that this project aspires to maintain.

Planned stages of the research process

The methodology that underpins this study is hermeneutic phenomenology which is a process of interpreting lived experience through the circular process of enquiry, reflection, understanding, seeing the gaps, and moving between the whole and the parts leading to new understandings. The method use is outlined by van Manen (1990, pp. 30-34), and involves 6 stages. Each stage overlaps in its concern and, while there is an implied order, there is a tacit spirit of enquiry that is not linear.

The six stages are:

1. Turning to the nature of lived experience
2. Investigating the experience as we live it
3. Reflecting on essential themes
4. The art of writing and rewriting
5. Maintaining a strong and oriented relation
6. Balancing the research context by considering the parts and the whole.

Turning to the nature of lived experience

This first is the process of coming to a point of recognition and realisation about the topic that is of personal interest and passion; that enlivens and develops the being of the researcher. My choice of focusing on my learning experience reflects an interest that has fascinated me since I was a child. I used to think that everybody was like me and was very surprised when I discovered that not everyone is passionate about understanding their experiences, and how we learn. Taking on this research project has meant allowing my experience of being a teacher to 'figure' in my life, staying tuned to it and conscious of the stories that arise. I was already keeping a journal with ideas, writing projects and presentations prior to deciding that this would be my research topic. My journal keeping took on new meaning as I looked for ways of noticing and becoming aware of what mattered to me in relation to my teaching. As

my own story reveals (Chapter 2), I have been interested in teaching since I first started school.

Investigating experience as we live it

This stage focuses on the reflective process, on finding a way to notice and record what has been experienced. This is an essential part of my ongoing practice. The journaling that I have done is a core part of this research. It includes writing, taking photos and drawing. I have also found that attending the theatre, art, photography and sculpture exhibitions facilitates my own reflective processes. This is included in my journaling. Conversations and interviews, with resulting transcripts are also a part of this stage.

Reflecting on essential themes

This is the process of working with all the raw data, the transcripts and the journals, and writing and reading in a phenomenological way until something that has been hidden begins to come clear. Sometimes I took photos, although these have not often been included in the thesis because they were primarily part of my way of changing perspective. This stage included going back over my journals, rereading the transcripts and making new notes and connections. It exemplifies the hermeneutic circle because each rereading brings new insights. It involved reading, thinking, using post-it notes and underlining, writing in the margins of the interviews and papers by Heidegger. At this stage the essential themes are overlapping and not yet integrated.

The art of writing and rewriting

This stage comprises finding the words, or the meanings through expression for what is being uncovered. Reading hermeneutic phenomenology alongside working with the data enhances and brings deeper meaning to the interpretations while keeping the stories embedded in their context. In this way, new insights emerge and the data, like a poem or a work of art, speaks for itself in its own way and in its own time. The focus is on responding and writing to the data and considering what “provoked (me) to wonder” (Smythe et al., 2008, p.1393). Koch (1999) reminded that the researcher is challenged to communicate the interpretations made in a way that can be understood and thus to show the process of how the interpretation was reached.

Maintaining a strong and oriented relation

Throughout the study the researcher needs the discipline of staying connected to the central concern of the study, to be willing to go deeper into the material and not to get lost exploring peripheral topics of interest. This has been a challenge because it was not always obvious what was central and not peripheral for the thesis. It is a call to stay focused and on track. The hermeneutic phenomenological way is a path that cannot be seen clearly until the clearing or disclosedness is reached (Heidegger, 1962/2008). This constitutes “letting things present themselves as they are” (Heidegger, 1962/2008, p. 171). Sometimes it is hard to know if the exploration of thinking and reflecting on a theme that has emerged will lead to a more cohesive meaning or a false path. It takes time, patience and a capacity not to know, keeping possible links open and communicating these.

Balancing the research context by considering the parts and the whole

This challenges the researcher to stay in relationship with the parts and the whole of the question being addressed. Each part has a place in the whole, and within the context is being considered. It involves reviewing the whole process, re-engaging with all the parts and culminates in all the parts coming together. While the writing has evolved into a document that has coherence of its own, it is a statement from the very essence of the phenomenon; yet it also invites the reader on his or her own journey of understanding. Thus, conclusions are, to some extent, transitory and always open to further elaboration.

Data sources and participants

I begin this section with a brief discussion of how I have identified my pre-understandings. I then outline the use of journal writing, the process of getting ethics approval and describe the four types of interviews undertaken. Lastly, I give an overview of participants.

1. Identifying pre-understandings

Hermeneutic phenomenology recognises that researchers always bring preunderstandings to their work. In this study, these were revealed in a series of

interviews with supervisors and through the journaling process. Heidegger created a three-fold structure called fore-structure which comprises fore-having, foresight, and fore-conception. He described it thus:

In interpreting, we do not, so to speak throw a 'signification' over some naked thing which is present-to-hand, we do not stick a value on it; but when something within-the-world is encountered as such, the thing in question already has an involvement which is disclosed in our understanding of the world, and this involvement is one which gets laid out by the interpretation. (Heidegger, 1962/2008, pp.190-191)

Fore-having is the existing general understanding that we have in advance of whatever is being interpreted. An example is the psychoanalytic theoretical frame I have been imbued with over the last 26 years. Fore-sight is what I set my sights on or where I choose to focus my interpretation (Inwood, 1999). I started by looking for what was happening out of sight, of what was not immediately in front of me. I noticed after a while that I was missing some key themes. I went back over the interviews several times to better understand what I was doing. Fore-conception highlights the fact that I only interpret concepts that are within my grasp, that I have already in some way understood. This is evident from the use of psychoanalytic terms to name some of the themes in the data. For example: dynamic administration, asymmetrical mutuality (see chapter 8). Thus all my interpretations are enabled by and limited by my fore-structure of understanding.

Thus pre-understandings are embedded in the data itself. The contexts chapter (Chapter 2) described my own story, the professional setting in New Zealand and my theoretical approach to practice. This also helps the reader to see what lies ahead in the thesis. Heidegger (1962/2008) pointed out that the idea is not to get away from the fore-structure but rather to engage in the hermeneutic circle by "working out these fore-structures in terms of the thing themselves" (p.195). I take this to mean by showing how the stories emerge and become interpreted data.

2. Journaling

Journaling as a form of data collection consisted of on-going writing of my thoughts, feelings, theoretical insights and reflections on the day to day work of being a teacher

of psychotherapy. Each year I teach a postgraduate certificate in Advanced Psychotherapy practice. For example, in 2014, it was Advanced Psychotherapy Practice and, in 2015, it was Clinical Supervision. These postgraduate certificates are taught in 6 blocks of two or two and a half days. I always put aside time afterwards to reflect on my teaching and positioned participant interviews to follow blocks of teaching to maximise recording of my lived experience. The following day I spent a few hours writing about the processes that occurred, reflecting on what had happened and what it signalled to me at that time.

In all, I completed 8 journals (see Table 7 below) that recorded my experiences, reflections, ideas, notes on papers and books that offered new ideas or connected to current thoughts, and meetings with my supervisors. The first two journals were written before I began the doctorate, I included them because they are part of the “turning to the nature of lived experience” (van Manen, 1990, p.35).

Keeping a journal meant I could “capture continuously what was going on in and around the research and especially where and how I was in it” (Tenni, Smyth & Boucher, 2003, p. 4). Tenni, et al (2003) make the claim that creating good data requires the researcher to record full accounts of experience without trying to show the researcher/subject in a good light. This messy process digs deeply into experience.

Table 7: Journals

Journal No.	Timeframe
Journal 1	Nov 2005 – Feb 2011
Journal 2	Nov 2011 – April 2012
Journal 3	April 2012 – March 2013
Journal 4	Feb 2013 – Feb 2014
Journal 5	March 2013 – June 2015
Journal 6	Feb 2014-Sept 2015
Journal 7	Sept 2015 – Oct 2016
Journal 8	Oct 2016 – ongoing

3. Ethics approval

Because I was the subject in the study, ethics approval was straightforward. However, I found the process helpful in highlighting areas where I had not thought through all the implications. For example: I wanted to include a focus group with Māori

colleagues and it was only through writing the ethics proposal that I understood how I could do this appropriately. The key issue was social and cultural sensitivity and respecting their right to choose whether and how to participate.

The participants that I envisioned engaging with me were colleagues who knew about teaching psychotherapy and had the wisdom to ask questions that would facilitate in-depth discussion about my teaching. At first I thought anybody who taught at postgraduate level could be included, but I decided that it was best to keep within the frame of what I was researching (psychotherapy). The advertisement I sent to the national newsletter for NZAP (see Appendix A) was explicitly aimed at attracting ex-students from around the country. The exclusionary factors for participants included current and former clients and current students. I also stated that it was important for the participants to feel able to ask me probing questions about my teaching and learning experiences as well as being able to talk about their own experiences.

Contacting potential participants was to be made through advertisement in the NZAP newsletter and/or through an invitation from my supervisor. I constructed a different consent form for former-students and for colleagues (see Appendices B and C).

I honoured the Treaty of Waitangi (see section on culture in chapter two) by sending a letter of invitation (Appendix F) to the Māori rōpū (group) that is associated to the NZAP and to AUT where I work. My goal in doing this was to give them the opportunity to be interviewed as a group rather than individually.

I was concerned about differential power dynamics in the interviews although this seemed unproblematic for participants. I do, however, wonder if people who anticipated power issues dealt with it by not responding to my advertisement.

I was granted ethics approval on 1 October 2014 from the Auckland University of Technology Ethics Committee: Ethics Application: 14/306 Learning from experience: How the teacher learns as she teaches (Appendix H).

4. Individual Interviews with colleagues and supervisors

Individual interviews were undertaken by a range of colleagues and my supervisors, all of whom had the skill and wisdom of questioning me in a way that invited stories. The

primary focus of these interviews was on the participant asking 'me' about my experience of teaching psychotherapy students. This often developed into a conversation in which the participant responded with some of his or her own stories and insights. The participants included both supervisors, colleagues with whom I teach, some of who had also been students in my classes in the past, and colleagues whom I have taught with in the past. In this context, I use the word 'colleague' to denote people who are experienced psychotherapists.

5. Interviews with past students

I asked students whom I have previously taught: "Can you talk about your experience of learning with me (Margot) as a teacher or colleague? I am interested in any stories you can tell about your experience that illuminate what you have to say". I encouraged the ex-students to tell their stories of being taught by me and asked for clarification when necessary. There was a point where I sent an email to my supervisors that said thus,

I am noticing that my interviews with ex-students are not bearing much fruit.

I wrote after one interview:

It was hard for her to find specific example and I was aware, as I have been before, how hard it is for students to think about what I was doing – like asking a child to talk about their mother (who just is!). I have often thought that part of my job is to be invisible; to allow myself to be used, so who I am is irrelevant – it is what I can do or how I can be with them. So being an ordinary teacher – doing my job – so they can focus on doing theirs –, which is learning [Email, April 2015].

I realised that, as a teacher, I focus very much on them and encourage them to focus on each other more than on me. In the focus group the ex-students were vocal in remembering my teaching, almost as if the group setting helped them remember. I therefore found I needed to be remembering with them, to take them back.

6. Interview with Māori Rōpū

I had several meetings with a group of Māori psychotherapists who are the official Treaty partner for the NZAP and for the psychotherapy discipline at AUT. This involved 4 meetings. After I received ethics approval I sent a letter of invitation to the Māori

rōpū (Appendix F). They graciously invited me to one of their meetings where I introduced myself and then my research. They were keen to arrange a hui (Māori style meeting) where I could interview them. This date was set; however, it was necessary to take this proposal to their AGM which I attended.

A Māori elder said that what was important for her in relation to research for Māori was that 3 conditions were met. An attention to whānau, tapu and whakapapa. These were met by a sharing of pepeha¹⁷. [Notes on file 18 October 2015]

I wrote this after a meeting where I made a formal proposal to interview Māori psychotherapists. Whānau is family, but encompasses a complex combination of spiritual, physical and emotional ties based on whakapapa or kaupapa. Whakapapa represents the geneological links to ancestors and is a critical element in establishing identity in Māori culture. Kaupapa lays down the principles and ideas for a group of people in the setting. Tapu is a word that denotes spiritual rules and restrictions (taboo is derived from this word).

Thus it was clear that involvement, once begun, was ongoing. They would want ongoing connection to my research. It would become an ongoing conversation. These requirements are in accordance with the indigenous research paradigm (Grant & Giddings, 2002) and in particular Kaupapa Māori research. Furthermore, because I have an ongoing relationship with this Māori rōpū (group), it seemed appropriate. The next step was the meeting with some of the members of the Māori rōpū. Once the interview was transcribed, I sent it to them as I did with all participants. I invited them to have a further meeting with me and to join the focus group if they wished. The interview I had with the Māori rōpū was qualitatively different from my other interviews because the focus was completely on their experience of psychotherapy training. I had had a part to play in that, but was one of 10 teaching staff and mostly had not taught them directly. My experience of the interview was that it was a useful opportunity for them to communicate the experience of being Māori in psychotherapy training. However, this was not the focus of my thesis. I was given

¹⁷ Pepeha is a speech of introduction on a Marae (Māori meeting house) which includes a reciting of whakapapa (geneology).

permission to use the data as appropriate to my research project with the agreement that we would continue this conversation. My attachment to this interview was based on my conviction that the unique cultural history of this country continues to have a seminal impact on me and my teaching and learning.

7. Focus group of participants

I organised a focus group of participants from the interviewing process once I had completed a draft of all data chapters. I invited all participants to a group interview. I offered to pay \$100 towards the airfare for the participants who were not living in Auckland. Six participants came. I presented my findings and asked for their response and feedback. It was a stimulating and satisfying experience for me. I certainly received a phenomenological nod (See Appendix K). When presenting a summary of the findings, I included quotes from each participant. This took one and a half hours and was followed by an hour for discussion and feedback. I recorded the interview, and had it transcribed (by an external transcriptionist who had signed a confidentiality form). I went through it making comments on a hard copy of the data chapters. I have included an appendix (see Appendix K) that brings this data into the thesis. The insights I gained through this engagement guided the writing of the closing chapter.

8. Participants

In total, there were 19 interviews conducted in 2014 and 2015 (see Table 8). Two were group interviews; four of these were by my supervisors. Colleague 1 interviewed me five times after some of the block courses I taught in 2014 and 2015.

The interviews differed slightly in style. With colleagues, I began by saying that I am interested in hearing questions they would ask me that would help me to think about my own learning experience as a teacher. In effect, they interviewed me. Ex-students were asked to talk about their experience of me as a teacher. In the interview process with ex-students I said less, and asked questions rather than answering them.

Both types of interviews were conducted through the process described by Smythe, Ironside, Sims, Swenson and Spence (2008) as “an interview about something (and) what matters most is openness to what “is”—to the play of conversation” (p. 1392).

Table 8: Summary of interviews

Interview No	Interviewee
1	Supervisor 1 (Female)
2	Colleague1 (Male)
3	Colleague & ex-student 1 (Female)
4	Colleague & ex-student 2 (Female)
5	Supervisor 1
6	Ex-student 3 (Female)
7	Colleague 1
8	Colleague 1
9	Colleague 4 (Male)
10	Colleague 1 and Colleague & ex-student 1
11	Supervisor 2 (recording did not work)- wrote notes. (Female)
12	Colleague 5 (Male)
13	Colleague 1
14	Colleague 1
15	Ex-student 4
16	Māori rūpū (group interview- 3 females and 1 male)
17	Supervisor 2
18	Supervisors 1 & 2
19	Focus group (3 females and 3 males)

There was always a gap between interviews so that I could ‘absorb’ each one before I had the next interview. I discussed whom I would interview with my supervisors. It was clear from early on that the interviewees needed to know the world of psychotherapy as well as teaching and learning. I was initially disappointed that so few people responded to my advertisement. My supervisors sent an email to some of my colleagues asking them if they were interested in participating in the research project. I know these people well and I wanted them to feel free to say no. I only contacted them once they had responded affirmatively to my supervisor’s invitation. In the process of filling out the consent form with them I checked that they felt free to say yes or no and let them know that they could change their mind at any time. Once the interviews were transcribed, each participant was sent a copy of the transcription. I asked them to verify the transcription and let me know if there were any thoughts they wanted to add to what was said. One of the participants did have some queries about keeping confidential something she had talked about. I let her know I would not use that piece of data.

When I met with the focus group I assured them that they would see stories from the data,

that the reflections are not always verbatim because the drive is to turn it into a little bit of a story. And I may have taken bits from different parts of your interview. When I am using your voice, I've tried to express it the way you would have. Sometimes there are little comments that you've made and then another question or another comment so I've tried to bring them together.

Caelli (2001, p. 278) described her journey to naming the stories that emerge from the data as "narratives of experience". This reflects what I did too, grasping a section of interview and taking out the ums etc., the questions, and gradually crafting it into a piece of narrative.

Data analysis: How it happened

As already discussed, the analysis of data in hermeneutic phenomenology is an ongoing process of reading and writing, thinking and more writing. Van Manen (1990) described the process of meaning making from data as "a process of insightful invention, discovery or disclosure" (p.79). I worked to capture the lived experience underneath the surface of the phenomenon. Heidegger used the phrase "formal indication" (Harman, 2007, p. 27) to describe the process of uncovering the deeper reality beyond the surface world that "points to the facticity of life without reducing it to a set of surface qualities" (ibid). Labelling a thing as this or that stops curiosity and inhibits further exploration. External qualities are only the appearance of that thing. The next section attempts to describe the process of the research, not linear as described here with the headings in an order that makes sense in a temporal way. It is as close as I can get to describing what happened.

Smythe et al. (2008) outlined a method for hermeneutic phenomenological research which is akin to van Manen's stages as outlined at the beginning of this chapter:

1. The phenomenological conversation- this is about the interview process itself, needing to be in the conversation with openness and is outlined above (1 & 2 of van Manen's research stages).
2. Working with the data (3 & 4 of van Manen's stages and further described below)

3. Offering (relates loosely to van Manen's stage 5. I have called this responding to – see below)
4. Inviting (relates to van Manen's stage of balancing the research and is outlined below).

Then Smythe et al. (2008) share their experience that they have uncovered through the process of their own research. They offer the list below as “‘hand-holds’ to offer reassurance to the researcher who seeks something to grasp and hold as they journey into the unknown” (Smythe et al., 2008, p.1394).

- 1.Beginning
- 2.Being captured by a thought
- 3.Enjoying
- 4.Working
- 5.Listening and responding
- 6.The unutterable circle of writing
- 7.Openness
- 8.Always an impression
- 9.Discerning trust
- 10.Graced moments
- 11.Being self

I have adapted this list using a combination of Smythe et al.'s (2008) outline and Smythe (2011) to give the reader a picture of the analytic journey; and will now provide greater detail.

Beginning

At first I was unsure about the idea of focusing on myself. The idea of spending all that time on me left me feeling uncomfortable. I wrote comments in my journal in those early months

The more I read, the more I keep wondering what am I most interested in? Where shall I put my focus? [Journal 4, p. 49]

The core of what I want to study is: the relationship as the place where learning growing healing happens [Journal 4, p.58].

Who says what we can teach at AUT? How do I know that what I am teaching is what students need to learn? [Journal 4, p. 66].

Trying to find a question ... how do we develop our capacity to think? How does learning happen? How does the relationship between

teacher and pupil facilitate learning? Does it depend on the teacher being a certain way or the student being a particular way? [Journal 4, p. 78]

Slow, still unsure about what I am doing – whether it is of any value, and I am writing anyway [Journal 4, p. 129].

Thinking about this research: I don't want it to be about me. I wish I was doing a project where I gave people an experience and then they reflected on it, or maybe that is what I am doing? What was their experience? What meaning have they made? What did they learn? [Journal 6, p. 128]

Smythe et al (2008) called this 'being-in thinking'. As I look back over my journal it is impossible to see exactly when I settled on how I learn as I teach. When did I allow that I could focus on my own learning? It was not an easy decision to make for I feared the critique that this was solipsism, a narcissistic outpouring only fit for my own eyes.

Being captured by a thought

What captures thinking is allowing what is in mind to unfold in its own way. For me this was often through dreams, reading and through writing in my journal.

For example, in Journal 4 (p. 142), I was captured by a phrase in a paper called "a theory of thinking" I was reading by Bion (1961) who stated "The patient's aim is to destroy time by wasting it. The consequences are illustrated in the description in Alice in Wonderland of the Mad Hatter's tea-party—it is always four o'clock" (p. 307). This immediately put me in mind of Heidegger and this thesis and how I am needing to surrender the part of me that attends closely to time, to outcome and results to achieve and let the thinking happen. There is a meeting in the ideas of Heidegger and Bion. I thought of the forest path and the experience of being on it without knowing where I am going. As Harman (2007) stated "For Heidegger only Dasein is temporal" (p. 3) and my attention is captured by the idea of the clearing wherein the veil lifts for a moment and I can see beyond what appears to be reality.

Working with the data

I transcribed the first 10 interviews myself. I did this because I wanted to listen over and over again to what was said. I found listening with a hard copy printed in front of me a useful way of working the data. My journal was beside me. At times I could not

see anything and could not write anything. Then, I would wake in the night with a notion connected to the data. I walked a lot. I found going to art exhibitions inspiring. On reflection, I have thought this is because a work of art is a phenomenon and my experience then becomes my own interpretation. My felt sense of a work of art calls up a response in me. It helped me to work with the data. Perhaps art facilitates moving into poetic thinking .

The journal entry (Figure 4) copied on the following page, is an example of my own journaling process. Below the journal page, I have written a quote that touched on the idea of meditative thinking, from the painter Wolesley in the documentary which accompanied the exhibition. I imagined Heidegger writing about Wolseley's art, that Wolseley had found a way to get close to the primordial kind of knowing.

"There is a way of being-phenomenological that comes" (Smythe et al., 2008, p. 1394). There is a potential flow with the data, that when I follow it, my thinking becomes free. In other words, I enter what Heidegger (1966) called meditative thinking rather than calculative thinking. He stated,

It is enough if we dwell on what lies close and meditate on what is closest; upon that which concerns us, each one of us, here and now, here, on this patch of home ground; now, in the present hour of history. (Heidegger, 1966, pp. 46-47)

Dwelling, in this context, means trusting the process of what occurs, listening carefully to myself and participants, keeping the stories as they attract me and staying with their embeddedness in the context from which they originate. One of the confluences in this research is the powerful similarity (at times) of the methodology and of the focus of my teaching style. This has been uncovered in the process of this research project. An example is in the quote above where dwelling is what I do in the research process and which is uncovered in the data as well.

8 September

I have been away since last Tuesday. Melbourne.
lots of food for thought.

of note for me especially. is a painting I saw
at Heide Park, Bulleen Victoria on Wed 2nd Sept.
I responded to the painting - it seemed to open my vision
it seemed to pulse with life. It spoke to me of the infinite.
I went back to it over & over again. When I read the artists
words - I was blown away - such a symmetry between
my experience & his words.

It links to a quote from Keats - a theme he played with

In his painting Boston strives for an unceasing movement
between abstraction and figuration, negative and positive
space, looseness and tightness, colour that recedes and
colour that pushes forward. This is not a strategy as much
as an intuitive approach where 'everything happens in
process', informed by the Zen belief that everything is
interdependent, and a love of paradox. Of abstraction he
has remarked:

I don't want to make a work that is about
anything. Even the most causally put-together
image is full of information—laden with visual
language. My urge is to strip it back, clean out all
the ideas and emotion. Free it up of all its
biases, its opinions, preoccupations. And yet at
the same time I don't want a blank canvas. I
want something that is fully engaging, something
that provides an experience ... Some people say
the shapes I used remind them of figures of
objects. This is good because I don't want the
paintings to be read as merely abstract. A more
complex reading is desirable.

Paul Boston

born 1952 Melbourne

Yo Gablact 1986

oil on canvas

Purchased 1987

"The only means of strengthening
one's intellect is to make up
one's mind about nothing - to let
the mind be a thoroughfare
for all thoughts, not a select party."
(Keats, 1925/1891, p. 1007)



193

Figure 4: Journal 6, p. 197

As if species were completely separate from the natural world, completely detached and alienated and as an artist I like to try and enter the flow of the natural world which is not easy to do – and the sense that you are within it and the sense of its rhythm and using its material – healing that gap. (Tansey, 2012, Transcribed from documentary)

A discovery

After I had completed a few interviews, I volunteered to be a participant in another colleague's study. The topic was "The lived experience of teaching mindfully in tertiary education (Dorrestein, 2015). The topic was close to mine and used hermeneutic phenomenology as a methodology. Coincidentally this interview occurred immediately after I had taught a class. It was a rich and productive experience for me and highlighted what I wanted to achieve in my research project. I discussed this with my supervisor who suggested my husband may be willing to interview me after teaching blocks (which finished on a Saturday afternoon). I asked him and he agreed, saying he expected it would be illuminating and satisfying to be a part of my research. He too is both a teacher of psychotherapy and a psychotherapist. The trust I have in him, his knowledge of me and of the work all combined to make these interviews useful. My husband is Colleague 1 in the table of interviews.

Gathering

The journals are a place for gathering creative thinking, a reminder of ideas, reflections on my teaching, the interviews, and recording of dreams. I draw or write poetry, write sentences and key points. Sometimes I write on my iPad and then print and paste it to the page. Other times I take photos and use them to stimulate creative thinking. I also used my journal to record important points from my meetings with my supervisors.

The journals held me together. I also wrote on the computer; many small files with strange unrelated headings. I was simultaneously immersing myself in reading Heidegger and often wrote notes in my journal to try and make sense of what I had read.

I began to recognise that I was gathering. I was definitely in the middle of dark forest paths (Harmen, 2007). I just had to keep going. At times I became anxious that this would not come to anything, that what I was doing was wrong. I reassured myself by beginning the first chapter and the methodology chapter. I recorded my anxieties into my journal. Sometimes I hid them in my personal diary.

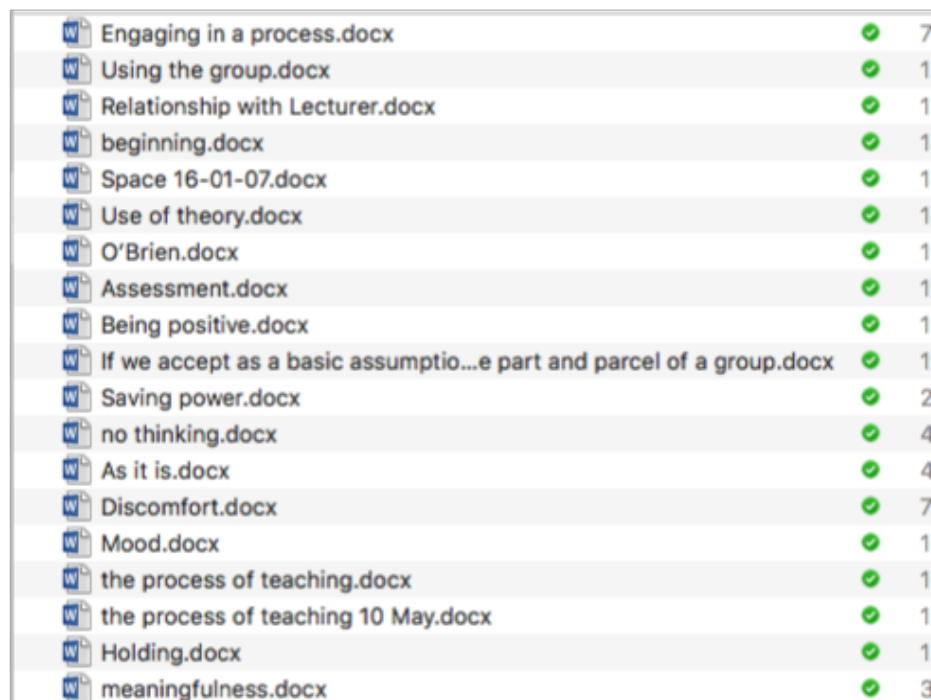
There was a point where I was concerned that what was showing up was just ordinary teaching when what I was looking for was the ineffable [Journal 6, p. 102].

Remembering what I was learning and staying connected to all the data was difficult because I was working full time. I longed for more thinking and dwelling space.

Responding to-offering

I was responding to a story, a piece of transcript or a diary entry that leapt out of the page. Sometimes my responses were written all over the transcript itself. Some became entries in my journal and other times I wrote about it and filed it.

Below are examples of the small files. Figure 5 is a random screenshot from my computer.



Engaging in a process.docx	✓	7
Using the group.docx	✓	1
Relationship with Lecturer.docx	✓	1
beginning.docx	✓	1
Space 16-01-07.docx	✓	1
Use of theory.docx	✓	1
O'Brien.docx	✓	1
Assessment.docx	✓	1
Being positive.docx	✓	1
If we accept as a basic assumptio...e part and parcel of a group.docx	✓	1
Saving power.docx	✓	2
no thinking.docx	✓	4
As it is.docx	✓	4
Discomfort.docx	✓	7
Mood.docx	✓	1
the process of teaching.docx	✓	1
the process of teaching 10 May.docx	✓	1
Holding.docx	✓	1
meaningfulness.docx	✓	3

Figure 5: Examples of small files in computer in folder called "Analysis"

Then there was this journal entry [Journal 6, p.132].

I am anxious today. I have been reading and doing a few practical things. I can feel in my body my curiosity and readiness and I do feel as if I am living the data. But I am not writing. I have written this before and I do worry about moving faster!

And two entries later [Journal 6, p.134]

Another slow day. I think about it a lot—its never far from my consciousness. In fact, I worry that the ongoing awareness/reflexivity slows or inhibits my creativity. It is as if I am constantly noticing, looking for clues, looking for stories, but actually I am not writing much.

These entries helped me to see that I was trying to work out my thesis in my mind rather than on the page. It was time to go beyond the small files. I started by going back to each interview and staying with it and writing. I had previously been writing but not with any sense of order.

The other activity I did throughout this period that overwhelmed me, intrigued me and I got lost in, was reading philosophy, mostly Heidegger. It was like following trails in a forest, not knowing where they would take me and then I would come back to earth a few hours later, having lost the connection to where I started. I learned to just 'be' with that, and perhaps what I had read would come back when I was looking at data. Other times I wrote notes from my reading into my journal. That was a more practical approach but not one I always followed because the words just did not come.

Chaos

Feeling stuck, I went for a walk with my camera to change my focus. Overleaf is one of the photos I took (Figure 6). It drew me and, I think, reflected my state of mind. It looks like a pile of junk, but perhaps it is what has been rescued from a demolition process that will be used as building blocks. I was unsure about that. Was I writing rubbish, was it redeemable, or should I just start from scratch? How could I make sense of what I had accumulated so far?

This lack of order became increasingly problematic as time passed by. I was endlessly gathering with no idea where all this was going. I felt heavy carrying the whole without knowing what it was, like a pregnancy that just kept going on. So the next thing I did was to leap forward and make chapter headings (see Figure 7, on the following page), searching among my many small pieces of writing to find links. I

became immersed in the hermeneutic circle as I went back and forth between my notes, the data and the research question, all the parts and the whole.



Figure 6: A photograph from January 2016

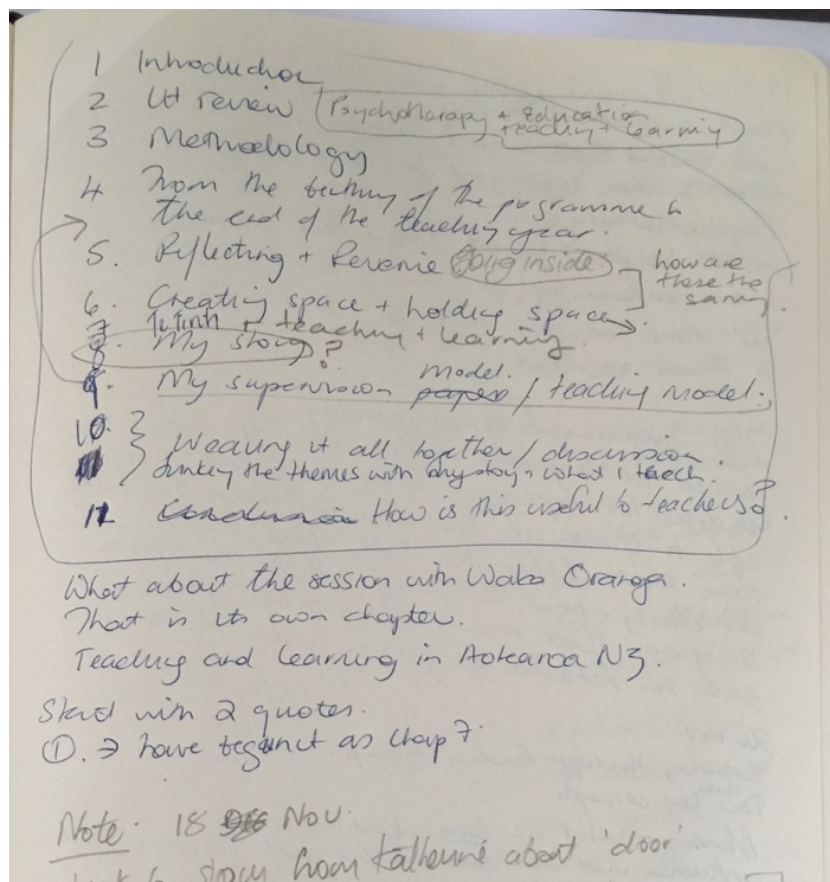


Figure 7: First chapter headings, Journal 7, page 19.

Over the next few weeks I changed the chapter headings many times. It helped having some structure to focus and keep me on track. The following quote on hermeneutics speaks clearly to this experience:

...hermeneutics is a lesson in humility...it has wrestled with the angels of darkness and has not gotten the better of them. It understands the power of the flux to wash away the best-laid schemes of metaphysics. It takes the constructs of metaphysics to be temporary cloud formations which, from a distance, create the appearance of shape and substance but which pass through our fingers upon contact ... (Caputo, 1987, p.258)

It was hard to hold all the pieces together and I had not been very systematic in my approach to my data gathering. I had responded to what moved me. Sometimes I needed to go back to the recording to listen to the voices. It always gave me more than the printed word. But mostly it was back and forth between the journals, the transcribed interviews and the writing I had done.

I noticed that there were some interviews that I had barely looked at, and others I had mined endlessly. What was that about? I realised it was about my tendency to dismiss the familiar, or what seems ordinary to me. When I first began the data analysis that was the first theme I came across. How can I do this research? I am just an ordinary teacher. This was recorded in interview 3, with Ginny, somebody who knows me well.

Another feature of this stage of the writing was finding some themes that seemed to permeate everything. An example of this is “holding”. I began by having this in three different chapters, thinking that these could represent different aspects of holding.

Quite soon I realised I had leapt too far. I had to bring myself back to Heidegger’s idea of the forest path, I had not yet seen the clearing. What emerged was the need to keep writing about each theme as it arrived and just keep going. In time things began to change.

Moments of seeing

I went back to the data, reread, and allowed myself to be in openness. “To deal with such things [as such] requires an open space. No awareness of things is possible unless we and they stand in an open space of encounter where both reside” (Harman, 2007,

pp. 91-92). I was also beginning to go back and forth between an open space and a structured space, as I began to sense the connection, the link between themes. By January 2016, when all interviews had been transcribed, I became less attached to the chapter headings and more interested in what showed up in the interviews. Sometimes I would read the data and have a “ho hum” response. There is nothing new or of interest here. At other times, I would look at the data and get excited because there was so much potential in just a few exchanges. As the annual presentation date loomed large ahead of me, I was aware of feeling overwhelmed and confused. I could not see the path ahead and how I could go forward. I had already rewritten and restructured my three data chapter headings many times (I have counted 20 versions in my folder, with increasing complexity and detail). Every time I made a link to something in one of my journals and spent some time rereading, I found new material. Although I was having moments of seeing and linking, there was no coherent structure that held it together. I was writing in a different way, in the hermeneutic process of linking parts to the whole. At one stage, I got sick with a terrible flu that prevented me from writing for two weeks. Looking back, this was helpful. Stepping back helped me find my way.

Finding the way

The key was in keeping going, staying with what I had and continuing to write. I needed to reread what I had already written as well. This process had dark corners where I got lost but then suddenly I realised how it held together; an organising principle. I came to understand and trust the process. Something goes clunk inside. That clunk moment is not when I am sitting writing. It is when I have gone for a walk, or in the middle of the night. It usually meant pruning and moving sections to other chapters or discarding some precious piece of writing altogether because it was not essential to the emerging thesis.

Inviting

While the writing eventually has evolved into a coherent document, it is also a statement from the Dasein of the writer and invites the reader on his or her own journey. This thesis shows the reader the organisation of the data that reveals my

journey and, at the same time, takes the reader on his/hers. Thus conclusions are transitory rather than make a bald statement about what is for all or forever.

I have noted, on more than one occasion, the way that I have closed down my own thinking in the process of attempting to find the answer; trying to bring my thesis into a coherent whole. Even though I have caught myself several times, any act of interpretation will leave something concealed and hidden. It is my expectation that, through the process of arriving at a clearing, there is an openness, an unconcealment (aletheia) so that "...light and shadow play in a way that brings new insight and understanding" (Smythe et al., 2008, p.1393) to others.

Hermeneutic of self

This is a new method based on the article by Fleck, Smythe and Spence, (2011). The challenge of the hermeneutic of self is to be able to be both inside and outside of the content of the research and stay connected to the process of the research by following the thread. The familiarity of the data is another challenge when the focus is oneself. I found that my dreams were helpful to recognise some of what was important. Another aspect of the hermeneutic of self that was particular to this research project was the need to interview people who met the following criteria, apparent in hindsight. The easy criteria was that they had the experience of me as a teacher. Then I recognised I needed to trust the relationship, that I would feel safe under their gaze. I needed to have a sense that they would interview well, that they could probe and reveal without bringing their own agendas. They needed to be able to understand the hermeneutic approach to interviewing where one asks a question to bring forth a rich descriptive answer, and have the capacity to question me in a way that revealed subtle variations in teaching – what I took for granted.

Rigour

Hermeneutic phenomenological research requires validation as justification for the research. A rigorous study will be useful for practice. Decisions are accounted for and there is a clear link between philosophy and the findings. This gives the study integrity (de Witt & Ploeg, 2006) and will inform future research. I have selected and used the criteria articulated by de Witt & Ploeg (2006) which they constructed following a

critical review of the theoretical phenomenological literature. I have integrated Moules (2002) three criteria: creditability, transferability, and dependability.

Balanced integration

This requires a fit between the philosophical underpinning, the researcher and the topic (de Witt & Ploeg, 2006). There is a strong fit in this study between the topic of the process of teaching and learning and the philosophy of Heidegger. The philosophy of Heidegger has informed the methodology as well as being a resource for the thinking in the study. I was open to drawing from other philosophers, but in the end have only used Gadamer who was a pupil of Heidegger's and thus integrity is sustained. Moules (2002) claimed, "Gadamer extended Heidegger's suggestion that there is something beyond language by fully addressing the interiority of language as a speculative dimension that mirrors the motivation and interior dialogue of the speaker" (pp. 9-10). I have used Gadamer to examine the interior dialogue more fully.

Openness

Openness requires being open in the study about decisions and processes. I have revealed in this chapter the difficult, arduous journey of learning how to do hermeneutical phenomenological research and reporting this in detail.

Concreteness

Concreteness situates the reader of the study in the context of the study. Chapter two gives an account of my situated-ness. The intention is to facilitate the reader's capacity to follow and understand how the data was analysed and the meanings inherent in the interpretation.

Resonance

Resonance is the "felt effect" (de Witt & Ploeg, 2006, p. 226) of the experience of the reader as he or she reads the study. The reader will have his or her own experience as a result of reading the study, and my hope is that through the reading of this thesis the reader will have insights about their own experience. For some people reading this study will give the findings a phenomenological nod. It will resonate with his/her own similar experience in some way. Sometimes the reader will bring new ways of thinking

about the thesis, and may even be at odds with the way I have perceived the data. In that case I would be interested to have a conversation. Ultimately this hermeneutic phenomenal study is my interpretation which can only ever be a part of the whole of potential meanings from the data. This is beyond the researcher's capacity to know and sits with the reader to decide.

Actualisation or transferability

Actualisation means that after the research is finished, the findings will continue to have meaning and invite discussion and further thinking. The discussion chapter outlines the ways in which this study may be of use for teachers of psychotherapy and perhaps for teachers of other practice based professions.

Credibility

I have added credibility articulated by Moules (2002) because it is especially important in a research project that is autobiographical (Ings, 2014). Credibility suggests that the researcher consult with participants to validate the interpretations made by the researcher of the interview data. I did this by creating a focus group, whereby I presented my findings to the participants who volunteered to be part of the focus group. The time commitment on their part was substantial, and three of the participants came from other cities in New Zealand to join this group. We met for three and a half hours. I have included (see Appendix K) the key points of the discussion and a comment from each of them about the findings. As previously mentioned, they confirm what de Witt & Ploeg (2006) describe as resonance: "the experiential or felt effect of reading the study findings upon the reader..." (p. 226).

I'm thinking the poem is great. It does represent the way you work, after you read it out it stayed with me through this session, partly because it captured something in me but also because it captures something in you. [Focus group]

Strengths and limitations of hermeneutic phenomenology

The strength of the methodology for this thesis is demonstrated in the the rigour section above. The limitations are that the research focuses on experiences that are unique to the researcher and the people interviewed. This subjectivity means that the study cannot be generalised in the same way that quantitative data is, neither can

reliability or validity be established. However it does bring more depth to the study. Another difficulty with using this methodology is that the original texts were written in German which this researcher does not speak or read. Thus my reading and understanding of the texts is always an interpretation of an interpretation.

Summary

This chapter has provided an account of the method of my research. I began with the planned stages of the research project. This was followed by description of data sources and participants. Next, the process of data analysis revealed how it happened. Finally, I addressed the issue of rigour in the study. The next brief chapter introduces the findings.

Chapter Seven: Prologue to Data Chapters: Teaching and Learning *as* Relating

Teaching and learning *as* relating is the *thing* at the centre of my study. It is the taken for granted always present aspect of teaching and learning psychotherapy in this study. Relating is the activity that is intrinsic to the practice of psychotherapy. It is what differentiates it from other similar professions such as psychology.

Psychotherapy uses the person of the psychotherapist as a person to be related to; and in the process of so doing, a dynamic is created that reflects the relational dynamic of the client in his/her everyday life. The therapist becomes a mirror for the internal object world of the client.

The four core elements in Figure 8 below, ‘negotiated frame’, ‘learning to dwell’, ‘waymaking’ and ‘learning from’, form their own unit in that while one is in the foreground, the other three are always there as a part of the whole, in the background. In this way, these four elements are like Heidegger’s (1971/2001, p. 176) “fourfold” and represent the essential traits of teaching and learning as relating.

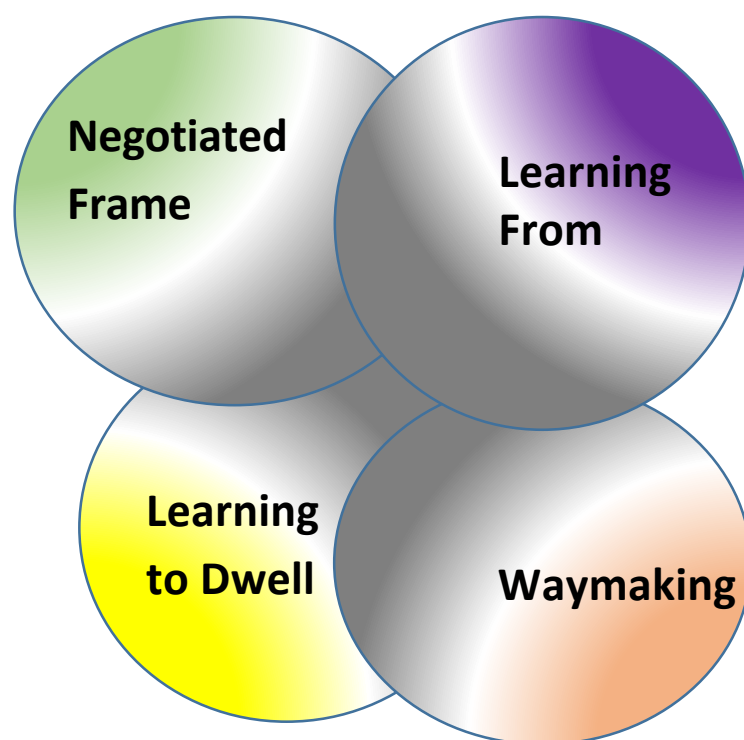


Figure 8: Teaching and learning as relating

The thing at the centre of the study, ‘teaching and learning as relating’ is not the same as an object. An object is only there for the use of. The thing has a life of its own once produced, which is true of relating. There are no two relating(s) that are the same; all are unique. The other important aspect of the thing –*teaching and learning as relating* – is that it is a mirror play of the fourfold. So ‘the thing’ is echoed in the elements of the fourfold. This is also true of Heidegger’s use of the word ‘learning’. Peters (2012) commented that Heidegger “construes the learner on the model of the apprentice, emphasising the notion of relatedness, [which in turn] depends on the presence of the teacher” (p. 88).

The final Heideggerian link to this prologue is that the phrase *teaching and learning as relating* is using Heidegger’s “as-structure”. My understanding of this is that the ‘as-structure’ attempts to penetrate beings as beings, to know, to name and to go beyond what is experienced in depth and breadth (Kuperus, 2007).

Heidegger’s fourfold (see Figure 9) is earth, sky, divinities and mortals. Each of these elements is present in some combination in any *thing*. Heidegger discussed what he meant by the *thing* in a paper he presented in 1949 and later developed into a paper called “The Thing” which was translated into English in 1971 (Heidegger, 1971/2001). The Thing gathers the fourfold.

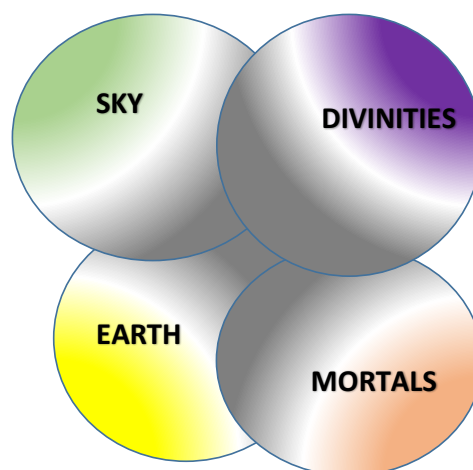


Figure 9: the fourfold

Gathering of the fourfold is what makes it a thing rather than an object. It is this relationship with the whole–world that makes something a particular *thing*. The thing is created through a need. Heidegger offered the example of a jug, which only

becomes a thing when it is being used by someone. This is the *as-ness*, when it becomes a particular jug used in a particular way. The jug *as* a holder of milk, for example, to offer to guests when they come for a cup of tea. The jug is used to hold something in particular. That is how the jug (*thing*) presences. Heidegger said, the thing things. How does the *thing* presence, how does the *thing* at the centre of my study show itself? So I began this prologue by saying that teaching and learning as relating is the thing at the centre of my study. Teaching and learning are like the jug, and the purpose of the teaching and learning, the *asness*, that which particularises my teaching and learning is relating. Heidegger (1971/2001) said about the jug, “the vessel’s thingness does not lie at all in the material of which it consists, but in the void that holds” (p.167). The void that holds is the invisible, unconsidered part of the jug and yet also the essential component of the jug without which it could never be a jug. A thing is not a thing unless it gathers the fourfold.

The fourfold (depicted in figure 10) are gathered by the *thing*. In this study the link to the deep elements of the *thing*, i.e. the fourfold: earth, sky, divinities, mortals, are as follows.

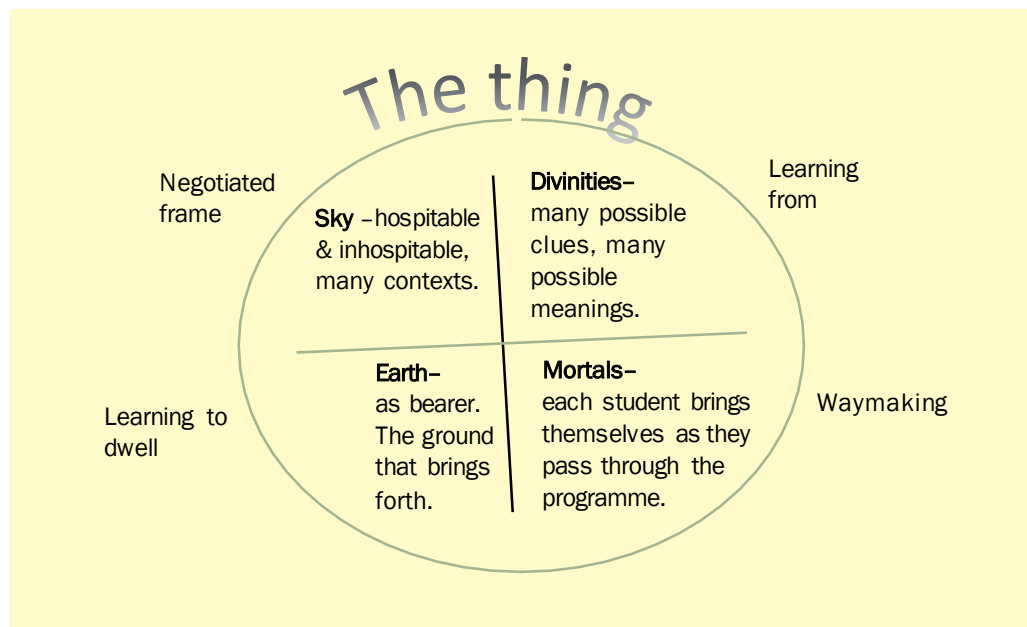


Figure 10: The fourfold in teaching and learning as relating

I have used the sky to represent the negotiated frame as the sky holds many contexts that can be hospitable and inhospitable. Earth, is learning to dwell, as it holds the

ground that makes it possible for me as a teacher to bring forth learning as I teach. Mortals represent the third element of waymaking. Each student brings herself to the teaching and learning moments in her own way, she brings her past and her present and takes herself off into the future with the outpouring of the whole teaching-and-learning-as-relating experience. The divinities are learning from, because there are so many possible ways of understanding, of sitting with what can never be known. The messengers we receive in terms of dreams and reveries lead us to our own meaning. “The divinities name the meaning of a thing” (Mitchell, 2015, p.210). Our unconscious processes sit here with our gods and the mystery that remains hidden.

These themes will be explored in the following four data chapters.

Chapter Eight: Negotiated frame

The line drawn around a group, creating a boundary, makes creativity possible ... A good enough external holding environment becomes an internalised holding environment. (Barnes et al., 1999, p. 29)

The negotiated frame, summarised in figure 11 is focused on creating an environment that will be experienced by the students and the teacher as conducive to learning. Figure 15 shows the element of the negotiated frame in relation to the other three core elements in this study. It is drawn this way because, while the focus is on the negotiated frame, the other three elements are present. This chapter unpacks the negotiated frame under the following headings: releasement towards things, dynamic administration, culture and difference and asymmetrical mutuality.

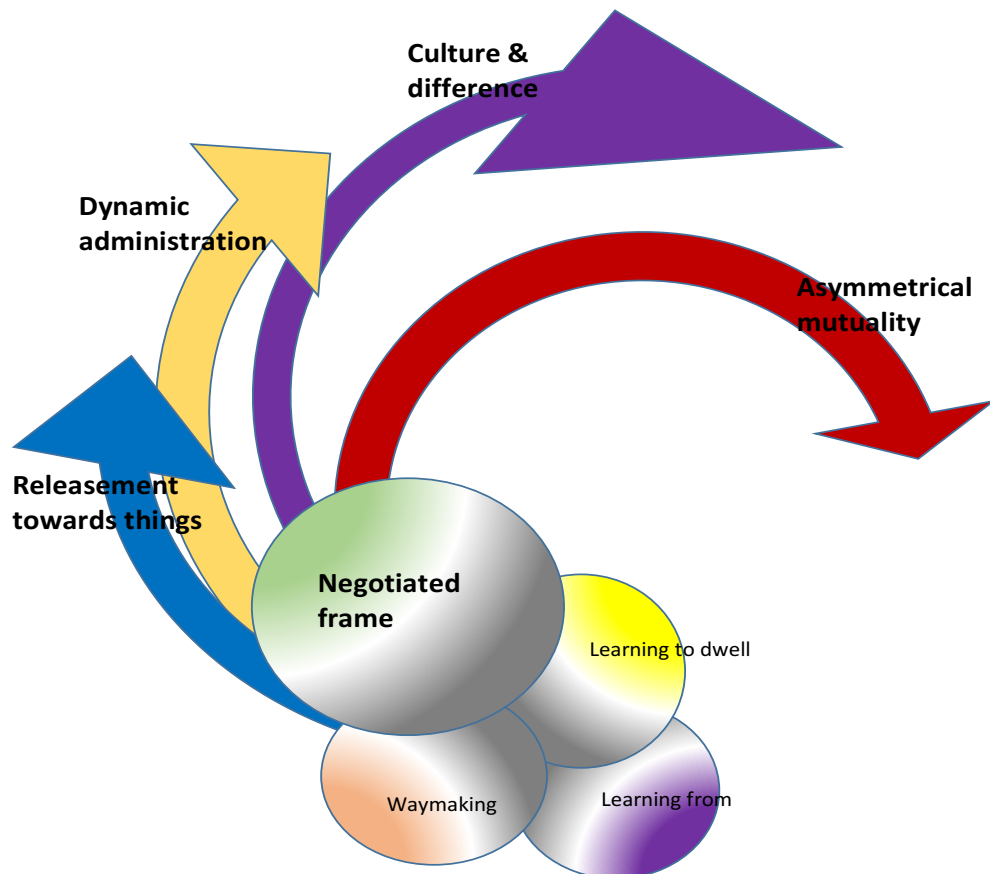


Figure 11: The negotiated frame

The frame is what holds and contains the process of teaching and learning. In psychotherapy we consider the frame an important aspect of the work. The frame

represents that which enables the client to use the therapy to reveal his/her thoughts and feelings. The frame offers the client “consistency, reliability, neutrality, anonymity and abstinence (Lemma, 2003, p.95). How these words are interpreted varies in terms of the therapist’s model of practice and relates to practical arrangements and the attitude of the therapist. Transferring these ideas into the teaching situation models to the student how to do the work. The same principle also applies to teaching psychotherapy. Usually frame deviation would be associated with being late, not turning up, changing times, cancelling, breaking boundaries, changing venue, or stepping outside the accepted behaviour in the psychotherapy space. Clearly these activities can involve the therapist and/or the client. In teaching the frame is necessarily less rigid and, how it is applied, is dependent on the teacher’s approach (underlying theoretical and philosophical position). I have used ‘Negotiated’ because there are many elements to negotiate when considering the frame. Overall the negotiated frame considers the context of the teaching and learning experience. The negotiation is within myself the teacher, and between the different contexts.

The Online Etymological Dictionary (Harper, 2001-2016) defines the noun ‘frame’ as “sustaining parts of a structure (from c. 1400) and fitted together or an enclosing border” (from c. 1600). The enclosing border of this research is AUT, the system in which the teaching and learning is situated. My teaching itself is not always in Auckland on North Campus, because I have taught my courses in Hawkes Bay and Christchurch. Another enclosing border is Aotearoa, New Zealand with its own unique cultural dynamic. The profession of psychotherapy as it is practiced in Aotearoa New Zealand provides another enclosing border. The people form the last enclosing border, the teacher and the students influence each other in our similarities and differences. Together we form a matrix of connectedness.

Krell (1993) has translated Heidegger’s use of the word “Ge-stell” (p.309) as enframing; while Mitchell (2015) and Dahlstrom (2013) both use the word positionality. All are attempting to articulate the essence of modern technology. I think enframing is what gathers together to be present. Perhaps it is the horizon within which we perceive the world as we live in it, the way we position ourselves within. The negotiated frame in this thesis holds the relationship between the

individual teacher and learner, the university, the culture and society in which they live, the context of the teaching and learning.

Releasement towards things

Heidegger (1966) used the phrase “releasement towards things” (p.54) to describe the way that we need to use technology appropriately for the purposes that technology can support us and then to step away from technology and reclaim our humanness and thereby enter meditative thinking. There are two types of releasement towards things: released from and released to (Heidegger, 1966). ‘Released from’ comes prior to ‘released to’ and is an approximation, moving away from existence as an automaton while ‘released to’ is into authenticity and in contact with that which regions. In Heidegger’s later writing, he used the word region to denote ‘being’ – thus releasement towards things is a movement towards authentic being.

I am using technology to stand for the part of the teaching that relates to mechanised, measurable, ordered and structured thinking, i.e. learning outcomes, assessment, and to a general measuring and pinning down of facts. All of this is necessary and an important part of the whole teaching process. Students pay large sums of money to embark on attaining a qualification that will support them and validate them in their work. This draws on the ‘facts’ and ‘measures’ of calculative thinking; I need to use it to structure and prepare the year’s teaching, to enable the students to pass within the required time allowed. This structure frames the process, the released experience in the same way that a sonnet or haiku frames a poem, as a creative expression. I am reminded of words from a poem by David Whyte.

Sometimes everything
has to be
inscribed across
the heavens
so you can find
the one line
already written
inside you.
Sometimes it takes
a great sky
to find that
first, bright

and indescribable
wedge of freedom
in your own heart.

(Whyte, 2013)

This excerpt from a poem speaks to me of the something of what happens in the classroom between my students and me. It speaks of the process of being together over the year. This process is a combination of hard work, of reading and writing, of listening, of stopping and being with each other, of reverie, of speaking up, of being assessed and of assessing. In other words, there is something for everybody, for each there can be a moment of self-revelation. Whyte says, “inscribes across the heavens” to represent that aha moment which is potentially exposed through these many avenues – and in a safe space, something essential about each of the people in the class and myself in such a way that learning happens. Learning to think requires entering the space of meditative thinking as described by Heidegger (1966). This herald meditative thinking as a way to move forward, to change something in the way we relate to the world without getting lost in the “world of technology” (Heidegger, 1966, p. 55).

The world of technology as Heidegger knew it was less pervasive in comparison with how it is now. It was pre- computer, pre- email, pre-iPhone, pre- PowerPoint, pre- World Wide Web, pre- computer-automated-systems. Teaching in the university requires calculative thinking to use the system and work in it; however, teaching psychotherapy in a way that prepares students for practicing in their integrity as humans requires teaching and learning that encapsulates meditative thinking. It is therefore important that I create a structure and a frame in which authentic teaching and learning is free to happen; this enables us to collectively “let go of the world” (Heidegger, 1966, p. 54).

“Life is a ‘business’, whether or not it covers its costs,” says Heidegger (1966, p. 336) in *Being and Time*. Inwood (1999) quoted Heidegger from his volume *Nietzsche* as saying, “Thinking in the sense of calculating thinking [...] roams to and fro only within a fixed horizon, within its boundary, although it does not see it” (p. 216). This links to a comment Heidegger (1966) made in his memorial address “... whenever we plan, research, and organise we always reckon with conditions that are given. We take

them into account with the calculated intention of their serving specific purposes” (p.46). This ‘computing’ is a necessary process to underpin the creating of space for meditative thinking where real learning can happen. I am cognisant of the need to meet the requirements of the university and the students need to achieve the goal of passing the paper. In this sense calculative thinking is an important aspect of the teaching and learning process.

The development of a paper or programme begins with a proposal, including justification and paper descriptors that are vetted by university systems and processes. It is my experience that the paper descriptor can be something the teacher has difficulty relating to and thus does not use as a resource for the creation of the structure of the teaching and learning. The paper descriptor comprises part of the calculative thinking that precedes teaching a class at university. It uses a proscribed pattern of language and structure that fits with New Zealand University protocols (CUAP). What the teacher must do is to find a meeting place between her own thinking and that of the paper descriptor in such a way that the university and her own insight and knowledge about the discipline can meet. This is a long way from ‘inscribing across the heavens’ but as I see it a necessary prologue. It also requires integration between the learning outcomes and the assessments. My goal here is to maximise the process of learning as I understand it, using the assessments as a tool to facilitate learning, alongside the requirements of the university to measure the outcome.

How do I do this beginning process?

It is a combination of working with the format of paper descriptors and thinking about what the outcome of the teaching will achieve and then the learning outcomes and the assignments sort of come together through thinking, talking with others, and getting the University speak correct. Usually I change learning outcomes and wording of assignments after that paper has been taught – fine tuning. I find I tend to immerse myself and then walk away. Then I come back and look at what I have done with fresh eyes. It is the same preparing for a year of teaching any given paper. I have to think about what readings I can find that best will help people to learn. (Interview 11)

In a sense the University provides a ‘fixed horizon’ for the process of teaching and learning. It articulates the format of papers and programmes, creating a time

structure, limiting what achievement occurs within a year; and creating a goal for students and teachers. My goals are, as I have said, to be satisfied that I have facilitated thinking. So it seems to me that the fixed horizon grounds me and leaves the possibility for meditative thinking to arise “to bide its time, to await as does the farmer ... [for the] seed to ripen” (Heidegger, 1966, p.47). The university structure creates a grounding that frees and constrains the teaching and learning experience.

Inherent in my words is the process of both immersion and walking away, of fitting into a system and finding intuitively what works, of applying my knowledge and expertise as a psychotherapist and teacher of psychotherapy. This is a process of negotiation among the ‘enframing’ aspects of the work:

I think I use the assessment process productively as a learning tool, which I don’t think is necessarily well done generally in the university because I think people get lost in being superego driven, where students and teachers are doing the assessment because they have to. What gets missed out of that then is the possible learning. On the other hand, assessment can be a way of focusing us and giving us some processes to help us learn and, and that’s my goal with it. So I try very hard to do that. (Interview 1, p. 1)

In this excerpt I am naming something that is present in all interviews where assessment is discussed. I am saying that there is a tension within assessment, a tension wherein both students and teachers can get lost in the performance aspect of assessment; that assessment becomes an end in and of itself and something that is essential about learning gets lost. This exemplifies the Heideggerian concept of calculative thinking. Inwood (1999) quoted Heidegger as saying, “the way of this thinking out of being has not already been firmly marked on a map. The terrain first arises through the way, and each point on the way is unfamiliar and not to be worked out by calculation” (p. 217). Inwood discusses thinking as forming a hierarchy. He placed calculation at the bottom, as having a fixed horizon that limits reflection. At the top of the hierarchy is philosophical thinking which is un-pin-down-able. Heidegger (1959/1971) wrote:

... the true stance of thinking cannot be put to questions, but must be to listen to that which our questioning vouchsafes—and all questioning only begins to be a questioning only in virtue of pursuing its quest for essential being. (p. 72)

Heidegger is offering the idea that we need to question, but do not stop there – that it is important to listen to what is being said for not exactly what is being said but something essential. My supervisor asked me to describe what I had done in my last class.

I let them know that they will be undone, by showing them that when we learn we must face not knowing. I give them a paper by Bion called “A theory of thinking” which in the first place is so discombobulating. He’s saying the same things as Heidegger is saying and probably just as enigmatically but in a slightly different way. It is difficult to understand what he is saying at first; the only way is to surrender and stay with themselves and each other while we look at the paper. It is important for me to hold that. To stay with them.

Then I gave them a writing exercise that brings them face to face with themselves as they read; “... you have already begun to enter the unsettling experience of finding yourself becoming a subject whom you have not yet met” (Ogden, 1994, p.1). It’s a little piece of writing from a psychoanalytic writer Thomas Ogden who begins by reminding us of what is happening in that moment that we begin to read. He talks directly to the reader reaching out through the written word to say that he knows that you’ve started reading and therefore you are already impacting me and I’m impacting you and you’re already in that not knowing”. Ogden brings both an awareness of the self as subject and reminds us that we read and understand what we read through the lens of our own subjectivity. I remember one of my students and she said, “I hated that man, I hated him. I started having a fight with him”. She was delightful. It began a very useful discussion in the class. So it’s something about engaging, giving them permission to have that response that dislike, that discomfort that, confusion. And to realise that it’s okay to bring it. [Interview 1, pp.5-6]

This reflection of my teaching highlights my efforts to use the academic frame, the psychoanalytic literature that sits behind the practice of psychotherapy to facilitate releasing the student and myself, to think together. Inwood (1999) stated, “Thinking is building or constructive removing and eliminating or destructive. It clears the ground to build hitherto unknown heights” (p. 217). Releasement towards things is not mapped out for us. When I sit with a class, I do not yet know how it will unfold, and how or even whether we will go to those “hitherto unknown heights”. All I can do is stay present, question everything, and stay connected. There are so many factors to consider.

I asked Isabel to comment on her learning in the papers she did with me.

I think the readings were very useful for me. They gave me a helpful entry point into things. The idea of reading something then coming together worked well. Writing the essays was a challenge, which took discipline, forced something out of me. I think writing some of the essays, really pushing through something with those. I felt like going through a process of feeling quite mystified of how do I do this and gradually light dawning and getting more of a sense of where I was going. I had to push through something there. One of my memories is that with your teaching style you were laid back, spacious. You always presented things but there was always a lot of opportunity for people to interact with what you were saying. And we were all coming from different perspectives –working with where someone’s at- helping them along from that place. So feeling safe is a big thing with learning. I think it was always important that you acknowledged whatever I came up with; you always found something positive in what everyone produced. That contributed to feeling safe and feeling encouraged to keep on with the thinking and there was always more to think about. I think for me it was just such a wonderful thing to find these courses at that time, as I had been under stimulated for quite a while.
[Participant 6]

This excerpt from an interview with an ex-student describes Isabel’s process of going from her own reading to the class, to think about what she has read. The assignments challenged her and provided an opportunity to take her thinking deeper. Combined with this was the feeling of safety she described that I created through being with people ‘where they were at’ and finding something positive in what was offered by each student. These reflections on Isabel’s experience in my class illuminate the theme of releasement towards things. The frame is present in the readings and the assignments. They form a structure around which the learning coalesces. Alongside this, how I am with the students creates a space for learning, the possibility that “hitherto unknown heights” are reached, that both teacher and learners can experience moments of ‘letting go the world’ and finding freedom. Releasement towards things is surrendering to not knowing and staying open, asking questions, being prepared to consider ideas outside what is known and familiar.

Dynamic administration

The most important aspect of the contractual conversation is the “dynamic administration” (Barnes, Ernst & Hyde, 1999, p. 30). This group analytic term refers to the close relationship between the practical and the dynamic. Significantly, this is a role for the teacher and constitutes holding in mind the students, the setting and the

context and being prepared to think about all of these factors. It also considers possible meanings for what occurs at the boundary of the classroom activity. In other words, practical matters always have the potential to embody multiple levels of meaning relevant in the teaching and learning context.

I am reflecting more about my comment on 12 June in my journal about the “late” student. I said, “She is always late and I am irritated” [p. 55]. She doesn’t seem to have any feeling for the impact she has on others. I know she has to drive a long way, but then she is late on the Saturday as well as the Friday so it is not just about traffic. My feeling is that she struggles with authority. It does link to her comment she made to me, “Oh I know what happens here. You are the parent and we are the kids”. I said, “Maybe, but actually we are all adults and each of you need to take responsibility for yourselves, you know, like being here on time”. I wish I had asked her in what way she felt like a child in the classroom, or what that meant to her. That may have been more useful than what I did say. What did she do with it? I probably sounded like a disgruntled mother. I suspect it is about emotional intimacy, which she doesn’t seem to be able to engage with. [Journal 6, p. 62]

This journal reflection is about thoughts that are not substantiated by the student, although the following vignette relates to the same student. I was unable to reach her. I am trying to understand the student’s point of view but also I am wanting to set a boundary with her around the time when we are together as a class. It is disruptive when a student comes in late because I have structured the session so that every task builds on the next. An aspect of attending to the frame in the practice of psychotherapy and the classroom is to anchor the work in reality (Lemma, 2003). The fantasy that the student was having about being a child and me being the parent has many possible meanings. I know that for me, my frustration at her lack of self-responsibility is somewhat like a mother feels when a child refuses to take responsibility for what is the child’s responsibility. Typically in my first reflection I questioned myself. What am I doing here? Does she want me to care for her? My experience of her ambivalence reminds me of the limits of the classroom situation. I cannot do therapeutic work with her; my task is to help her with her learning. I am unsure whether I did that. As I say in the journal – my response probably entered into her fantasy too well for it to be of any use. In psychodynamic terms, I acted out of the countertransference. My wondering about what the meaning was for the student is

potentially the most productive because in those moments I am not locked into the transference and countertransference dynamic.

Later in the year in interview 4, Joy commented on how I was with this student in an assessment process which she (Joy) was present for.

You began the session by reading a poem, there was a connection you made to the day and being there and there was this anxious feel to it as student Y was late. I watched to see how you dealt with that because I was feeling irritated because we had created this extra assessment session just for her and she wasn't even there. She did turn up very late. My experience of you was that you were patient when she arrived, even though I knew you were irritated too (we had talked about it). You were really trying to find the positive aspects of what she was doing, which impressed me because I was feeling so irritated. I think it is settling for any student because you don't become too critical. On the other hand, my experience is that you are not an easy marker, so maybe that is where it comes out. [Participant 4].

I responded to this with curiosity

I thought student Y was brittle so I was careful with her. In contrast I didn't feel I needed to be so careful with W. She is more robust. So it is different with different students, but I will think about what you are saying. I have strong responses both physical and emotional to what happens. How do I communicate my responses, my critique in the classroom? I guide. I suppose I am more subtle than confronting. [Interview 4]

[I then give an example that I have used in Waymaking, Chapter 10, p. 201]

I am aware that I hold a belief and I guess this comes from what I have understood as university policy that it is my responsibility to give a student every chance I can. I don't want to get in the way of that, she thinks she can do it, and maybe she can. So what you saw was me giving Y a last chance, sitting there listening to her with my heart in my stomach – like a lift going down 20 stories. [Interview 4]

This piece of verbatim reveals that I responded to the late student with patience. Reading between the lines, I was probably busy processing my response, trying to hold the class, the situation and the student. I was aware of needing to give the student a last chance to show her learning. The feeling I describe 'my heart in my stomach' indicates that I was feeling that she did not show that she had learned anything. Moments like these, when a student is in front of a class revealing her

learning or not, can be shaming. I was aware of this and was careful. Joy's comment about the difference in my marking shows that there is a standard to hold for both psychotherapy practice and for academic rigour. What this exchange reveals is that I use the classroom situation to give students the chance to find their own voice, to learn how to think; whereas when I am marking an assignment, I hold a boundary. This is another kind of dynamic administration, a combining of the practical and being with the dynamic of the situation. IN summary, dynamic administration considers the practical and the underlying emotional dynamic in a situation

Culture and difference

This section gives me another lens from which to illuminate my teaching practice by comparison rather than through examples of my own teaching. In my experience, as a Pākehā New Zealander, negotiating culture and race is an important aspect of being a teacher in this country, and in particular at AUT where the strategic plan includes an objective "to promote Māori potential and educational success by [among other items], continuing to enhance success and advancement for Māori staff and students" (AUT, 2012, p. 6). Psychotherapy in Aotearoa New Zealand through its national organisation holds a strong commitment to working together with Māori (see NZAP Code of Ethics, 2008)¹⁸. In the psychotherapy community there are a range of perspectives on how to think about culture and difference. Traditional psychoanalysis has focused on the internal dynamics of the individual; whereas more recent theorising in psychoanalysis is considering the context in which the individual lives and attends more closely to community factors bringing culture and race more into focus.

I am aware that while I am speaking of Māori, in terms of thinking about difference, there are many other ethnicities, especially New Zealand Pacific Islanders and Chinese and other Asian cultures, and differences in gender identity, sexual preference etc. I have chosen the most central for me as a Pākehā New Zealander.

This section of data is slightly different because for it to be authentic, I needed to hear the voices of the other. I interviewed a group of Māori health practitioners who had

¹⁸ <http://nzap.org.nz/handbook/code-of-ethics/>

trained in psychotherapy. They talked about their difference and how this was not recognised by the teaching staff when they were students. While the culture of the department has changed, it still holds an important element of what I face as a teacher of psychotherapy in Aotearoa New Zealand. Their reflections relate to the teaching staff as a whole rather than me in particular.

As I am listening to the recording I notice feeling a deep sadness. The people in the interview are naming an experience of being different, of having to adapt, and saying that something was not recognised in them. There are many mentions of context and their experience that in the programme the internal is focused on at the expense of the external. [Journal 7, p. 42]

I noticed how I felt as I listened to their stories. I felt a deep sadness and an awareness that for the majority of Māori students doing psychotherapy training over the years, there was an essential way in which they were missed. Their response to this was to keep part of themselves separate, hidden from view, and so they adapted to their environment. This is counterproductive because part of the goal of the psychotherapy training is for each student to find their own way that is true to who they are within the bounds of psychotherapy practice. Their own deeper knowing was sidestepped because this is linked irrevocably to their culture as a way of expressing themselves in the world. What follows are the stories and comments that are relevant to my teaching and learning experience.

A different approach to teaching and learning

There was a discussion about the importance of staff being role models. Aroha described her experience:

What I became aware of quite quickly was that we Māori are shown how to learn by example. I found the experiential part of the training a surprise and a challenge as the tutors didn't lead. They waited for us to step forward. I wanted them to do what the old people did; they would show us. [Focus Group 1]

Aroha is explaining a very basic difference in terms of how the learning happens. She is surprised and challenged because the tutors did not lead. The leadership styles in our department are less active than she is used to, because this leaves more space for students to find their voices. The piece of transcript above reminds me that some staff

keep a distance from the students. The place of meeting is through a willingness to be intimate, to be in close relationship. The point of difference is in the style of leading. I recognise that my own style is not to lead, but rather to find where the students are and work alongside them. My own valuing of this way of working makes it hard for me to accept what Aroha is saying yet acting as a role model has emerged as a theme in the data, so I need to think more about how these two perspectives converge.

Metge (2015) described the traditional Māori methods of teaching and learning through interviews with many Māori folk around the country. She makes reference to a whānau type of learning where all family members are engaged (whānau means cousins, aunts, great aunts and uncles, as well as parents and grandparents). At the centre of the teaching and learning process from the Māori perspective are two key factors. One is that the elder is a role model, somebody to admire and copy, the second is that the elder will instruct. What is also clear is that the relationship is important. It is a closer, more intimate relationship, as the elder is a family member, so the relationship is not finite like most teaching relationships.

From my perspective there is some overlap between what I do and what Māori expect in a learning situation. The theme of being a role model is present throughout Chapter 10 titled Waymaking and in appendix K. I think that as Pākehā there is a taken-for-granted separateness that is hard to define. There is also a link between being a role-model and feeling responsible for all Māori. Cultural identity is very different for individualistically based cultures than for community based cultures. Aroha remembers a moment when she was confronted with this feeling of responsibility.

Feeling responsible

I felt responsible not just for myself in those instances I felt responsible which again an impossible position to be put in. An example would be when Mike Smith¹⁹ chopped down the tree as a protest I went to class the next day and in the introduction, we're saying hello to each other

¹⁹ See <https://nzhistory.govt.nz/media/video/maungakiekie-one-tree-hill-roadside-stories> for the full story of One Tree Hill. Mike Smith cut down the non-native pine tree in 1994 which was planted on One Tree Hill to replace the native tree which had been cut down by Pākehā in 1850.

and this student says why did he do that?! As If I would or should know because I am Māori. [Focus Group 1]

I was reminded of an experience in Community Kōrero

I remember one day in Community Kōrero, there was an awful murder in the news, where a schoolteacher was killed. What came out in the large group as the subject came up was that the Māori people in the room all imagined that the person who had done it was from their culture but none of the Pākehā, none of the tauwi people thought that; didn't identify, had no identification with the event. But it happened for the Samoan and the Māori people in the room. It was very powerful to see the contrast. [Focus Group 1]

These stories highlight a cultural difference in terms of identification with one's culture. Māori (and other community based cultures) will immediately feel responsible for the behaviour of other Māori; whereas for Pākehā and other western cultures this does not happen. Further, some people make the assumption that Māori are connected or 'in the know' to events involving other Māori. So the experience of being separate, of one's own personal boundaries has a different meaning in community based cultures.

Before I did this interview, I would have said that I understood, and even to some degree felt akin with, what Māori students went through. However, the depth of feeling that was aroused in me reminds me of how we do not really know about the other unless they are able to speak their own truth. I would have said I knew this material, but there was something about hearing it altogether, in a space where Māori feel safe and are specifically asked to communicate their experiences. There was more than the interview. I needed to enter the Māori world in order to understand. It was a privilege to be given this insight; it is a taonga for me, a precious gift, and I am grateful. I am reminded of a paragraph in Bion (1992/2014) where he discussed a dream he had. He realised that part of the dream was undigested, and would remain so; thus that aspect of the dream never became real. Recognising the difference between an idea of something in contrast to having a particular experience of something is key to learning. I felt I learned a lot from doing this interview.

The lines from the poem by Coleridge remind me of the feeling that I have had at times in relation to being a partner alongside Māori in Aotearoa New Zealand.

Like one that on a lonesome road
Doth walk in fear and dread;
And having once turned round walks on,
And turns no more his head;
Because he knows a frightful fiend
Doth close behind him tread.

(Coleridge, 1798, Loc. 187)

“The ‘frightful fiend’ represents indifferently the quest for truth and the active defences against it, depending on the vertex” (Bion, 1992/2014, p. 259). In this chapter there are various instances of my students and I having to face the truth. The truth of my unwitting racism, the way those of us that experience the ease of belonging to a dominant culture dismiss difference. I personally have not always felt this way, mostly because since childhood I have often been identified by others as Māori. While this ancestral possibility remains unknown, the experience of that uncertainty has given me a taste of in-betweenness and perhaps has contributed to creating sensitivity to being other.

The poem of the ancient mariner seems like a parable for facing the truth, for learning from experience. At the time Coleridge wrote it, people like Wordsworth criticised it for its unrealistic and meaningless story. The Ancient Mariner fears what he has seen and where he is going. He at first is resistant to learning; however, he has little choice but to carry on, without understanding where he is going and how he will pay for his carelessness. The experience where:

A spring of love gushed from my heart,
And I blessed them unaware:
Sure my kind saint took pity on me,
And I blessed them unaware. (Coleridge, 1798, Loc 133)

has shown him that he must learn if he wants to be in any way free of what has been given to him. However, moving forward is no less scary than what has come before. It is the opening of his heart that makes the difference, that enables him to face what is before him. The classroom situation is much less dangerous than the setting for the ancient mariner; never-the-less the feelings aroused can feel dangerous.

I have found an editorial I wrote for the NZAP Newsletter (Solomon, 2004).

Beginning to learn Te Reo this last semester had that flavour. I found it hurt to think, to keep my listening open in this new way. I would strain to make sense of the sounds I heard and repeat them. It felt as if I was cracking open my body, my ears ached and an internal feeling of shame haunted my weekly classes. And yet this too changed me. I have developed a new capacity to listen to other languages and my tongue has come unstuck from its habitual New Zealand English sounds. I also found a joy in my achievements. Learning Te Reo has illustrated for me the power of habitual ways of being and the difficulty in letting go. In order to learn I need to surrender to the experience and not hold on to what I know. I have to be willing to be uncomfortable.

This piece of writing reveals the struggle to learn and in particular the struggle with engaging bi-culturally. For me, learning to face into the differences between Pākehā and Māori, my inherited and learned colonising thoughts and behaviours, my inarticulate capacity to speak a language foreign to my ear, and my defensiveness all contributed to a most uncomfortable journey. Yet like the ancient mariner, I could only go forward.

Authenticity: Being with other and self

There is another element to working with culture and difference. The following excerpt from my interview with Ginny illustrates this theme well. Ginny comments on how I am saying that engagement is with the students and myself.

What you are asking, and this is the where the relationship is so important – not just the students relationship with you but also your relationship with yourself. There is something about trusting that you will be reflexive enough to be able to respond and if the students trust you to be able to just be big enough to hear what they've got to say without jumping down their throats about it, then even if you disagree with them it becomes a discussion point rather than a criticism; which facilitates engagement. With lectures it's easy to fall asleep – but you can't fall asleep if you are engaged. [Participant 3]

One of things I noticed over the years. If there is a student in the class who is righteous, and holds the high moral ground, how much it impacts on learning, because something ceases to be free. A key for me to be able to learn as I am teaching is a feeling of freedom. Freedom to have my own thoughts, freedom to be. When a student holds the high moral ground, it can impede me and other students and I have learned to try and find ways to challenge that which is really hard. Especially when it is about holding a bi-cultural frame.

I remember a situation where at the beginning I didn't notice the impact the student was having on the class because I was admiring the

student's passion and certainty. However, it changed as I became aware of how I was constrained- not free. My response was to find a way of opening out and I created a small research project with the class, asking them to respond to some case examples. It helped to free students and me to give their own thoughts on racism. I collated them and used our results to step away from the righteousness because people responded from themselves and it really helped to open something out a bit more because something had become skewed. I had found a way to stop one point of view dominating the class and gathered a wider perspective. [Interview 3]

This is an example of a struggle within myself, trying to incorporate a view which is passionately held by a student and which, at first I admire, then I notice how hard it is to think, that what he is saying seems to inhibit my capacity to think my own independent thoughts. My experience was that the class became compliant to the student. I found a non-confrontational way of gathering the many different voices in the class that created a space for every student to speak his or her unique ways of being with difference.

The core of the learning from this section for me is learning how to be authentic. Heidegger (1962/2008) is clear that authenticity requires an engagement of being-in-the-world and being-with oneself. In the last example, it was in seeing how I was, the mood of being constrained that brought me to face how I was and thus freed me from the thrownness of the situation to open the horizon. In summary, negotiating culture and race means facing different ways of knowing. Culture and difference challenge the learner to recognise the otherness of the other without losing oneself. The final section of this chapter reveals the structure of the relationship between a lecturer and her students.

Asymmetrical mutuality

Asymmetrical mutuality refers to the teacher as an embedded participant in the teaching and learning, as well as having power in relation to knowledge, experience, skill and assessment. The embeddedness comes from the teacher's capacity to be a learner in the classroom, to be with the otherness of each and all of the students. Buber (1958/1986) described the relationship that the teacher has with the student as "inclusion":

In order to help the realisation of the best potentialities in the pupil's life, the teacher must really mean him as the definite person he is in his potentiality and his actuality; more precisely, he must not know him as a mere sum of qualities, strivings and inhibitions, he must be aware of him as a whole being and affirm him in his wholeness. But he can only do this if he meets him again and again as his partner in a bipolar situation. And in order that his effect upon him may be a unified and significant one he must also live this situation, again and again, in all its moments not merely from his own end but also from that of his partner: he must practice the kind of realisation which I call inclusion. (p. 122)

Buber went on to say this inclusion does not become full mutuality because the pupil does not practice this inclusion. The next step is for this I-thou relationship to end or take on a different character. Buber followed this example with one from psychotherapy. He says that change can only happen "in the person to person attitude of a partner, not by the consideration and examination of an object" (Buber, 1958/1986, p. 123). What Buber is describing relates to both teaching and psychotherapy in that there is necessarily a one-sided-ness about these relationships. He described the educator and psychotherapist position as one of "inclusion" or "one who lives over against the other, and yet is detached" (p. 123).

What Buber is describing is the capacity of the educator or psychotherapist to open him/herself to the other, to allow the way that the student or client experiences the world to be fully taken in. This cannot be a one off experience, rather an ongoing and over and over again experience; and it necessarily involves taking in the other because they are, not just convenient aspects or attractive aspects of the student or client. Buber adds "and yet is detached" at the end of this important sentence. Personally, I would not use that word. I wonder if it is reflective of the needs of the situation and the people in it? Teaching and psychotherapy both require the person of the psychotherapist to offer themselves for service. This means a part of the teacher is likely to be kept private. In addition, the teacher has to manage the university structure, the standards of psychotherapy practice alongside the learning needs of the students and my own experience, embedded as it is in my history.

In the interview with Joy (an ex-student and now a colleague) we unpacked an event between us from when she was a student. As she is telling the story, which was some years ago, she makes a link to her more recent experience as a teacher.

My memory is that you said at the beginning of the year that I could hand in my assignments later since it was my first year of teaching. I was shocked when I got a C-. It did have an impact on my final grade for the postgraduate certificate. I wasn't aware of exam boards and extensions. It was probably something that happened where you couldn't do anything different. But it was a shock. This was different from how I experienced you as a teacher where everything was very transparent – there were no hiccups of understanding – but this administration has different processes. [Participant 4]

I could remember this incident and what it was like for me. I was limited in what I could offer her because of the university system. I said,

My memory of this incident is that we had an extension time that we had agreed on. The limit to that was the need for me to hand in my report to exam board. [Interview 4]

Joy continued with her reflections. It was clear to both of us that she had held onto this for a long time. So while the purpose here was an interview, it served to understand more fully our respective experiences.

For me what stayed in my mind from that conversation was the feeling that it would be ok to hand the work in when I had done it and then you would just work with that. It's interesting because I've had a student doing that to me this year where I gave her an extension and she hadn't handed it in and I tracked her down within 24 hours and said if you don't hand it in to me by 4pm today I'm not going to mark it. I wonder if she had something in her mind because I had been giving her quite a message throughout the year. We really support you getting through this programme. We will do whatever it takes to get you through – what has she taken from that? I have had a lot of compassion for this student this year, but then it was just a step too far. Possibly you had the same experience. I did experience quite a hardness around it. What is in my mind for both you and me is that the point gets reached where we say: Right now I've reached my limit. [Participant 4]

This exchange highlights the difference between the role of student and teacher, the need for the teacher to hold a boundary around university protocols and the different experiences of being a teacher and being a student. The student can easily feel 'done

to' (Benjamin, 2004), and interprets the situation according to her own horizon. The teacher does the same, but neither communicates this with the other.

When I think about this in relation to Buber's idea of inclusion, it is clear that a teacher can only go so far. She can never fully enter the world of the student and is dependent on the student to communicate her own experience. The teacher is also holding the university system which necessarily limits the relationship, along with a consideration of the point of view of the student. This creates a tension which the teacher needs to hold. Further, this means that some things are not communicated to the student. Below is an example of how I manage this tension.

My supervisor asked me if there was a transition from the opening process to the teaching.

In a way I don't separate the process from the teaching because I believe very strongly their engagement, their answering questions, if I ask them to think about something, the process is always happening. I drew them into the discussion by asking questions ... what they had on their minds about what supervision was. I had questions to help them get going.

In the topic of the history of supervision I started with their own personal story. I used the idea of narrative cohesion – it is the mother's ability to articulate and understand her stories about her own upbringing that makes for good parenting, rather than anything else. I think this applies to supervision as well. So I said, "Let's find out your stories". There were some dreadful stories. Students had been impacted by a terrible breaking of boundaries in their supervisor, or an incapacity of the supervisor to meet the needs of a trainee student in the face of a client suicide and so on. Part of what we do is look at blind deaf and dumb spots, not that we mustn't have them. We also looked at the defences that are activated when in training. It is quite an unpacking at a personal level because it frees them to be the supervisor they can be. Their stories were there the whole weekend. They are the background to the way they are as supervisors.

So it was a weaving of the ontological. You are all the time being a psychotherapist/teacher. [Participant 1]

This piece of transcript reveals the way I am thinking about my students and how I begin to engage them at a personal level; using their history as a resource. The stories they told were painful. They stayed with us over the weekend and, indeed, the whole year.

The last sentence, spoken by my supervisor brings understanding. She is commenting that it is the being of the student, the whole person that is doing the learning, and that I am not just a teacher in the classroom, I am also a psychotherapist, and more. From my perspective, I am not actively being a psychotherapist because it would be inappropriate to behave in this way with students; it would be a violation of boundaries. This creates a tension for the teacher who is using personal material in the classroom. It is a pedagogical preference for me as a teacher to include the person of the student in the learning. Psychodynamic theory and Heidegger concur in the need to “expose [the] inner structural skeleton [of one’s history]” (Harman, 2007, p.59). For Heidegger this addresses the historical structure of Dasein which locks humans into interpreting the world in the same way others do.

While it is easy in the context of the university system to experience oneself as a teacher as “standing reserve” (Heidegger, 1977/1993, p.322); expected to be able to teach anything to anyone, this discussion shows my efforts to facilitate authenticity in myself and my students. Heidegger used the phrase standing reserve to denote cogs in the wheel of technology, everything that goes towards making something is a part of that whole, and is expendable as a resource towards commodification. I think what I am revealing is how, even though I am working with the University structures (i.e. learning outcomes, a paper booklet and assignments), I am demonstrating how the process of teaching and learning is much more than an inculcation of knowledge. It is a process that involves the whole being of the student and of the teacher. What lies between the lines of this story is the listening with full attention, the capacity to slow down, to respond, to stay silent, and to move on. These factors are concealed within the transcript, but the stories would not have been revealed without those qualities in the teacher. Asymmetrical mutuality is the reality of the relationship between students and teacher, it is two way and it is one way. The teacher gives of herself openly up to a limit defined by her role.

Summary

The negotiated frame holds the contextual elements of teaching and learning. I show how I use the structures of the university and psychotherapy to create a releasement towards things. Releasement towards things is surrendering to not knowing and

staying open, asking questions, being prepared to consider ideas outside what is known and familiar. This creates the possibility of thinking meditatively. Dynamic administration attends to both the practicalities of teaching and learning as well as considering the dynamic features that underlie breaks in the structure. Culture and difference considers the impact of colonisation in the psychotherapy programme and the counter to that; the impact of fundamentalist notions on the teaching and learning environment. Finally, asymmetrical mutuality brings to the fore the contrasting ways students and teacher are, and are not, able to connect. The next chapter explores learning to dwell, how I prepare myself for teaching the way I do.

Chapter Nine: Learning to Dwell

The real dwelling plight lies in this, that mortals ever search anew for the nature of dwelling, that they must learn to dwell ... bringing dwelling to the fullness of its nature ... can be accomplish (ed) when they build out of dwelling and think for the sake of dwelling. (Heidegger, 1971/2001, p. 159)

It is in learning how to listen to myself as I listen to the students that is facilitative of my teaching and learning. My goal as a teacher is to “let learning happen” (Heidegger, 1954/1968, p.15). What my study shows is that for this to occur, the teacher (me) needs to learn to dwell, to dwell in myself, to dwell in the material, to dwell with the students. Figure 12 shows the core element of learning to dwell while the other three elements continue to be present in the background. This chapter unpacks learning to dwell under the following headings: Grounding, being open, letting the mind be a thoroughfare and creating space.

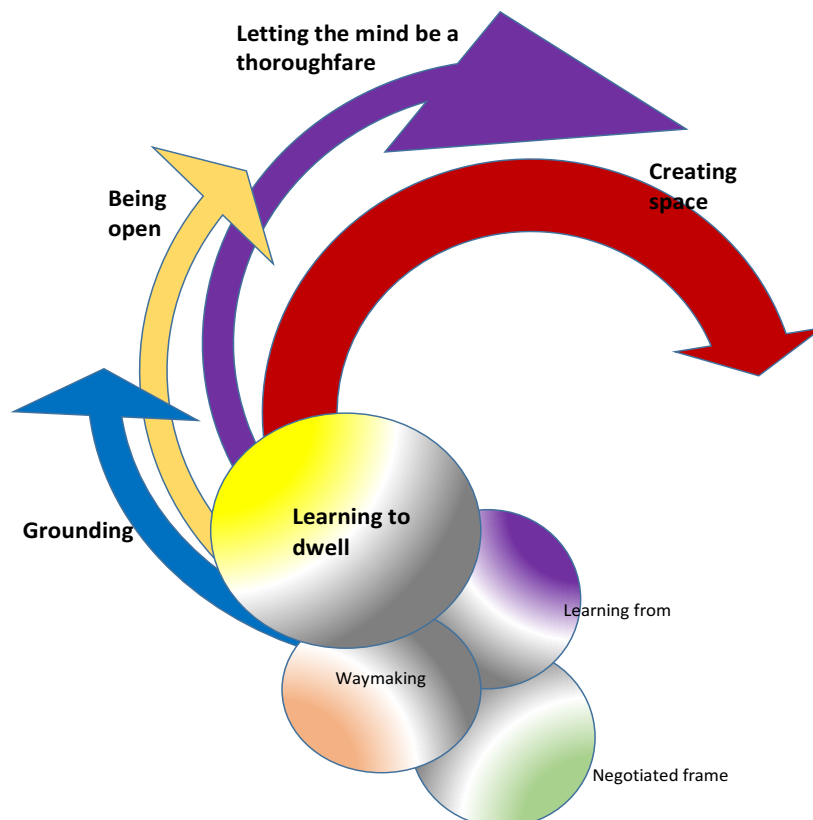


Figure 12: Learning to dwell

What emerges in this thesis is a need for me to ground myself in my own knowledge, to find an openness in myself to the thownness of being with the students, and to let my mind be a thoroughfare. This means bearing the experiences, the feeling and thoughts that arise in the moment without imposing my unprocessed response on the students. To do all this, I need to create a space for myself to be with myself and to prepare the classroom. These activities contribute to building a frame in which dwelling can happen.

Heidegger pointed towards 'building out of dwelling', and thinking as the way that the nature of dwelling can be experienced. Young (2002) beautifully summarised Heidegger's dual meaning of dwelling which evolves, as does his thinking, from *Being and Time* through to what has been called the turning. He differentiates between essential dwelling, present in us all and part of what makes us human, being- at-home, safe and taking care; and "existential dwelling which consists in understanding one's essential dwelling and living in the light of that understanding" (Young, p. 74).

Dwelling as essence is about finding peace in one's existence, accepting the thrownness of existence as it shows up, going with the flow. Existential dwelling is about finding meaning and, in so doing, touching the primordial and living in that space. In 'poetically man dwells', Heidegger used the poem by the same name to unpack 'dwells'. He lays the ground by saying "that language remains the master of man" (Heidegger, 1971/2001, p. 213). This premise allows him to think more deeply using language as doing the speaking, specifically the language of Holderlin. I think Heidegger understood that language has greater continuity than mortals in that it does not die as we do, just continues to grow. Each generation loses contact with the meanings that lie underneath the language we use and yet are part of the deeper meanings of what we say to each other. The word 'poetically' is spoken before dwells, and so one can say that 'poetically' in some way is responsible for attaining dwelling. Dwelling is usually associated with building. So I will consider building as dwelling in a poetic rather than scientific manner (Young, 2002). Heidegger (1971/2001) showed us how this is so by unpacking the Old English and High German word *buan* – building, which means to dwell. Building is the means by which dwelling happens. Building is "cherishing and protecting, preserving and caring for (as in cultivating)" (Heidegger, 1971/2001, p. 145). If I consider that the thing that is being cherished is the students'

capacity for learning, then dwelling as the teacher, is to create and maintain a mood in the classroom that enables the students to learn. How do I do that? How do I prepare myself?

Young (2002) has translated *schonen* as to “care for” (p.64). Krell in his translation of Heidegger (1977/1993, *Basic Writings*), uses the phrase *to spare*, and the A. Hofstadter, translation (Heidegger, 1971/2001) uses *sparing and preserving*. Although both are technically correct translations of the German word, I want to use both. I interpret ‘to spare’ as appropriately leaving something to its natural unfolding, whereas to ‘care-for’ implies to keep safe. I have used dwelling as the overall concept for this chapter based on the Heideggerian phrase:

To dwell, is to be set at peace, means to remain at peace within the free sphere that cares-for each thing in its own nature. The fundamental character of dwelling is this caring-for. (Heidegger, 1977/1993, p. 351 and for this translation: as cited by Young, 2002, p. 64)

This quote speaks to the process I go through in preparing myself, what I have to do for the teaching and learning to happen. What I need to do on-goingly between teaching sessions. Caring for each thing in its own nature speaks to me of nurturing the very being of the student, the psychotherapy readings I use to teach them to open conversations, the environment in which we work together and caring for myself as I open myself to these students. Dwelling as the core concept for this chapter is the word that has emerged to hold the themes that speak to what I have to do in myself to be the teacher who also learns how I prepare and sustain myself for the work of teaching and learning.

Grounding

The following extract is from an interview with a colleague, Ginny, who has taught with me in the classroom and years ago was a student in my class. She had asked me about when I first started teaching psychotherapy.

I learned that—for any given teaching session— it was easier to have one core resource— a paper or chapter to give to them to read. It is important that I know the paper well, so I can be anything they need to in relation to it. This means relating it to practice, to my experience, otherwise it

doesn't make sense. Then when I am with the students it's about finding what they are responding to and where they do and don't relate. Sometimes it means that very little of the paper is attended to and other times it is quite thoroughly focused on, and sometimes I've had an attachment to the whole paper being thought about. It depends a lot on what I'm trying to teach, but mostly it is about drawing something out of them, rather than inculcating them with learning about something. I prefer learning with.

Ginny notices that I spend a lot of time thinking about what I am going to teach, and consider how I will teach it, often conceptualising my thinking into diagrams. She says, "You hold the focus lightly, where the interest is."

I add to this: Often the diagram develops further through the discussion with the class, that I enjoy the process of working together, with more than one mind.

Ginny says: You are saying that you must take the time to feel grounded in what it is you are presenting. There is something about you not having to know everything and accept that they know lots but there is a way in which you have to hold the value of what you do know.

I reply: I think it is quite a key thing - paradoxical. As soon as I get fixed about what I know, I think there is something that I can't teach and there is something that they can't learn. My idea of learning is that there is something inside waiting to be woken up in each student around what I am offering and it is finding that for themselves, or finding their own way. So it's not being attached to thinking that they think the same as me, but I am attached to that they do learn something. [Interview 3]

This conversation reveals what I think I am doing in the preparation. My expectation is that somehow the psychotherapy readings I choose will form a part of a process of waking up or opening the students' minds; that they will respond to the ideas. Something will happen in the students, they will have their own thoughts that then create a dialogical process between themselves, each other, the teacher and the text. What is implicit in what I am saying here is that we work together on the readings. I will come back to this because it forms an essential part of the 'Holding' phase of the process of teaching and learning. Perhaps the psychotherapy papers are part of my ground that helps free me (sometimes) to "rise out of the earth in order to bloom in the ether and bear fruit" (Heidegger, 1966, p. 47 quoting Hebel).

The reflection here reveals my underlying philosophy of education, that for teaching and learning to be effective, the teacher needs to remain in a being-open space, and that it is through the connection with the student(s) that learning happens. I am saying that it is important for me to tune in to them and what they need, rather than staying attached to what I want to inculcate. If I go into the classroom determined to teach them what I know, then that leaves no space for students to find their own knowing. However, as Ginny points out, I also need to value my own knowledge. So there are four key themes in this piece:

- Grounding myself in my own knowledge: In the discussion above, this is present in my description of how I prepare and in Ginny's comment that I need to value what I know. What I say is that knowing the paper means being able to relate it to practice and to my experience.
- Being open: This is reflected in the above transcript through being prepared to respond to what the students need, or respond to, holding the focus lightly.
- Letting the mind be a thoroughfare (or being prepared to not know): This is about being prepared to be vulnerable. This theme is present in the comment that if I am fixed about what I know, then I will miss something vital in the students, in terms of their process of discovering their own knowing.
- Creating space: To create space speaks to something both physical and ineffable, both outside each of us in real time and inside of us in an unmeasurable way. This is evident in the words, "you have to take the time".

These themes occur repeatedly in many stories I have included in this chapter. It is akin to a musical tune recurring through the whole. I attempt to 'hold still' some of these tunes, yet at the same time am mindful that they need to be freed to flow into the whole. Ginny asked me to tell a story about when I was a beginning teacher of psychotherapy. I could not at the time think of anything in particular except to say how much I had identified with the students and I have noticed this happens with new staff. It is almost as if the idealisation of the new role (both as trainee psychotherapist and as new teacher) brings with it the potential for the belief that something amazing can happen; a wish or desire which one always secretly held but now can bring to fruition, like having magical powers. Rizq (2009) makes a wonderful link to Bollas'

(1987) idea of the transformational facilitator, whereby the trainee psychotherapist (or in my case beginning psychotherapy teacher) idealises one's capacity for effectiveness. The evening after the interview with Ginny, I remembered the following story:

I remember in the second year of teaching getting so excited about the ideas, and all the psychotherapy articles I could use to teach. One I remember was when I was teaching the oedipus complex–gender issues to 2nd year students. I tried to include a huge range of papers and I read them all. Naturally the students didn't. What I was confronted with in the classroom was the reality of who the students were. There was a strong representation of gay and lesbian students and they were very challenging about the Freudian theory. I can remember the feeling of “oh this is what it is all about?” One part of me was curious and another part of me was a bit anxious, recognising I had something to learn here. I needed to find a way to be with their thinking and take it on board without dropping all of my own thinking. They have their own ideas and we need to find a way to think about it together and link the ideas to experience and especially to practice. I loved that class. They taught me a lot. [Journal 5, p. 91]

This story is a very good example of what I faced when I began teaching. I began to learn how to be open, to create a space where all students could have their say and at the same time I was the experienced therapist; yet I still needed to let go of my knowing in a way that I do not think I was able to do at that time. I was more inclined to throw my knowing out the window or find myself “collapsing into reversible complimetry” (Rizq, 2009, p.13) rather than allowing my mind to be a thoroughfare. I have learned the skill of letting my mind be a thoroughfare from years of teaching practice, Vipassana meditation and my years of psychoanalysis. The first step in learning to dwell means grounding myself in my own knowledge

Being open

Here is my reflection of a participant story from someone who had been a student within my classes in the postgraduate certificates.

Linda begins by describing her capacity to speak out in class about her discomfort with some of the readings. She felt 'done to' – as if she was being told what to think. She attributes her capacity to speak up to the way I was as a teacher. When I asked her to say what that was she said, “It was something about your openness to allow me to say that. It was the way you made space for questions that gave me permission.

You don't tell people what to do. I can be shy, but I have never been shy in one of your classes".

The openness that Linda speaks of is a quality in the teacher, which frees the student to bring her own experience forward in the classroom. She links openness to space – making a space for questions. She adds that part of what made it possible was the awareness that I would not instruct people what to do. How does she know that? When I think back to the beginning, when Linda was first in my class, she cannot have known in her conscious mind about that, so it is in I do. The word she uses is openness. Harman (2007) discussed Heidegger's use of the word 'open', aligning it with truth. He says that we can only deal with things "as such" and this requires open space. Open space is necessary to perceive things (and perhaps readings as above). Then in the open space something can be unconcealed. Harman commented, "When the first human silently wondered what beings are, this was the first moment of unconcealment ..." (p.92); I interpret this as reflection. Not just ordinary reflection, but reflection that takes the reflector out of the everyday, beyond what is in front of them. This kind of reflection makes it possible to think about something from different perspectives, as long as one is open.

The following excerpt follows the same theme of the teacher needing to be open to where the students were when faced with them in the classroom. This is an interview after a weekend block teaching.

What was it like teaching today?

I had made overheads for the mornings teaching, they are both articles I know very well, I'd summarised key points. I didn't refer to the readings themselves. I started by getting them to do an exercise; (the first paper was Ogden's 'Holding and containing'). As we unpacked their responses to the exercise it became clear that the students did not understand the difference between holding and containing. They said that when they read it in the paper they understood, but as soon as they moved away from the paper they didn't understand. I thought that was important. I related these ideas to practice. I wanted them to think about their own experience, their own practice, so I asked questions. How could they think about it in relation to practice? Does it resonate? What use is there in being aware of these concepts? How does it help them in the therapy session? I was interested that their responses varied.

I worked with what was happening in the room as well. I showed them one of my diagrams that demonstrates how the container and contained is important to help us when we are learning new material, that I hoped that they could have the experience of expanding their container, it is about facing something new, what is unknown, what comes up in us, facing the fear of abandonment, of being alone, of falling apart. I enjoyed showing them how what we were studying was also what was happening in the moment. We were working at learning something new. [Interview 2, p.1]

This excerpt describes a common experience when teaching psychotherapy. That is the topic under discussion also becomes the experience in the room. In psychotherapy, this is akin to the idea of the reflective process that Searles (1962) named, where the unconscious processes from one setting (for Searles it was between the therapy relationship and the supervisory one) are re-enacted in another setting. Later this was named parallel process.

The focus of this transcript is the process of the teacher, Margot. I offer an exercise to engage students personally with the material, listen to their responses to the exercise, then respond to the need I perceive in the students. I make use of their personal responses, their clinical experience and the here-and-now of the teaching session to help them understand.

Learning to dwell shows up as the teacher's openness to what is present in the students, in being able to listen to them in a way that recognises their needs. The teacher uses her knowledge to facilitate the students' discovery of their own knowledge, rather than filling up the session with her knowledge.

Letting the mind be a thoroughfare or negative capability

The only means of strengthening one's intellect is to make up one's mind about nothing to let the mind be a thoroughfare for all thoughts, not a select party. (Keats, 1891/1925, p. 1007)

I was reminded of this quote from Keats when I was writing my reflections on a piece of art I had fallen in love with in Melbourne in 2015. I say,

This painting and the Keats quote both speak to something that I am striving for in my teaching. My goal is to open my mind and that of my students. Boston (1986) uses the words, "where everything happens in process" and Keats says "let the mind be a thoroughfare for all thoughts", so I felt the opening – stimulated by the painting. How

do I do this in my teaching... It is the preparation and all that goes into that. For me it is a combination of creating a structure in which there is a space that has the freedom to be with that openness of mind. This is where the spark can be ignited for learning to happen. In that preparation space I give myself cues and my students. I use poetry, academic papers, exercises, images, the impact of the experience of my students and myself. [Journal 6, p. 194]

8 September

I have been away since last Tuesday. Melbourne. Lots of food for thought.

of note for me especially. is a painting I saw at Heide Park, Bulleen Victoria on Wed 2nd Sept. I responded to the painting - it seemed to open my vision. It seemed to pulse with life. It spoke to me of the infinite. I went back to it over & over again. When I read the artists words - I was blown away - such a symmetry between my experience & his words.

It links to a quote from Keats - a theme he played with.

In his painting Boston strives for an unceasing movement between abstraction and figuration, negative and positive space, looseness and tightness, colour that recedes and colour that pushes forward. This is not a strategy as much as an intuitive approach where 'everything happens in process', informed by the Zen belief that everything is interdependent, and a love of paradox. Of abstraction he has remarked:

I don't want to make a work that is about anything. Even the most causally put-together image is full of information—laden with visual language. My urge is to strip it back, clean out all the ideas and emotion. Free it up of all its biases, its opinions, preoccupations. And yet at the same time I don't want a blank canvas. I want something that is fully engaging, something that provides an experience ... Some people say the shapes I used remind them of figures of objects. This is good because I don't want the paintings to be read as merely abstract. A more complex reading is desirable.

Paul Boston
born 1952 Melbourne

Yo Gablact 1986
oil on canvas
Purchased 1987

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"The only means of strengthening one's intellect is to make up one's mind about nothing - to let the mind be a thoroughfare for all thoughts, not a select party." (Keats, 1925/1891, p. 1007)




Figure 13: Journal entry (Journal 6, p. 173)

In the journal entry (figure 13) I am engaging with the painting, the words of the commentator and the words of the artist himself. The themes of openness, letting the mind be a thoroughfare and creating space are all present. The artist (Boston) uses

the phrase 'the intuitive approach' to describe his work. I have interpreted this as the artist wanting to free himself of the surface associations and to find the deeper associations. This resonates with the goals of psychotherapy, to ease pain and suffering through uncovering the deeper layers of meaning the client has accumulated over his or her life, to free him or her of the limiting beliefs that are carried. For this to happen a structure is necessary.

The piece of art itself has a strong structure which reflects what I do in the preparation of my teaching. The structure is made through the choice of academic articles and the activities that make up a block and the teaching for the whole year that gives the students the tools to write their assignments. Within this structure there is then a freedom to let the mind be a thoroughfare, to find the students where they are and use my own capacity for reverie and reflection to work together.

In the following piece of verbatim, I am describing a moment in a teaching session where the class is involved in Supervision of Supervision using a reverie process²⁰. My role is to be the facilitator.

In the reverie session today, there was one part where a student presented a session where he was the supervisor. He was describing a difficult experience with a supervisee. I was interested to notice that the student was angry with his supervisee and the rest of the class became angry too in the reverie; but nobody wondered about it. I could feel the anger too, it came into me in a rush, and raced through my body like a fire. I could feel the urge to bash the supervisee. I sat with it for a bit, I left the space for them to notice their responses, and for me to find my own words to say while continuing to notice the group and the lack of curiosity. I thought to myself, they have stopped thinking, using their capacity for linking their responses and reflecting on them. So after a time I spoke. "What is happening in the group (class members) right now? I wonder if there is a sense of shame about feeling angry?" This evoked a lot more aliveness and reflection. It felt as if everybody was suddenly able to bring themselves in their emotional experience and reflective capacity more fully. What could happen eventually was some empathy and understanding for the supervisee. [Interview 7, p. 2]

²⁰ See Appendix I for a detailed exposition of the reverie process as I use in my teaching.

This piece of transcript reveals the teacher being both outside and inside the process. The teacher is here demonstrating a quality in psychotherapy called “negative capability”. This phrase reminds us to stay with, remain open to our experience, to not rush to action but to dare to stay with the experience, the sensations, the feelings, the thoughts that are present and allow them to resonate and thus for the meaning to arise from within. While this example describes (my own), the facilitator’s experience, the context is a vital part of this, and cannot be separated from my experience.

I had not a dispute but a disquisition with Dilke, on various subjects; several things dovetailed in my mind, & at once it struck me, what quality went to form a Man of Achievement especially in Literature & which Shakespeare possessed so enormously—I mean **Negative Capability, that is when man is capable of being in uncertainties, Mysteries, doubts, without any irritable reaching after fact & reason.** (Keats, 1817/2009)

While Keats created the phrase negative capability, the idea of negative capability has become well used in the psychoanalytic literature. It speaks to a process in the mind of the analyst that is held in high esteem by the Klein/Bion sector of the psychotherapy community. The idea of negative capability was first picked up by Bion (1970/2014). Bion puts forward an argument for retaining attention to the wholeness of experience, to allow room for everything to be present, for when something is inhibited it is split off and repetition occurs rather than growth or learning. He said,

What is to be sought is an activity that is both the restoration of god (the Mother) and the evolution of god (the formless, infinite, ineffable, non-existent), which can be found only in the state in which there is *no* memory, desire, understanding. (Bion, 1970/2014, p.330)

The use of the words memory, desire, and understanding refer to two earlier papers written by Bion (1965a/2014, Bion 1967a/2014). He specifically outlines his use of memory and desire as requesting people to stay with the phenomena they are experiencing rather than what they think they already know to be the name or answer to the problem. He describes memory and desire as akin to “expressing experiences which are felt to be related to pain or pleasure” (Bion, 1965a/2014, p. 9). He differentiates between memory that arises say out of a dream or an association that emerges unbidden, from the memory that is carried around and held onto. He calls

the prior of these types of memory 'evolution'. He says, "out of the darkness and formlessness, something evolves" (Bion, 1967a/2014, p.206).

My interpretation of this is that he is (perhaps without knowing it) aligning his thinking with Vipassana meditation. The Buddha taught that there were four noble truths (Solé-Leris, 1992): The truth of suffering, the truth of the origin of suffering, the truth of the cessation of suffering and the truth of the way leading to the cessation of suffering. Solé-Leris (1992) explained that suffering is caused by our tendency to hold on to our experiences of pleasure and desire our pain or discomfort to cease; when in reality all experience is transitory or impermanent. The way described by the Buddha is to "cultivate the mindful, non-reactive observation of bodily and mental processes so as to develop an increasingly thorough awareness (undistorted by our usual desires, fears, views, etc.) of their true nature: impermanent ... until we learn to let go" (Solé-Leris, 1992, p.17). Bion's instructions are quite similar. "It is a matter of trying to get out of the habit of remembering things, and trying to get out of the habit of desiring or wanting anything *while you are predominantly engaged in your work*" (Bion, 1965a/2014, p. 13).

The more I ponder these instructions I think that Bion has perhaps leapt to a place where it is possible to live in one's work in a formless way of being, whereas perhaps Solé-Leris is describing the process one needs to undergo to get there.

Coming back to the piece of transcript, I ask myself: Is this what I am doing? I describe my experience of the anger going through me. It does seem as if I am observing it rather than getting caught up in it, or one part of me at least, another part is having an emotional reaction. Bion wants us to banish memory and desire from our minds; whereas Solé-Leris (1992) uses the phrase "nonreactive observation of bodily and mental processes" (p.17). This is what I think I am doing. I ask what the class members are experiencing and wonder about the place of shame. What is not described in my reflections in the journal is how I got to this, what my associations were that brought the feeling of shame to the fore. I can glean from what is in the transcript that I may have felt shame as I experienced my urge to 'bash the supervisee'. It is a very untherapeutic reaction! And yet it seems to have been useful, fitting with Bion's idea of evolution.

It strikes me that in some way what is being described here is what Heidegger is also attempting to unpack in his consideration of meditative thinking.

It is enough if we dwell on what lies close and meditate on what is closest; upon that which concerns us, each one of us here and now, on this patch of home ground, now in the present hour of history, (Heidegger, 1966, p. 47)

Heidegger is saying that if we can be present in the present, in the context of the time and space in which we live, and with whom we live; that is enough. The phrase 'that is enough', reflects the urge to recognise its simplicity and availability to humans.

Heidegger (1966) claimed there are two key elements to meditative thinking: releasement towards things and openness to the mystery.

The idea of letting the mind be a thoroughfare generally relates to the process of doing hermeneutic phenomenology; it describes an openness, a willingness to be present, to dwell, to allow what one knows to emerge rather than be forced, as well as a focus and attention to what is happening, listening, watching, experiencing. It demands a fullness of attention. Learning to dwell means being able to bear the feelings that are aroused and to stay with oneself until the meaning arises from within.

Creating space

In my first interview with my supervisor I described what it was like for me to travel to another city to work. What was highlighted was that when I did that it worked best for me if I arrived in plenty of time, to leave me the space, to prepare myself. We agreed it was not about the actual preparation of the material. I said I like to warm myself up; both to familiarise myself with the space and take the time for myself.

I told a story about the most recent time I was teaching out of town where I had left home very early in the morning and flown down I hadn't slept well because I was anxious about getting to my flight on time. What stood out was that my internal space wasn't so clear. I went straight into the teaching. I could feel how much harder it was to get going, to be what I needed to be. [Interview 1, p.7]

This reflection is about a specific event; however, it reveals an important theme.

Before I teach a class, there are two kinds of spatial preparation that need to occur. I need time and space for myself, to gather myself, to be with myself, to relax. The

second is about my relationship with the teaching space, entering it before the students, setting out the chairs, making sure the temperature is appropriate. I need to give myself time to find myself in the space. I am interested in the phrase “harder ... to be what I needed to be”. This implies an adjustment of the being of the teacher to fit the teaching and learning situation. I think this does happen because, as a teacher, I am constantly bombarded by individual and shared conscious and unconscious demands from students.

I need physical and mental space to think about and reflect on what I am doing as a teacher. Here is a journal entry that describes a dream I had 15 years ago at the beginning of my second analysis. I was reminded of this dream after re-reading Heidegger’s (1966) *Discourse on thinking* for the Heidegger reading group²¹.

There was a shower, it was clearly my shower though it was strangely situated in a sort of empty featureless room. Next to it was my analyst’s couch. This is all I remember about the dream. At the time though it was very important to me, because I understood that I was showing myself that these two places served a similar purpose inside of me – where there was a potential for the space to open up inside of me. I was aware at that time of my life that I was very busy and filled all the space with activity, not much time or space for reflection. I was familiar with the experience of being in the shower and as the water cascaded over my body; somehow my mind would run free, unfettered. I recalled that when I was writing it was a wonderful way of letting new ideas coalesce in my mind – they would just seem to arrive unbidden. The dream gave me an anchor for identifying the space for thinking that has become core to my being in the world and to my teaching practice. [Journal 7, p.16]

Heidegger (1987/2001) said that “we never come to thoughts. They come to us” (p. 6). This resonates with the way I am thinking about my dream and also the way that I am thinking about the space that we need to allow these thoughts to come. I also think that my dream is aligning analytic space with my shower space, reflective space and in Heidegger’s language, releasement and dwelling.

²¹ This is a monthly group led by my supervisor Prof. Liz Smythe for those interested in Heidegger.

Heidegger (1966) speaks from the position of–teacher²² in his conversation on a country path to say, “The relation to that-which-regions is waiting. And waiting means: to release oneself into the openness to that-which-regions” (p. 72). The way I understand this sentence is that what is meant by releasement (the topic of the conversation when the teacher says these words) is that releasement is not caused by one thing or person but by the interaction of what is regioning at that moment, or in other words the interaction of who and what is present at that moment creates the possibility of openness into releasement. This creates the particular horizon of perception for that moment in time. The teacher goes on to say “That-which-regions surrounds us and reveals itself to us as the horizon” (Heidegger, 1966, p.73). The possibilities are within the horizon and through the waiting at that moment something can happen. The openness into releasement that occurs in the dream is creating those two objects, the shower and the couch as being there together, in my association of an unfettered space. The dream reveals the process of how at that time of the dream I was able to create a space for thinking in myself to prepare for the emotional work of teaching and learning (Loewenthal & Snell, 2008, p. 42).

My supervisor interviewed me again a year later. She asked me if I looked forward to teaching these days.

Before the first block I am always anxious. How will this class gel? How will they respond to me and what I will teach them? Can I teach them in such a way that they learn? I know what I can offer, but I don’t know how it is going to be received. There is excitement, every time it is different. By the time I get to the beginning I am ready to go but there is also a lot of work because I never do the same thing. [interview 5, p.1]

In the quote above I am communicating my anxiety and excitement before I teach. I am also saying that there is work that happens before the teaching starts. Specifically, this means the preparation. When I have taught the paper(s) before, I use my notes as a resource. I keep an extensive record of what I have done in past years. However, each offering is different. Each new year and new class brings different possibilities to

²² In conversation on a country path, the text is purely a conversation between a teacher, a scholar and a scientist.

my mind. This is the beginning of the teaching and learning with a specific group for me, the teacher. It is about allowing myself to be influenced by them – before we have met as a group but after the enrolment process, where I have talked with them and sometimes interviewed them. Overall then, learning to dwell means creating a space for myself before the class as well as preparing the classroom space.

Summary

Heidegger (1966) in his memorial address said

It is enough if we dwell on what lies close and meditate on what is closest; upon that which concerns us, each one of us, here and now; here, on this patch of home ground; now, in the present hour of history. (p. 47)

Dwelling for me is reverie, a kind of sinking into something and letting it be there, and the sinking requires the ground, on which to settle so that I can at the same time let go into whatever comes into my being. Part of the ground is AUT, another part is my psychotherapy training and experience and part is just me, being-in-the-world.

Heidegger (1977/1993) linked dwelling to place and to building. I am building a course, a structure that will facilitate thinking for psychotherapists. Heidegger claims that the “fundamental character of dwelling is ... sparing” (ibid, p. 351). This reminds me of the importance to leave free the essence of the student I am working with; which brings me back to the idea that I am offering my dwelling, which invites their own dwelling. To enter my own dwelling space, I need to be able to stay open to what shows up, to bear what is aroused in me until the meaning comes to me, and finally to create space in myself to be prepared to be present and available for the teaching moments.

This chapter gathers together the attitude of the teacher, the reflections and stories that illuminate the way the teacher is able to be available to what works in the teaching and learning process. The next chapter takes the reader on a journey through the process of teaching a class from the perspective of me, the teacher.

Chapter Ten: Waymaking

...the way to language as we first intended it is not superfluous, it is simply that it becomes possible and necessary only by virtue of the way proper, the way-making movement of appropriation and usage. (Heidegger, 1977/1993, p. 419)

Introduction

Teaching and learning is a journey. Figure 14 shows the core element of waymaking. As before, the other core elements are still present though in the background. This chapter traces the process of teaching and learning using the themes of: offering, holding the individual and the group, dissonance, creating space for dialogue and learning to think.



Figure 14: Waymaking

Part of uncovering how I learn as I teach has involved a fairly constant watchfulness, a watching over my practice as a teacher. It is a kind of waiting without re-presenting, and releasing “to that-which-regions because that-which-regions is the opening of openness” (Heidegger, 1966, p.69). It is my understanding that what Heidegger is alluding to here is that Being, or that which regions, is experienced as meditative thinking. This chapter explores the process of teaching and learning from a perspective that the learning process, the waymaking, is a journey that embraces Heidegger’s concept of meditative thinking.

It is no good anyone trying to tell you how you look at things, or from where you look at things—no one will ever know except you. (Bion, 1976/2014, p. 133)

...each analyst has to go through the discipline ... of forging his own language ... (ibid, p.131)

These words from Bion are a reminder and link to the theme of this chapter, that the only authentic way I can learn as I teach is to be myself, to find the “way-making” (Heidegger, 1977/1993, p. 419); that is, my own voice that will communicate that which is mine to communicate. Or to “awaken to releasement” (Heidegger, 1966, p. 60) as a way of being with myself in an open and present-to-hand way that is inviting of thinking.

Heidegger discussed the word “way” in *On the way to language*. “The word “way” probably is an ancient primary word that speaks to the reflective mind of man” (Heidegger, 1959/1971, p. 92). He goes on to consider Tao, which means way; and the potential for a superficial interpretation of ‘the way’ and speculates that the mystery of mysteries of thoughtful saying conceals itself in the word “way”. The title for this chapter seemed to come through just such a mysterious saying.

Following Heidegger, appropriation is making the way. It is an event, some kind of action that moves us towards where we are going, in our own direction. I think he is letting us know that when we are true to our ‘Being’ the saying is on the way, and in teaching psychotherapy, this requires both teacher and student working together. Thus teaching and learning is always about encountering the other.

Braver (2009) described how Heidegger uses the term 'appropriating' to avoid getting caught in the causal debate of which comes first between language and encountering other beings. To me this is an essential piece of the puzzle because teaching and learning is a relational experience and is always about encountering the other. No teaching and learning can happen "without the other in some form. Thus appropriating or ereignis depicts an event, "all things are events" (Harman, 2007, p.175); and always remains, to some extent, hidden. It is only through the experience of an event that things are visible in any way at all. In using the word 'visible' I mean to experience, to perceive, to name, to be conscious of.

Heidegger asks, "what is the way? (Heidegger, 1977/1993, p.413). "The way" depicts journeying, finding a direction. In '*The way to language*', the way is through speaking. In my thesis, the way is through learning. Heidegger introduces '*The way to language*' (1977/1993) by saying "The capacity to speak distinguishes the human being as a human being" (p.397). Harman (2007) explains it thus, "Humans are always interpreting and articulating the world in some specific way" (p. 143). Waymaking, when applied to teaching and learning can be thought about in the same way. Like language, the waymaking of teaching and learning is always on the way. In other words, it is never fully revealed, fully known, fully understood. There is always more to learn.

Process

This chapter describes the process of the teaching and learning, what happens over a year of teaching one course (usually a postgraduate certificate). 'Process' is a common word used in psychotherapy. In Journal 6 (p. 69) I describe what I mean by a process and describe my experience of the Doctor of Health Science papers as an example to help me unpack what I mean by the word. I said it was like Leunig's Mr Curly's wandering day map²³ (Leunig, n.d). It just goes where it goes, it has its own volition. That is something essential about process. We are not in control. I am using the word process to mean a series of events or experiences that have coherence, that are linked

²³ <https://www.pinterest.com/pin/91409067410991808/>

together. Freud, when discussing the impact of the analyst's interventions says the following:

He (the analyst) sets in motion a process, that of the resolving of existing repressions. He can supervise this process, further it, removes obstacles in its way, and he can undoubtedly vitiate much of it. But on the whole, once begun, it goes its own way and does not allow either the direction it takes or the order in which it picks up its points to be prescribed for it. (Freud, 1913, p. 130)

Freud is using the word 'process' as a noun, as am I. He is talking about the process of healing in therapy. It is clear from this extract that the process has a goal (resolving existing repressions). The goal in my context is for the teaching to create an opportunity for students to learn in such a way that they can think and use their knowledge effectively in practice. I am using the word process to describe what happens over the year in a class. There is something about a process that can be recognised as a "continuous series of actions meant to accomplish some result" (Harper, 2001-2016), and yet a process is unlikely to be seen clearly whilst in the middle of it, as it 'goes its own way'. It is only known after the event or experience is complete. The Online Etymological Dictionary (Harper, 2001-2016) defines process as "fact of being carried on" (as in *in process*), from Old French *process* "a journey; continuation, development; legal trial" (13c.) and directly from Latin *processus* "a going forward, advance, progress," from past participle stem of *procedere* "go forward". Thus, this chapter shows the journey, the process of a teaching and learning experience over a year, the development of the students' thinking and skill.

Offering

I begin by dwelling in the possible articles that I can offer for readings for the course. Some are obvious favourites that I have used before and each year I find new articles.

My idea of learning is that there is something inside waiting to be woken up in each student around what I am offering and it is finding that for themselves, or finding their own way. So it's not being attached to thinking that they think the same as me, but I am attached to that they do learn. [Interview 3]

I use the word offering. I think that is a key, to recognise that my careful selection of articles for the students to read, to work with in the classroom setting are an offering.

The Online Etymological Dictionary (Harper, 2001-2016) defines offering as having come from late old English *offrung*

the presenting of something to a deity; a thing so presented, verbal noun from *offrian* (see *offer* (v.)). Of presentations to a person from mid-15c.; to the public from 1834.

The implications, then, of thinking about offering as presenting a thing to a deity, conveys the place of the student in the teaching and learning process. The whole endeavour is for them and so in this sense they are the focus, the God of the classroom, where the teacher offers papers to feed their minds and stimulate their thinking. It is clear from my words that my intention is that they will learn, that I will reach them in some way, but I acknowledge that they are in charge of what that is and what they do with it.

Liz asked me what I do before the class starts.

I clear other stuff first and then I go into a bubble. I immerse myself in the material I have gathered and think about ways of creating experiences to bring the ideas home. I find a poem to start with. I make a table with the papers and the topics and a basic time structure. I keep myself separate. [Interview 5]

In this excerpt, I have moved into the final planning stage where the creative ideas are seeded. It is clear from this quote that I am combining calculative and meditative thinking. I was asked how I picked my poem for the day.

I sit with my poetry books and browse. Sometimes I get an idea and go looking for a piece of a poem I remember, and sometimes I have no idea until I come across it. There are times when I can't decide between two poems – so I read them both. [Interview 10]

Finding a poem is a task I always leave until the day of the teaching. In this way, the choice of poem is connected to my mood. I will always leave a space for this activity. I say I browse, I sit with. It sounds meditative. My supervisors asked further questions of me about this. The following transcript comes from a supervision session. I was asked what I did, how I went about finding the poem.

When I present a poem, I am inviting them into the space in a particular way through the poem, I am showing them something about me because I have chosen it. Also in my choosing I hold them in mind and as I speak I am thinking of last weeks class. When I found the poem

that was just right, it spoke to where I imagined the students and me and the teaching space. Its always the same, sometimes I get an idea in my mind and sometimes I don't, I just grab the poetry books from my shelf. I start reading, it can be quick when I find something that speaks to something, that I haven't yet articulated, that I haven't thought consciously, it comes, it arrives when I read the poem.

Liz commented that it is more to do with the mood of the poem and what it's pointing to. She asked if I thought the students hear what I am sensing in the poem or do they sometimes receive it as something different?

Yes to both, there is a whole range. When I am teaching over a weekend it is the most rich because it comes back and it deepens and it is more likely that we will link it. [Interview 18]

This story about my finding of the poem adds more detail to the process. It seems I use the poem to help me and the students find something that is there, but which we have not yet articulated, perhaps hidden. The poem undiscloses and points towards where we are going. The poem selected has a mood which I unpack as I am reading it. I definitely leave being with the poem until I am with the students in the classroom. It is like a vertex, a point of meeting of the poem, my students, of me, and in the setting on a particular day. Here is an example. Richard had asked me about my teaching day. I described the poem I had started with and he said, "tell me about reading the poem."

As I begin to read, I focus for a moment on my self, my body, my breathing. I turn to the words in front of me and let them take me over. I fall into them and let them read me out aloud, feeling the sounds as they escape up through my throat and out of my lips like a bubble in the air floating up and then bursting forth. As I finish reading the poem I stop and leave the space in-between for the echo to arrive inside the class of students. After a while I begin to make contact with them again with my eyes and then one of them speaks. [Interview 14, p. 1]

This piece of transcript reveals the experience of being in the moment of letting the words do the work by totally immersing myself in them. The moment of silence at the end is important because it creates a space in which the students can find their own responses, their own reference point. It brings us all together to embark on the work of the session ahead. In an earlier interview with Richard I described how the reading of the poem synchronised with a dream brought by a student after the poem was read.

This morning I hadn't worked out what poem I was going to read. So I went in there I picked up my book and looked. At first I thought I have the wrong book there is nothing here, It's not the right book of poems but then I landed on one and I didn't understand it at all. I read the poem anyway. When I chose it, it felt right. And immediately after I read the poem one of the students told a dream – click there was a connection.

With this poem it wasn't one I knew. I had been looking for something familiar, but I couldn't find anything. It was only after the student told his story – the two sat together. The poem was about finding a place, a place that felt perfect in that moment. It was a beautiful poem. The dream was about driving in a car. The physical world was crumbling, falling apart and they were looking for a safe place and finding that. And in the dream, he realised that he knew where to go, where to take them because he trusted his intuition. It was lovely. [Interview 7 p.3]

The dream and the poem converge in multiple ways. The underlying matching theme is about trusting the process. True for me because I tried to find the right poem for the mood of the day, and was not sure what I was doing; true for the dreaming student who trusts us all with his dream, knowing (as a psychotherapist) that it came from his unconscious processes and that he did not yet understand what it meant. The story of the dream and of the poem are both about finding a place, a safe space. This convergence of poem and dream was a powerful beginning of the class. Class members knew that we were going to study Ogden's (2005) paper on supervision, which focuses especially on the use of dreaming as a resource in clinical supervision. Ogden's thesis, in this paper, is that the supervisory pair "do conscious and unconscious psychological work" (p. 1265), when they are able to 'dream up' the client together. An underpinning condition for this work to happen is that the supervisor provides a frame that is secure, that allows both supervisee and supervisor to think, to surrender to 'what comes up'. I think Ogden is describing what Gadamer calls 'play'.

Gadamer (1975/2013) used the metaphor of play to describe conversation and dialogue. He said that "play fulfils its purpose only if the player loses himself in play (Gadamer, p. 107). "Play has its own essence, independent of the consciousness of those who play it" (Gadamer, p.107). It seems that to dream in this way, to bring a dream to a class allows it to be a vehicle for "an experience that changes the person who experiences it" (Gadamer, p.107). In bringing the dream to class the student

allowed the dream to belong to all of us through conversation. This idea is consistent with group therapy theory (Lipgar, 1994).

The poem was Place by Brian Turner (2005, p.36):

Once in a while
You may come across a place
where everything
seems as close to perfection
as you will ever need.

These lines from the poem show the mood of wanting to be secure and safe and imagining finding a place just like that.

Gadamer (1975/2013) argued for the “primacy of play over the consciousness of the player” (p. 109). Playing incorporates a subjectless quality as the subject is lost in play to the extent that the to-ing and fro-ing that characterises play seems to echo the hermeneutic process of meaning making, where there is not a final arrived at meaning but the back and forth has its own revealing, and in the process its own volition. Gadamer presented play as an activity that reveals humanity in its primordial nature; unselfconscious, no strain, no burden, being in its own existence.

I am linking play with trusting the process, which my students and I do frequently in our teaching and learning moments. Further, dreaming is part of playing. Perhaps the unconscious at play. I thought about how play connects to reverie, it requires a degree of letting go and of surrender, whereas reflection takes engaging in a more conscious way. This could represent the to and fro, the back and forth since being in the moment and experiencing and reflection cannot happen at the same time but together do create a rich depth of experience and meaning making. It is somewhat like the hermeneutic circle.

The use of a poem at the beginning of the session offers the students and the teacher an opportunity to engage with thinking in a meditative way: to allow the technology to be there without dominating, and to be ‘open to the mystery’ (Heidegger, 1966); to be open to teaching and learning in a way that brings forth the being of each individual. Offering a poem at the beginning of class frees the mind to trust the process.

The confluence of the poem, the dream, the paper to be read on this day in this class created a clearing, an illumination, a mood of meaning making that drew the class into a passionate and engaging day. Part of my role in this process was to 'hold' the students as they engaged with each other and the material, and to hold the frame of time and space.

Holding

Holding is a term used in the discipline of psychotherapy in a way that differs from everyday usage. The phrase 'holding environment' is the phrase used in The Psychoanalytic Dictionary (Akhtar, 2009, p.130). Winnicott (1960) just used the word 'holding'. Winnicott was a paediatrician before he became a psychoanalyst and so was accustomed to observing children and their mothers. He believed very strongly (in contrast with the received wisdom in psychoanalysis at the time) that the environment (context) was vital in considering the child's development, thus holding represented the total care of the mother for her infant. As Winnicott stated this is not just physical but the "total environment provision prior to the concept of living with ... (which) refers to a three-dimensional space or relationship with time gradually added" (p. 43). He included physical, psychological, and environmental factors to mothering of her infant in his first months; where the mother (ideally) fully gives herself over to the needs of the infant (maternal preoccupation), and then gradually steps back into herself as the infant grows and develops its own capacities. Three-dimensional space with time added means (I think) the here and now being with, and the mother taking responsibility for time in such a way that the infant does not have to be aware of it. In a teaching environment I treat the classroom and the timing of sessions in that way; I hold them so the students can attend to their own learning experience.

Another important aspect of holding is a developmental process (as outlined by Winnicott) whereby there is initially a holding of time and space and as the infant grows, a letting in of reality; of the reality of other people in the world and other demands and needs of the mother. I think there is a way I do this with students over a year. I initially hold responsibility for time and space, for the emotional temperature or mood in the room, for the content of the course – for everything. That changes. Here are two examples from interviews. The first is an interview with my supervisor

soon after the first block of six. I have already described the opening and the use of poetry to create an atmosphere of 'openness to the mystery'. In the interview, we are exploring the whole process of a block of teaching.

How did you begin the next bit?

We had a look at the course booklet. I am careful to not focus on assignments. I focus on timetable and readings and the books. I always bring books along to show the students. I find that my enthusiasm for the books is catching. They get to hold them and look at them, read the contents pages and so on. I showed them where the learning outcomes and assignments are, letting them know that we will come back to them on the third morning. This structure works. They have enough input to settle them. I have learned from experience that focusing on the assignments—the assessment side of the course in the first session creates discomfort, overwhelm and anxiety. That is not what I want at the beginning – they are not good ingredients for learning. I want them to settle in, to feel that this is a place they can bring who they are, that this is a safe place to learn. I do this by taking time for introductions, which takes as long as they take and by focusing on their experience listening to the poem, their own history of being supervised to warm them up to considering the history of clinical supervision. [Interview 1, p.4]

I am describing the way I hold the class at the beginning of the year, of being cognisant of the impact of what I do on the students and of being prepared to hold the emotional anxiety and tension that accompanies beginnings. Holding in this excerpt seems to be demonstrated through careful consideration of what to reveal and what to leave for later, and through attending to getting to know each other. I am holding the students in a way that leaves them free to be, without concern for anything outside the world we create together. This has already changed by the third day of the first block when I work through the assignments and the learning outcomes. They have received enough 'feeding' to take on the world themselves, i.e. go and write an assignment. As the course progresses the nature of the holding changes as evidenced by the next excerpt from an interview with two colleagues who had already interviewed me. I had learned the usefulness of being interviewed directly after a teaching weekend. What stands out in this piece of transcript is that the relationship between students and with the teacher were well established.

That was a theme this weekend where it was clear that each student needed to find their own place to stand in relation to theory and practice. Differences were discussed passionately which made it clear

that there is not one right way. This weekend one of the topics was the use of personal material in supervision. It emerged in the class that students held different perspectives. I had given them readings that covered different positions on the topic.

From what you are saying though, you gave them an experience of one end of the spectrum through the way you taught the class.

That is true, but by the 4th block something has matured in them and in me in relation to them. I go through this process with them. For each group of students I have to go back and start again with them and feel all the distress and discomfort and anxiety that learning brings up, and I do and so by the time we get to this point something has come together. I know it so well I have been through this so many times. Every time it is a delight. The next time they will present their verbatim, they are in a safe place to do that. [Interview 10, p.4]

This holding is quite different. The students can express different perspectives on the topic and Ginny points out that I am showing them one way of being with personal material. My response indicates that I do not constrain them. They can express their own point of view freely. Another key theme in this excerpt is the process we go through together, and that I go through it willingly with each group of students I teach. Holding has a different meaning by the fourth teaching block (of six). Holding is no longer physical, and there is no protecting the students from emotional roller-coasters. Rather the holding is more of a group holding, leaving and holding the space in such a way that all perspectives are welcome.

Isabel attended more than one of my postgraduate certificates. She makes several comments that illustrate what I am pinpointing above.

I felt like you were good at allowing people to come from different angles, or where-ever they were. You encouraged people not to be all the same. [Interview 6, p. 1]

It's not about you being the expert, or teaching us but about you trying to get us to think about things and what we actually did think about things, even if we were not thinking about things the same as you, that was also fine. [Interview 6, p.3]

You always found something positive in what everyone produced. That contributed to feeling safe and feeling encouraged to keep on with the thinking and there was always more to think about. [Interview 6, p.3]

These excerpts illustrate holding as an aspect of teaching, wherein I am attending to and recognising each individual student. Implicit in these comments, in the dialogical nature of the teaching and learning experience, is that there are discussions and students are encouraged to give their point of view. There is a reference to thinking as a focus which was an intrinsic part of the classroom situation. I will come back to thinking in a later section of this chapter because it warrants more discussion. The quotes above point to my attention to each individual student. There is also a focus on the class as a group, using my group therapy skills.

Working with the class as a group

If we accept as a basic assumption that every human individual is at any time part and parcel of a group, or, to put it in a different way, of a number of groups according to which aspects of him we consider, if we accept this, we must assume that there is some form of community or communication within such a group ...

The group, the community, is the ultimate primary unit of consideration, and the so-called inner processes in the individual are internalisations of the forces operating in the group to which he belongs. This has been fully confirmed by my own observations in group analytic groups ... (Foulkes, 1971, p. 6)

Group analysis helps me to recognise that each individual brings a group into the classroom, one that they carry inside. Working with the group in the classroom facilitates a deepening of the experience of students. They are able to bring more of themselves to the classroom. This section follows the dialogue between my participants and I that focuses on using the group as a way of facilitating learning. A feature of the psychotherapy training at AUT is the assumption that process groups facilitate learning, that groups are a place where the emotional encounter between group members offers something that helps develop the professional and personal self of the psychotherapist (Loewenthal & Snell, 2008). This assumption is carried by the people I am interviewing because we are part of the same culture, i.e. the New Zealand psychotherapy culture. It is important to note that sometimes there are a few students who do not resonate with being part of a group. They prefer to share one on one. None of the people I interviewed fitted into this category.

Rex has worked with me as a group facilitator and as a co-teacher. He knows me well. The following reflection centres around the idea of me making a group.

I think you are good at making a group. That is where your energy naturally goes, what's going on, how is the group developing, and making use of the group

I responded: Yeah and helping people to find themselves in it, then it is possible for teaching and learning to happen. It builds something, but first we must create trust.

and paying attention to the group and it happens in relation to the formation of the group because people bouncing against each other and they have their various difficulties and if they can work with that then they can learn something.

I responded: That is right, it is being sensitive to peoples edges and not pushing them against their will, stepping inside their defences but maybe just noticing them, the way they stop themselves from expanding, from learning. It is like the comfort zone is where we don't learn, we are at rest, we are settled in our place, we don't let ourselves be challenged, some people never go outside this – people who are rigidly defended stay in this safe place. Then we have the discomfort zone where learning happens. I am somebody that continually puts myself in uncomfortable situations. But then I have to be careful that I don't make risk so uncomfortable that I panic, and can't think – its finding that in-between space. Willing to be uncomfortable willing to not know what is going to happen next but not so uncomfortable that you can't use your mind. What I create in a group is the feeling enough trust so that people are willing to explore, to be uncomfortable. I think I am quite gentle in my challenges. [Interview 12, p.4]

Rex is commenting on something which we described as 'making a group'. 'Make' is a verb meaning to form or construct, do or prepare (Online Etymological Dictionary, 2016) and 'making' is a gerund, conveying an active quality. Synonyms are accomplishing, building, composing, constructing and creating. The word 'group' is being used by us in a particular way. Both of us have experience at leading psychotherapy groups and so the meaning is quite specific. It is a shared language where much is assumed. A 'group' describes people who have come together with a common goal. The goal defines the group and its boundaries. The known boundaries help to create cohesion, a necessary aspect of effective group functioning. It is also assumed in the conversation is that a group is a place where unconscious processes are brought into the consciousness of the group, where psychological processing can happen.

'Making the group' in this context means creating a space where people feel safe enough to bring their inner thoughts and reflections, their own stories, so that they can find the meaning of the class material through their own experience. Holding creates a safe space for students to explore who they are in relation to the teaching material. Another aspect of this discussion is the idea that the defences of the students can be faced and worked with, defences that inhibit learning can be processed in a setting that acts as a container for them. I am using the word container in the sense that it is meant by Bion (1962, Ogden, 2004). I have written about this in an earlier paper where the container is in the "first instance, the maternal mind that receives unthought thoughts" (Solomon, 2014, p. 14). It is my experience that the group also can contain unthought thoughts, sometimes spoken of as unmetabolised thoughts, or thoughts that have not yet come to consciousness, or been spoken. These are the thoughts that can be troublesome when one is trying to learn. Creating the class of students as a group helps make it possible for a deepening of the capacity of the members of the group for a conversation that goes beyond the surface of the learning and into learning that engages the whole being of the student.

Assumed in the discussion with Rex is that personal material of the students will enter the classroom. In educating psychotherapists this is an issue that is approached differently by different schools of training (Rizq, 2009). An example of a training that is like ours, i.e. includes personal material in the teaching and learning process, is described by Loewenthal and Snell (2008) who called their programme at Roehampton a learning community where learning is experientially based. The following piece of transcript is part of an interview with Linda who has been in two postgraduate certificate classes I have taught.

Definitely the way you work with the group is low key but you do a lot that is natural, it's the way you work, there are lots of little things that you do that link people in in the group. And I think that makes a difference in the learning process; people feel safe. That's a huge thing for learning I think. What it meant for me and others in my class was that we felt safe and could play around with ideas and possibilities and thoughts in a way that otherwise I would never have found the space to do. [Interview 6]

The first thing I notice is the assumption, in Linda's description, that the class is a group. There are two themes running through this piece of transcript. Linda is reflecting on the way I link the people in the group. She is saying that it creates more space, an idea that occurs over and over in this thesis. Space as in space for thinking, space to reflect, space to find the thoughts that have not yet been articulated.

Joy comments about her experience of doing a postgraduate certificate in my class. She too is commenting on the use of the group to encourage learning.

*Something I knew about you before I was your student was that you were competent with running groups, that we would be well held. I was excited at the beginning because I like to learn in groups. What comes to mind is when we had to do our verbatim presentations and there was quite a sense that we were all in something together and there was quite a camaraderie about that process, which to me in retrospect means too that it was well held. We had to give each other feedback – which felt quite supportive. It felt like we were sharing an experience together, I got to know my classmates very well. You set up the process in such a way that it felt like we were a group learning together and supporting each other in that. It didn't feel competitive or adversarial or critical. We were in the experience together.
[Interview 4]*

Joy expresses her preference to learn in groups and her trust that I can hold the group. She uses the phrase 'well held' which probably can be linked to Winnicott's (1971) idea of holding and perhaps to Heidegger's idea of care. Psychotherapists expect to be held, maybe other professions do too, but psychotherapists have a deep knowledge of what this means, like the Eskimos' understanding of snow. Heidegger claimed that care is always already there.

...care, that is, of the being-ahead-of-oneself, of always-already-being and of being-alongside... In this way, none of the three structural elements is lost. They are also present in the modes of unconcern, of indifference, or even of resistance. (Heidegger, 1987/2001, p. 174)

For Heidegger, it seems care is a three pronged structure, relating to the past, the present and the future represented as existentiality, facticity and falling (Inwood, 1999, p. 37). In the above verbatim Joy brings the past (something I knew about you) into the present. Care is present in that students are caring for each other and in so doing, they are caring for themselves. They do not care for each other at the expense

of their own or others care for themselves. What is invisible in the transcript is the aspects of guilt and conscience that would reveal the inauthentic aspect of Dasein. I wonder where the competition and criticality was hidden.

Ginny noticed that I seemed to be saying that there is something about making meaning, using what comes up in the context of the teaching process. How did I do that? I replied, “by using the group, by creating space”. Ginny asked me to say more about using the group.

I suppose it is about the relationship between the students, I really encourage them to be a group. I do it without thinking about it – automatically – so I have to think quite hard to answer your question. I know it creates a stronger coherence if the class are connected to each other. It’s the way I set up the frame and the space. We do a check in and a check out each day – but that’s not it in and of itself – some people do brief check in and some people more full and I think it is something about the holding environment. I am encouraging them to talk to each other, not having me, the teacher at the centre all the time, they interact with each other directly; it means they are able to find their words more easily, they flow better. There is something about allowing the conversation to flow; to develop and for all the different voices to be heard –both critical and personally reflective. They get to know each other through the sharing. Since we meet in blocks, they get to have the breaks together. It is through the process – the way I hold it, the discussion. There is something about being connected to them as individuals as well as a group. And perhaps the way I do supervision. [Interview 3]

We are trying to unpack what I do that makes the class a group. I use the word ‘encourage’ and the examples that I give are through discussion, through sharing, through getting them to talk to each other, i.e. not having to focus on me.

Encouraging, is inviting, inviting to enter into the dialogue. This reminds me that Palmer (1993) believed that a “learning space has three characteristics or dimensions: openness, boundaries and an air of hospitality” (p.71).

It is hospitality that interests me in connection to this piece of transcript as I think about working with the class as a group. Hospitality is about a specific kind of invitation that allows the discomfort to be present in the search for truth. Hospitality is the invitation to learn, to face the discomfort together – teacher and learner, to be willing to be vulnerable requires of the teacher to create a learning space where students feel safe and able to be themselves. The idea of creating a space where

‘discomfort can be present in the search for truth’ is vital to an effective teaching and learning experience.

Dissonance

The sub-element of dissonance is a particular kind of mood, a mood of disquiet. I have used the word dissonance because it implies a relationship. The Online Oxford Dictionary (2016) defines “dissonance” as a “lack of agreement or harmony between people or things”. The dissonance is between me, the teacher, my sense of understanding and experience as to the meaning of my feeling of dissonance that occurs in relation to one or more students. Sometimes it is more to do with me and at other times, the students. I use my feeling of discomfort as a resource. What I then do is go with the mood, entering into the students’ territory to uncover what has not yet been languaged. Moods open up the possibility of the felt dissonance.

Part of the teacher’s task is to work with the difficulties that arise in the process of teaching and learning. A colleague who is not a psychotherapist said to me: “I have come to realise that psychotherapy staff have a platinum standard approach to holding and supporting students. You hold as psychotherapists rather than the usual way educators hold” (Nicholls, personal communication, 2016). The discussion that this comment was a part of, was comparing the usual focus of education, where the focus of the teaching is much more on an inculcation of ideas than attention to the being of the student. However, what we do has been around a long time as evidenced by this quote from Yeats (n.d.): “Education is not the filling of a pail, but the lighting of a fire”. Lighting a fire begins with a spark as does learning. The spark at the beginning of learning may be a felt-dissonance. Jarvis²⁴ (2009) talks about in his flow diagram of learning. His theory is that learning happens as a result of a sensation of disjuncture. It upsets an individual’s equilibrium. I find that the most learning seems to happen in a class when the papers we are reading are somewhat of a challenge. Then I come into the picture as a teacher, and how I am with the material and with the students helps to create that spark.

²⁴ See chapter three.

Joy asked me how I deal with issues that I see that may be interfering with a student's capacity to learn.

I tend to use papers to help them with learning difficulties. For an example one of my students was clearly struggling with her anger and disavowing it – in the teaching sessions. I found myself thinking about a paper by D.W. Winnicott (1949) – called Hate in the countertransference—while I was listening to this student speak. The paper reflects on Winnicott's own experience of anger with a child he is caring for, and discusses how he thinks about it and makes use of his anger as a clinician. When it came time for each student to pick a seminal paper for an assignment, I remembered and suggested he try using that paper.

Joy commented that my interventions then become less about a personal criticism and more about the work and how the student approaches that. [Interview 4]

In this short story, the theme is holding without judgment, holding using my knowledge of the material we are working with, holding using all the experience of years of teaching and a familiarity with theoretical papers that can be illuminating for students in their learning process. I am not direct about what I see. It is more subtle and, since the classroom is not psychotherapy, it is also important to honour the students' privacy. There is still risk involved because an extremely sensitive person may take offense at my suggestion and/or feel me using my power over them as teacher. What I am doing is making links between the person of the student and the theoretical frame we are working with as a way of facilitating learning. Here is another example:

Then you put the Jessica Benjamin article in my hand. Yeah I felt met and understood and that was just what I needed to learn. It was like you took advantage of a learning opportunity. So it was just right for me. You got me. [Interview 15]

In this piece of interview Linda, an ex-student, is describing how she was able to learn. I gave her an article to read at a point when she was struggling. The comment relates to the example above, wherein I am describing using a theoretical paper to facilitate learning in the student. This student was struggling with feeling being 'done to' in relation to another reading I had given the class. The name of the paper I had suggested was called 'Beyond doer and done to' by Benjamin (2004). In this example I am again pointing the way through being with the student in her discomfort.

One of the implicit, invisible factors in these two examples is the connection between the student and myself. This cannot be taken for granted and does not happen with every single student. It takes two. They must be open to me just as much as I need to be open to them. Trusting the relationship with the students, allowing their stories to be important, to have a place in the fabric of the teaching and learning is embedded in the above transcripts.

Interview 2, with a colleague Richard, was directly after a teaching weekend. What is revealed in the interviews is how closely I monitor the emotional atmosphere of the students, each one individually and respond according to what it seems they need to learn.

The thing that happened, as I am listening to her: what went through my mind was – I must find a way of challenging this that she can bear – because what I heard in the session is that she was defensive – she was defensively speaking endlessly. I thought about it and I thought I must find a way. It was quite uncomfortable for me to sit with that, I had to wait for my part of the process. When I spoke, I said it sounded like she was compensating in some way for something – and wondering what that meant for both her and the client. I chose the word compensating because I felt she was speaking to fill some kind of void. I think she is sensitive and intuitive but she has a crazy mind. I have struggled with her. I felt like I held her and could engage with her and the other students then joined in and asked further questions, bring more about their own responses. It felt like quite a full process.

Earlier in the weekend I had challenged her to be more specific in her thinking. I said I can see how much you love the big picture but this work requires you to focus on the detail and to attend to what it is that is happening. It went ok, but it was the edge of a seat feeling knowing how important it was, this is my opportunity to make a difference with this person. I was trying to get that student away from telling the client and towards creating a thinking space and a holding space. And to do it in a sensitive way so she doesn't feel shamed. I could feel inside of me a need to insert myself. There is a way I can hold back that I think I have in the past been more cautious or I haven't inserted myself enough. I've gone for the gentle approach. [Interview 2, pp.1-2]

In the above transcript, I am describing the process I went through to intervene with a student who was struggling with her learning. It is evident that I am struggling to find a way to communicate with her in a way that she can hear, that will facilitate her finding something authentic in herself. After the block weekend was finished I was still uncertain whether this student had learned anything. So, when I think about

Heidegger's words where he says that genuine learning is when the learner takes what they already have, I understand how teaching and learning coincide. The giving of teaching brings forth learning from the student which is already there in the student in some way (Heidegger, 1977/1993).

It is clear from the way I reflected on my teaching with this student that I was attempting to reach an authentic part of her that would resonate. I hoped she would take (in the sense conveyed by Heidegger, see below) from me, something she already had but had not yet recognised. I remember a sense of uncertainty – maybe I have got it all wrong and she 'knows' what she is doing. But then I would come back to myself and feel the sinking feeling, hear the lack of clarity in her words, her constant arguing with me – or what I represented for her. I was hoping that she could take something from the process between us that would facilitate her learning. I wanted something to be disclosed to her that so far remained hidden to her, but not to others.

I have found the following quote from Heidegger to be useful for my thinking and reflecting on my teaching:

This genuine learning is therefore an extremely peculiar taking where one who takes only takes what one basically already has. Teaching corresponds to this learning. Teaching is a giving, an offering; but what is offered in teaching is not the learnable, for the student is merely instructed to take for himself what he already has. If the student only takes over something that is offered he does not learn. He comes to learn only when he experiences what he takes as something he himself really already has. True learning occurs only where the taking of what one already has is a self-giving and is experienced as such. Teaching therefore does not mean anything else than to let the others learn, that is, to bring another to learning. Teaching is more difficult than learning; for only he who can truly learn—and only so long as he can do it – can truly teach. The genuine teacher differs from the pupil only in that he can learn better and that he more genuinely wants to learn. In all teaching the teacher learns the most. (Heidegger, 1977/1993, pp. 275-276)

This quotation raises the question: how do we do this? How does teaching, wherein the teacher is able to give in such a way that the student can be "self-giving", happen? How can the teacher have such an impact on the student that the student opens something in his/herself, something that is already there? How does this relate to what I do?

I say: “it was quite uncomfortable for me to sit with that.” As I read I ask: what was the discomfort? It was a feeling of wrongness about her words, the way she was with her client. I also say that I have a need to insert myself. This was an important reflection. What lay behind that was the belief that if I did not let her know she was off the mark, she would not understand what she was doing and would continue as before in a kind of ‘blind comfort zone’. I am interested in the use of the word insert, because that is something that the student was doing with her client (in my professional opinion). My way was somewhat different to the way the student was inserting herself with the client. I am reminded of the first two verses of a poem called *Start close in* by David Whyte (2012).

Start close in,
don't take the second step
or the third,
start with the first
thing
close in,
the step
you don't want to take.

Start with
the ground
you know,
the pale ground
beneath your feet,
your own
way of starting
the conversation.

What this poem expresses is the careful and deliberate moving closer, at one's own pace; taking myself with me towards the other. It reveals an awareness that at some level I am uncertain, aware of the riskiness of moving towards another. I think this is what I am doing at the same time as I am staying connected to the other. It sounds easy, but it is not, especially when the other is not inviting.

When considering the relation with the other, Levinas (1985) explored beyond Heidegger's ideas that link responsibility and authenticity to responsibility as the essential structure of subjectivity. Levinas calls us to recognise the responsibility we have to the other, to see how the other is in some way totally inaccessible and other

from us, that we do not understand something about the otherness of the other as it is different from ourselves. I believe this to be a key task for humanity, to see on the one hand our connectedness to everything (being-with or Mitsein) and on the other hand, through the experience of living-in-the-world humans experience being separate as well, and in that it is essential to experience and to recognise the otherness of the other. This student helped me to remember that there is always something about students (and everybody) that is unknowable, and therefore to accept other. At the same time, I have a task to perform as assessor and this cannot be ignored.

This piece is about authenticity and Mitsein. I am struggling to be authentic, to recognise the humanness of my student and, as a teacher, to facilitate the student's own awareness of herself in the world, the influence that she has on others and that others have on her.

I could feel it, as I'm listening this sinking feeling of recognising that there is a challenge here for me, that this student doesn't get something, that this person hasn't understood something essential about the work of therapy. And that here she has come to learn and I need to find a way to teach her because she is a very defended woman and quite scattered.

You seem to be very punctilious about not humiliating her, or showing her up. Even though it might be necessary for her to understand what she is doing and what she is not doing. Almost without exposing her and I'm wondering how you feel you can do that.

I don't know how successful I was – we will see. But it is something about respecting something about her as well. It is interesting what you are saying. I feel that.

It seems like you have as a value: How to have her learn something new without exposing her to what is new about it. As if you want to try and pretend she knew it really already.

In a way I do want her to discover it but I can see she doesn't know it already. How can she learn if I don't show her she does know. I feel as if I really challenged her. I didn't harshly criticise her. I did it by pointing things out, by asking her about her experience, by getting her to explore what might have been there, by other people making comments, by giving her the space to think about it.

So you demonstrated to her what you wanted her to do with the client.
[Interview 2]

The link, for me, to what Heidegger is saying above is that perhaps in the same way that a woman is born with all her eggs inside, we are also born with potential knowing. In the same way as our eggs need to be fertilised through intimate involvement so does learning need a facilitative relationship. What I am doing in the example above is staying in relationship, wondering and questioning my own involvement as much as I am the student's. Taking happens in relationship. This is the self-giving. For this to happen there needs to be an opening, even to some degree a surrendering in both the student and myself.

What I am struggling with in the example above is how to teach this student in a way that she can learn. Richard notes my sensitivity to the other and it is obvious that I have been gentle with her. I am trying to find a way through the defensive structures to the authentic self of the student.

Heidegger (1977/1993) stated that "teaching therefore does not mean anything else than to let the others learn" (p. 276). I have wondered if I am getting in the way sometimes, like an overinvolved parent. Perhaps I take too much responsibility? So, I come back to questioning myself. In this way I am showing that I genuinely want to learn, in that I am willing to question myself and the perspective I have taken and thus I am, in this way, a role model for my students.

Later the same day I wrote that my imprecision allows for and creates space for the other to have his/her own thoughts. It leaves room between what I say for people to make their own connections. Imprecision is closer to the primordial knowing: it has not been packaged and tidied with all the emotion and different possibilities removed. It is still alive with potential. The 'unthought known' (Bollas, 1987) refers to something that is known, but not yet thought, part of internal psychic life that is as yet inarticulate; that perhaps links to primordial knowing. The conscious operating mind does not grasp the meaning or understand, but some other part does, a hidden part of the self which psychotherapy calls 'the unconscious'.

Heidegger (1977/1993) noted that language remains the master of man. He stated "...perhaps it is before all else man's subversion of this relation of dominance that drives his essential being into alienation" (Heidegger, p. 348). Heidegger is talking

about dwelling. I think he means to direct us to dwelling as that which is habitual. My peace, my capacity to dwell is disturbed by the Dasein of the student. Heidegger (1977/1993) talked about sparing as “leaving something beforehand in its own essence” (p. 351). I feel as if this is what I am doing; attempting to be with the student in a way that cultivates her dwelling in herself. Role modelling my own capacity to dwell facilitates the students finding their own capacity. Thus teaching psychotherapy students may involve a role modelling of how they are expected to be with their clients which includes holding clients through difficulties in learning and difficulties in relationship to the therapist and other relationships.

This next story is another interview with Richard after a teaching weekend (although in a different year). This example is one where the dissonance is felt by me and in a different way by the students, who challenge me with it.

On the fifth block teaching weekend there was an interesting process in the class over a couple of days. The first day included assessment and feedback and then my realisation that my voice, my tone was judgmental rather than one offering supportive critique. I took that back to the students and let them know my thoughts on what had happened. We discussed this for a while and then I continued on with the teaching (this was the last session of the day). The next morning the students were still in an irritable, uncomfortable space. What came out in the checkin session was that I said in the feedback that I had been disappointed that they had left so little time for discussion in their presentations. I was told that in the session at the end of the day I had finished too late and didn't give the students time for a check out. I could see her point. I said so, adding: it is interesting to see how we all became infected by the assessment process this time. We spent some time reflecting together on our varied experiences of the day before. After this we went on to a session on boundaries. It was lively and all the students were engaged. At the end of this day when we checking out there was a story from a student who over this day had become aware of how “rugged up” she was. She recognised herself in protective mode, she needed the extra warmth her partners clothes provided because she was carrying her memory of the intensely painful experience of writing her casestudy and viva in the psychotherapy programme some years ago. She said that somehow yesterday she had re-entered that zone and felt really bad and terrible and how she had needed that extra warmth and the experience of being together with the class and with me and that today she had felt really different. She had appreciated the process of the teaching. It had helped her learn and create a new experience for herself. [Interview 13]

This vignette speaks to the process of the teaching and learning in quite a full way. It shows how the students and I use the group for learning. We have created a space in which it is possible to notice and then speak about dissonances that are experienced in the classroom. It also shows how a student was able to learn something at a deep level, healing a past experience of shame. The student was her own teacher. She did the noticing. I may have pointed the way by bringing back my reflection the day before. The noticing of the dissonance can not be taken for granted. The learning to use that feeling or mood has inside it the seed of the the noticing of the experience of dissonance. The most important thing is not to distract one's self from experiencing the mood that is happening. This vignette also incorporates the themes for the next two sections of this chapter: Creating a space for dialogue and learning to think.

Creating a space for dialogue

... it [meditative thinking] must also be able to bide its time, to await as does the farmer, whether the seed will come up and ripen.
(Heidegger, 1966, p. 47)

Heidegger brings us the idea of space through the words “bide its time, to await”. The most usual definition of space refers to physical space, material space in three dimensions, distance in relation to a position or time. Psychotherapy uses the word space to refer to something that may be physical but is not essentially physical. A physical space may facilitate the thinking or potential space as inside and outside oneself (Zeddies, 2000); however, it is more. The focus here is about space in a metaphysical sense, an internal experience, an imagined experience, a felt sense. I am using the word space to express holding something open inside oneself. My mind goes to thinking about Māori mythology and how life begins. The Māori creation story (Walker, 1990) expresses the process of life emerging from Te Kore, the nothing, to “Te Pō as the seeding of life. Te Pō is the journey from darkness to the glimmering of light” (Solomon, 2006, p.52). For me, there is a clear connection between creating space and creating life and learning.

In psychotherapy the word space is applied often in relation to thinking, for example Frank Lowe's book *Thinking space* (2014) is a method Lowe has developed that creates a safe space for thinking about difference. Ogden's (1985) paper called *On*

potential space discusses Winnicott's (1971) use of the term as an intermediate area between reality and fantasy. Hinshelwood's (1994) paper on group psychotherapy called *Attacks on the reflective space* "argue(s) that a space for reflection forms from the emotional linking between individuals" (p.87). The group therapist's [or in this case the teacher's] role is to hold onto her own mind so as to effectively monitor and articulate the emotional links in an appropriate way. Phil Mollon (1989, 1997) used the idea of a space for thinking. He claimed that a space for thinking is a right brain activity, akin to reverie and that a necessary precursor is the capacity to learn from experience, i.e. "have an experience, become aware of it and then think reflectively on it" (Mollon, 1997, p.25).

I have called this section creating a space for dialogue. Dialogue is defined as "a discussion between two or more people or groups, especially one directed towards exploration of a particular subject or resolution of a problem" (Online Oxford Dictionary, 2016). Thus creating a space for dialogue is a part of teaching wherein the teacher ensures that students are not overwhelmed with ideas that are disengaged from experience, but find a way to create both physical space and potential space for the discussion of their experiences, both personally and as clinicians. The 'resolution of the problem', in my mind, is that students are able to speak. There is no requirement to come to a resolution, to find the answer because there are always many and they are usually contextual.

Heidegger (1962/2008) described what he means by space in *Being and Time*:

Dasein is never present-at-hand in space, not even proximally. Dasein does not fill up a bit of space as a Real Thing ... Dasein takes space in; this is to be understood literally. ... because Dasein is 'spiritual', *and only because of this*, it can be spatial in a way which remains essentially impossible for any extended corporeal Thing. (p. 368)

I think Heidegger is describing what I am also trying to express. Something that is spatial, has proximity but can not be touched in the physical world. It is an internal experience, familiar to most of us and essential for the effective practice of psychotherapy. Heidegger thinks about space in relation to Dasein as having two aspects. Our relationship with space is always situated. De-severance is thinking about an object that may be some distance but is in direct relationship to the observer, e.g. I

may be thinking about my friend who lives in the USA, which brings her close while at the same time she is far away: Directionality indicates that anything that is encountered comes from one or other region; for example, the experience of being in an exercise class full of young people and feeling the limits of my capacity are very particular to that region of my life (Harman, 2007; Heidegger, 1962/2008). For me, being in the present with what I am experiencing and at the same time being with the presence of those I am with (my students) is at the core of what creating a space for dialogue entails and, following Hinshelwood (1994), brings the emotional link.

Creating a space for the learning in the other is not easy to see. The previous vignette of the “rugged up” student shows that the space was there, and also it shows when it was not. The students had become accustomed to having a literal space to think together after a days work. On the Friday I deprived them of that (in the sense that they felt rushed). What is clear is that the students did experience enough space inside to recognise their need and then to take the opportunity to share their experience.

In the following example I describe a student whose training was substantially different from others. Because she was also a personal trainer, she was more comfortable with action than sitting in a room reflecting.

She was so distracted and she couldn't tolerate the psychoanalytic language at all and I could feel her in the first class as quite distracted. I found she affected me with her fidgeting and she pulled faces, so I engaged with her. I encouraged her to ask questions, to let me know when she didn't understand, I suppose in short I formed a relationship with her, I accepted her where she was and invited her into my world as I entered hers. I shared a story with her about an experience I had at Pilates. [Interview 1]

The example I gave is written in my first Journal. I was standing on a disc with a ball in the centre underneath. The task was to let go the support and keep balance. I found it difficult. My internal experience was of holding my body straight and yet my instructors feedback was that I was leaning backwards. When I followed her instructions and straightened my body, I felt out of whack—as if my body was leaning forward. I needed the relationship with the other to monitor my internal reality which had been shaped by my life experiences. [Journal 1, p.107]

What I dealt with in that class and deal with at the beginning of any teaching year is all the different frames of reference that people bring. They aren't coming in with the same language. And that's part of what I do. I have to find a way together. And so I do it through my group skills, through the holding and containing process, which is emotional, but also through creating a space for them to speak. I remember one of my students who is a teacher. We were reading Ogden's chapter one from 'Subjects of analysis' (1994). The student was quite affected by the paper. She said, "I hated that man, I hated him. I started having a fight with him". She was delightful. It was so important that the space was there for her to share that response. It helped her. It is something about engaging, giving them permission to have that response that dislike, that discomfort that, confusion. And to realise that it's okay to bring it. [Interview 1]

These two stories illustrate the idea of needing a space to share, to dialogue for the student to be engaged in a way that learning can happen. The first example shows somebody who had no space inside, who could not tolerate the discomfort of not understanding, of being different. She communicates her discomfort through her facial expressions and her physical movement. I respond to that (probably not until the second block) by suggesting she speak. I also tell her a story that I intuitively feel she may relate to. My story shows how my customary way of doing things may be skewed, and through relationship with another, through dialogue it is possible to learn new ways of being. This student completed two postgraduate certificates with me and went on to finish a Masters degree. The second example also illustrates the need for a space for students to find their voice, to speak their emotional responses, not as an end in itself but as a pointer on the way. This student was also from a different discipline; however, she was very excited about being in a learning environment for herself and thus took quite a risk speaking out so early in the course. What is implicit in this second example is that the space was there to speak up. This must necessarily be a physical space and the first example shows that there needs to be space inside the individual as well. Yet it also needs to be in the teacher in the ways described in the previous chapter.

In the following excerpt, Isabel speaks of her feeling of being able to express her own experience and how that I accepted her experience without having to do anything with it.

Another thing I remember was you gave us on 'Use of the object' by Winnicott. I remember feeling quite irritated about that when I first read it and saying something about that in the group. I think you heard that and accepted that and heard that and it felt safe to express that irritation. But now when I read that paper I read it quite differently.

Yeah I think it felt important to me to say that, to be in an environment to express those kind of reactions, rather than just going along with something and adapting. I have noticed in other settings that I have had to think about whether I just adapted to the setting or if I would take the risk of speaking out. On occasions when I did speak out I felt I was going against the flow and I was a bit self-conscious afterwards wondering how people perceived me. So in contrast I felt like you were good at allowing people to come from different angles, or where-ever they were. You encouraged people to not be all the same. You would bring up alternative ways of seeing things which I think is very important.

This reflection by Isabel reveals two contrasting experiences she has had. One in my class where the dialogical space was encouraged through the teacher accepting the experience of the student. The other experience Isabel describes is where she felt confronted by “the they”, where ‘who I am’ gets lost and ‘who I think you want me to be’ dominates the experience. Creating a space for dialogue combines having a space inside to think and being with the other in her experience

The following transcript is of an interview following a teaching weekend as part of a yearlong course:

What I'm pleased I did was I created exercises. I didn't just do working with a paper and asking questions. I did do that on Friday morning and I was purposeful about that. I focused on giving them a lot of detail about a Frawley-O'Dea and Sarnet model of relational supervision. People grab hold of it and say that's me yeah yeah that's what I do, but they don't actually understand what that model entails – it is really hard work. It requires more than any other model in terms of attention to a multiple focus. As someone said, once you've been introduced to it you can't ignore it. It's also not the only place to stand when you are supervising. I also offered them a different model that is similar but different in that it holds a boundary around the supervisee and their personal life. We kept grappling with that over the weekend. Not necessarily coming up with an answer. And people reflected on whether their supervisor in their own supervision, whether they went into the personal material or not and whether it was helpful or not. I think someone said that their supervisor had wanted to explore the relationship with them (as a supervisee) and they hadn't been interested and it became difficult when there was an upset. Obviously

everyone is a supervisee as well as a supervisor – so they are looking at both sides. [Interview 7, p.1]

The first response of the students with immediate understanding is one that lacks the space for thinking. My sense was that it was too quick to have engaged them fully, more perhaps recognition of something, perhaps to do with the overuse of the word ‘relational’ in our field. What was needed for real learning to happen was more of a space to turn over the ideas. We needed time and space to explore the ideas and experiences they had in more detail. What is indicated in the piece of transcript is that we did take the whole weekend to grapple with the ideas. What is described here is the process that goes on between the teacher and the students that creates more depth in the learning. An inculcation of ideas, may at one level bring understanding of a model, but there is a need to engage in it personally to get the subtlety and depth of meaning. This happens in relationship. It happens through dialogue in a space that has been created that is safe and robust.

Grappling is an important word in this reflection. It seems to be central to what takes the learning to a deeper level. What did I mean? Grapple in the Online Oxford Dictionary (2016) when written as ‘grapple with’ is defined as “struggle to deal with or overcome (a difficulty or challenge)”. The challenge in this piece of transcript is for each student to find the space inside to work from his or her own perspective and to articulate that in relation to the rest of the class, to dare to have a different perspective from each other. This is the grappling, an apt description of finding a space to dialogue. In this way students are able to reach beyond their already comfortable view of the world. O’Brien (2004) claimed:

Heidegger wants to awaken us into absolute fascination that things are as they are, that they even *are* at all. If anything, life and existence are far too easy, *homely* and familiar. Which is not to say simple, but they are not an issue for us in important ways except at a *subliminal* level. Heidegger wants to make these things *at the very least* liminal [Italics in original]. (p. 4)

O’Brien seems to be saying that Heidegger invites us to reach into our unconscious to bring to the intermediary space between conscious and unconscious the awareness of being-in-the-world, of being present to life and its meaning. I take the idea that he invites us to understand from the words “absolute fascination” which seems to be

saying that I would keep on looking at 'things' and wanting to see them in a myriad of ways, their many potentialities rather than fixed on one meaning.

This idea of creating a space, a silence, a preparedness to wait, to ponder is so at odds with the common focus on content in teaching; which then leaves no space for something to emerge from the students. Heidegger (1977/1993) discussed this in *The way to language*. He contrasted appropriating with enframing. Enframing requires a pull towards order that disregards the natural path that is always already there in an opening. The next section of this chapter takes another step into that opening: Learning to think.

Learning how to think

Each paper, and each time I meet with students, has a structure, a frame, and a process. Underlying this is consideration of what I want the students to learn and what values are shared in the profession of psychotherapy. What I want my students to learn is how to think, how to think in the deepest sense of the word, that incorporates all of themselves, their whole being. If they can learn how to think, then they can learn from themselves, each other and their clients. This is the endpoint of the teaching year. It may happen at different times for different students and more than once for many.

How to think is a term worth unpacking. The definition of thinking (Online Oxford Dictionaries, 2016) that is most commonly used is linked to the mind and rational thought; however, the Online Etymological Dictionary (2016) demonstrates that old English and German both meant thinking to refer to thoughts and feelings. Old English *pencan* means image, conceive in mind, consider, meditate, remember, intend, wish desire (Harper, 2001-2016). Heidegger is obviously using the word *danken* to mean much more than simply acquiring knowledge. In the opening page of his book *What is called thinking*, Heidegger (1954/1968) says, "As soon as we allow ourselves to become involved in such learning, we have admitted we are not capable of thinking" (p. 3). Heidegger argued that it is natural for man to think, but that we have got lost. He contended that we have to learn how to think while Bion (1962/2014) made a

similar observation that humans “capacity for thinking ... is embryonic even in the adult” (p.351).

As previously mentioned, Bion’s (1961, 1967b/2014) theory of thinking outlines a conceptual theory based on his clinical experience of how thinking evolves in an infant through the relationship with her mother. The mother is used as a container for receiving the unthought thoughts of the infant (contained). Together these concepts (container-contained) form an ‘apparatus for thinking’ that becomes the template for each individual’s way of learning. In this section, on learning how to think, I challenge the customary ways of thinking or not that students bring to class. O’Brien’s quote in the last section is apt here as well. The homely or familiar way is what one has learned and what I hope for in my classes is that something more happens; that my students and I together learn how to think.

Already in this last section learning to think is present. It is embedded in and overlapping with creating a space for dialogue. For the student who rejected Ogden, even as she was articulating her emotional response, a part of her knew that this meant something useful for her to learn. It took her a while to learn how to do that; however the emotional expression was her beginning. What follows is a personal experience of having to learn how to think again.

What opened for me on this day was a feeling that was old, not visited these days very often, but something hidden underneath. In one of my classes, a session where a colleague was present, an old and almost forgotten difficulty re-emerged and claimed my attention. As I stood and faced the class, I stumbled, lost my words and my capacity to think. It happened on a day when I was tired and not very well. Here is what I wrote while still in the feeling of it.

Feeling like a mediocre teacher
that I don’t have the gift of the gab
that there are blind deaf and dumb spots
that make me stop
and lose my mind
Especially when I try and try
to know what I am talking about
Especially when I think I should
know

and show that I am aware

But feeling inadequate because I
can't recall all of what I've read
It all goes out of my head
and I stand there empty
looking out from my place of not knowing

When I own up about thinking I need to know
and begin to relax just a little
One of the students speaks from her heart
Ahh this is the way,
this is the art.

Of course I cannot make myself fit
the way I think I should be
Really all I have to do is let me
be me.

I am reminded of a quote from Gadamer (1975/2013) “the hermeneutical experience has its own rigour: that of uninterrupted listening. A thing does not present itself to the hermeneutical experience without an effort special to it, namely that of being negative toward itself” (p.481).

Thus, while one part of me is having the response expressed above in a poem, another part is able to be distanced from the text as it were. The poem shows a process of a teacher losing herself in the need to know. As she does this, and owns it, something changes in herself and perhaps in her students as well. I wonder if, for the teacher the change did not register until or after writing the poem. Because what was clear from the interview after the end of the teaching block was that the question ‘what was the cause of this disturbance?’ was like a knot in a fishing net. It needed untangling to understand what had happened to inform the natural flow of future teaching sessions wherein such feelings might arise.

The poem was written from a place of being unable to think, of feeling blocked. Writing the poem began the process of unblocking. In Heideggerian (1977/1993) terms, the poem was ‘appropriating’. Appropriating is a process where “in the showing of saying is owning” ... “Appropriating dispenses the open space of the clearing into which what is present can enter for a while, and from which what is withdrawing into

absence can depart, retaining something of itself while in withdrawal” (Heidegger, pp. 414-415).

The poem then, uses this idea of appropriating to reveal my teaching as ‘way-making’. When I think about this, I can remember on that day the feelings inside of me that gathered and tumbled as I continued doing what I do in the classroom when with students. There was a moment when the students were busy. I picked up my pen and wrote. This was the appropriating, the experience of coming into language to show me, to show what I am enquiring about, how a teacher learns as she teaches. This is not solely about me at all but about the essence of being. It is me finding my way back to thinking.

In the next excerpt, Robert and I are reflecting on what happened in a class we taught together. This was the session when I wrote the poem, where I had a moment of losing my mind. We unpacked it in terms of what caused it, what it meant and what impact it may have had on the students. I was describing the experience:

Part of how I have understood meditative thinking is that you do have to lose your ground in a way you have to be prepared to go beyond the horizon of one’s ordinary thinking space, which is to lose one’s ground. The feeling in me in that moment was that I completely didn’t know where I was or what was happening or where we should go next.

In relation to being a facilitator sometimes the client will pull the therapist out of a hole. If we get stuck as a teacher...

But is it a stuck place? That reminds me that in the moment when I was in that uncomfortable place I did feel like the group became quite reflective and one of the students described an experience in quite an emotion filled way and it brought me into a moment of clarity and we were off again.

So there is a sense in which there is a loss of role in that moment. So that is what I mean by getting stuck. So a certain amount of reverie, of lostness whatever it is. You standing up there saying I’ve lost my mind a bit, but it is only a certain amount because you are still holding the space.

Yes, I said that in my poem. Keeping on doing what I’m already doing. At one level.

It's a bit like when a leader says I am feeling vulnerable this is also quite powerful because there is the holding they are doing to be able to say that.

What is implicit in that moment is the articulating, there is the feeling then there is the articulating so by saying I am lost, perhaps I am bringing in to the present a feeling. [Interview 9, pp. 8-9]

We are discussing our thoughts about what happens in the classroom when the teacher 'loses her mind' and how we both think about it. Robert's comment about the way even though I lost my mind, I was still holding the space is helpful. It enables me to link to how even though I lost my mind, I created a moment of emotional resonance that connected the class back together. In the poem, I attributed the connecting moment to the student. Maybe my moment of disconnect, was already present in class-members as well.

In interview 14 with Richard, where I was reflecting on the last teaching block (out of 6) with a group of students, I described a process we went through together over a morning. I had given them two papers to read. The topic was Enactment. I knew one of the papers was difficult to understand but I wanted to extend their thinking. These reflections immediately after the day has finished, capture some of what happened.

I said to them how do the two papers I chose connect to think about enactment? They couldn't think at first, this changed as the morning progressed. I thought that the first paper outlines different types of enactment with full clinical examples whereas the vertex paper has dense theory. The Wallin (2007) chapter helps to understand the Yorke (2005) paper. The two papers each contributed to the thinking in the room. What is our thinking about enactment in supervision? Part of our role is as a model to our supervisees; our capacity to work productively with who we in supervision helps our supervisee to do the same. I thought that the Wallin paper is very core, talking about the supervisor finds the where-with-all to think, feel and act more freely which opens new options for the patient every time we change enough to extricate ourselves from the grip of our own limitations and the pressures of the enactment we demonstrate; that change is possible and thus facilitate by degree the changes the patient herself both desires and fears.

The students started to discuss whether we have any choice or whether it is all enactment or it is impossible to change. It went into quite a deep discussion. One student believed it is all conditioning. Somebody else thought it was all enculturation and I expressed my view that there is a chance to be free, that it is always there, that it is a human drive, to find new possibility (learning). We worked with the clinical examples in Wallin. They were useful. Then we went to the Yorke

paper. Most of them had struggled with this one, as it is quite dense Bionic theory, I started by talking and managed to capture the essence of the paper.

It felt like an exciting and stimulating morning. The meanings of the dreams that were shared in the check-in round resonated for each student. One student talked about how she had been stopping herself from coughing. She described this terrible cough which had been going on for a month and how she had been constraining her whole awareness, because if she lets go and relaxes she coughs and then she can't breathe. I said, "It reminds me of something about myself. For the longest time whenever I sneezed, I stopped myself. My family teased me about it. So I started to let myself sneeze. My self-constraining was about not wanting to have an impact on others but it was costing me because I wasn't letting go of something. In our work, when we end up with stuff we are holding onto it costs us". One of the group members said I notice with me, I get migraines. Everything gets caught up inside me. Then the Shostakovich dreamer went back to her dream and her feeling of being constrained, and yet here she hasn't needed to be anything other than herself. That was how we finished the morning, a feeling of deep satisfaction, which quite often happens.

This description only gives the bare bones of something that was very full and powerful experience of class members learning to think. All the aspects of waymaking are present in this piece of reflection. It demonstrates the way I offer, hold, and engage with the students by both staying with their experience, giving my understanding, and creating a space for dialogue. I offer interpretations which I think are effective because the students respond by engaging fully. It is evident that the students are having their own thoughts. They bring in their own thinking which is independent of me and are able to tolerate my different view. There is a significant emotional link between the discussion and the clinical and personal experience of the students. This emotional link is a central aspect of both creating a space for dialogue and learning how to think.

Summary

I have attempted to show a process wherein teaching and learning happens. I have used reflections and vignettes from my teaching at AUT, where I have recorded through interview, notes in my journal, and other reflections. A good movie or novel (for me) always shows the process of growth of the central character. In psychotherapy, the hope and expectation is that the client will learn from the experience of being in the process of therapy over time. This chapter reveals the way;

how the processes of teaching and learning over time have created learning experiences for both students and teacher.

Waymaking, the pointing the way is a cumulative process in which each aspect builds on and is repeated in different ways. I begin with offering, an opening of the space through poetry and sharing to create a possibility of learning from experience rather than learning about something. I hold the class as individuals and as a group that is reflective of where they are in the learning process. We enter an experience of dissonance where the mood reflects our own learning edges, and I attempt to stay with these discomforts rather than avoiding them. This role modelling is taken for granted in the background of this whole study, as is my listening. Creating a space for dialogue calls the teacher to create an open space both physically and psychically where students are able to share their experience and develop a greater understanding for themselves; thus learning how to think, an ongoing back and forth hermeneutical process. The next chapter explores in more detail what happens in this learning from experience.

Chapter Eleven: Learning from

The quality of teaching relationships within postgraduate psychotherapeutic education is, I suggest, no less relevant to the emotional development of the trainee and to the eventual maturity of his or her future professional identity. (Rizq, 2009, p. 378)

Introduction

This last data chapter is called 'learning from'. It encapsulates the essence of what happens after the lived experience of the classroom. For this to be visible it needs to go back to the classroom to be processed in some way. Figure 15 highlights the element of learning from. As before, each of the other core elements is present in the background. There are four aspects to learning from. The first is dreaming and reverie, the second is reflection, next is using intersubjective space and lastly comes stepping beyond ones horizon, or what I have called learning from experience.

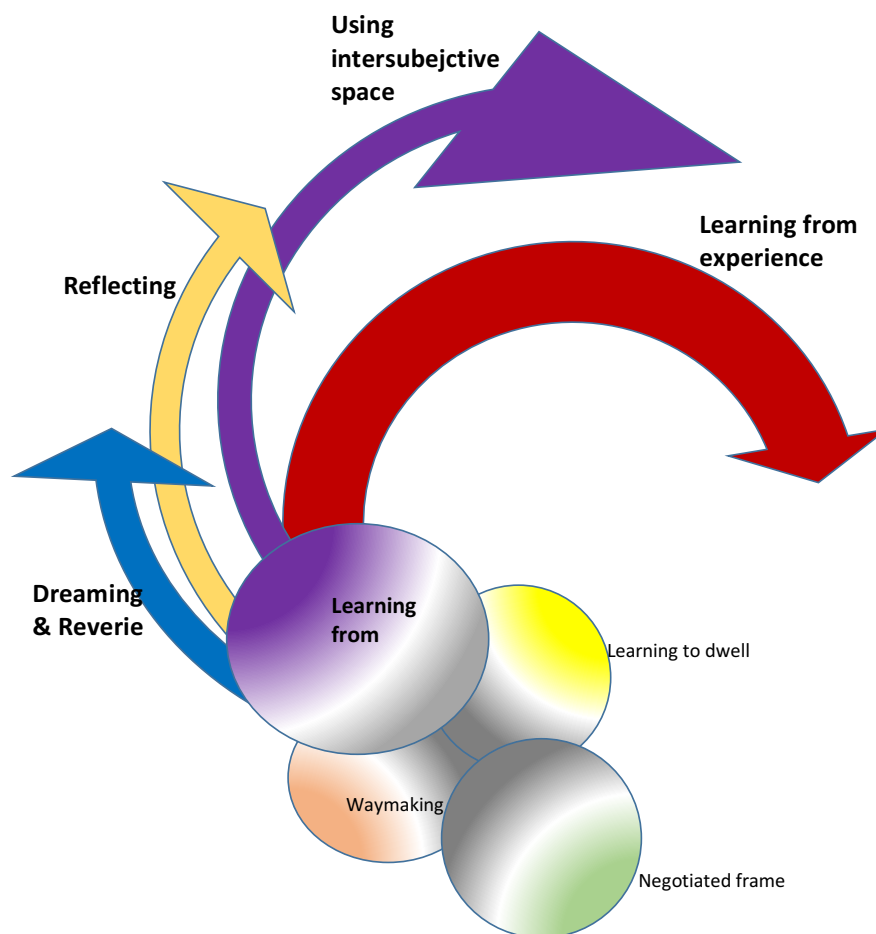


Figure 15: Learning from

‘Learning from’ is what happens after an experience. There is a cumulative quality because each of the elements adds another aspect to learning from, and all join in learning from experience.

Dreaming and reverie

This section includes both dreaming and reverie. They are not the same. Ogden (2004) describes Bion’s use of reflection, reverie and dreaming as aspects of the container (a process) that transform lived experience into thinkable thoughts. Dreaming is the least conscious, while reverie can be both and reflection is the most conscious. Ogden calls the work of dreaming “a generative conversation” (p.1355). the conversation is between the preconscious and dynamic unconscious mind concerning disturbing thoughts.

How do I process what is happening in the teaching sessions? Part of what can be seen in this chapter is that I write and reflect. I also dream. My dreaming helps me to consider being at a human level. Sometimes I do not remember my dreams; I wake and am in a deep process which does not need to be understood, just felt. Other times I remember in detail and use my journal to write and reflect. My philosophy of practice is that dreams are a natural part of our process of learning. Bion (1992/2014) described his theory of how dreams are important for developing the capacity to think. He stated, “the dream seems to play a part in the mental life of an individual which is analogous to the digestive processes in the alimentary life of the individual” (p.49). This makes sense because I can often recall waking out of a dream, having been left with lots of feelings and images. As the day progresses those feelings and images are digested.

The following dream was one I had prior to a teaching day. This is recorded in two places, in my personal diary and in my personal file in the computer.

I dreamt I was asked to facilitate a group in two different places at the same time. I felt anxiety and tension about this. I had to go and be interviewed. I went to one group where I was careful to be a good group therapist. My sense is of myself with a very straight back (like my mother), following proper protocol and obeying all the rules. They didn’t choose me; they chose the other person. I went to the other group, this was a more social situation and I knew most of the people.

They were fighting amongst themselves. I was chatting, being loose. I made disparaging comments about counsellors, without attending to the fact that there was a counsellor present. As I made the comment, I realised what I was saying. I was ashamed and so immediately owned my own judgement for what it was. I didn't hesitate to speak. I recognised my jealousy for not being chosen which touched my own fears of not being loved or needed. The feeling that arose in me then was clean and clear, I felt free. I was being non defensive and not hiding who I am. Then somehow there was a third group. I was free, I could be true to myself and present to what was needed in the group. Somehow all these groups were the same group, the difference was in the atmosphere which I think was mine.

In reflecting on the dream, it is clear that in the first group I am not being authentic and, in the second one, I begin taking responsibility for what I do and say. I said in my notes, "this is what it is to have all one's bits and pieces in the same place. To do that means doing one's emotional work".

There are many layers to this dream, the good girl, doing what my mother thinks I should do is something that I live with and confront over and over again. As a teacher, this is most evident when I am confronted with university protocols that are at odds with psychotherapy values. The good girl adapts, while the authentic Margot has to be willing to experience a range of emotional experiences to be authentic. I am also deeply affected by my students and who and how they are. In the dream the people in the second group are fighting amongst themselves. My behaviour in the dream is typical of me – I stick my neck out – make myself vulnerable and, in so doing, the group or class follows my lead and begins to go beyond the comfortable unreflective space they are in. The third group was the group where I was truly free, free of 'the They' (Heidegger, 1962/2008) and much more authentic. Somehow the three different aspects reflect a truth about Dasein, about the journey for us all, having to face our inauthenticity and find a way to find ourselves, to being free.

The day of teaching following this dream was a lively and successful day. I was connected to myself and able to be present and available to the group with which I was working. My interpretation is that the dream helped me to come back to my authentic self, to have the freedom to be who I am in a way that helped me in my work.

Bion (1992/2014) said that “the pictorial symbol, once formed and stored, can then be recovered and interpreted by the individual to yield the contents that he has felt he needed to store (p. 50). This is exactly my experience as I have written this dream in this chapter. I can see the images quite clearly. He is suggesting that “dreamwork is what makes memory possible” (Bion, p.51).

I also often work with dreams from the students in the classroom. They tend to be shared during the students’ check-in after the poem has been read. These dreams often then become a placeholder for some reflections in the class as the day progresses. Here is an example from one of my interviews.

One of the students had a dream: he was driving somewhere. He wanted to turn right but he couldn’t. He had to drive left into a lane that had a lot of traffic and drive up for quite a long way before he could turn and go in the opposite direction which was where he wanted to go. Later we understood that in terms of fitting into the structure. We had a long conversation about belief systems. The session that morning that brought the dream back to the fore was when the topic was enactment in supervision. [Interview 14]

The student in the dream is compelled to do something he does not want to do and has to wait to do what he wants to do; i.e. drive in the direction he wants to go. The student seemed to be resisting having to go in a different direction, and having to find his own freedom in that. The student’s thinking about this dream came back into the classroom later in the morning when our topic was ‘enactment’. He realised that enactments are happening constantly in life, in therapy and in supervision. Enactments are akin to the idea of being ‘thrown’ into experiences and doing what ‘the They’ expects one to do. Following repetitive patterns that are not the direction one wants to go can be frustrating. It is easy to feel resentful and blaming of the situation in which one finds oneself. Acquiring the freedom to be true to oneself is not an instantaneous experience as my earlier dream indicates. Another aspect of enactment reflected in the student’s dream is the potential for learning in allowing the enactment to happen and at the same time staying alive to possibilities. Resisting and resentment is like driving a car with the brakes on. The whole class enjoyed reflecting on that metaphor together.

Dreams link us to that which is unconscious or hidden from awareness. The symbols in dreams can be interpreted in many ways; there is not one true interpretation. The context or horizon in which the dream is considered influences the way it is understood. The interpretation of dreams in relation to teaching and learning, from my perspective, has an underlying drive towards facilitating the student, teacher, together learning how to think; to learn from experience.

Linda remembers her first experience of using dreaming and reverie in my classroom

I can remember the first time we did reverie in your class. I described a long-term client that I have; it was like magic. People got a real feeling for her and they got a real feeling for me and the dynamics between us through the process of reverie. I remember somebody describing her fragility which was spot on, it was amazing. So ... reverie and dreaming made me more think about how my dreams relate to life and those classes were intense for me. Listening to my dreams was helpful and I could feel the connection to the group. We would bring our dreams to the beginning of the day. [Interview 15]

Linda is describing her experience of bringing a client for supervision in a class. She felt the resonance of the responses from class members and how it helped her to deepen her own relationship to dreaming. There is another quote from Linda on this process in Appendix K). Dreams and reverie in teaching and learning open the possibility for authentic truths to emerge.

Daniel Stern stressed the need for therapists to recognise the power of unformulated unconscious experience. He likened unformulated experience to the perspective of a landscape at dawn when things are murky. This seems similar to Bion's use of Keats' phrase "negative capability". Stern (2005) stated that we tend to prefer the perspective of the landscape at noon when everything is clear. I can link this to the idea of irritable searching after fact and certainty. Stern described this as explicit linguistic knowledge which names and gives linguistic meaning to experiences. He said that 90% of what we know about people is implicit (Stern, 2005). In other words, perhaps we use dreaming and reverie more than we realise to make sense of our world?

Reverie accesses deeply felt primordial material. Here is the way I describe it in a paper I wrote in 2014:

When I enter a state of reverie, I go inside myself where I allow my own senses and responses to the material, alongside the links I make to my own remembered experiences and interpretations, flow through me without attempting to order or make sense of them. An important aspect of reverie is the surrendering (Ghent, 1990) of my need to know and understand the information I give myself in this space without memory or desire (Bion, 1992/2014). Reverie includes the past, the present and the future and does not discern between them. Reverie is the experience of finding a space in oneself to float between consciousness and unconsciousness, where one allows sensations from the body to come into awareness, where thoughts and feelings arise like balloons floating in the sky having been released from the need to make sense. Reverie touches our most private self, seldom shared with others; yet reverie is our greatest resource for working in our profession. Working with reverie is one of the ways that we can have access to unconscious functioning both in ourselves and in our clients. The context I am in will also be a factor in the reverie experience as “inside myself” can never be removed from what is simultaneously occurring in my surround. At the same time, reflection is more directly linked to the surround as it is more of a coherent cognitive process. (Solomon, 2014, p. 15)

Using reverie requires discipline in observation and, at the same time, the freedom to let the mind be a thoroughfare, plumbing one’s own depths and having the courage to engage rather than evade meaning. Every time I offer a block of teaching, I include at the end of the block at least half a day for students to bring clinical material for reverie²⁵. In this way, the teaching and learning from the whole block has a chance to be integrated into the students’ practice. Here is another example from my teaching. I took notes as the student was presenting and as the other students responded with their comments:

The student presenting said that she was presenting a woman who she has been supervising for 18 months. Years ago they worked together at an agency. Her training is as a psychiatric nurse. Now she works for the District Health Board and her role is to provide support, education and counselling for mental health issues in the staff. The supervisor and supervisee meet monthly. The student used a verbatim recording of a session. I wrote down a few words from listening to the verbatim:

- Work is never done, never on top of it
- 40 caseload, turn over 20 per month
- Trying to keep on top of work

²⁵ See Appendix I for a detailed exposition of the reverie process as I use in my teaching. I used a reverie process from the classroom in Chapter 9, (Learning to Dwell).

- Let them down, don't follow up, feel bad.
- Supervisors response was this is too much, too hard and unrealistic

This was followed by the reverie from students in the class (I have recorded some of the responses here).

-I drew an octopus – all of these arms hanging out there unfinished, no endings, more and more

-Image of crime TV series strong identification with the supervisee – nervousness, defensiveness

-This is unrealistic, I know but. Excitement, fight inside

-Be a perfect driver

-Contrast huge caseload and monthly supervision – turning a blind eye. Sorcerer's apprentice – broom trying to clean up flood – being cut in half over and over, smaller and smaller broom manically trying to sweep it up

-Heaviness in heart, she is unaware – Monthly supervision means she won't wake up - want to bring out the ethical stick and hit her with it.

-Wish for supervisor to give solution, to find a practical answer to the problem. Or is the supervisor complicit in some way. A feeling of shame.

The next part of the process is to hear from the student supervisor – what she thought and felt as she listened to the reverie, what sense she has made of it. This is followed by a discussion of the whole class.

The student supervisor was aware from the reverie how anxious she was about shaming her supervisee. It seemed she identified with her in some way. It was obvious to all present that there was a sense of the supervisee being a 'superhelper' – of not being able to face the limits of her capacity. This trapped her in a vicious circle of behaviour. The supervisor struggled with the real limits of what she could do and the reverie helped her to see how she could easily get locked into the system with the supervisee. At the same time, it was clear that monthly supervision was unethical for that workload [from teaching notes].

The student supervisor is presenting a case in which the supervisee is communicating overload through the information shared as well as through the emotional temperature that is palpable in the room of listeners. The other students' responses, through their own reverie, reveal the depth of the problem and resonate with the impossibility of the task for the student supervisor.

The words on the page do not adequately convey the depth of feeling that is aroused in a process like this. Everybody is affected and part of the task is to communicate the emotional response that one has to the material. This process does not look for a solution, rather encourages the person being supervised (in this case a student supervisor) to get a fuller sense of what is happening in the work. Sitting and listening without participating in the reverie from the rest of the class gives the student presenting a chance to step back, see and feel the impact of the work. It helps him or her to experience the work from a different perspective. It increases the horizon of understanding. Reflection is part of this supervision process as well.

Reflection

This section explores the use of reflection; how reflection is a core aspect of my learning from experience and the process of teaching. As I have said elsewhere, reflection does not happen at the same time as experience. We have to step back in some way from the experience to reflect. Reflection is a word in common usage that means bending back on itself (Harper, 2001-2016). In psychotherapy, it is a term often used to indicate introspection, turning over one's thoughts with the intention of making sense of experience. Reflection has three elements; returning to experience, attending to feelings and re-evaluating experience (Solomon, 2014). Reflection tends to be conscious, while dreaming and reverie are unconscious and preconscious respectively (Ogden, 2004).

Reflection is more purposeful and accessible than reverie. I believe that being a psychotherapist has increased and deepened my capacity to reflect, like a muscle that is used daily and strengthened because it is essential for the work. It is a constant in my life. Often it is 'ground' rather than 'figure' (Clarkson and Mackewn, 1993, p. 40-41), not where my immediate attention is but going on in the background. The purpose we usually bring to reflection is a desire for understanding, an attempt to make sense of an experience. It can involve correcting an imbalance of the elements of thought and feeling in the decision-making process and tends to be more structured or "storied" than reverie. In other words, the process of reflection tends to gather meaning around themes, create links and connections between different moments of experience. It is cognitive, emotional, and sensation based.

The process of reflection connects us to our context of being with others. Stern (2004) used the idea of a “present remembering moment” (pp. 197-198) that illustrates the back and forth, figure and ground process that brings to life our experience, our way of remembering and making sense. This way of making sense seems to link to the process of learning. He uses the idea of the present remembered context to represent the way the present moment can act upon the past. Stern argued that memory is a collection of fragments of experience. It is the present context that organises the memories. Thus the idea of figure and ground is in flux – a back and forth between the potential of the past to influence the present and the present to influence the past.

Stern (2005) discussed the way the past and the present influence one another – in the present. The present needs to be able to influence the past in some way for change to occur. This is where ‘Focusing’ and ‘Mindfulness’ are both useful tools. Focusing means allowing one’s attention to go to the unclear felt sense of something (Gendlin, 1981, 1996). Mindfulness, as a part of psychotherapy practice, has emerged from clinicians who were committed to Buddhist practice and adapted mindfulness meditation practices as an adjunct to psychotherapy. Mindfulness is about paying attention, learning to recognise habitual responses and create a space to be free to choose (Camody, 2013). Key to this practice is bringing attention to the sensations of breathing, sensations in the body, and to thoughts and feelings. These components can be recognised as events occurring in the field of awareness. The Chinese symbol for mindfulness represents (the hat) presence and the lines underneath represent the heart, presence with heart (Duffy, 2011).

At its most useful, reflection helps us to understand ourselves and the world in which we live, to have empathy for others and for ourselves; to grow and mature. It is an essential tool for helping professionals. At its least useful, reflection becomes rumination (which can get stuck in repetition and self-attack).

Reflective functioning, as defined by Fonagy and Target (1996) is a concept that emerged out of attachment theory and which emphasises the biological basis and adaptive function of the child-care-giver bond. The quality of parent-child attachment influences the extent to which reflective functioning develops and has later implications for interpersonal, intimate relationships in terms of:

- (1) the ability to understand one's own and others' behaviours in terms of mental states (thoughts, feelings, motivations) in addition to;
- (2) an appreciation and recognition that such perceived states are subjective, fallible, malleable and "based on but one of a range of possible perspectives" (Fonagy & Target, 1996, p. 221).

Bram and Gabbard (2001) have written about reflective functioning in the practice of psychotherapy. They differentiate between reflective functioning and potential space, where reflective functioning is less conscious than potential space. I can see that this way of differentiating the reflection process is again the process of moving between unconscious and conscious, figure and ground. These themes are ever-present in the processes I am exploring. When I am optimistic this seems like a life spiral; when I am not it seems like a circle of death, going round and round. Sometimes it feels as if an experience goes round and round for a long time before it changes.

There is a continuum for what is the most accessible to consciousness (perhaps Bram and Gabbard's potential space) to what is least accessible (dreaming). If I follow Bion's theory, all of this is part of the process of containing, that is creating a space for the processing of the raw data that overwhelms us moment to moment, and eventually making sense of it in a way that is conducive to functioning, that is 'thinking in the marrowbone' (Yeats, 1933, p. 298).

After a block that included assessment, Richard asked me how the teaching went that day. I talked passionately about an experience that had happened in relation to the assessment of verbatim presentation of practice.

It was assessment day. The students were presenting their piece of verbatim recording with an introduction, brief case outline and discussion. There were two of us assessing them. The two of us that were assessing took a few notes and met in the break to discuss what we would talk about with them in the review session after they had all presented. We did that, we let them know that they did well and offered critique as well. As I walked away from the classroom I had this sudden clunk inside as I remembered one of the conversations in that session. One of the students had said how hard she could be on herself and how that was a real difficulty for her. I had replied, yes it is really important to discriminate between using your critique and being reflexive and on the other hand, being hard on yourself. The clunk moment was a moment where I heard my voice and I could hear that my tone was critical and dismissive. In my break I took the opportunity

to reflect at length on what had happened. I was able to unpack the process of it and understand what had happened – from my perspective. I knew that it was important to take my thinking back to the class. [Interview 13]

My reflections with Richard show that my experience in the moment leaves no space to notice the impact of my behaviour in the fullest sense. My reflection needed space which, in this instance, was the physical act of walking away from the classroom.

I have included on the following page, notes I made as I was reflecting about what to do with my response (see Figure 16). Fortunately, I had some time to think about it as a colleague was teaching the following session.

Reflecting now, as I write this up, the ‘clunk’ moment may have been the first point of reflection and relates to Gendlin’s idea of focusing, where the mind goes to the unclear felt sense of something. It could also be articulated as dreaming in the way that Bion describes, where it is a waking, letting go into one’s whole being. The reflections are most likely to have occurred after the clunk feeling. Britzman (2009b) said of educators:

How are we to understand what one feels while thinking on one’s feet? And, along with the immediacy of the felt encounter, how might we make sense of our afterthoughts, the ones that cast their doubts on the question of what counts as education and malediction? (Loc. 1310)

My answer to Britzman’s question is evident in the reflection above. It is about taking the space to let the containing process happen: Dreaming, reverie, and reflection (Ogden, 2004), where I can do my psychological work and even (see page of hand written notes) think about my process in terms of calculative and meditative thinking. I was aware of the pressure I was under to mark three case studies for NZAP.

119

Begin session with apology.

I realise as I walked away that my language in the discussion was not helpful.

I used words like missing / limits disappointing.
Actually your

high standard.

My reflection on this - what is going on in me.

One of the interesting concepts I have come across in my study over the past few years has been the

terms | Calculative and, mechanistic

3 case studies
to mark for NZAP
before Sat.
Feeling of pressure

↳ Calculative Thinking

3 case studies to mark for N2AP before Sat.

↳ Calculative thinking

beyond abstraction
between
activity +
passivity

release

being ^{red} along path

from
- authentic ant
Beig

P13. (being reviewed) resolves for its disclosure

3 case studies
to mark for NZAP
before Sat.
Feeling of pressure
↳ Calculative
Thinking

Moves ~~fast~~
~~not~~ computers
purpose
focus

beyond
distinction
between
activity +
passivity
↓
releasement

begins with an
awareness of the field
within which these
objects are,
an awareness of
the horizon rather
than of the object
of ordinary
understanding.

gauri = diary

It begins with content which is given to it (the thing itself - the phenomenon)

from
+ authentic
releasement

Being

Openness
annulling the will

P13. (being released) resolves for its

Figure 16: Notes on a process

This pulled me towards calculative thinking; keeping track of time, measuring myself, and away from my capacity to be with myself and others. It is also possible that there may have been a pull, especially in relation to my colleague who was doing the marking with me, to be a “good marker” (the ‘good girl’ from my dream), to think critically about the grading in a competitive way. I can remember a moment when I became aware of this when discussing one of the presentations with a colleague. These students are experienced practitioners and I was wondering whether I had made an envious attack on the students. The presentations were of a very high standard. Could either of us have done as well as them?

Britzman (2009b) assumed that the teacher's object-relations (internal structure of relations with others) are in some way reflected in the teaching practice. I did not share these wonderings with my students. It was enough let them know that I had recognised my part in some kind of enactment. I had no idea how they may have been represented in it. However, I did find out more later (see chapter ten, the fifth teaching block).

Using intersubjective space

Using intersubjective space means working together and connecting with others. 'Using' implies some relationship, although it may be to people as objects or people as subjects. The Online Oxford English Dictionary (2016) defines intersubjective as "existing between conscious minds". The interpretation of what constitutes a conscious mind varies. Both Heidegger (1954/1968) and Bion (1970/2014) would say we are not yet thinking. Does that mean we are not fully conscious?

The word intersubjectivity was used by Husserl to argue against the critique that his theory was solipsistic. Intersubjectivity linked people to the world in which they lived. Heidegger was dissatisfied with Husserl's definition and redefined intersubjectivity (Thompson, 2005a). Thompson quoted Heidegger as saying in *Being and Time*, "it is within the context [of every human being's] being-in-the-world that he comes across intersubjectivity" (2005, p. 8). I think Heidegger's use of the word *mitsein* (being-with) comes the closest to the English word intersubjectivity. As Dahlstrom (2013) stated, "the world of Dasein is a shared world (*Mitwelt*). Each Dasein is from its own vantage point being-with others (*mitsein*)" (p. 37). Human beings are already and always in contact with each other. Our separateness is constantly present with our connectedness even though one or the other may be undisclosed in any given moment.

Group analytic theory comes close to Heidegger in thinking about intersubjectivity. Foulkes (1990), the founder of Group Analysis, articulated an important aspect of intersubjectivity when he said that while psychoanalysis may consider that "the individual is the ultimate unity and that we have to explain the group from inside the individual, the opposite is the case" (p. 212). He claimed that the group(s) one

belongs to, is the primary source of processes. What is usually considered inside (inner processes) is actually a reflection of the group(s) of belonging. How these two thinkers are akin is in the absolute connectedness between a person and the context in which she found herself.

From a relational psychoanalytic point of view, working intersubjectively is demanding of the therapist/supervisor. The same is true for a teacher who works intersubjectively. The following quote highlights that working intersubjectivity means to be-with, to be alongside:

The supervisor who functions in a relationship defined by mutual self-disclosure and mutual generation and processing of data makes himself vulnerable, and that vulnerability evokes anxiety. When this vulnerability is combined with a relative lack of certainty that he must tolerate about what he knows and how he knows it, and his understanding of himself as an embedded participant in the process rather than an objective observer of it, the supervisor may feel exposed on many fronts. (Frawley-O'Dea & Sarnet, 2001, p. 104)

These writers are discussing the role of clinical supervisors which is part of what I do in the classroom. They are commenting that when the supervisor (teacher) is willing to be in a position of not knowing, i.e. by allowing what is happening in the room at this moment with the students to take precedence, this creates vulnerability and anxiety in the supervisor (teacher). They are articulating this as mutuality of exchange. In other words, the teacher is not in a position of authority over the students. When the relationship is mutual in the classroom, there has been a considerable maturation of the student-teacher relationship: the students and teachers are recognising each other as separate individuals (Benjamin, 1999; Rizq, 2009). The real authority for the teacher lies in the willingness to recognise that the potential for learning is embedded in the matrix; i.e. that both parties are fully engaged and able to acknowledge imperfection. This is a dialogical process.

This approach to thinking about the teaching and learning experience is psychoanalytic through a developmental lens whereby the student uses the lecturer as a 'transitional object' in the process of moving from "relating through projections and identification" (Rizq, 2009, p.373) to being able to usefully 'digest' the teaching material and apply it gainfully in clinical work. However, sometimes the teacher is

confronted with issues that are not well processed by the student and thus ‘touch a nerve’ in the teacher. Here is an example from Alan:

I was trying to think about the contrast of being a teacher, what came up into my mind, was about how vulnerable I often feel trying to bring this engagement whole-heartedly or fully into that context of the programme. Because I want people to get it you know I really want people to kind of have this real not necessarily awakening but just an engagement whereby they, we, position ourselves, contextualise who we are, where we are in this context. For some people that feels very, very difficult and it feels like an impossible ask, as if we’re asking them to do something that’s just very extremely difficult, painful, imposed and that I noticed that I always feel hurt—that it’s such a pain. I understand my hurt, because that’s how I teach. Like I open myself to that process, I open myself as part of the teaching.

I’m not thinking that people have to agree with me or even like what I’m saying, I’m not saying that at all but I do notice that I do take on my own personal damage or hurt in that process and I feel somewhat resigned to that this is a part of the process of teaching, this is how I teach. I teach by putting myself out and people have their responses and sometimes that’s not fair for me, some of those responses aren’t easy to cope with or deal with.

I asked him if he had an example of being hurt.

When somebody says I don’t know what the point is, why are we doing this, it’s pointless, I can’t see why. [Interview 16]

Alan is describing his experience, as a teacher, of being vulnerable. He says that the way he works is to take in the students’ responses, that he feels hurt. He recognises that there is something of himself in that and yet he is committed to giving the students the opportunity to learn about the way they contextualise themselves in their lives. It is clear, in this description, that he uses himself as a tool and bears the pain that comes with this when people make comments that disregard the teacher’s subjectivity. Alan is acknowledging that part of what is touched is his own wounding that he carries. His goal is to reach the students, to give them an experience where they recognise themselves in the context of where they live (Aotearoa, New Zealand) and, hopefully, to learn from that experience.

Alan’s description of how he teaches touched me deeply. He was articulating something I know well from the inside out but I do not think I had ever said it quite

like this. It feels true for me too, especially “I open myself as part of the process”. It reminds me of the following excerpt from my interview with Rex.

Rex asked me about my relationship with a particular student. He thought it was helping her and asked what I did.

I let her in to me. I let myself be infused with who she is and I particularly feel that with X and with 2 others. I feel that they have brought themselves in more. Which comes first – me letting them in or them coming forward? Also, it helps others – creates more trust. [Interview 12]

Both pieces of transcript reveal a particular approach by a teacher, a way of being with students that allows whom they are to infuse the being of the teacher. I think this creates an intersubjective space that allows students to experience themselves as heard and even of being understood. It models a way-of-being in the teaching relationship that is paralleled in the therapy relationship, echoing the themes from ‘Learning to dwell’. At the same time, this way-of-being opens a possibility of being vulnerable in the teacher, a quality that needs to be reflected on by the teacher as part of self-care.

Linked to a feeling of vulnerability is feeling uncomfortable in the classroom. I noticed this was evident in my writing so, in my interview with Robert, I asked whether he feels discomfort at all when he teaches. His comment indicates that discomfort is a relational experience, associated with working with a colleague.

I think that most of my discomfort comes not from working with others, but when working with others. [Interview 9]

I was attempting to unpack my own experience of discomfort in a session where we taught together.

That is interesting because I wondered if my discomfort was to do with your presence. I thought that it’s like someone coming and visiting the family and suddenly something becomes visible to you which wasn’t. I suppose I do use my discomfort daily as a kind of noticing things. Maybe other people wouldn’t call it discomfort, they would call it curiosity. But for me it is a physical discomfort. [Interview 9]

Robert replied with his view of me and the contrast with himself.

My understanding of you, it is something I noticed very early on that you are very willing, very self-aware and knowledgeable and you process that and use it and I can see the dynamic process that you use to facilitate, manage, interact, all of that. I think the closest I get to that is when I am working with someone. It's not that I don't think about things, I do notice those things in teaching. There is more material when there are two people, it's like $1 + 1 = 3$. [Interview 9]

This conversation reveals that there is something important about the way I work. I use my embodiedness as a resource, as a way of signalling to myself to attend. It is not always clear what it is. Robert acknowledges that he is different, that for him working with another he has a greater awareness and sensitivity of the dynamics. What is clear here is that Robert uses the intersubjective space between himself and his co-teacher as a resource to reflect and uncover discomfort and other responses. On the other hand, I tend to have a response that has its origin in the exchanges between myself and my students and even between the students that I then need to process. This response is within myself. It is an embodiment of something. It needs me to take the space and reflect. It may be a countertransference response (i.e. about me or about the student(s) or both). Often I can never know fully unless I take the issue back to the classroom, although sometimes this is inappropriate.

This piece of verbatim could be situated in several places in the thesis. Especially relevant is the dissonance section of waymaking as the theme describing how each of us, as teachers, processes the mood of the classroom and our response to it. However, it also demonstrates the intersubjective nature of reflection. “ $1+1=3$ ” is a great way of articulating that process as a connection is greater than the sum of its parts.

I was interested to read that van Manen (2014) described curiosity as “tending to be superficial and passing” (p. 37). He preferred the word ‘wonder’ as deep, and indicating an attempt to “understand the basic disposition, the one that transports us into the beginning of genuine thinking (Heidegger, 1994, p. 143 as cited by van Manen, 2014, p. 37). There is something ineffable that I am attempting to articulate here. By connecting to my inner self as I am with the other, a deeper resonance happens. Perhaps I could call it thinking, or being-with self and other? Teaching and

learning using intersubjective space means staying with oneself while being open to the other.

Learning from experience

The phrase, 'learning from experience', is taken from a book by Bion (1962/2014) of the same name. In this book, Bion lays out his observations about the way that thinking happens using abstractions such as "K" and "-K" which stands for knowledge that encompasses the emotional aspect of experience ("K") and knowledge that is stripped of everything except the facts, knowledge about something ("-K"). In a similar way to Heidegger, he recommended reading without concern for understanding, rather, putting experience first.

This last data section gathers together the experience of learning as needing to be full, to include emotional experience, whatever that is, to be effective. At the same time, it acknowledges the limits of the context, the setting, the goals of the situation and especially the people in it.

Tell all the truth but tell it slant,
Success in circuit lies,
Too bright for our infirm delight
The truth's superb surprise;

As lightning to the children eased
With explanation kind,
The truth must dazzle gradually
Or every man be blind.

Emily Dickinson (1868, Ed. Franklin, 1998)

This poem reminds us that to tell the truth we are faced with the truth of life as it is at that moment; reality. This can be uncomfortable and is thus frequently avoided.

Rather than avoid it, Dickinson speaks of approaching indirectly. Dickinson's poem has been quoted by educators who hold this sensibility (Canham, 2006; Palmer, 2004).

Palmer is an inspirational teacher who outlines what he calls a circle of trust as a way of warming the students to learning and used the poem to think about the challenge, how honest can we be? Canham (2006) was a child psychotherapist and educator with a passion for poetry and art. He offers a focus on the education of children and how facing new knowledge can bring up "primitive reactions" (p.10), arguing for thinking

about ways that new knowledge can be “heard and thought about rather than defended against” (ibid.).

Dickinson is pointing to the difficulty of thinking and by association of learning. She seems to have understood something that both Heidegger and Bion speak of, in their own language: That it is not easy to think, that we avoid thinking because it is painful and that we will do our utmost to avoid facing into the brightness of truth. Even that we protect each other (the child) from having to know something. Returning to my ‘Assessment day’ example earlier in this chapter; how would it have been to be completely open about the thoughts and feelings I had? I would have put myself in an extremely vulnerable position, but I would be thinking about whether this was of any use to the students. In effect, facing the truth is usually achieved best through a circuitous route. This definitely speaks to what I do. Repeatedly my examples demonstrate that I am careful in my challenges, careful of the sensibility of the other. The following example shows how easy it is to transpose one experience into another without recognising the difference in the context.

I remember an incident nearly 30 years ago, which I recorded in my journal (Journal 7, p. 53). I was reminded of it when I was reading a chapter called “Idealising the container” (Cartwright, 2010). I linked this chapter to being a teacher and thought that I cannot learn as I teach if I fail to consider my own identifications with “an idealised conception of my role as a container” (Cartwright, 2010, p. 165). This inhibits the class’s capacity to learn. I thought this was important because he cited three main obstacles to using analytic containing. They are reified conception of the container, overuse of maternal associations, and resistance to the process of mourning.

I remember a time when I was assisting on an ‘Actors Mastery’ workshop in Sydney. In the session I am thinking about – my task was to hold the space outside the workshop. A woman came out of the session terribly upset. My impulse was to hold her on my lap like a baby which is exactly what she wanted. The leader of the workshop came out and angrily stopped me. I was shocked and at that time I did not understand. However, I accepted his leadership. What I quickly realised at the time was that I was behaving outside the parameters of the structure of the workshop. This was before my analytic training.

My behaviour in this example describes what I learned in co-leading Gestalt new age experiential groups. At that time, the groups I worked and participated in took

nurturing the baby very seriously. The theoretical construct “an idealised conception of my role as a container” speaks to a maternalising of experience and clarifies something I have taken a long time to learn. This is an example of an overuse of the maternal container that inhibits the painful emotional turmoil, which is the hallmark of real learning. It is not to say that I should have left the woman alone with her distress; more that being-with or alongside her would have created more space for her own experience to unravel. But to do that would have been a more circuitous route. I did not leave enough space, both literally and figuratively, for this woman to engage her process. At that time, I did as I was told. The facilitator was not helpful. I did not learn anything at that point. It took the psychoanalytic training and psychoanalysis for me to learn that important lesson, a most circuitous route indeed.

Here is poem I wrote after an uncomfortable moment in teaching. This poem seems to connect with Heidegger’s idea of boredom, an emptiness that “irritably reaches after fact and reason” (Keats, 1817/2009).

Anxious about my flibbitygibbetness
I leap from this interesting idea to that one
from this erudite paper to that book
which I just know
will be useful

I read the contents page
I flip through a chapter or two
I look at the reference list
Something else grabs my attention
like a magpie looking for
shiny baubles
or a miner digging for gold
as long as it’s close to the surface

What happens when I keep going?
I get scared
I get overwhelmed
thoughts swimming
I run away and do something other
I feel stuck
I sleep a restless sleep
Sometimes it all comes together
usually when I’m under pressure
a sense of excitement and heat
and flow

Otherwise I just move onto
another interesting paper
and leave that other stuff for later.

The poem reveals the struggle of writing of finding the words that can express what has been felt and understood. There is a gap between a sense of understanding something and then of writing it (in a scholarly manner). It also reminds me of what Heidegger (1977/1993) so eloquently said, “What is spoken is never, in any language, what is said” (p.393). It seems to me that the journey from speaking to writing requires the deepest of thinking and reflecting. So much more than words is communicated when speaking. Writing has only the words and the spaces between them to convey the multifaceted meanings embedded in the languaging. I also think that, for some (Heidegger would be an example), language is a primary source of creative expression. Yet this is not true for all people and certainly not true for me. I find images help me to find my words, and poetry helps to open the space for thinking that moves towards meditative thinking rather than calculative thinking.

Once again, the poem is expressing a moment of being unable to think; demonstrating the third of Heidegger’s three levels of boredom (Harman, 2007). It is not about anything outside of the self. In fact, the very point is that the boredom is because everything in that moment seems meaningless and empty; there is a senseless striving for something to get away from that with which one is confronted. This connects back to Dickinson’s poem and the idea of telling the truth slant.

So what is this circuitous route to learning? Richard comments towards the end of an interview:

A lot of your learning seems to be involved with finding questions to ask yourself rather than finding answers. So you are left with quite a few questions, not many answers, a lot of possibilities and a lot of considerations that you are turning over in your mind.

I reply:

There is a significant difference in the feeling in my body today than there was yesterday. I did go through a process of self-doubt yesterday, and I did write. I feel none of that now. That was yesterday and it

passed. There was no terrible wound or problem. Just to notice, there is a process and to think that there is some meaning and to explore that and to learn from it. [Interview2].

Richard observes that I seem to ask myself many questions. I add that the feeling of discomfort is a temporary experience and it seems as if I accept this as part of the process of teaching and learning. I think that the questions create and open space: space inside, space in-between, distance from, making it possible to see through the structure, to see the patterns, to step back from; to be with. When the space is collapsed, there is no possible way of seeing what is there. There is no capacity to think. I used images that came into to my mind as I was trying to articulate the sense of internal and external space, and of standing back and looking at something from a distance. This poem reveals my not-thinking and attempting to distract myself.

What was unavailable to me at the time I wrote this poem is the part of me that delves and digs into something, that finds an exciting point of enquiry and follows the path that opens into a clearing. On that path it is impossible to know quite where the clearing is, where the insight and connection with the 'aha moment' will come. In this process, I trust my capacity to continue down the path until I find the clearing (Heidegger, 1962/2008). Akin to this is the phrase coined by Bion (1962/2014) as "Learning from experience".

What follows are notes written following the first weekend of a block teaching. I am thinking about what happened in that block and what I was eventually confronted with. This example includes many of the aspects of 'the thing' i.e. teaching and learning as relating, this data has uncovered.

I was sitting with a new class. There were ten students, eight women and two men. In the introductions Miss A presented herself as experienced and knowledgeable. Soon though I noticed Miss A was irritating me. Every time I asked a question, or invited input from the class, she was the first to speak. Her answer denigrated the psychoanalytic frame, questioned what I said in some way and proposed something else, as if he knew better. I found myself thrown off my game. I am often quite nervous when I start a new class. I knew that this was a part of what was going on. I am confronted with the differences between us all and how I create a space for each person. We don't know each other and the first block is always a process of learning how to work together.

In my thinking about my response I wondered whether I was doing something to push her into being arrogant. My sense was that somehow my position as the teacher—the authority was likely to leave no space for her and so she was beginning by asserting her own difference at the beginning of the class. She seemed to be desperate to find a mirror, something that reflected her own point of view, and yet very attached to being different, to not being part of the hierarchy. Overall I thought she was ambivalent about studying. I wondered whether this student had a problem with learning. I circled back to wondering whether I was contributing to the interaction. Was this my problem?

Miss A became more and more tense, which I felt acutely. She wondered aloud if she was in the right place. Was this learning what she needed right now. I had been very flexible with her in terms of attendance, and due dates with assignments. I was clear about the limits of my flexibility and at the same time felt as if I was being pushed past my limit. I was aware of a growing irritation at the high demands of this student.

Meanwhile the teaching continued. All of this is in the background and mostly just my reflections to myself. Interestingly, the focus of my teaching in these early sessions was topics such as: anxiety in supervisees and in supervisors and defences against learning in supervisees and supervisors. This related absolutely to something that I was experiencing with Miss A.

At the end of this first day I spoke generally about the experience of learning new ideas. I was attempting to find a way to reach this young woman. I said that I find it helpful to consider a new frame of reference free from interference of my already known ideas, by not comparing, staying with the unfamiliar. The problem with looking for similarity is that often something essential is missed in the quality of each way of looking at the world. I talked about my own foray into phenomenology and how hard it is not to limit my attention by focusing on the links to psychoanalysis, but instead to consider trying to understand it for itself. It is a maddening exercise and stretches me. Others joined in. Miss A. spoke about her own difficulty of accepting any system of thinking that seemed to her to be hierarchical or dogmatic. She let us know she was a Buddhist. A Taiwanese man (Mr. S.) spoke up and said that for him Buddhism had that quality. He had been very happy to come away from the oppression he felt in his country. Doing the psychotherapy training had been a big challenge for him but he found it very helpful. He had tears in his eyes as he talked about this. I could see the excitement in Miss A. as she engaged in this discussion. Later in supervision of supervision she presented a piece of clinical work and revealed her anxiety about her new role as a supervisor and how in this class she was the only one that was new to everything. New to Auckland, new to AUT, new to me and all the other students, new to psychoanalytic thinking, and new to supervision. I realised I had not thought about that. She had seemed so sure of herself, while I had felt increasingly full of doubt about myself. My irritation disappeared.

When I read this vignette, the first thing I notice is my psychotherapist's mind at work. I am considering the thoughts and feelings aroused in me as I sit with my students. I ponder them and turn them over waiting to see what emerges. The intervention that arises from my thoughts does not reveal my thoughts or point to a particular student. I am attempting to illuminate the learning process. It is also clear in this example, that I was not seeing everything and needed to learn from the experience. I missed an obvious part of the mood of what was occurring.

Heidegger used the word mood (*stimmung*) to describe something that is part of our 'thrownness into the world' (Dahlstrom, 2013, p. 133). "The mood has already disclosed, in every case, Being-in-the-world as a whole, and makes it possible first of all to direct oneself toward something" (Heidegger, 1962/2008, p. 176). I think that the mood of anxiety was orienting Miss A and myself to one other. In other words, we were both anxious about something. The mood that prevailed on that occasion brought both of us face to face with our existence. Did this then create the possibility for the leap that Heidegger (1962/2008) writes about? The leap that takes us into the 'neighbourhood of thinking'. Is the reflection that occurred in me, in Miss A. and in Mr. S, part of what begins the process of thinking?

Heidegger (1954/1968) wrote, "Any kind of polemics²⁶ fails from the outset to assume the attitude of thinking" (p. 13). Then later, on the same page, he continued: "Thinking is thinking only when it pursues whatever speaks for a subject" (p. 13). In other words, this could be referring to the mood of anxiety. Perhaps our shared failure to address the mood that was present in the room created the polemic.

Using Heidegger's statement (above) about thinking, I believe that my reflection process concerning Miss A. reveals that I am in a 'polemic'. That may be overstating it, but essentially there is an oppositional undercurrent. Perhaps it is in me, Miss A and also in the rest of the class; but it is also in the mood. It is as if somewhere there was a truth we should all be following—in this instance—be Māori, be Buddhist, not be part of the hierarchy, do not be anxious as we begin this new teaching and learning

²⁶ OED defines polemics as a strong written or verbal attack on someone or something

experience together. Yet, at the same time, none of us gave up testing the edge of the familiar with what is unknown and yet essential to learning.

“To learn means to make everything we do answer to whatever essentials address themselves to us at the given moment” (Heidegger, 1954/1968, p. 8). This is about being in the moment, being fully present to the experience, listening with, and bearing with, with ‘hara’ (Wilberg, 2004), or listening from the belly. This is what I am attempting to tease out in this thesis, to find what is primordial in the process of learning which truly means being willing to begin to think. Heidegger (1954/1968) wrote, “applied to the matter before us: we can learn thinking only if we radically unlearn what thinking has been traditionally” (p. 8). This statement resonates with me, yet at the same time feels impossible. It speaks to the struggle experienced by both Miss A. and myself or as is revealed in the ‘mood’ of our exchange.

Summary

These examples illustrate the Dasein of my practice; the being-here-ness that I am able to describe after the fact. The interactions described are all reflections on my lived experience. The processes of dreaming, reverie, and reflection connect us to our context of being with others.

‘Learning from’ implicates the other in learning. It is always relational. Dreaming, reverie, and reflection all require taking the experience of being-with in to oneself and taking the time, the space to let one’s own responses emerge. Using intersubjective space invites the learner back into relationship and the circle continues back into reflection in a cycle of empathy (Resnik, 1994, p. 277 cited by Berman & Berger, 2007), connection and understanding, rather than a vicious circle (Heidegger, 1962/2008).

Learning from experience requires the learner, whether teacher or student, to be willing to feel the experience; to allow it to enter into them. Heidegger believed the teacher has to learn more than the student, “The teacher must be capable of being more teachable than the apprentices” (Heidegger, 1954/1968, p.15). First the teacher has to be willing to question herself and I have shown how I do this.

Chapter 12: Discussion

Introduction

How does the teacher learn as she teaches? That is the question I have been asking throughout this thesis. This final chapter draws together the parts into a whole, a synthesis of what has been uncovered. Below is a diagram –Figure 17: The phenomenon. At the centre is teaching and learning as relating, in other words the relationship is intrinsic to teaching and learning. What feeds that is negotiating the frame or structures of the course between the teacher, students and the university. What emerges is learning from experience, that there is some transformation for the students and at times the teacher. Necessary features of the teaching and learning experience are the teacher's capacity to dwell and the journeying together with the teaching pointing the way, the waymaking. While any one of these elements is in the foreground, the other three are also present and active.

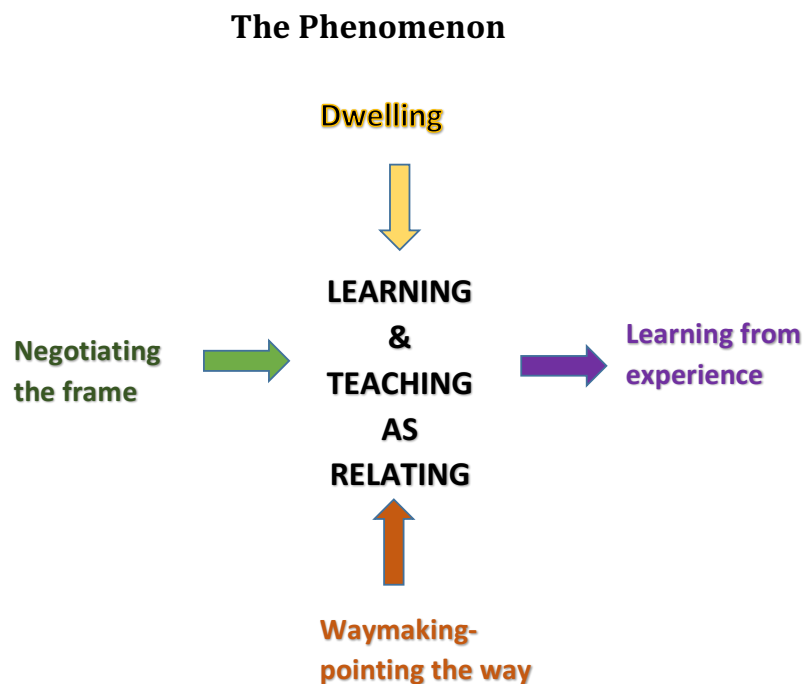


Figure 17: The phenomenon

What is my thesis saying?

The overarching theme, *the thing* at the centre of the study, is teaching and learning as relating. That the teacher learns as she teaches is a complex combination of elements that overlap each other and at the same time each has something unique to offer. *The negotiated frame* gives the context for teaching and learning. This needs to be attended to so the teaching and learning can happen. Releasement towards things can be a way of embracing the They, of having a relationship with the university and at the same time staying true to a commitment to having an authentic relationship to the material and the students. The teacher has a responsibility to attend to differences in culture and other factors, recognising that the relationship between students and teacher is asymmetrical. *Learning to dwell* enters the realm of the teacher's preparation for teaching. The teacher's task is to be grounded in her own knowledge and yet open to the here and now, capable of being in negative capability through creating space for herself, to be with herself. *Waymaking* tracks the journey of teaching a course, the stages that I have gone through from beginning to end. I always begin with offering a poem to bring the class back to themselves. Holding the class as individuals and together creates a group that can work together and face the dissonance that inevitably arises alongside the real pleasure of learning together during teaching and learning. Dissonance needs to be followed with dialogue, a space to reflect together on the meaning of what has unfolded; ultimately the thinking that arises from this has an emotional component. This is the way of teaching and learning. Like a hermeneutic circle, it continues to repeat itself as different students or the topic under discussion initiate the dissonance. The teacher's role in this is to point the way. *Learning from* articulates the deeper layers of how the teacher learns as she teaches and ends with learning from experience; the ending place from which a new beginning can happen. Dreaming, reverie and reflection combine internal workings of the mind, from unconscious to conscious, with external activities that facilitate learning. Intersubjective space uses the relationships with self and other to check reality and deepen the learning. As a teacher, if my students and I can end in this place where learning has been transformative, I am secure in knowing that they have the capacity to be effective psychotherapists.

What this thesis shows is the way of teaching that I do, my way of being as a teacher. It shows how being attuned to the other while with myself is central to exploring the potential for authenticity in both teacher and students. I have ruthlessly tried to focus on what it means to try to learn as I am doing the teaching and ultimately uncovering the way thinking emerges through the teaching and learning experience. The process is slow and arduous, which resonates with the reality that humans are not fast learners. Dreaming and reverie form a backdrop to the repeated hermeneutic process of reflection.

I will now discuss insights gleaned from this research and follow with an exploration of multiple perspectives using a dream. Then, I will review some recurring themes that have emerged, returning to the questions I asked in chapters three and four, and think further about the findings in relation to the theories I discussed in the literature chapters. The strengths and limits of this thesis will be acknowledged. Finally, I discuss the implications of this research for teachers of practice based professions, especially psychotherapists and look at future directions for research.

Insights

Writing this thesis has helped me to see both what I do and especially to understand what I do that works. Two things that stand out are: firstly the centrality of the relationship and secondly the use of the group to facilitate learning. I have discovered the beauty and the torture of hermeneutic phenomenology, a great fit for me, but it really makes me write; there is no other way. I have learned how to trust my own process in a new way. As I write this last chapter, I feel the familiar tug of uncertainty and doubt, the blank space and the empty mind but I know enough to go with it, let what is there come forth, knowing this happens if I stay attentive. I was surprised with the outcome of the focus group with the Māori rōpū. I had not realised that I was holding back and that they were too. I feel as if I have a new relationship with experience, that what has been highlighted is how fleeting contact with experience can be.

Things are not at all so comprehensible and expressible as one would mostly have us believe; most events are inexpressible, taking place in a realm which no word has ever entered, and more inexpressible than

all else are works of art, mysterious existences, the life of which, while ours passes away, endures (Rilke , p.17).

I have spoken from the beginning of this thesis of 'sitting' with not knowing. I thought I knew how. I found the ways that I struggled with this 'sitting' as communicated in the methods chapter. It is as if all the values I held, I could practice with an approximation, and now I feel closer to the truth of them. Bion would say closer to "O", Heidegger closer to primordial knowing. My relationship with psychoanalytic theory has changed because of engaging with the thinking of Heidegger. I find that I am less likely to accept concepts and more likely to explore other possible meanings. I have become more sensitive to language and more aware of my own peculiar habits. I was astounded to discover how often I used the word 'particular'. When I looked at the places I had used 'particular', I realised that I am speaking to the sensitivity my profession has to each person as a 'particular person', a unique individual with his or her own experiences and way of making sense of those experiences. Perhaps akin to Dasein? I have become better at asking questions and less likely to state something as absolute. Moving towards philosophy has given me a new perspective from which to view the world, especially in my work as a teacher of psychotherapy. I think I am more open to different ways of thinking about psychotherapy – and I was already a theoretical pluralist.

I think I am a better teacher. The words I spoke in chapter one, about a how a mother who can articulate how she was mothered is likely to be a better mother, ring true. Having explored, in such depth, the way I learn and teach has given me an ease of awareness of what is going on in the classroom. It is like having strengthened a new muscle, through quite a 'work out' over the years of journal keeping and analysis. Britzman and Pitt's use of the term learning twice (1996) has shown me exactly what I do. That process of going back over the teaching day now has an extra quality, not just looking at how I handled the challenges and how I responded to the students, but how the structure of the teaching session worked. I am so sensitive now to the difference between teaching the students content only and teaching them how to think, how to use who they are to embrace the possibility of transformational learning. I am clearer about what I want to achieve as a teacher, my philosophy of teaching and learning and my hopes for the students. The final and perhaps most

important experiential learning has been that thinking, for me, does not come from my mind alone, but needs time for reverie and reflection so that ideas can become emotionally resonant and embodied, in other words, digested.

Multiple Perspectives

Next I will bring a dream that shows how it is possible to write a thesis using oneself as the subject. I will unpack the dream and discuss the implications of this in my research project using philosophy and psychoanalytic theory.

The swimming pool dream

The following dream is one I had the night before my presentation at the beginning of writing my Doctoral thesis. I used it to begin the presentation. Now, as I write three years later, the meaning of the dream is clearer. As I transcribed the dream from my journal I could re-see the images from the dream.

I woke with a dream at 4am. I was in a swimming pool that was mine. It was being designed and situated in its environment as I was in the pool.

The architect was moving the pool, which had clear boundaries. We were on a hill (It felt like Napier hill) and had a birds-eye view down to the beach where people were swimming below. Above was a building that was important. As the designer moved the pool I was moving inside the pool looking at what I could see.

He moved the pool closer to the building and tipped it – ahh, the best view, snuggled in close to the building above. As the movement was happening I was moving around in the pool getting a feel for what could be seen and noticing the movement of the water as the angle tipped. The temperature was perfect and when it settled the depth was there. I was concerned when it tipped that it might be too shallow – but it wasn't. And I could see the panorama around me. [Journal 6, p.51]

The dream describes a setting that accentuates the multiple perspectives possible. This is shown in several ways. The pool is on a hill overlooking a panorama. It could be moved both through positioning the pool closer or more distant from other objects and by manipulating the angle of the pool. The last perspectival change comes from the movement of me, the protagonist, inside the pool. I think I am the architect as well as the person in the pool, reflecting the research focus being on myself as well as the one who stands back and designs the whole thing. The building close by

represents AUT, as a support and perhaps a place to dwell, and of course includes my doctoral supervisors. The idea of swimming is present in the dream in two ways; one in terms of the people swimming in the sea water and the other as me in the pool. Perhaps the swimmers in the sea water are people in the natural environment – me, my colleagues, my students; while the Margot (another me) in the pool is the researcher sitting in an artificial environment, but at the same time able to see many perspectives. In my mind, I associate water with the unconscious, or in Heideggerian terms, what is hidden, cannot be seen or known. Perhaps water figures in every part of the dreamscape as a reminder that this thesis cannot uncover all that is hidden, only ever a part? The perfect temperature indicates that it is the right time to do this doctorate. As I began this research, I was concerned that I would not get to the ‘depth’ I wanted; something that has not eventuated. At the time I had this dream it reassured me and settled me. Now, it also reveals that the beginning of this journey there was a primordial knowing to do this research. I notice I have used this word repeatedly in this thesis. I use the word primordial to indicate that which is already present, which comes before language, intrinsic to the being of the person, though most likely hidden from consciousness. Heidegger uses the term to indicate original, that which was there at the beginning (Inwood, 1999, p.150ff). “A primordial kind of knowing” (Heidegger, 1962/2008, p. 195), refers to true interpretation that is connected to the things themselves; something primary in terms of experience. I have linked a primordial kind of knowing with an excerpt from Yeats “A prayer for old age”:

God guard me from the thoughts
Men think in the mind alone
He who sings the lasting song
Thinks in the marrowbone

(Yeats, 1933, p. 298).

Thinking in the marrowbone seems to me to reflect this deeper kind of knowing that may even be connected to physicality.

Another feature of this dream is the place where the dream was situated. In my mind it was set in the town where I grew up (Napier). There is a hill near the town centre. It is a port town and the hill looks over the port with a swimming beach 2 miles away. The dream brought the swimming beach close to the hill. How do I make sense of

that? The swimming beach was very important to me as a child because I loved swimming. It was a place I went to be with myself. The hill was not a feature of my growing up except that it represented where the privileged people lived. Perhaps the elevation has meaning? This is the height I have climbed to in my life. It was where the university is in the dream. Perhaps the university is where I dreamt I would be, though this was not conscious. So, the setting of the dream could be understood in terms of Heidegger's fore-structure (see chapter 6). In other words, the dream reminds me that I can only see what I have already grasped (fore-conception). Then the question arises; Of what use is this thesis to anybody else? Have I managed to use this the fore-structure, to embrace perspectives beyond myself, using as Heidegger suggested the hermeneutic circle? That was clearly my goal in the dream and certainly true in my intention in choosing this topic.

The swimming pool dream from a philosophical sense

Arendt [1906-1975] was a pupil of Heidegger's and a philosopher in her own right. Her final book which was published after her death *The life of the mind* (1971/1978) begins with a volume called "Thinking". I am interested in her concepts of the actor, spectator and philosopher in relation to the dream above. Arendt discusses these concepts that have arisen from Greek philosophy using the ideas of Kant and Hegel in a hermeneutical way.

Arendt (1971/1978) said "living things make their appearance like actors on a stage set for them (p.21). The actor is busy playing his or her part. How the actor appears to others is an important aspect of the involvement in action. The actors cannot see the whole that he or she is a part of and does not understand the meaning of the 'play' (i.e. action or event) that the actor is in. In Heideggerian terms it seems that the They is present. Essentially the actor is too busy doing what she is doing to be attending to what it means, or how it fits into the whole. I identify this role with being a young woman, and hungry for experience. The actor is immersed in having an experience. The spectator, on the other hand, has stood back from action. The Ancient Greeks made a virtue out of this stepping back and doing nothing. Through withdrawing one gives up the capacity to participate and gains the capacity to make sense, to understand the whole play. The spectator can do that because the spectator, while

withdrawn from action, is not solitary. Therefore, the spectator is still subject to influence. Certainly, the spectator will perceive the actor and action from within her own horizon. In some way the spectator is still involved, although capable of seeing more than the actor. The philosopher however sees more than the play. The philosopher sees the big picture. The philosopher, for Arendt, “retires from active involvement in it [the world] to a privileged position in order to contemplate the whole” (Arendt, 1971/1978, p.94). I think the philosopher has greater access to a primordial kind of knowing.

The teaching role is the actor role, the part of me that is having the experience of teaching. In the dream, this is the people in the water on the beach. The spectator role is the researcher role. This is the Margot in the swimming pool. The researcher is watching, keeping a journal of my experiences, looking for multiple perspectives, needing to be supported by my community (AUT, my supervisors). Both the swimmers on the beach and the Margot in the swimming pool are in water – the unconscious, the unknown – subject to thrownness, part of the play. The philosopher role could be the designer, the architect. In chapter one (p. 7), I used the analogy of the stone. The spectator stone is more like the researcher, observing and still a part of the play, able to understand and see the whole play. The philosopher throws the stone into the pond. In the dream, this tips the swimming pool creating ripples of change and offering different horizons. The philosopher can see the bigger picture. Arendt (1971/1978) quoted Hegel; “Whereas [for] the philosopher ... [it] is difficult to see because his region is so bright; for the eye of the many cannot endure to keep its gaze fixed on the divine” (pp 97-98). The philosopher sees life as it is whole, the long view, hard to look at. Mostly people turn away, don’t hear or just avoid. This makes the philosopher, as Arendt is describing, a wise person. I am struck by a quote at the beginning of Arendt’s book “Every one of us is like a man who sees things in a dream and thinks that he knows them perfectly and then wakes up to find that he knows nothing” (Plato, Stateman, quoted By Arendt, 1971/1978 p. vii). The “bright region” is akin to the Dickinson poem I quoted in chapter 11. I wonder if the philosopher may be in all of us, although most often fleetingly.

The swimming pool dream from a psychoanalytic sense

Britton (2015) reminds us that when the child experiences his parents as having a relationship that excludes him, it creates a “limiting boundary” (p.65). Perhaps the limiting boundary around the pool in the dream helps me to keep the researcher part of myself clear? Returning to Britton, if the child can tolerate this separateness it provides a prototype for an object relationship of a third kind in which he is a witness and not a participant. Is the witness role the same as the spectator role? The witness role encompasses staying with oneself in the presence of others. Maybe the philosopher as witness and the spectator as witness creates a caesura – a transitional space between spectator and philosopher as Arendt defines them. For it seems to me that, no matter what role we are in, there is always other.

A third position then comes into existence from which object relationships can be observed. This provides us with the capacity for seeing ourselves in interaction with others and for entertaining another point of view whilst retaining our own, for reflection on ourselves whilst being ourselves (Britton, 2015, p.169)

This idea is that moving from twoness to threeness or thirdness creates space for us as individuals to step back from ourselves, enabling reflection. The possibility of seeing new perspectives is essential in this research project because the whole project demands that I, as the researcher and teacher can do that, i.e. being able to see, understand and work with multiple perspectives is present throughout the teaching and learning experience.

I have used Britton’s concept of the third position to illustrate in figure 18, the multiple ways that this thesis goes beyond my personal perspective. The traditional teaching feedback occurs when colleagues enter the classroom. The teacher and student both have a relationship with the material that is the focus of the learning, whether it is a paper, an exercise or a PowerPoint presentation. The researcher has a relationship with the literature, the resources and the methodology and method. I put the researcher outside the triangle following the idea that the researcher is a spectator. However, the researcher comes across herself through the process of interpretation. This continues as the analysis is done and the 2nd focus group reflects with the researcher on the findings (see Appendix K).

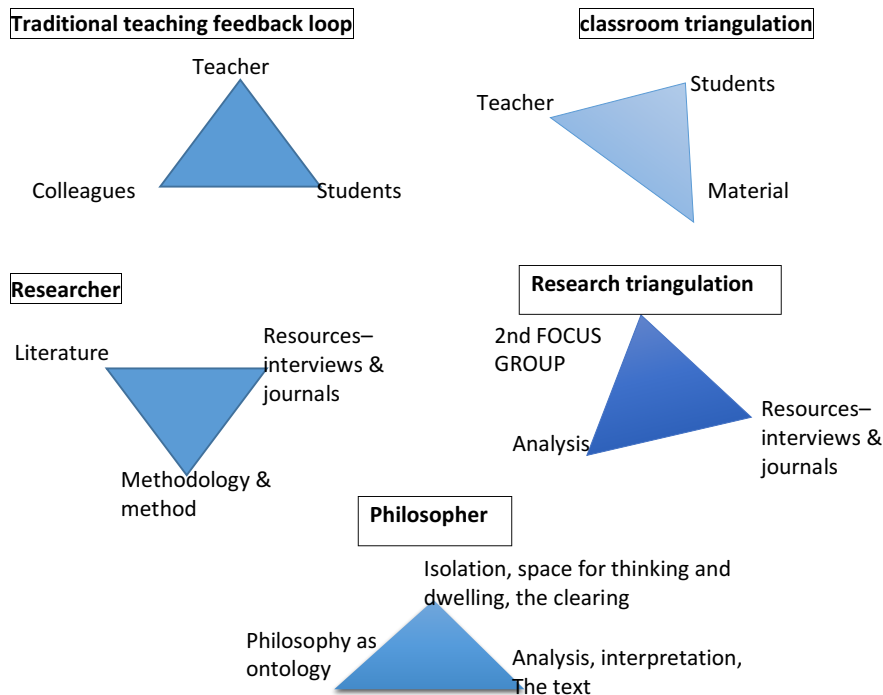


Figure 18: Possibilities of thirdness in this thesis

Finally, I have added a tentative triangle for the philosopher. The philosopher needs the space from connection to the resources, to dwell with what has emerged and yet at the same time to be ontologically oriented. Thus, even the philosopher needs to be able to access lived experience for, without it, the meaning is stripped away. This thesis is permeated with my own experience. I have shown, in this section, how I have used that experience to access the teacher/actor, the researcher/spectator and the philosopher.

Themes from questions I asked

This section explores some of the themes that that arose during review of the literature that influenced my thinking as I worked with the data.

Relationship is at the centre of teaching and learning

In chapter three, when I am discussing Jarvis' model, I say at the end of the section where I discuss learning theories that I believe human beings always need relationship for learning that transforms. In chapter one I say that I assume that relationship is at

the core of human existence. This is supported by the literature in chapters 3 and 4 and is consistent with my findings where relating is at the centre of the teaching and learning experience.

This is a reminder that the idea of relationship being an important part of teaching and learning is part of my fore-having. The process of the research has brought me full circle to what I intrinsically knew. In Focus group two Ginny responded to my sharing of the transcript from chapter eleven where I am describing the process with Miss A. She was appreciative of the way the teaching and learning unfolded. It helped her to think about an issue that was present in a class she was teaching. She described the feeling of walking on eggshells. Ginny said she had been struggling to think about the issue beyond her familiar psychotherapy thinking

I can't find a way to separate that out from how I think a psychotherapy should be.

Doing this research, I needed to step out of my psychotherapy frame and focus my thinking and my reading on Heidegger and other philosophers. When psychotherapy terms became part of the elements and sub-elements it was because that was what arrived through the hermeneutic process. So the meaning of the words I used had become more immediate. [Interview 19, p. 36]

Therefore, while I come back to a way of being I believed in before I embarked on this study, now I have a different kind of knowledge of how relationship is at the centre of teaching and learning.

Table 9: The elements and sub-elements of Teaching and learning AS relating

ELEMENTS	Negotiated Frame	Learning to Dwell	Waymaking	Learning from
Sub-elements	Releasement towards things	Grounding	Offering Holding	Dreaming and reverie
	Dynamic administration	Being open	Dissonance	reflecting
	Culture and difference	Letting the mind be a thoroughfare	Creating space for Dialogue	Using intersubjective space
	Asymmetrical mutuality	Creating space	Learning to think	Learning from experience

Table 9 shows the elements and sub-elements of teaching and learning as relating. Looking at these in terms of my claim that teaching and learning is intrinsically relational, the sub-elements in the negotiated frame rely on being in relationship to negotiate the frame, while the elements in learning to dwell are concerned with the teacher's process of preparing herself and taking care of herself to facilitate the teaching and learning process to be transformative. Perhaps the sub-elements in learning to dwell could be termed relational-with-self? The waymaking sub-elements are all referenced through the teacher's relationship with the students. Waymaking is pointing the way, the central task of the teacher towards the student. Learning from brings the detail of what Bion (1962/2014) called digestion, taking in and chewing over, and where some of what is offered may be spat out. Digestion includes dreaming, reverie and reflection. They are all mental processes that need space for each individual on their own. In this thesis dreaming, reverie and reflection are utilized in the teaching space in a reflective way, bringing together the different experiences and reflections that created a "cycle of empathy" (Resnik, 1994, p. 277) in the intersubjective space. Learning from experience is not about learning from another, it is learning with another and requires translation rather than incorporation.

Reflection

Reflection is another theme embedded in this thesis. It is present in the literature and it is present in an ongoing way in the data. It is the focus of one section of chapter 11 and pervades every element. Reflection is implicit in the methodology and method because to use the hermeneutic way of researching is to be reflective.

van Manen (1995) discusses reflective practice in relation to education. He asks what is possible while in practice, and whether it is possible to reflect and act at the same time. Stern (2004) offers the notion of the "present remembering moment" and my own examples in this thesis illustrate how it is possible to navigate from experience in teaching practice to learning from experience.

Dahlberg et al (2003, quoted in chapter three) defined reflection in terms of two kinds of stepping back. The first is "pondering the meaning and significance of experience" and the second is "considering different perspectives". This is consistent with what

Rose (2013), and Oberski et al. (2015) describe as slow thinking in their definition of reflection. Slow thinking has resonated with me in this thesis. It is what I have had to do to ponder, to find my own knowing. I think the use of the word 'space' in following sub-elements indicates stepping back. Creating space, creating space for dialogue and using intersubjective space all indicate the need to create an open space for the learner to use to digest, to find their own relation to the material being learned. Considering different perspectives is another constant in this thesis, e.g.: In the negotiated frame which considers the contextual factors to be attended to require the teacher to reflect on all the following: her own openness, her relationship with the institution, with the differences embraced culturally and personally by students and the role that she embraces as a teacher with her students. The capacity for deep reflection is a prerequisite for teaching psychotherapy.

Transformational thinking/transformational learning

It is clear from the literature and from the data analysis that transformational thinking and transformational learning are central to my focus as a teacher and as a learner. Transformational thinking/learning implies that there is change in the learner, that something happens which means that new ways of seeing the world and oneself have emerged. It is not that the transformation is focused on adapting better to the world. My clinical experience over thirty years and doing this research has shown me that transformation involves becoming truer to oneself and accepting who one is. Then the relation with the world is more grounded and life is less of a struggle. There is a back and forth between oneself and the world that goes on.

Writing this thesis has shown me how much this is my goal as a teacher. In chapter three I discussed theories that in some way incorporated both cognitive and emotional learning. Standing at the end of this project, the focus in this thesis is on using emotional learning to give meaning to cognitive learning. I doubt that real learning can happen without emotional engagement.

Learning is painful

Does my study show that learning is painful? The need for a provisioning environment is needed if this is true. It is an assumption made by psychoanalysis which I was

familiar with. Throughout the writing of this thesis I found mention of learning being painful in education literature and poetry. It was also present in my participants and in me.

And so at least some of the time I am aware of my wish to not think or learn.

There are all sorts of ways that
learning happens
but sometimes I just don't want to learn
I want to be comfortable
I want the familiar
I want to not think
 not remember
 not notice
I am thinking of my cat
Hiding in the cupboard
As I write, and
As he decides it is time to die. [Journal 8, p. 85]

An aspect of real learning that is painful is the need to mourn, to let go of what is lost and accept the reality of what is here and now. Hinted at in my poem, are death, loss and mourning which did not show their faces in this thesis. Death was in my personal life and perhaps I did not look for these features in my thesis, or perhaps it was not the time and these themes will come later? Perhaps it is the very personal nature of mourning that keeps it hidden. However, I do want to acknowledge the importance of mourning as a part of transformational learning. I think this is why learning is painful and also why there is resistance to learning, and a desire to remain comfortable as my poem implies.

Quay (2013, p. 26) quotes Dewey as saying that “the origin of thinking, that is, of reflective thinking, is some perplexity, confusion or doubt.” All the examples have at least a moment of confusion and or doubt for both participants and myself. Confusion and doubt bring discomfort, and at times, pain. Years after Dewey, both Heidegger (1968) and Bion (1961) made similar comments. Acknowledging perplexity, confusion and doubt is a part of the way I teach that helps me to learn from experience. What has been important is not to get lost in the vicious circle—or in computer speak – the circle of death, to recognize the “legitimate task of grasping the present-at-hand in its essential unintelligibility” (Heidegger, 1962/2008, p.194). This is what I am searching for: ‘the primordial kind of knowing’:

This circle of understanding is not an orbit in which any random kind of knowledge may move; it is the expression of the existential fore-structure of Dasein itself. It is not to be reduced to the level of a vicious circle, or even of a circle which is merely tolerated. In the circle is hidden a positive possibility of the most primordial kind of knowing.

Heidegger is speaking of the circular “being” of Dasein and its especial relation to time. Dasein is always, already situated in the experiences that have past, although they are still present in the moment in some way and influential of the future ahead. I think that if human beings only live that ‘thrown’ existence then it is a vicious circle because nothing is learned. There is a repetitive quality, a ‘stuckness’ about the vicious circle. In the circle of understanding which is predicated on a hermeneutic process of back and forth, of going inside oneself and of using relationship with others to facilitate learning, of being with experience and allowing the links from the past to emerge as well as to see the new possibilities, the essential nature can be uncovered.

This morning I woke from a dream, I can’t remember the dream except I could feel inside of me with real clarity what it means to not know and to find that deep primordial kind of knowing, I feel as if the past few days of writing, were in a place of not knowing, that I was in a dark cave and there was no light. I kept walking (writing) anyway. Then this morning I woke with this knowing feeling, it is only possible to understand once the feeling has occurred. It comes from inside, it is bodily, it is part of my being, and know with certainty that the dreaming I am doing now (I woke the day before as well) is doing the work, I did the preparation and now the light is coming. This is Heidegger’s path – the way, towards the clearing. It is what real learning is about. [Journal 8, p. 99]

This recent piece of writing reflects the space that I can access as a result of writing this thesis. Naturally, these moments of grace pass and I go back to ordinary being. I think of those moments as becoming rather than being, because I do not know what will come next and I find myself in new horizons. Another aspect of these moments is the collapsing of time. It seems as if the past, the present and the future have coalesced into now.

Being with the Mood

“Moods are pre-reflective, and they are matters neither of our choice nor our making. Instead they come over us as part of our thrownness into the world” (Dahlstrom, 2013, p. 133). This quote aptly summarises Heidegger’s approach to mood (stimmung).

Being with the mood is about going with the mood that shows up, in students and in me, the teacher, and using our moods as a pointer, as the waymaking to facilitate the teaching and learning. Being with the mood is an underlying presence in this thesis because it is my attentiveness to mood in myself and the group that brings me to awareness of what is happening now in the classroom, that helps me to facilitate teaching and learning in us all.

‘Negotiating the frame’ is essentially responding to the university system, the practical aspects of teaching and the range of ways of being brought by students. The way I have described it, I think shows that I do that by responding to the mood. ‘Learning to dwell’ is how I discern my own mood while ‘Waymaking’ is feeling the flow of the combination of myself, the material and the students as we work together. ‘Learning from’ digs deeper into the mood between us, using it as a resource to reveal what is hidden and what brings us to *aletheia*, or “O”.

Strengths and limitations of this thesis

This study has used the person of the researcher as the main focus of study. I see this as both a strength and a limitation. The strength is, as Fleck et al (2011) argue, in the opportunity it allows for the researcher to “dwell with what is closest”(p.27) and, through this highly personal revelation, comes a depth that is seldom revealed.

I discussed the potential limitation of this study as being solipsistic using Ings (2014). Ultimately the reader will be my judge in that respect. From my journey from being a child whose focus was on caring for others, it was a huge leap to put myself at the centre of my research. This project is unashamedly subjective. However, in this chapter I believe I have demonstrated how thinking can go beyond the self through my analysis of the swimming pool dream. Tenni, et al (2003), discuss the use of the researcher as a subject. They observe that this is a useful project when the area of research is one's own professional practice and specifically useful in education. Further, they add, “This may mean keeping a journal to capture continuously what is going on in and around the research and especially where and how you are in it” (ibid, p. 4). This is what I did. Tenni et al argue the usefulness of drawing on theory “whose organisational and social positionality is different from our own” (p. 5). For me the

engagement with Heideggerian philosophy as a methodology as well as a way of thinking about the data meets this requirement. The elements and subelements are a mixture of philosophical terms, psychoanalytic terms and words or phrases from poetry. This mixing up could be seen as a limitation, in that it reveals a potential “methodological confusion” (de Witt and Ploeg, 2006). I believe it helps to free the researcher from the confines and habits of familiar thinking (psychoanalysis).

A strength and limitation of this study is that the classes are small. The largest class discussed in this thesis comprised 16 students, and usually there were fewer. Small classes are a gift for teaching with a focus on transformational learning, because it is possible for the teacher to hold all the students in mind as individuals and as a group. The tension between class size and the needs of the university limit the applicability of the way of teaching described in this thesis. For psychotherapy, teaching with the goal of the students learning from experience is essential (see appendix J, standards 5 and 7).

Another potential limitation of this thesis is the fact that all the participants have existing relationships with the researcher. This is unusual in a piece of research where generally the unknownness between researcher and interviewee lends a freedom that existing relationships foreclose. I think this is true, evidenced by the fact that the theme of power did not come up in this study. I consider this a cost of using existing relationships. On the other hand the gift of having interviews with people who know me is that there is a chance to go to deeper levels of disclosure. This was most true in the use of my husband to interview me after a teaching weekend. These interviews held the greatest depth of immediacy and story. I noticed how the combination of Richard’s knowing of me, and my sense of safety brought rich data for analysis.

Finally, making myself the central focus of this thesis means that the style of teaching revealed is mine and not necessarily representative of other teachers of psychotherapy at my university or elsewhere. At the same time, my hope is that what is revealed will offer ‘food for thought’ for teachers of psychotherapy, and other helping professions as well as the people who decide what matters in a university.

Implications of this thesis

For the university setting

This thesis has shown the importance of valuing emotional learning. There is necessarily a focus on developing the academic prowess of the student, but equally there is a desire in psychotherapy teachers to develop the skill base and emotional congruence and competence of the student. This requires a different kind of teaching and learning process. It requires emotional engagement.

My main goal is to signal to teaching institutions the importance of recognising that teaching any clinical programme needs a teaching style that invites meditative thinking, i.e. a classroom situation that brings the whole person of the teacher and student in to the learning experience, a preparedness to engage emotionally with the material being taught and a teaching style that is reflective. My suggestion, as is evident from my thesis, is that university education of any type of clinical practice can potentially create a space for transformational learning to happen. This requires more of the teachers, i.e. to engage fully and to learn as they teach; and a commitment on the part of the university to enable smaller classes at least in the last year of a teaching programme. The implications of this research are that the relationship between students and, with the teacher, are instrumental in the type of learning that develops practitioners who are able to think, to go out into practice with the capacity to consider any situation they find themselves in with professional integrity. Further, these people will be able to think beyond what they have learned, to consider new ideas outside the confines of their past experience because they will be able to learn from experience.

The majority of the classes that I taught over the last ten years were taught in blocks. I think that this kind of teaching creates greater possibility of the student and the teacher forming a meaningful connection. The rationale for teaching over the weekend was for two reasons. One was to facilitate people being able to attend university while working. The second was to attract people from other regions of New Zealand. Now I would add a third reason. When a group of people work together over a few days, there is a possibility of greater intimacy and depth. There is time to hold

themes in mind over the whole weekend in a way that gets lost in the middle of a busy week.

For teachers of psychotherapy

This thesis will be especially useful to new teachers of psychotherapy offering a perspective on what I have learned 'matters' to teaching psychotherapy over 23 years and especially from the writing of this thesis. They may not understand some of my choices, but perhaps as they teach they will recognise the usefulness of negotiating the frame before they start the teaching year. They will set up ways to facilitate dwelling as a backdrop for their own sustenance. They may begin to recognise that the art of teaching psychotherapy is 'pointing the way', rather than the inculcation of knowledge. Finally, they may discover that they learn as they teach and that at the core of this is the relationship with students.

Experienced teachers may find they are affirmed in what they already do, or they may recognise something that heretofore escaped their understanding. This thesis offers useful discussion points for teaching teams to consider. At the core is a need for teachers of psychotherapy to be able to articulate what we do and how we do it, recognising the impact that we have on our students learning and ongoing practice.

For teachers of any type of clinical practice

It is perhaps not customary for teaching staff of other types of clinical practice to consider that the relationship with students is at the centre of learning in the ways I have articulated. Perhaps this thesis could help teachers to consider that their own emotional processes impact on students, that there are ways of maximising learning for students through emotional engagement and reflective practices? At the very least, this thesis provides an opportunity for teaching teams to think about their teaching from a new perspective.

Future Directions

This thesis has taken for granted the approach that we take to Psychotherapy education at AUT, whereby the student is expected to bring his or her whole person to the experience. This links to what has historically been called the Hungarian approach

(after Ferenczi). The more traditional approach to psychotherapy education divides the theoretical and clinical from the personal, bracketing off the personal for the student to work with in their own therapy. I am interested to explore the reflection of what graduates from different programmes have to say about this, and thus the efficacy of both philosophical positions. Such a study would need to be an international one.

I would be interested to interview teachers of psychotherapy and other disciplines to see if there is any congruence with what has unfolded in this thesis. A separate study would be to interview graduates about their experiences of their teachers, what impacted them, what they discovered since they graduated what was useful. In sum, to continue to explore the experience of learning. These two studies could then be thought about together. I also wish to follow up on what I began in my first focus group with the Māori rōpū. It seemed from that interview that I could do another study on what happens to people who are not identified with the mainstream culture. Is there, as I surmised, a block on what they can learn when they have to adapt? Finally I am interested to explore in more depth the use of self as a research tool.

Conclusion

Asking the question, how does the teacher learn as she teaches, set me on a path to be a researcher and a philosopher. As a teacher I recorded my own experience and reflections. As a researcher I engaged in interviews and re-read the journals I had written to unpack the meaning embedded in an hermeneutic phenomenological manner. As a philosopher I stood back and viewed the vista of my interpretations.

The use of the concepts of calculative and meditative thinking (Heidegger, 1959/1966) is facilitative in this thesis for naming the dialectic between the administrative demands of a university and the clinical, emotional and ethical requirements of training and educating psychotherapists. Both are essential to effective functioning of the teacher in the university setting.

At its core, this thesis illustrates, through the hermeneutic phenomenological process, the teaching and learning journey. The capacity to relate with students is *the thing* at

the centre of this research. Implied in that relating is a willingness to engage, to consider the contexts, to be reflective, to be willing to ask questions rather than only give answers and to dialogue. The outcome is that both teacher and students can learn from experience and that this learning expands the horizon of both or in other words is transformational for teaching and learning.

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Appendices

Appendix A: Advertisement

Advertisement to go into the New Zealand Association
of Psychotherapist newsletters (Local and National).

**PARTICIPATION IN
DOCTORAL RESEARCH**



**The topic is: Learning from experience: How the teacher
learns as she teaches.**

1. Are you a registered psychotherapist, and/or a member of NZAP and/or Waka Oranga?
2. Have you been a student at AUT between 1995 and 2013 and has Margot Solomon been one of your teachers over these years?

**If yes is your answer to these questions, I invite you to
participate in my research project.**

This Doctoral research is being conducted by Margot Solomon
at Auckland University of Technology

Primary Supervisor is Professor E. Smythe.

For information please contact Margot Solomon at
margot.solomon@aut.ac.nz

Appendix B: Participant Information Sheet–Colleagues

Participant Information Sheet



(FOR Colleagues)

Date Information Sheet Produced:

1 September 2014

Project Title

Learning from experience: How the teacher learns as she teaches.

An Invitation

My name is Margot Solomon, Psychotherapist and Senior Lecturer in the Psychotherapy Department at Auckland University of Technology. I invite you to participate in research which I am carrying out to explore the process of learning in the teaching and learning situation. This research is a part of the requirements for a DHSc. The information below will hopefully answer any questions you may have in considering your participation in this research, however, please feel free to call me (contact details below) should you need any clarification at all.

Participation in this research is voluntary, and should you decide to accept this invitation to participate, please be aware that your participation is voluntary, and you may withdraw at any time prior to the completion of data collection.

What is the purpose of this research?

This study aims to explore how learning happens i.e what it is that happens within the teacher that is then transmitted to the student in a useful and/or not useful way. Current literature in education, psychotherapy and learning theory show a gap in attending to the experience of the teacher in the teaching and learning process. The literature usefully points towards a possibility that the relationship between teacher and student is core to the learning process, that the teacher must be open to learning herself for learning to occur, and that there may be a link between how the teacher learns and what facilitates the students' learning.

I intend to disseminate the findings of this research within the psychotherapy community, by way of verbal presentations and also written work. This includes the writing up of this in a thesis (DHSc).

How was I identified and why am I being invited to participate in this research?

You have been identified as a post-qualification psychotherapy practitioner, who has been practicing for more than 2 years, or /and are a teacher in higher education. Psychotherapists who do not fulfil these criteria, or who have a therapeutic or supervisory relationship with me are excluded from this research.

Your contact details have either been forwarded to me by my supervisor or by another participant in this study, or are known to me, or have been obtained from the NZAP website.

What will happen in this research?

Your participation in this research will require us to meet for a 60-90 minute interview, during which you will ask me questions about my experience of teaching psychotherapy students, how I go about learning as I teach and how I use my own learning for my teaching. The construction of questions is up to you the participant, with the focus on experience. This may develop into a conversation in which you the participant bring some of your own stories and insights

What are the discomforts and risks?

I do not anticipate any significant discomforts and risks.

How will these discomforts and risks be alleviated?

Should there be discomforts and/or risks identified during the process of interviewing or afterwards, you are free to withdraw from the process at any time prior to the completion of the data collection.

What are the benefits?

This research aims to provide a resource for teachers of psychotherapy about the learning process for teaching and learning in psychotherapy education.

Benefits will then importantly be passed on to the end-users, that is, those people who receive psychotherapy.

How will my privacy be protected?

While every effort will be made to keep your identity confidential (by the use of a pseudonym and any material which could be identifying being either disguised or excluded from the research report), given the relatively small number of psychotherapists in New Zealand complete confidentiality cannot be guaranteed.

What are the costs of participating in this research?

I do not anticipate any costs to you of participating in this research beyond the cost of your time that is taken to carry out the research interview.

What opportunity do I have to consider this invitation?

The time-frame for considering this invitation is two weeks from your receipt of it. Should you require more time than this please contact me to let me know (contact details below).

If I have not heard from you after the two week period I will assume that you do not wish to take part in this research and I will not contact you further regarding the research. To reiterate - your participation in the research is entirely voluntary.

How do I agree to participate in this research?

You will need to complete a Consent Form, which I have enclosed. You can fill out the form when we meet, after you have been given the opportunity to ask me further questions.

Will I receive feedback on the results of this research?

If you are interested in the results of this research you are invited to participate in a focus group where a summary of findings will be disseminated followed by a dialogue with members of the focus group and the researcher.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Professor Liz Smythe.

E-mail: lsmythe@aut.ac.nz

Phone: 64 9 9219999 ext. 7196

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher Contact Details:

Margot Solomon

E-mail: margot.solomon@aut.ac.nz

Phone: 921-9999, ext. 7191 (AUT) or Phone 021997570

Project Supervisor Contact Details:

Professor Liz Smythe

E-mail: lsmythe@aut.ac.nz

Phone: 921-9999 ext 7196

Approved by the Auckland University of Technology Ethics Committee on 29-09-14

AUTEC Reference number 14:306

Participant Information Sheet



Date Information Sheet Produced:

1 September 2014

Project Title

Learning from experience: How the teacher learns as she teaches.

An Invitation

My name is Margot Solomon, Psychotherapist and Senior Lecturer in the Psychotherapy Department at Auckland University of Technology. I invite you to participate in research which I am carrying out to explore the process of learning in the teaching and learning situation. This research is a part of the requirements for a DHSc. The information below will hopefully answer any questions you may have in considering your participation in this research, however, please feel free to call me (contact details below) should you need further clarification.

Participation in this research is voluntary, and should you decide to accept this invitation to participate, please be aware that you may withdraw at any time prior to the completion of data collection.

What is the purpose of this research?

This study aims to explore how learning happens i.e what it is that happens within the teacher that is then transmitted to the student in a useful and/or not useful way. Current literature in education, psychotherapy and learning theory show a gap in attending to the experience of the teacher in the teaching and learning process. The literature usefully points towards a possibility that the relationship between teacher and student is core to the learning process, that the teacher must be open to learning herself for learning to occur, and that there may be a link between how the teacher learns and what facilitates the students' learning.

I intend to disseminate the findings of this research within the psychotherapy community, by way of verbal presentations and also written work. This includes the writing up of this in a thesis (DHSc).

How was I identified and why am I being invited to participate in this research?

You have been identified as a post-qualification psychotherapy practitioner, who has been practicing for more than 2 years, and who has been a student of Margot Solomon between 1995-2013. Psychotherapists who do not fulfil these criteria, or who have a therapeutic or supervisory relationship with me are excluded from this research.

You have responded to an advertisement in the NZAP newsletter.

What will happen in this research?

Your participation in this research will require us to meet for a 60-90 minute interview, during which I will ask you about your experience of learning with me as a teacher. I will ask you to tell me stories about your experience

What are the discomforts and risks?

I do not anticipate any significant discomforts and risks, although providing feedback to teachers can be challenging.

How will these discomforts and risks be alleviated?

Should there be discomforts and/or risks identified during the process of interviewing or afterwards, you are free to withdraw from the process at any time prior to the completion of the data collection.

What are the benefits?

This research aims to provide a resource for teachers of psychotherapy about the learning process for teaching and learning in psychotherapy education.

Benefits will then importantly be passed on to the end-users, that is, those people who receive psychotherapy.

How will my privacy be protected?

While every effort will be made to keep your identity confidential (by the use of a pseudonym and any material which could be identifying being either disguised or excluded from the research report), given the relatively small number of psychotherapists in New Zealand complete confidentiality cannot be guaranteed.

What are the costs of participating in this research?

I do not anticipate any costs to you of participating in this research beyond the cost of your time that is taken to carry out the research interview.

What opportunity do I have to consider this invitation?

The time-frame for considering this invitation is two weeks from your receipt of it. Should you require more time than this please contact me to let me know (contact details below).

If I have not heard from you after the two week period I will assume that you do not wish to take part in this research and I will not contact you further regarding the research. To reiterate - your participation in the research is entirely voluntary.

How do I agree to participate in this research?

You will need to complete a Consent Form, which I have enclosed. You can fill out the form when we meet, after you have been given the opportunity to ask me further questions.

Will I receive feedback on the results of this research?

If you are interested in the results of this research you are invited to participate in a focus group where a summary of findings will be disseminated followed by a dialogue with members of the focus group and the researcher.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Professor Liz Smythe.

E-mail: lsmythe@aut.ac.nz

Phone: 64 9 9219999 ext. 7196

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher Contact Details:

Margot Solomon

E-mail: margot.solomon@aut.ac.nz

Phone: 921-9999, ext. 7191 (AUT) or Phone 021997570

Project Supervisor Contact Details:

Professor Liz Smythe

E-mail: lsmythe@aut.ac.nz

Phone: 921-9999 ext 7196

Approved by the Auckland University of Technology Ethics Committee on

AUTEC Reference number

Appendix D: Consent Form Individual Interviews

Consent Form



Project title: *Learning from experience: How the teacher learns as she teaches.*

Project Supervisor: *Professor Liz Smythe*

Researcher: *Margot Solomon*

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 1 September 2014.
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- ☐ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- ☐ If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- ☐ I agree to take part in this research.
- ☐ I wish to receive a copy of the report from the research (please tick one): Yes ☐ No ☐

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):

.....
.....
.....
.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 29-09-14

AUTEC Reference number 14:306

Note: The Participant should retain a copy of this form.

Appendix E: Consent Form Focus groups

Consent Form

For use when focus groups are involved.



Project title: *Learning from experience: How the teacher learns as she teaches.*

Project Supervisor: *Professor Liz Smythe*

Researcher: *Margot Solomon*

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 01 09 2014.
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand that identity of my fellow participants and our discussions in the focus group is confidential to the group and I agree to keep this information confidential.
- ☐ I understand that notes will be taken during the focus group and that it will also be audio-taped and transcribed.
- ☐ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- ☐ If I withdraw, I understand that while it may not be possible to destroy all records of the focus group discussion of which I was part, the relevant information about myself including tapes and transcripts, or parts thereof, will not be used.
- ☐ I agree to take part in this research.
- ☐ I wish to receive a copy of the report from the research (please tick one): Yes ☐ No ☐

Participant's signature.....

Participant's name:.....

Participant's Contact Details (if appropriate):

.....
.....
.....
.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 29-09-14

AUTEC Reference number 14:306

Note: The Participant should retain a copy of this form.

Appendix F: Letter to Māori Rōpū



Private Bag 92006
Auckland 1020, NZ
T: +649 921 9999
www.aut.ac.nz

Margaret Poutu-Morice
Secretary, Waka Oranga

Tena koutou, tena koutou, tena koutou katoa.
Kia ora koutou Waka Oranga,

I am embarking on my thesis for a Doctor of Health Science at Auckland University of Technology. My topic is

Learning from experience: How the teacher learns as she teaches.

I am interested in interviewing colleagues and ex-students as a part of this endeavour and have sent an advertisement to NZAP newsletters (local and national) to this end. I am sending a separate invitation to Waka Oranga as a courtesy. I have wondered you would be more likely to participate if you had the opportunity to do so as a roopii rather than as individuals.

I have included here a summary of my proposal for you to consider.

How does learning happen? What facilitates learning in the teacher as she teaches? What is the experience of the psychotherapy teacher of letting students learn? How does the teacher experience the process of being immersed in the material being offered, attending to the needs of the students to facilitate learning and notice her own experience of being with the students? This hermeneutic phenomenological study has myself, the researcher, as the prime source of data. It explores my own experience in this learning and teaching process through colleagues and ex-students interviewing me to draw out my taken-for-granted, not yet articulated understandings. This will be further supported by my own reflections (some already written from previous years of teaching) using journaling, photographic images and any other creative means that capture insight.

The aim of the study is to add to understanding about how teaching psychotherapy comes about: what it is that happens in the teacher that is transmitted to the student in a useful or not useful way? Current literature in education, psychotherapy and learning theory show a gap in attending to the experience of the teacher in the teaching and learning process. The literature usefully points towards a possibility that the relationship between teacher and student is core to the learning process, that the teacher must be open to learning herself for learning to occur, and that there may be a link between how the teacher learns that is facilitative for the students' learning.

If there is interest from you as a ropu, let me know by email or phone and I will send you consent forms and information sheets. I will organise a time and place for us to meet at your convenience. If this is not of interest to you then you may respond individually as other colleagues and ex-students. Thank you for considering my invitation.

Nga mihi

A handwritten signature in blue ink, appearing to read 'Margot Solomon', is written over a faint, larger, stylized signature.

Margot Solomon
margot.solomon@aut.ac.nz
021997570

Approved by the Auckland University of Technology Ethics Committee on 29-09-14
AUTEC Reference number 14:306

Appendix G: Research Questions

Research questions



Research questions

1. For ex-students

Think of a specific instance, situation or event where, I was your teacher,
When was this?
Can you remember how you felt in your body, what you could smell, hear and see?
What were you doing?
Who said what?
And then....
What happened next?
How did it feel?
What else do you remember about the event?

Adding an hermeneutic question near the end
What did you make of this experience?
How have you understood it?
Can you describe how this has impacted on your work as a psychotherapist?

2. For Colleagues

Colleagues will bring their own questions.
I will introduce the discussion with the following
I am interested in hearing questions from you that you may have about the teaching and learning process that I go through as a teacher of psychotherapy. For example you may want to know what I think works as a teacher; or you may be curious about how I feel as I teach, or if there is any process I go through after a teaching session?

Appendix H: AUTECH Approval Letter



1 October 2014

Liz Smythe
Faculty of Health and Environmental Sciences

Dear Liz

Ethics Application: **14/306 Learning from experience: How the teacher learns as she teaches.**

Thank you for submitting your application for ethical review. I am pleased to confirm that the Auckland University of Technology Ethics Committee (AUTECH) has approved your ethics application for three years until 29 September 2017.

AUTECH noted that the AUT logo is required for the advert and the total length of time that may be required 1.5 – 4 hours needs to be included in the Information Sheet.

AUTECH would like to commend the researchers on the overall quality of their application.

As part of the ethics approval process, you are required to submit the following to AUTECH:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 29 September 2017;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 29 September 2017 or on completion of the project;

It is a condition of approval that AUTECH is notified of any adverse events or if the research does not commence. AUTECH approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTECH grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this.

To enable us to provide you with efficient service, we ask that you use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

A handwritten signature in black ink, appearing to read 'K O'Connor'.

Kate O'Connor
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: Margot Solomon

A u c k l a n d U n i v e r s i t y o f T e c h n o l o g y E t h i c s C o m m i t t e e

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Appendix I: Group Supervision: The Reverie Process

This document briefly summarises the way that I facilitate group supervision. I use this in every block of teaching that I offer as a way of integrating the learning, and supporting the ongoing practice of the psychotherapist. There are four distinct segments to the process following instructions from the facilitator (only necessary when the group is new or there are new members).

1. Presenter brings case material while the group engages in reverie
2. Group articulates reverie experiences while presenter listens and does not contribute
3. Presenter– reflects on his/her experience
4. Discussion–discussion of the process

Instructions

- The presenter is encouraged to minimise or desist from bringing the biography of the client to the session. Many presenters find this difficult and want to share the background story. I usually remind them that most of what goes on in the session is a sharing of unconscious processes and the underlying emotional mood of the client. Therefore content is less important.
- Presenter to describe (having written up notes from the session, or using a transcript or recording) as fully as possible what is happening in the session being reported. (Not necessary for it to be full session – key points, or 10-15 minutes of verbatim is sufficient.)
- While the presenter is bringing the case material the rest of the group are invited to engage in reverie. That is to relax and settle into your bodies, to stay with yourself while you are listening to what is being said. The task is to notice what happens in yourself as you listen, allowing the images, sensations, thoughts, fantasies, memories to arise. Allow these experiences to flow through you without interruption. Surrender (Ghent, 1990) to the experience; be without memory or desire (Bion, 1992).

- Once the presentation has finished, the presenter's role is to listen, to remain silent. If any of the group members address the presenter, the presenter will not respond.
- After the presenter has stopped then there is an opportunity to share your reverie in the group.
 - This is not supervising, it is your feelings fantasies, imaginings, connections, thoughts, links, reactions, images.
 - Share what feels ok for you to share, each member of the group has a right to privacy.
 - Please do not relate personally or professionally to the presenter or his/her client. This is your own response- and it is important that you own it.
 - Questions are aimed at the circle, it is useful to voice them, but please do not expect the presenter to answer.
 - Free yourself from having to support or criticise the presenter and his/her client.
 - It is useful to link directly to the material being presented.
 - Each person will be receptive to different aspects of the data.
 - There is no need to organise your thoughts or comments.
 - As group members share, you may find that you are stimulated to put words to what you experienced through what others say. Therefore, there may be quite a lot of back and forth in the group.
 - Through the sharing of the reverie, thoughts that may have not yet found a thinker can be metabolised. This can have a profound impact on the therapy.
- Presenter reflections: Usually at this time the presenter makes links to her own experience and that shared by the group. She may also make other associations that have arisen as she has listened. It is not necessary for conclusions to be made or for everything to be tied together. The presenter is not required to answer questions from the other participants, or fill in the blanks. It is important to leave the presenter free for the meaning making to be taken back to the domain of the therapy where it belongs.

- Discussion: This is the time for reflection on the process, where teaching may happen (though cautiously, and this does depend on the situation) or it may be a time where the group thinks together. This is the optimal situation, where there is a flow, where perhaps people become aware of the unconscious processes that they participated in. It is really important that the facilitator hold the boundary around the presenter and his/her client so that there is no attack or retaliation for the feelings that have been aroused. When the group is an ongoing one, it can be helpful to consider the feelings that were aroused, to review what the client was attempting to communicate through his/her words, actions and non-verbal communication, to consider what the therapist was holding and containing (or not), the setting and all its layers. This part needs to be held with care.
- Role of facilitator is to hold boundary around the 4 stages of the process. There is an overall holding of the boundary around the group (dynamic administration in group analytic terms) time and space, confidentiality, and within the group to facilitate the group holding in mind the therapist and the patient, a commitment to facilitating thinking, and to being with the feelings, both conscious and unconscious, in all the members of the group. Interventions are sometimes sparse and sometimes frequent depending on the nature of the group and the needs of the group. When a group is meeting regularly they begin to hold the culture themselves, though when a presentation has difficult, complex material it increases the need for facilitation. The general aim is to create a “cycle of empathy” (Berman and Berger, 2007, p. 242) in the group as it enters into the reverie space which is a shared realm, where subjective responses, and unconscious responses are communicated and received.

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Appendix J: Graduate Profile for Psychotherapy Programme at AUT (2016)

Psychotherapy Training Assessment Criteria (and Graduate Profile)

A. Competence to practice, as evidenced by:

Standard 1. Makes and sustains therapeutic relationships. This includes a personal and congruent approach to therapeutic work, accurate attunement to clients, congruent communication with clients, and an ability to monitor client responses and adjust accordingly.

Standard 2. Practices safely and effectively. Safe practice is evidenced by safe therapeutic outcomes, emotional intelligence and warmth and empathy for clients, and an ability to reflect on the therapy and therapeutic process. Effective practice is evidenced by positive therapeutic outcomes, a capacity to tolerate anxiety and ambiguity, and an ability to respond flexibly and creatively as well as hold positive authority, challenge appropriately, set limits, and maintain boundaries.

Standard 3. Works effectively with individual and cultural differences. Working with individual differences requires recognising and respecting the known and unknown significance of client's personal histories and unique life experiences as these consciously and unconsciously impact and influence them. Working with cultural differences requires cultural confidence and cultural humility, being grounded in one's own culture while recognising the limits of this positionality, appreciating the known and unknown attitudes, beliefs and values that originate and are situated in a variety of monocultural, bicultural and multicultural contexts, and recognising and respecting the bicultural context of Aotearoa NZ.

Standard 4. Applies knowledge and skills of psychotherapy. Psychotherapy knowledge includes the history, theories, methods and techniques of psychotherapy. Knowledge is applied in the development and articulation of a personal theoretical and technical orientation. Psychotherapy skills include the use of theory and clinical evidence to guide practice, clinical assessment, dynamic and diagnostic formulation, treatment planning and intervention skills, use of transference and countertransference, and the critical and creative evaluation of frameworks and contexts of practice.

Standard 5. Shows self-awareness, self-understanding, criticality, and reflexivity, Moment-to-moment self-awareness is complemented by a self-understanding that is familiar with and has insight into personal circumstances and experiences and the influence of family history and wider cultural influences. Criticality includes the ability to critique and critically reflect on the literature, research, and formal and informal traditions of psychotherapy. Reflexivity includes curiosity, context awareness, capacity for self-observation, and ability to give and receive feedback and fully engage with and make use of supervision.

Standard 6. Demonstrates mature professional and ethical conduct. This includes a progressive integration of personal and professional self, making and sustaining collegial relations, a clear understanding of professional roles and ethical conduct, an ability to evaluate ethical issues and use ethical codes to guide practice, and demonstrations of ethical and professional attitudes, values and practice in complex situations.

B. Personal and interpersonal competence, as evidenced by:

Standard 7. Demonstrates personal and interpersonal qualities associated with good outcomes in psychotherapy.

These qualities include Integrity (honesty and truthfulness) and evidence of being: Authentic (real, congruent) Warm (engaging, open, non-defensive) Empathic (sensitive, compassionate, tolerant, respectful, non-violent) Creative (spontaneous, flexible, independent, cooperative, collaborative) Curious (open to learning, studious) Insightful (aware, self-aware, reflective, self-reflective) and Potent (self-reliant, courageous, confident, authoritative, humble).

Standard 8. Uses personal and interpersonal qualities to develop and sustain good relations with self, peers, and staff.

C. Research competence, as evidenced by:

Standard 9. Systematically studies significant topics, issues and problems Standard 10. Accurately identifies topics and problems

Standard 11. Outlines key assumptions, methodologies and methods Standard 12.

Demonstrates significance of data and data collection Standard 13. Analyses data and discuss findings

Standard 14. Offers conclusions and recommendations

D. Academic competence, as evidenced by:

Standard 15. Ability to present work at the expected and appropriate academic standard.

Appendix K: A View from the Collective Other of Participants

The experience of presenting my data to a focus group of participants from the study was exhilarating. Getting the phenomenological nod this way was powerful. This brief summary brings some of the points of discussion to enrich and deepen the study.

In my introduction I said:

I'm interested in your response, in any thoughts you have. I am also interested in – is this me? Does this reveal how I teach? [Int. 19, p. 1]

The key points of discussion were as follows.

Am I a psychotherapist or an academic first?

The first comment was one participant noticing I put the psychotherapy profession first and academia second. This sparked a discussion from all the participants. I said I thought it was about identity. Another said it is about context, and then the comment was made that since this thesis is about my teaching, putting academia first would be more appropriate. My thoughts now are that it does not matter, this thesis is about being, so my title can only reveal a part of me anyway. I identify as both.

What do I mean by the word role model?

This led to a discussion about the use of the word being a role model. On page 14 of chapter 8 I comment that there is something I don't get about the difference between Māori and Pākehā about being a role model; I think Pākehā hold ourselves more as separate beings than Māori do.

In the second focus group there was a comment that the word role model didn't fit because this group member thought about it as a behaviourist term, "where you model something in order to have somebody copy it" (Int. 19, p.7). My sense is that I am talking about demonstrating something. Another way of thinking about it, which was discussed, was that role modelling is that of having their experiences mirrored. Later in the interview we came back to it. One of the participants said that the role modelling was like an early stage, where she watched and wrote down words, an

introjection followed then by digestion [Int. 19, p.24]. This was followed by the comment below which I found very helpful.

Something about seeing other people working helps open up the landscape so you can see more possibilities and then you can find your own way of thinking that you connect with personally. [Int. 19, p. 24]

I came back to this a third time in the interview when somebody described a situation of co-teaching – where the co-teachers disagreed a lot and the feedback afterwards from the class was how useful it was for them to see:

Two men who clearly respected each other who could really go head to head and were safe. [Int. 19, p. 29]

My reply was to say,

That was experience in action, perhaps this is a phrase that describes role-modelling the way I am using it in this thesis. If I am being in my experience, that impacts differently than if I am just talking about it. [Int. 19, p. 29]

This discussion reminds me that it is less about the words we use and more about the way they are used. What happened in the discussion was that one participant revealed a fixed definition he had of “role model” and then the group dialogue unpacked this in terms of experience. A feature was the coming back to the ‘it’. Something happened in the space between the first time role model was mentioned and the second and third. Perhaps the participants were more involved, more free to say what was in their minds, had had time to let what was said echo and find their own personal thoughts. I can only guess. It is clear to me that I was stimulated by the different perspectives and found more depth in my use of a term that is imbued with other meanings.

The sense that there was a way I left myself out to leave space for the Māori voice

First thing is that when working with Māori whaiora it is important to, offer, give an example, so that helps them along the road. And then step out of the way.

Yes get them going. It is quite different. I thought I knew more, everything they said I thought I had already understood. But when I listen to it in a setting where their voices were primary, where they were giving their deep felt knowing it was gut wrenching. I had thought

I did understand already, because I've been part of the staff right through all these people's training and I felt I knew what it was like for them.

It sounds like, in the way that it almost feels like leaving something of yourself out to accommodate, in that being true to bi-cultural recognition I have to leave myself out to make space for the Māori voice.

I mean I was thinking of an aspect of it where it's about the impossibility of the coloniser teaching the colonised. How can the coloniser possibly feel for them?

Yes. I think that's right. That's what's demonstrated. And yet the interview was very different, it did feel like they were in a safe environment and they were together and could really have their voice. [Int. 19, pp. 8-9]

I am reminded that NZAP was critiqued as a community for leaving ourselves out spiritually in relation to Māori at the 2016 NZAP conference (Solomon et al., 2016). This discussion sent me back to this section in my data chapters and I rewrote them from my own perspective, understanding as I did that what was evident in that interview [Int. 16] could be the beginning of another piece of research altogether and, unfortunately, only a small slither in this thesis. However, the learning is clear. I cannot leave myself out, and neither can Pākehā. I have been many times on marae (Māori meeting house) but this experience was different. This is about getting a clearer picture of the culture of psychotherapy at AUT and of New Zealand, that which is before my eyes and yet not quite seen. As Gadamer (1975/2013) observed describing transposing ourselves

If we put ourselves in some else's shoes, for example, then we will understand him—i.e. become aware of the otherness, the indissoluble individuality of the other person—by putting ourselves in his position. (p. 315)

Gadamer called this a use of empathy and added

To acquire a horizon means one learns to look beyond what is close at hand—not in order to look away from it but to see it better, within a larger whole and in truer proportion. (p. 316)

The challenge for ongoing learning is to see what is both close at hand and within the larger whole. Gadamer (1975/2013) rethought the use of the word prejudice saying

that, “we must make a basic distinction between the prejudice due to human authority and that of over-hastiness” (p.284). I am mindful that the issue here is one of human authority – whose authority is a moot point. Gadamer discussed the correct use of authority in relation to prejudice as a situation when there is acknowledgement of superior knowledge and so their judgement takes precedence, this is something that needs to be earned. This is the source of my prejudice, reinforced by my experience. I am reminded that this cannot be generalised because there is a risk that Pākehā have become imbued with ‘post-colonial political correctness’(Landes, 2017).

On openness

One of the participants in the second focus group talk about how Rogers talks about openness as authenticity, as a part of being congruent, a sort of expansiveness. There was excitement in the participant’s voice as he saw the connection between his own understanding and what was emerging in the data.

Use of the word thoroughfare

I was interested that one of the participants objected to the use of the word “thoroughfare” used as a theme in chapter nine.

He said

It’s too much of a road to me, a thoroughfare, it gets in the way, too urban somehow. A thoroughfare means nothing stops there. [Int. 19, p.13]

I agreed that it does mean nothing stopped there as is clear from my example (chapter 9, pp.162-164). The response to this was that

It does stop somewhere, it does come to a place where something emerges, where you settle

But it is not through the mind. That is the key, it is the mind that is a thoroughfare. There is something else happening.

So you are saying that the mind is a thoroughfare but some other part of your being is active. [Int. 19, p. 13]

This led to a discussion about what was the mind, it could be a diagram of nerves. It is almost impossible to discern what was said here as group members spoke over each other.

Reflecting on this discussion brings me to say that what I meant by mind was the thinking brain, the conscious part of being human. I am alluding to the idea that there is processing that happens that is not of the mind but occurs somewhere else in the human being. I will take this up in the discussion chapter.

Safety

When I presented the section on holding (chapter 10), there was a discussion about the use of the word safety. I started it by saying that I was aware that the staff in the psychotherapy department (there were 3 staff present) at AUT had at times been concerned about the misuse of the word safety by students.

As you were talking I thought of compassion based therapy. They talk about how the first need is safety and once you've got safety then you can play and be creative. They're talking about safety on that more almost biological level which I think is very relevant to therapy.

When you were talking I was thinking safety and shame like I think what people want to be protected from is shame in the learning environment and yet, actually when we learn something new there is that experience of having to give up something that you already thought which is a natural shaming experience in a sense isn't it but how can it be, how is it manageable shame?

There is the idea that where people who live whole heartedly actually are shame tolerant.

But also it's about you can switch out of ideas isn't it and I think sometimes we're intent on killing each other's ideas.

I think that's exactly what I was trying to get to you know.

Well done.

Physical safety is an extreme example of something but there's the kind of feeling of emotional integrity that our ideas are challenged.

And you've just done something I know you do, you just said 'well done'. And that's something that you characteristically you do in your

classes at time when people get to some understanding of something or you.

Well I suppose I'm also getting it at the same time. I'm understanding the learning more. But that's a learning moment for me. I guess I'm projecting!

But it's nice for the students when they hear well done isn't it?

Yeah it's, it's also you're an authoritative teacher.

That would be worth reflecting on because I can also see well done as being an evaluation of well that's well done, my comment wasn't well done, you know what I mean?

Yes.

Competitive.

And it's almost like naming something that, that's a good idea.

I agree.

Whereas to say what you just said is more subtle, it's more like you know well done me and you.

It's being, yeah well done all of us, yeah it's been well cooked.

Yeah that sort of reframes it. And that, I wonder about the safety you know it's about the safe enough space, I mean Perls talks about the safe emergence of therapy that sort of slightly edgy, it's not about being safe, more like is it safe enough, at a biological level but also is it stimulating can you argue, move your position around. I agree with you: the use of the word safety has become too paralysing.

It connects in my thinking to what Bion said about learning something new and how painful that is. [Int. 19, pp. 19-20]

I have included parts of quite a long discussion on safety because it illustrates a number of useful points. The first is the idea that when people want to feel safe, perhaps it is to feel safe from shame. This is certainly a feature of the following theme in the same chapter – “Dissonance” and is revealed as an aspect of the examples I bring to that section. The idea of being shame-tolerant is a good one. Perhaps this is an aspect of being an effective teacher and psychotherapist? Then one of the participants catches me out when I say “well done” to another participant. In that moment I become the authoritative teacher. I have the power to approve and so to hold the authority. I do do that. In that way I hold onto my role as teacher even

though none of the people present are my students. Maybe in that sense I am more of a teacher than a psychotherapist.

Finally in this piece of transcript is a comment that safety has become too paralysing. The implication from the following comment is that being too safe, too comfortable, can inhibit learning. I will discuss this further in the discussion chapter.

Comments on what I presented:

Some of the comments from the participants in the second focus group were:

That fits my experience of the way you work (general nods and “I agree” around the room from this comment).

I’m thinking the poem is great. It does represent the way you work, after you read it out it stayed with me through this session, partly because it captured something in me but also because it captures something in you.

As an ex-student what the reverie process did for me it demonstrated what you were doing as a teacher too, with giving us the experience of doing it with each other. I think it is an important part of what you offer.

This is very stimulating because it makes me reflect on my practice.

Well done for the range of ways of thinking about your teaching which you’ve come up with, the depth of the reflection you have done is great.

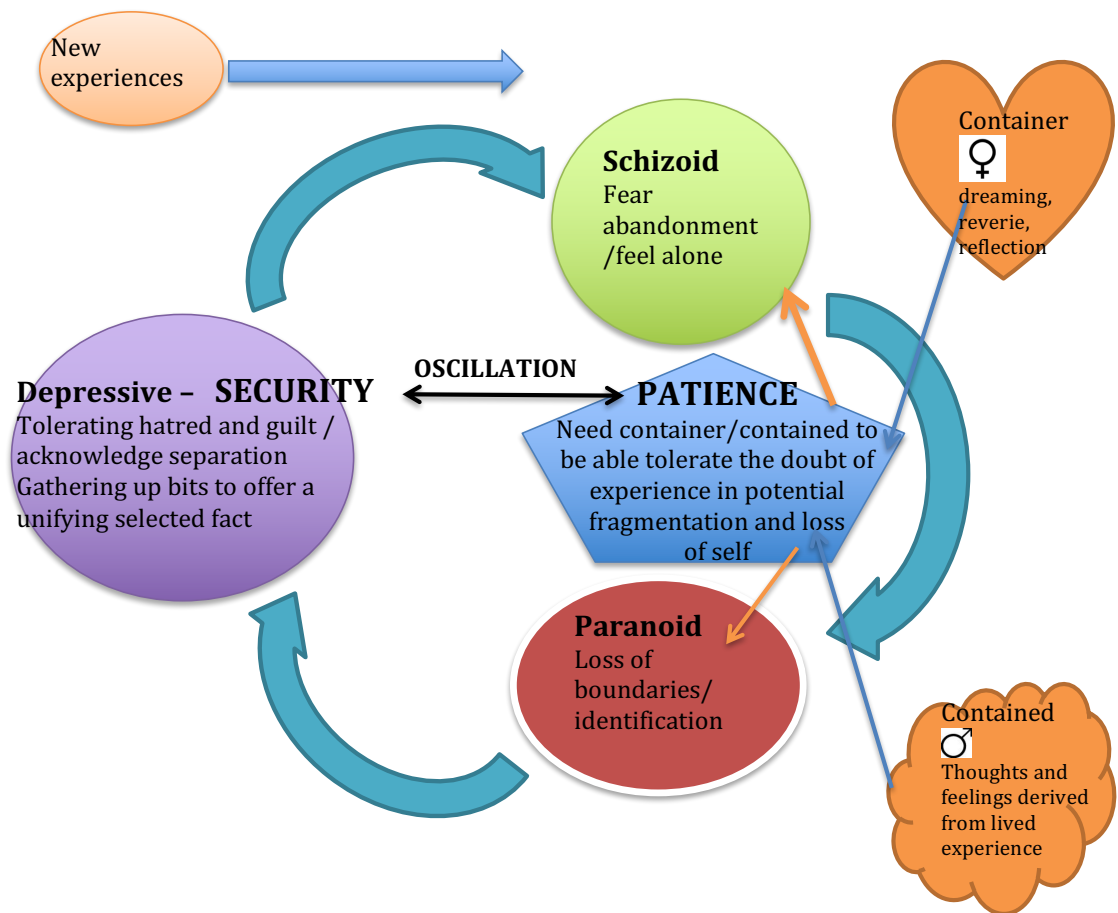
This is a really creative and useful model you have come up with. I am impressed. You have done a huge amount of thinking and its quite a vulnerable piece of work because it’s about your own self. [Int. 19]

Summary

This appendix offers a discussion by the participants and myself of the data chapters in August 2016. What I have presented here are the highlights of that discussion – the areas where dialogue flourished and that have influenced my thinking. They are: the difference between calling oneself an academic or a psychotherapist, use of the word role model, the bi-cultural conversation in this thesis, openness, use of the words thoroughfare and safety. I end with a brief comment from each of the participants present in the focus group on the presentation of the data chapters.

Appendix L: Container Contained ♀ ♂

The ongoing process of working with unmetabolised thoughts and feelings.



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Resources

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