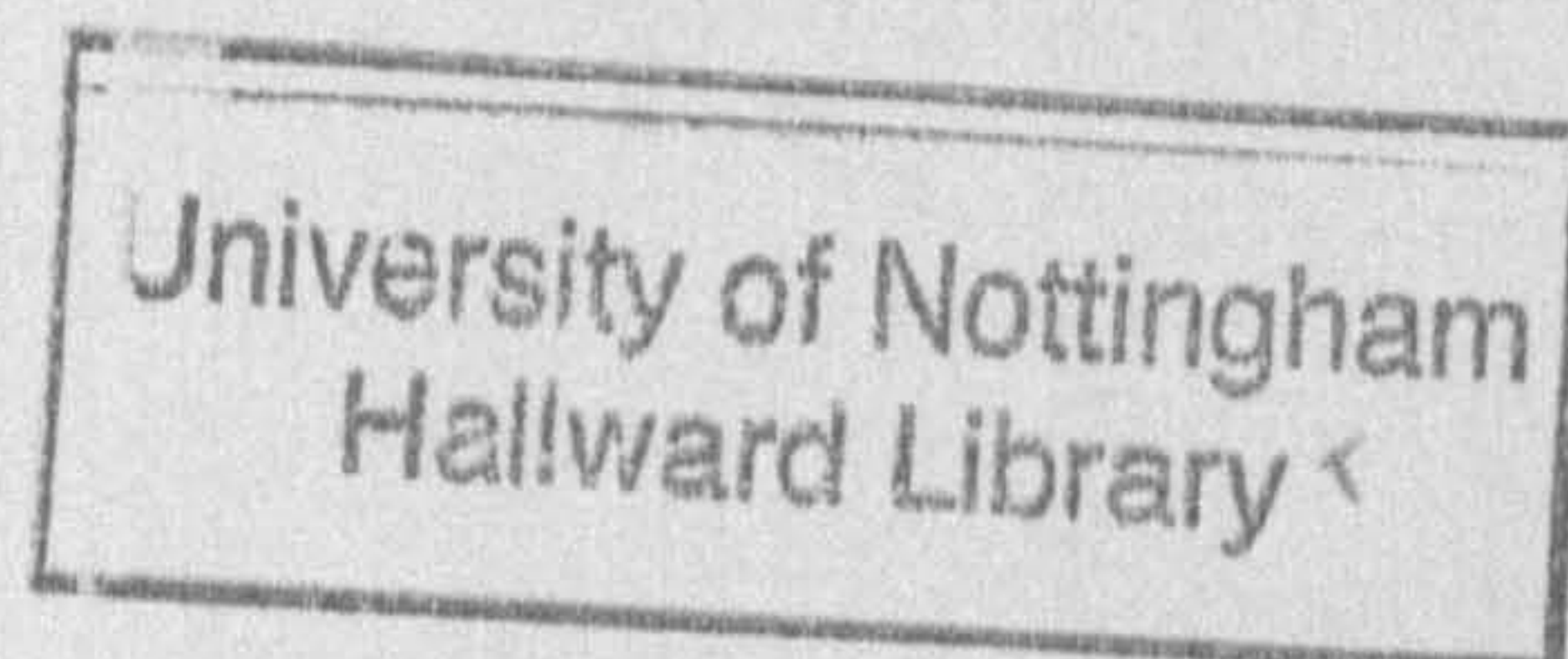


Adult Teaching and Learning Theory: A Psychoanalytic Investigation



**By Lindsay Davies
BA Hons, MA (Sheffield), MA (Nottingham)**

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for the degree of Doctor of Philosophy**

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The overarching aim of this thesis is to enhance the theoretical status of post-compulsory education by effecting a non-empirical, psychoanalytic examination of adult teaching and learning theories. The study arises out of the observation that - in comparison with disciplines within the Social Sciences, Arts and Humanities - psychoanalytic perspectives are both underemployed in practical contexts and have negligible theoretical impact within this field.

The study provides a contribution to educational theory and practice through the development of a postmodern psychoanalytical methodology and its methods. These are operationalised through the development of a suite of tools based on Jung's (1971) the theory of psychological types. This involves the adaptation of Jung's psychological categories into epistemological characteristics that are then used to identify strengths, contradictions and omissions within theoretical material. The resulting Jungian Typological Instrument (JTI) is applied to selected case study topics that reflect contemporary discourses, theories and concepts within the field of adult teaching and learning.

In order to demonstrate the effectiveness of the JTI it is applied to two case study topics and critically examines their theoretical underpinnings. The first of these topics is the 'micro' model of reflection-in-action, which is drawn from Schön's (1983) formulation of reflective practice. The larger, 'macro', discourse of lifelong learning forms the second case study as articulated in the UNESCO report *Learning to Be* (Faure et al., 1972) and the Green Paper *The Learning Age* (DfEE 1998). The insights and outcomes arising from these analyses form the evaluation process for the methods.

As psychoanalytic approaches are not unproblematic, this investigation incorporates philosophical reflection and conceptual analysis as meta-level evaluation strategies

Acknowledgements

This study has provided me with the invaluable opportunity of studying the field that I love, and I am grateful for this privilege, which has been made possible through ESRC funding.

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Lastly, I dedicate this thesis to my mother, Doreen, who did not see this work completed.

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Abbreviations

BERA:	British Educational Research Association
BPS:	British Psychological Society
DfEE:	Department for Education and Employment
DfES:	Department for Education and Skills
DIUS:	Department for Innovation, Universities and Skills
ESRC:	Economic and Social Research Council
FENTO:	Further Education National Training Organisation
ITE:	Initial Teacher Education
JTI:	Jungian Typological Instrument
MBTI:	Myers-Briggs Typological Indicator
NIACE:	National Institute of Adult Continuing Education
OECD:	Organisation for Economic Cooperation and Development
ODE:	Oxford Dictionary of English
PESGB:	Philosophy of Education Society of Great Britain
PGCCE:	Postgraduate Certificate in Continuing Education
RAE:	Research Assessment Exercise
QCA:	Qualifications and Curriculum Authority
UKCP:	United Kingdom Council for Psychotherapy
UNESCO:	United Nations Educational, Scientific and Cultural Organization

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Based within the School of Education at the University of Nottingham, this thesis forms the second part of a "1+3" research training programme funded by the Economic and Social Research Council (ESRC) with the initial year comprising an MA in 'Social Sciences Research Methods: Continuing Education'. The MA dissertation and the PhD thesis within this programme were designed in line with the then current Thematic Priorities presented by the ESRC in September 2000. This PhD study addresses the Thematic Priority of 'Research issues concerning Knowledge and Understanding' with specific reference to the question 'What are the different forms and structures of knowledge?'

Whilst the thesis is primarily concerned with the analysis of *theoretical* material, its findings have direct implications for the *practice* of adult teaching and learning (as discussed in Chapter Nine). This includes the potential to address the additional Thematic Priority of 'Research issues concerning Learning and Teaching', namely:

- 1) How does understanding of the learning process translate into effective teaching?
- 2) What is the nature of lifelong learning, is it being delivered and how does it relate to acquisition of new and flexible skills?
- 3) How can motivation and engagement in the learning process be increased?

It is anticipated that these further Thematic Priorities may be addressed through a subsequent adaptation of the PhD outcomes within practical pedagogical contexts.

The highly conceptual and abstract nature of this study has naturally lent itself to a presentational style that uses frequent graphical representations and adopts the use of sustained metaphorical devices to illustrate analytical processes and theoretical content. The most central of these is a cartographic metaphor, which offers a rich and lucid mode of representing the complex territory herein. The imagery of mapping within two-dimensional space is intended as a heuristic device and represents my own preferred way of formulating and expressing the development of my arguments.

Chapter One: Introduction

Chapter Two: Literature Review

Chapter Three: Psychoanalytic Context

Chapter Four: Methodological Reflections

Introduction to the study

- What is psychoanalysis?
- Background to the study
- Background to the methodology

Contribution of the MA in Research Methods

- Background to the MA dissertation
- Outline of the MA dissertation
- Findings of the MA dissertation
- Impact upon the PhD study

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- Chapter Two: Literature review
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- Chapter Eight: Evaluation of the methodology and methods
- Chapter Nine: Implications for theory and practice
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Chapter One: Introduction

I want to combine a belief that it is a good thing to think rationally and rigorously and systematically about the world and a good thing to be open to the richness, complexity and unexpectedness of our experience of the world. It is easy to let one get in the way of the other.

(Psychoanalysis: A Critical Introduction, Craib 2001:viii)

Introduction to the study

The following thesis presents a research project that aims to enhance non-empirical research methods and theoretical perspectives in adult teaching and learning via the development of a psychoanalytically informed methodology. The impetus for this investigation emerged from the observation that the field of education is dominated by empirical research methods and that psychoanalytic perspectives are largely absent from adult pedagogy. The study's primary intention is to develop a psychoanalytically-informed methodology and trial a new analytical tool, the Jungian Typological Instrument (JTI). This will fulfil a secondary objective of interrogating the theoretical bases of two case study discourses and models which are influential within contemporary debates surrounding adult pedagogy, as identified by the literature review (Chapter Two). This dual-level approach aims to demonstrate the relevance of the psychoanalytic methodology and the robustness of the JTI whilst generating critiques of the epistemological bases of the case study topics.

A key driver for this study is the argument that the field of post-compulsory education is under-theorised from a psychoanalytic perspective (Tennant 1997) yet this approach has informed research methodologies in other disciplinary areas, such as the Arts and Humanities. In response to that omission, it is proposed here that this unexploited approach may be used to highlight some of the largely unchallenged theoretical assumptions inherent within current educational orthodoxies and their dominant practical models. The study seeks to address these problems by providing a

methodology and methods for supporting an increased coherence at a theoretical level and, by extension, the potential for more satisfactory practical applications for teaching and learning.

Therefore, the study's overarching aim is to enhance the theoretical status of adult pedagogy by effecting a non-empirical, text-based, examination of key case studies; focusing specifically on theoretical foundations yet also acknowledging the resulting implications for practice. The project intends to fulfil this aim by the operationalisation of the following objectives:

- 1) to foreground the role of purely theoretical investigation within educational studies;
- 2) to develop a psychoanalytic methodology and locate it within a postmodern paradigm;
- 3) to demonstrate the appropriateness of using psychoanalytic perspectives within educational investigations by producing a coherent critique of dominant large-scale (macro) and small-scale (micro) orthodoxies within adult teaching and learning;
- 4) to identify and critique the epistemological bases of these contemporary educational discourses;
- 5) to contribute to existing knowledge by informing educational theory and practice.

The rationale behind the scope and focus of the objectives is threefold and is delineated by the study's underlying research questions, themselves operating over two levels:

Methodological-level issues:

- 1) To what extent are psychoanalytic perspectives appropriate to educational inquiry?

- 2) How can psychoanalytic theory contribute to our understanding of adult education, and the teaching and learning process?

Topical-level issues:

- 3) What are the underlying epistemological assumptions on which selected post-compulsory pedagogies are founded?

It is proposed that - by addressing the aim, objectives and research questions outlined above - it will be possible to shed new light on the rigour and efficacy of both theoretical and practical aspects of adult teaching and learning. An overview of these aims, objectives and research questions is produced in Appendix A.

What Is Psychoanalysis?

Psychoanalysis is a set of theories and therapeutic practices that includes models of human psychological development and aims to address psychopathology in the form of emotions, behaviours, thoughts and perceptions. Founded by Sigmund Freud (1856-1939), an Austrian neurologist, it is a form of psychotherapy that asserts the role of both innate and environmental factors in psychological development. In professional terms it is categorised as a psychodynamic approach, that is,

A psychological model in which behavior [sic] is explained in terms of past experiences and motivational forces; actions are viewed as stemming from inherited instincts, biological drives, and attempts to resolve conflicts between personal needs and social requirements.

(British Psychological Society 2008)

In psychodynamic theories, the personality and behaviour are moulded by inner forces that can be out of the conscious control of the subject but can be accessed by psychotherapeutic interventions such as psychoanalysis. The United Kingdom Council

for Psychotherapy (UKCP) identify eight modalities (Fig. 1) or types of psychotherapy, which include psychoanalysis and Jungian analysis (also known as Analytical Psychology).

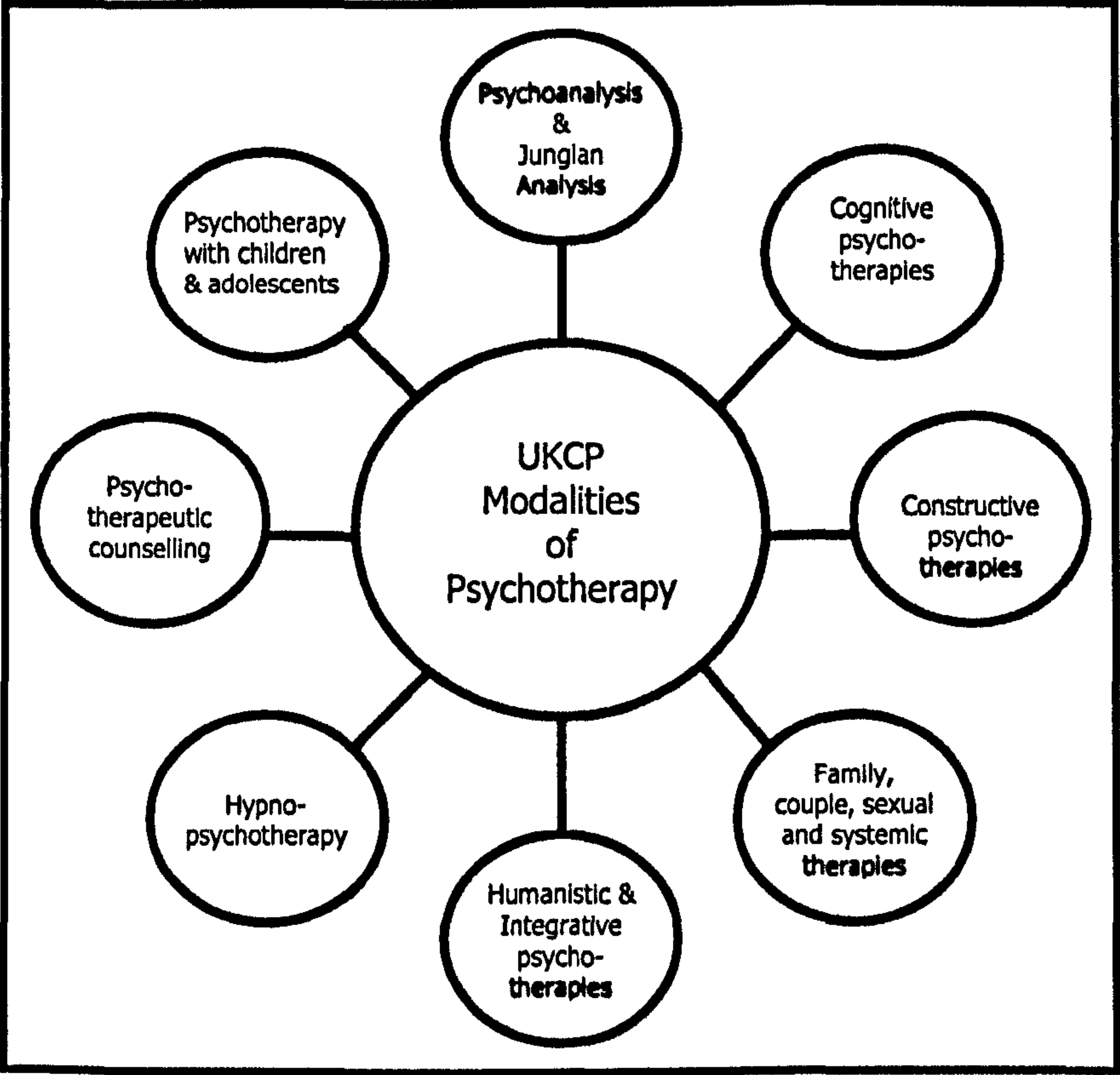


Figure 1: UKCP modalities of psychotherapy (UKCP 2008a.)

The aim of each of these modalities is to support clients (individually, in couples, groups or families) in gaining 'insight into their difficulties or distress, establish a greater understanding of their motivation, and enable them to find more appropriate ways of coping or bring about changes in their thinking and behaviour' (UKCP 2008b.) through varieties of talking interactions with a therapist. In these encounters clients have the space to safely explore their issues in a meaningful way.

Historically, psychoanalysis is the earliest of these approaches, it was invented by Freud in the 1890's as treatment for neurotic conditions which took the form of a

'talking cure' – a term coined by 'Anna O.' one of Freud's early cases (Wollheim 1971). A typical session of Freudian psychoanalysis would involve spontaneous verbal interactions or 'free association', which involves the client speaking, without reservation, about the ideas, memories and feelings generated through their interaction with the therapist. From these communications the therapist is able to facilitate an exploration of unconscious issues that may be the cause of psychological or physical symptoms. Important expressions within Freudian psychoanalysis include 'transference', 'resistance' and 'repression', these and other terms are explained in Chapter Three and the glossary at the end of the study. This investigation focuses on different key concepts arising from Jung's Analytical Psychology, one of the schools of psychoanalysis emerging out of early theoretical schisms within the discipline. The ideas and practices of these approaches are discussed further in Chapters Two and Three, and additionally a diagram of the 'family tree' of psychoanalytic schools can be found in Appendix B.

Background to the Study

Interest in this topic springs from two main sources; the first of these being a personal concern encountered within my own teaching practice in further and higher education. In practice there are numerous pedagogical models that are treated as self-evident expressions of the teaching and learning process, perhaps the most pervasive and persuasive of these being the wealth of material on individual learning differences. From my professional perspective as a teacher and teacher-trainer, I have noted that the implementation of certain dominant models within the classroom can have a negligible positive effect upon the teaching and learning process. More worryingly, as a teacher educator I have observed instances where their uncritical application by teacher practitioners may actually be detrimental to the learners' experience and their attainment of outcomes. A good example of this is the use of learning styles as a mode of navigating individual difference. In my experience the incorporation of various models into classroom activities (such as the Honey and Mumford *Learning Styles Questionnaire* 1986; 1992), appears to be no more effective

in supporting students' abilities to construct knowledge, master skills or develop their affective positioning than my merely adopting a random variety of approaches in delivery and assessment. This observation has been supported most influentially by Coffield *et al.* (2004) whose critical review of thirteen such models concluded that those purporting to be based on individual difference across learning style have, on the whole, little supporting empirical evidence for their claims and poor theoretical underpinnings:

It must be emphasised that this review has failed to find substantial, uncontested and hard empirical evidence that matching the learning styles of learner and tutor improves the attainment of the learner significantly.

(Coffield *et al.* 2004:41)

Similarly, within the context of adult education practice the use of umbrella concepts - such as 'lifelong learning' and 'experiential learning' - often appear to be employed uncritically as *a priori* orthodoxies, self-evident in meaning and beyond the need for justification.

The second source of interest is my observation that there is currently a dearth of psychoanalytic perspectives within educational theory and this is reflected in their puzzling absence from mainstream research into adult learning and teaching. Brown (2008) too has recently observed that psychoanalysis is strangely lacking from pedagogies, especially those of higher education, and argues that it has a role to play in our understanding of individuals, groups and educational organisations:

The idea that we engage a variety of unconscious processes to defend against painful and threatening forms of knowledge, ideas, emotions and desires is now a familiar one...Although psychodynamic theory emerged out of attempts to relieve individual symptoms, it has

transcended its early medical focus to become a powerful lens for describing and exploring the motives and behaviour of groups and organisations in terms of function and dysfunction, denial, scapegoating, delusional fantasies and so on.

(Brown 2008:3)

The limited uptake of psychoanalysis as an analytical lens is puzzling especially if - as Simons (2002:13) argues of Freud and other key thinkers within the European critical tradition - '[these] precursors of contemporary theory can be deployed to as much critical effect today as in their own time,' and so it would seem that recent intellectual trends have rendered many theoretical schema - such as psychoanalysis, Marxism and feminism - unfashionable. Considering Tennant's (2006:22) observations, this is a surprising omission, as psychoanalysis ostensibly offers:

- a source of clinical insight into the relationships among learners and between teachers and learners;
- a forceful theory that links individual identity with the way in which society is organised;
- a reference point for understanding psychoanalytic approaches to adult development.

In response to this apparent lacuna, the PhD study intends to examine an approach through which psychoanalytic thought might be effectively employed at a theoretical level within the adult education context and exploring its philosophical bases, arguing that it offers a suitable methodology for educational research. In short, it addresses the undervaluing of non-empirical research methods and explores the under use of psychoanalysis in educational research, theory and practice and looks to the development of the JTI to address this. Through the application of the JTI, to macro- and micro-level case studies, it intends to provide substantive analytical outcomes relevant to pedagogic theory and practice.

Background to the methodology

The methods employed within this investigation draw upon the theoretical principles of C.G. Jung's Analytical Psychology – and in particular his original writings on psychological typologies (Jung 1971) - which are then 'triangulated' with elements of philosophical analysis in order to provide a robust investigative tool. However, as psychotherapeutics in general is a highly contested area of practice and theory with a long history of critique including Eysenck (1952) and Cioffi (1998), a central objective of the study is to locate psychoanalysis within ontological and epistemological frameworks that are not only consonant with my own professional experiences and personal positioning but can also be defended against generic critiques levelled at modernist approaches or 'grand narratives' (Lyotard 1984) and the questionable nature of various psychoanalytic practices.

Contribution of the MA in Research Methods to the PhD study

As outlined above, the initial year of the ESRC-funded '1+3' programme comprised an MA in Research Methods covering a range of topics including core modules on the theory and application of qualitative and quantitative methods, alongside explorations of the philosophical and policy-based dimensions of social science research. The dissertation provided a third of the assessment for the MA and focused on the methodological concerns involved in designing a research proposal for a potential PhD study that was to include a preliminary pilot project. The dissertation, entitled *Models of Adult Learning: A Critique of their Theoretical Bases*, outlined the structure and processes of a PhD thesis intending to investigate the dominant practical models of learning that are prevalent within the realm of adult education. It discussed the development of this research topic, via a pilot case study, through to its conclusions and subsequent amendments. Hence, the dissertation was intended to provide a preliminary exploration of the literature, methodology and topical focus of the PhD study.

Background to the MA dissertation

Subscribing as I do to Lewin's (1952:169) oft-quoted observation that 'there is nothing more practical than a good theory', there were two concerns driving the dissertation research topic which warranted exploration. The first of these was my observation that several of the models of adult learning espoused within the teaching and recommended literature of an Initial Teacher Education (ITE) programme for the post-compulsory sector (Postgraduate Certificate in Continuing Education or PGCCE) appeared to have weak theoretical bases and that there were limited resources with which to address this. Secondly, since my undergraduate degree in English Studies involved a strong interest in critical theory especially in psychoanalytic perspectives (which I pursued through a subsequent MA in Psychoanalytic Studies) I was surprised to find that the preliminary review of methodological literature on educational research appeared to omit these analytical approaches. This gave rise to a further objective of the MA dissertation: to investigate the value of employing psychoanalysis as a methodological framework.

Thirdly, the curriculum content of this particular MA in Research Methods did not acknowledge the value, or even the existence, of purely theoretical research methodologies. Although I was able to appreciate this stance I was uncomfortable with the premise that research in education must necessarily occur along a continuum of qualitative and quantitative empirical paradigms. My concern with these approaches was not that they themselves were under theorised but that the omission of non-empirical methodologies represented a missed opportunity. If, as Brookfield (2005) argues, theory is a fundamental informing principle for humans then using theory to interrogate theory is a valuable pursuit:

Theory is eminently practical. Our actions as people, and as educators, are often based on understandings we hold about how the world works. The more deliberate and intentional an action is, the more likely it is to be theoretical. To this extent theory is inherently teleological; that is, it

imbues human actions with purpose. We act in certain ways because we believe this will lead to predictable consequences.

(Brookfield 2005:22)

Part of Brookfield's intention here is to stress the importance of critical theory from a post-Marxist position; my intention for the MA dissertation study was to consider the worth of psychoanalytic theory for pedagogic thinking and practice. Therefore, out of these concerns the rationale and approach for the study arose, aiming to demonstrate the utility of a non-empirical research methodology by examining theoretical material.

Outline of the MA Dissertation

The pilot project case study provided a preliminary evaluation of both the proposed methodology and the research topic. The methodological approach identified for the pilot was a critical examination of a case study topic at a conceptual level that drew its analytical position and tools from psychoanalysis, supported by philosophical reflection. It focused upon aspects of Kolb's widely cited and practically employed experiential learning cycle as presented in *Experiential Learning* (1984). Kolb's work was chosen as the preliminary literature review revealed this text to be a widely cited source in the post-compulsory sector, along with his earlier work on the *Learning Styles Inventory* (1976; 1977) and derivative models such as Honey and Mumford's *Learning Styles Questionnaire* (1986; 1992). Focusing on several significant theoretical and practical elements of the experiential learning cycle, the pilot critiqued them from a psychoanalytical viewpoint. Several psychoanalytic approaches were identified as suitable critical tools, these included the work of Freud, Winnicott and Lacan, but as a result of the evaluation process of the literature review it was decided to focus on the typological model drawn from Jung's Analytical Psychology which was chosen because of its close relationship to the experiential learning cycle regarding structure, process and terminology.

Findings and outcomes of the MA Dissertation

The findings revealed three areas of concern within Kolb's formulations which impact upon the theoretical underpinnings of the model and, by extension, the efficacy of its practical applications. The first of these is an inaccurate and partial adaptation of Jung's theory of Personality Types that results in a flawed account of the intuitive function that weakened the robustness of the model. The second observation relates to the consistent omission of the unconscious and its role in interpersonal and intrapersonal dynamics; in terms of its function as both a psychic structure and as a collection of psychic processes. Thirdly, within this model the role of the teacher is excised from the learning context and its activities, whereas psychoanalytic perspectives foreground the social nature of learning and offer insights into its complex nature.

The findings and evaluation raised questions about existing pedagogical theory and practice, and indicated that psychoanalytic perspectives might generate rich and insightful data that support the further development of the proposed methodology. It was found that the combination of the topic and the methodology generated findings that possessed quality and depth, and were also of practical significance. Thus, the dissertation fulfilled its intention to examine the robustness of the methodological approach, research methods and type of topic proposed, before evaluating their appropriateness for the more substantial PhD investigation.

Impact upon the PhD study

In response to the findings of the MA dissertation and in recognition of the study's non-empirical nature, the investigative methods of the PhD have been developed more fully to incorporate philosophical approaches that provide a robust mode of evaluation. Following these findings, psychoanalytic theory and philosophical enquiry were proposed as the investigative tools offering, as they do, both an appropriate set of non-empirical methods and an effective mode of evaluation. As psychoanalysis itself is not epistemologically unproblematic (this is explored further in Psychoanalytic

Context, Chapter Three), philosophical reflection and conceptual analysis are further developed for use in the meta-level of analysis as they provide a higher order of analysis with which to critique the methodological-level aims of the study and so offer a means of assessing the robustness of the psychoanalytic framework.

Additionally, the dissertation has also been influential in scoping the issues for this thesis, with impact upon all five of the research questions (see Appendix A) by either confirming the original concerns or by suggesting refinements relevant to the PhD study.

The evaluation of the dissertation project concluded that it would be appropriate to extend the scope of the topics under investigation allowing the PhD to address wider concerns than those covered in the pilot project. Following on from this, the PhD proposal aims to widen the scope of the original MA research study by concentrating on further influential models currently employed in tertiary education.

Outline of the theoretical framework and reflexive stance

The central contribution to knowledge afforded by this thesis is the development of an overarching methodology and a methodological tool for use with theoretical material, in the first instance, but with potential applications for teaching and learning practice. Because of the innovative and complex analytical processes involved, it is appropriate to provide an account of the background to the methodological, philosophical and theoretical framework proposed by this study. By exposing the conceptual origins of this project it is hoped that the reader will have the opportunity to gain a strong grasp of its objectives and an understanding of the methods employed. Hence, the ontological and epistemological bases of the project are briefly explored here through the key concepts, philosophical ideas and the role of self-reflexive positioning.

The philosophical siting and design of this study are directly influenced by my personal standpoints on the nature and purpose of education and research – standpoints, which are themselves influenced by the wider context of my life. As an experienced teacher of adults, a large part of my professional activity is the ongoing integration of theoretical, practical and relational elements of my work into an effective praxis: this is consonant with prevalent contemporary models of reflective practice and learning such as Schön (1983), Handal (1991) and Moon (2004). However, this is only part of a process of wider personal epistemic engagement that extends beyond the purely professional level of reflection. Over time a selection of elements from my knowledge, skills and affective experiences have been synthesised into a philosophical approach that guides my teaching role but goes beyond the professional continuum - to inform my personal life, in areas such as interpersonal relationships and spirituality. This knitting together of disparate aspects of my life rests on an openness to different ways of being and knowing, as eloquently expressed in the words of Ian Craib, Professor of Sociology and psychoanalytic group therapist,

I want to combine a belief that it is a good thing to think rationally and rigorously and systematically about the world and a good thing to be open to the richness, complexity and unexpectedness of our experience of the world. It is easy to let one get in the way of the other.
(Craib 2001:viii)

Behind my epistemological stance lies an ontological view that holds that an objective level of existence may actually exist but I can never have direct knowledge of this within my conscious apprehension (with the exception of specific intuitive experiences which are unconscious in origin as discussed in Chapter Four) nor can I satisfactorily confirm its existence. This 'scepticism about the external world' (Stroud 1984), or inability to apprehend reality directly, lies within the unreliability of sensory perception and the limitations of rational thought. Both of these epistemological systems rely on assumptions that cannot be verified, in other words, there are no

foundational truths or absolutes on which human faculties can be proven to rest. Harré and Krauz (1996), in their account of varieties of relativism, identify two broad stances, scepticism and permissiveness, which lie in opposition to absolutist positions. These two stances can be defined as:

- a) *scepticism*: no point of view is privileged, no description is true, and no assessment of value is valid;
- b) *permissiveness*: all points of view are equally privileged, all descriptions are true and all assessments of value are equally valid.

These are set against three absolutist perspectives: *universalism* (there are beliefs and entities which are consistent for all times and all persons); *objectivism* (there are beliefs and entities which exist independently of particular points of view); and *foundationalism* (there are statements and existents which cannot be reduced beyond themselves and are the basis of all other phenomena).

My personal philosophical perspective is most closely represented by the first of these relativist positions, therefore, in sensory terms my epistemological viewpoint is one of extreme scepticism. In other words, as humans, the fallibility of our faculties dictates that we can never ensure absolute certainty about the knowledge we profess to possess and thus, knowledge of the 'truth' of 'reality' is impossible. Thus, there is a fundamental divide between 'reality' and the appearance of this reality within my experience. In addition, based on the untrustworthy nature of my own sensory perceptions (each of my eyes perceives slightly different shades of red and blue), I can extrapolate this observation to conclude that I cannot assume that others perceive the same phenomena in the same way as myself. This position accords with Hume's (1999, 2000) dismissal of the sensory evidence for an external world, i.e., we have no assurances that the relationship between our sense data and the external world coincides accurately, if at all. The implication is that our sensory data (and the

technologies that are built upon them) are subjective in character and therefore the objective criteria employed by empirical investigations are misplaced.

Similarly, I would argue that purely rational explanations of internal and external phenomena lose their surety under scrutiny as they rest on the reliability of our cognitive processes and propositional knowledge to justify their claims. A well-known example of this is Descartes' (1986) exploration of the conscious/dreaming paradox whereby it is argued that it is impossible to discriminate between waking and dreaming states. Therefore, instead of resting upon the assumptions of a rational, empirical worldview, I choose to focus on my interactions with an apparently independently existing world. If we couch this in the concepts of Kant's (1965) transcendental idealism, we are unable to access the *noumenon* - the *Ding-an-sich* - which is the object or thing in itself. What we do have access to are the subjective and interpretive effects generated in our consciousness, known in Kantian terms as *phenomena*. *Phenomena* are necessarily constrained and shaped by our individual perceptual apparatus and conceptual schemata, which are in turn coloured by the filter of our cultural *milieu*. Though it may be rational to believe in an objective reality, I believe that we cannot justify a particular claim to a description of an external reality that holds an exact correspondence to *noumena*. Therefore, there cannot be an accurate account of reality *per se*, only accounts that are mediated by *phenomena*, and thus we cannot directly experience the objectively existing world (as *noumena*) either through the lenses of empirical investigation or via philosophical enquiry.

Coupled with this sceptical position is my view that knowledge is relative and contingent, a view that concurs with many postmodern ontological and epistemological accounts (Derrida 1976). This view stems from my ongoing personal explorations of lived experience and the charting of my relationship with (self)knowledge; a journey that has been guided by such transpersonal maps as psychoanalysis, Zen Buddhism and physically grounded activities such as t'ai chi and dance. My interests often lie outside current discourses – in other words, within the

omissions, elisions and 'unconscious' dimensions of theory and practice. For me, theories and models offer 'maps' of reality where it is important to grasp (as Korzybski (1994) astutely observes within his formulation of general semantics) that 'the map is not the territory'. Not only is the map (*phenomenon*) different from the thing it seeks to represent (*noumenon*), it is necessarily always a partial account: it can never be an exhaustive description of (a) reality and we must resist claims that any map charts the essential truth of reality. In addition, maps are not only always partial accounts but the territory they seek to record and explain is subject to constant change, and thus they always incorporate a degree of obsolescence.

This viewpoint is central to the research project in two significant ways. Firstly, as Harré and Krauz (1996) note, critiques of extreme global scepticism argue that such a relativist position ultimately becomes incoherent and leads to impotence and inaction, thereby negating any possibility of my engagement with lived experience or meaningful research. The second issue relates to psychoanalysis in its role as the key theoretical framework upon which the investigation rests. It is one the 'grand narratives' critiqued by Lyotard (1984) because of its universalist, objectivist and foundationalist tendencies. Such metanarratives, born of post-Enlightenment and modernist perspectives, are utterly incompatible with extreme postmodernist views such as my own. So, in order to rehabilitate both my own stance and that of psychoanalysis into a coherent research endeavour, a movement is required away from both extremes of the relativist-absolutist polarity held by these two elements of the research context into a more moderate and accessible epistemological ground. In other words, it would be impossible for me to proceed with either the process of living my current life or progressing this inquiry whilst inhabiting a full-blooded sceptical relativist position: any action or claim to truth is necessarily a meaningless operation, without value or efficacy, so in order to be able to function in the world I have adopted the nearest coherent possibility whilst retaining a postmodern stance.

In keeping with a postmodern and sceptical position, the following adaptation of a psychoanalytic model attempts to harness the model's cartographic qualities whilst resisting any closure and essentialist pronouncements. It attempts to map and critique the territory within a multiple epistemological approach, which in itself acknowledges flux, uncertainty and the unconscious. Thus the inquiry acknowledges the postmodern position that reality is contingent in nature and avoids the universalising tendencies of psychoanalysis, which are explored in Chapter Three. Central to this model is an epistemological system that rests on a four-fold mapping device drawn from Jung's (1971) psychological types. The model juxtaposes four different - and often directly contradictory - ways of 'knowing'. These are: Thinking (using rational thought), Evaluating (getting a feeling for what is appropriate), Sensing (using our sensory apparatus) and Intuiting (having 'hunches'). I recognise each of these ways of knowing within my own lived experience but acknowledge that they bring with them limitations and assumptions that restrict our access to the 'whole truth' of reality, yet in combination they can produce a fuller and richer map of *phenomena* and provides – via the function of intuition – the possibility of access to *noumena* (see Chapter Four for a discussion of intuition). Overlaying, the four functions are the 'attitudes', another binary opposition which colours each function with a shading from within the poles of *introversion* and *extraversion*, thereby placing each within an interpersonal or intrapersonal continuum. From my own perspective this is a valuable quality of this model as it acknowledges my observation that as humans we can only have knowledge of our own individual experience yet we appear to exist within a social context.

The strength of Jung's formulations in this context lie in the difficulties inherent in the notion of the direct relationship between *noumena* and *phenomena* is retained, however we can still make useful observations about our experiences, conscious and unconscious. This position is resonant with the theoretical bases of Analytical Psychology, namely:

- consciousness represents a fraction of psychic functioning;
- interpersonal and intrapsychic communication are both symbolic in nature and take place on several levels; and
- there is a fundamental collective unconscious stratum in which all knowable *phenomena* are ultimately grounded, yet absolute reality (the *noumenon*) remains beyond human comprehension.

Further to that, our experience and perception are mediated by language in the conscious realm and by symbolic representations within the unconscious. The complete knowledge of *phenomena* as objective reality is not available to pure intellectual inquiry or to physical, empirical investigation and hence the need to access other faculties – this includes those that are underprivileged in our culture, namely emotional, evaluative and intuitive ways of knowing.

Intended Contribution

The primary contribution of this thesis is heuristic, that is, it intends to influence the practices of critical analysis, educational research and pedagogy through the harnessing of previously underutilised theoretical material. In addition to these domains, there are several other potential areas for the development and application of the Jungian Typological Instrument that are discussed in Chapters Nine and Ten.

Originality is a key characteristic of this research as it focuses on an identified omission with adult learning theory in the shape of psychoanalytic thought (Tennant 2006) and takes a schema from one of the main schools within this discipline, adapting it from a therapeutic, diagnostic and developmental tool into a theoretical and analytical instrument. Many of the ideas of Jung's *Psychological Types* are familiar to lay and academic audiences through the popularity of the Myers-Briggs Type Indicator (MBTI) psychometric instrument (Myers 1978, 2000) and this thesis aims to build on that understanding by extending and elaborating upon them in the context of epistemological analysis. Whereas Jung's theory is explicitly concerned with human

perceptual and cognitive differences arising from the interplay of innate and situational factors, the innovative idea at the core of the thesis is to transfer this away from the analysis of individual subjects into epistemological examination.

There are currently other models which represent different knowledge and preference orientations relevant to adult teaching and learning (Gardner 1983, 1993; Honey and Mumford, 1992) but neither of these present coherent analyses of such wide ranging perspectives covered by the JTI; namely the interplay of epistemological positions, their individual and social dimensions, and additionally the ability to engage in meta level analysis.

The JTI offers a robust tool that is capable of analysing the characteristics of conceptual 'objects' such theories, models, discourses and concepts. Not only is it able to map out the epistemological 'personality' of such objects, in line with psychoanalytic tenets it also identifies the surface elisions which signpost hidden, underlying factors within them. Another aspect of the JTI is its ability to predict how conceptual objects will respond to different stimulant materials: by mapping the 'personality' of the object it is possible to anticipate its responses. These characteristics afford an important contribution for theoreticians and practitioners within adult education as they allow objects - such as models and discourses – to be interrogated for their strengths, omissions and inherent assumptions.

A further, and more general, contribution of this work is the potential for applying the JTI to much wider theoretical and practical contexts. Through the process of piloting it with two case study 'subjects' and then submitting the outcomes to philosophical analysis, the intention is to refine the instrument as both a methodological tool for use across disciplines in the Humanities, Arts and Social Sciences, and as a practical pedagogical approach for the planning, delivery and assessment of learning.

Outline of the chapters

The innovative subject matter and non-empirical nature of this study has prompted the use of a thesis structure that allows for the extended exploration of ontological and epistemological concerns alongside the task of developing two case study examples. Relevant literature is consulted at several points during the study and the resulting structure has been designed to accommodate the theoretical and philosophical foregrounding necessary to contextualise and inform its arguments.

Chapter Two: Literature Review

The literature review covers three extensive bodies of literature (namely, adult teaching and learning theories; psychoanalysis; and, educational research methodologies) and opens with a discussion that focuses on a range of approaches to adult teaching and learning. It begins by exploring the debates surrounding the nature of adult education and outlines perspectives on adult learning including humanistic, psychological, bio-medical and critical theories. This chapter also identifies the general omission of theoretical dimensions within such representations of adult learning, and notes the paucity of psychoanalytic perspectives.

The next element of the review is concerned with the field of psychoanalytic theory and practice which is explored in relation to key texts. Emphasis is placed upon the work of influential thinkers such as Freud, Jung, and Klein with the intention of identifying key works and concepts and highlighting the ways in which psychoanalysis has informed education praxis generally. A contrast is drawn between the limited impact of psychoanalysis upon educational theory and its considerable influence in the field of critical theory – especially in the contexts of literary analysis and the visual arts, such as film and media studies. Significant texts within this area are discussed to illustrate the potency of psychoanalytic thought in analytical endeavours.

This chapter also briefly investigates significant methodological approaches to inquiry in this field thereby situating the study within the wider framework of education

research and closes by identifying omissions from within the literature and discussing the conclusions arising.

Chapter Three: Psychoanalytic Context

Since psychoanalysis is central to this study, it is necessary to discuss the key principles and issues arising from the theory and practice of this complex and controversial discipline. In order to do this, Chapter Three examines the underpinnings of Freud's original accounts and contrasts these with Jung's perspectives, drawing out their differences of emphasis and basic philosophical divergences. Significant critiques of psychoanalysis are presented and the concerns relating to truth and knowledge claims (which have particular relevance to the methodology) are addressed.

Chapter Four: Methodological Reflections

The examination of the theoretical and methodological assumptions underpinning the research strategy is undertaken in Chapter Four and the central concern here is the exploration of the strengths and weaknesses of the proposed methodology, alongside an assessment of the instrument's investigative robustness and rigour. The initial focus is upon the ontological and epistemological tenets of psychoanalysis, with reference to a range of different psychoanalytic schools and their theoretical principles, which have been consulted in the development of the investigative framework. Key critiques of psychoanalysis are examined and addressed here in terms of the methodology and methods.

Close attention is paid to presenting the technicalities of the JTI and its relationship to Jung's original typological theory, especially the shift from modelling modes of perception and behaviour to an instrument for conceptual analysis. The chapter also introduces the JTI grid which is the practical tool for capturing typological information about the case study topics and the JTI map which illustrates an overview of their dynamics. In addition, following on from the work of the literature review, the choice of the two final case study topics is presented.

In the discussion of the relevance, strengths and weaknesses of the approach, the issue of methodological robustness is addressed with reference to the tools of conceptual analysis and philosophical reflection, and the argument is offered that these offer a fitting anchor point for a 'triangulated' methodology. The appropriateness of the methodology and methods is considered through a general exploration of how psychoanalytic theory might inform theory and practice within the adult teaching and learning field. This chapter also examines the use of non-empirical methods and argues that the critical application of psychoanalytic theory in this way is justified in terms of the research questions.

Chapter Five: Reflection-In-action – Case Study 1

This chapter presents the first of the two case studies trialling the JTI. Here the tool is applied to the 'micro' level teaching model of reflection-in-action which forms part of Schön's formulation of *The Reflective Practitioner* (1983). The analysis attends to the linguistic and conceptual elements of this model, drawing out its characteristic structure and processes then examining these using the JTI grid and map. The resulting outcomes provide material which is then appraised in the light of existing influential perspectives on this topic area, as identified in the literature review.

Chapter Six: Lifelong Learning – Case Study 2

Chapter Six presents the second case study, focusing on the 'macro' level learning discourse of 'lifelong learning'. It explores the implications for the term's meaning that can be drawn from its usage in political, academic and pedagogical contexts. In particular, attention is paid to the influential UNESCO report by Faure et al. (1972) and the adoption/adaptation of the term within the UK context as expressed through the DfEE White Paper *Learning to Succeed* (1999). In applying the JTI to these differing expressions of lifelong learning, the study is able to compare the two maps of the central concept and chart the shifts taken between these two contexts during almost three decades. As with the initial case study, the analytical outcomes are compared

with key critiques from within the literature in this area, which reveals the range and depth of the instrument's capabilities.

Chapter Seven: Philosophical Reflections

This Chapter is concerned with exploring the coherence and robustness of this psychoanalytic methodology. Using the meta-level evaluation tools of philosophical reflection and conceptual analysis, the key terms of 'theory', 'theoretical material', 'practice', 'typology', 'knowledge' and 'perception' are considered. This examination scrutinises the definitions and conditions necessary to ensure the conceptual validity and effectiveness of the Jungian-based methodology and presents observations which feed into the evaluation process in Chapter Eight.

Chapter Eight: Evaluation of the Methodology and Methods

The next section of the thesis affords an evaluation of the JTI in terms of its methodological robustness and the analytical outcomes arising from the two case studies. It discusses the relationship between these outcomes and those of existing critiques of the case study topics including an assessment of how far the instrument is able to provide original perspectives - particularly in terms of its intended purpose to deliver a coherent and holistic view of conceptual material.

It also considers the degree to which the instrument and the methodology have been able to address the initial objectives of the study, along with the practical limitations of the JTI and, in the light of these, suggests how they might be refined in order to function more effectively as an analytical tool.

Chapter Nine: Implications for Theory and Practice

The potential areas of impact for the two differing levels of this study are discussed in Chapter Nine. In the first of these the JTI is presented as a tool for analysing the conceptual components of a model, theory, discourse or concept, thereby exposing its epistemological bases. On a higher, methodological, level it offers a systemic

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approach to interrogating such theoretical material which not only maps its epistemic structure but also: sheds light on how the component parts are interrelated; examines the overall coherence of theoretical material; and draws out unconscious 'shadow' elements, whose omission nevertheless impacts upon consistency. This chapter presents the implications of these two levels for adult pedagogy in terms of theory and practice including the constraints inherent within the application of the instrument, suggests wider applications for this new approach in the field of research methodology and presents recommendations in support of these.

Chapter Ten: Summary

The final section of the study begins by restating the key themes arising from the research and how far they have answered the issues raised by the research questions and the wider relevant thematic priorities posited by the ESRC. Following on from this, it recommends how the JTI would need to be further investigated and developed prior to it being disseminated and applied as both an analytical tool and a research methodology within adult teaching and learning theory and practice, arguing that subsequent widespread implementation would provide a coherent assessment of the sector from a theoretical perspective.

The chapter concludes by outlining where future research is necessary in order to demonstrate the instrument's efficacy with theoretical subject matter from a wider variety of disciplinary areas - within the social sciences, arts and humanities – and also marks out where the territory of practice itself could be fruitfully explored.

Chapter Two: Literature Review

Introduction

An Outline of Adult Teaching and Learning

- Theoretical orientations
 - Psychological theories
 - Humanistic theories
 - Biomedical models
 - Philosophical perspectives
 - Experiential and reflective models
 - Learning styles
 - Critical theories
 - Lifelong learning
 - Reflective practice

Psychoanalysis

- Psychoanalysis: an overview
- Psychoanalysis in critical theory
- Psychoanalysis in education

Education Methodologies

Omissions within the Literature

Conclusions

Introduction

The aim of this literature review is to provide a clear account of the context surrounding the development of the proposed psychoanalytic methodology and its methods. This is informed by the answers to four questions:

- What areas of literature are relevant to the research questions?
- Which have been the key texts in relation to the thesis?
- What are their key themes, concepts, theories and models?
- Are there any omissions within the literature, and if so, what are they?

To answer the first of these, the focus of this thesis falls within the intersection of three extensive bodies of literature, namely: adult teaching and learning theories; psychoanalytic theories; and, the methodologies of educational research. To undertake an exhaustive review of any one of these fields would be beyond the study's remit, yet, its positioning across these areas necessitates the drawing up of a map signposting the key ideas and texts for each. The rationale for this map is the need to identify the most influential perspectives in each and to locate the research questions at the junction where these three areas of inquiry meet. Due to the innovative nature of this investigation, the intention is also to flag up areas which are currently uncharted or inadequately explored.

The starting point, in responding to the second and third questions, is the field of adult pedagogy. By examining its main conceptual frameworks, it will be possible to distinguish the major trends in thinking and practice, and demonstrate the relevance of the research questions. The following section provides an overview of the key thinkers within psychoanalysis and examines ways in which their theories have impacted upon educational inquiry and practice. Lastly, an outline of the

methodologies in educational research contextualises the role of non-empirical approaches such as the one proposed in this study.

The final section of the review, 'Omissions from the Literature', addresses the fourth question and considers the thesis' role in addressing issues that have arisen from omitted areas.

Further literature, relevant to the methodological areas of the study can be found within Chapters Three and Four, and the two case studies in Chapters Five and Six.

An Outline of Adult Teaching and Learning

A major preoccupation for thinkers within this field of education is the purported distinctiveness of adult learning that delineates adult educational approaches from the pedagogical strategies employed in mainstream compulsory education. A brief survey of guides to initial teacher education in the post-16 sector (Armitage *et al.* 2003; Jarvis 2004; Minton 2005; Reece and Walker 2003; A. Rogers 2002) revealed that the approaches to teaching of adults and the training of teachers were largely based on this assumption. A significant practical emphasis is placed upon the 'andragogical' approach, defined by Knowles as 'the science and art of helping adults to learn' (Knowles 1984:52). With the exception of Minton, all the guides devote space to a presentation of andragogical ideas, with several including a discussion of the andragogical-pedagogical debate (Armitage *et al.* 2003; Jarvis 2004; Reece and Walker 2003).

A keynote feature of andragogy is that it places the adult learner at the centre of the teaching and learning process, thereby effecting a shift away from the perceived teacher-focused dynamic of traditional pedagogical models. In formulating andragogy, Knowles has developed a list of assumptions characterising the adult learner:

- they have a need to know;
- learning involves a change in self-concept;
- their experience is a rich resource;
- they have a readiness to learn;
- they possess an orientation towards learning;
- they have motivation to learn.

(Knowles 1998:64-69)

Daines, Daines and Graham (2006) added further observations to Knowles' assumptions, arguing that: adults bring established attitudes and behaviours along with the expectations of taking responsibility for their own learning; that they have been continuously learning and their learning commitment is usually part-time; that they learn best within holistic, contextual frameworks and need foreseeable timescales and outcomes; and, that they may lack confidence as learners. In an exploration of how adults learn best, Farrington (1996) adds another observation to this list by suggesting that certain conditions benefit adults, such as, the negotiation of their learning and the experiencing of supportive interactions.

The purported differences between adults' and children's learning processes and motivations have arisen from insights provided by disciplines as varied as psychology, sociology and education itself; inevitably the variety of sources informing this concept has led to a complex and contestable construct. The andragogical model has been criticised for its practical weaknesses and conceptual limitations (Brookfield 1994; Tennant 2006). In *Teaching Adults*, Alan Rogers (1996) subscribes to the distinctiveness of adult learners but, in his later discussions in *What is the Difference* (2003), he challenges andragogical ideas and argues that the learning processes for children and adults are not substantially different, rather it is issues around identity construction that generate the apparent divergence in learning processes. This is not a new observation however, as early as 1972 Houle asserted that the learning processes of adults and children are essentially the same. All of these discussions presuppose that

we have a definition of the term 'adult', but as Rogers demonstrates this is a many-faceted concept:

The word can refer to a *stage* in the life cycle of the individual; he or she is first a child, then a youth, then an adult. It can refer to *status*, an acceptance by society that the person concerned has completed his or her novitiate and is now incorporated more fully into the community. It can refer to a social subset: adults as distinct from children. Or it can include a set of *ideals and values*: adulthood.

(A. Rogers 2002:34, original emphases)

These four contrasting definitions illustrate the complexities inherent within our usages of the concept; a review of the literature in adult teaching and learning is further complicated by its scope, which spans a range of disciplines and embraces both practical and theoretical approaches.

Theoretical orientations

Merriam and Caffarella (1999) identify five theoretical orientations to adult learning: behaviourist and cognitivist approaches from psychology, along with humanist, social learning and constructivist accounts. We can also add Gestalt psychology, experiential learning, learning styles and critical theories to this list. Additionally, other commentators have noted the increasing role of research into neurology and brain functioning within our understanding of the learning process (Merriam and Caffarella 1999; Cohen and Leicester 2000) and there is a further addition to Merriam and Caffarella's categorisation in the form of philosophical perspectives (Barrow and Woods 2006, Carr 2005 and Pring 2004). Using these eleven categories, the review will present the key texts and ideas relating to adult teaching and learning, however, as Brockbank and McGill (1999:32) contend, 'there is no science or theory of learning which embraces all the activities involved in human learning'.

Psychological theories

At present, psychology offers the most developed set of approaches learning, the most influential of these are discussed in depth by Tennant (2006) and Child (2004). Behaviourist psychology is founded on the scientific epistemology that values empirical observation and measurement. Its most widely applied theory within adult learning is that of 'operant conditioning' (Skinner 1938, 1968) which creates positive reinforcement by breaking down complex behaviour into its component steps and rewards the desired incremental changes. This 'stimulus-response' model is helpful in supporting the attainment of simple tasks but it does not support learning that requires a change in understanding (Tusting and Barton 2003).

In contrast, cognitivism rejects the notions that all learning is observable and happens by linear increments. It conceives of learning as the development of mental constructs through interaction with the environment, which enables the learner to transform their current understanding. Gagné's (1985) work is concerned with developing ways for scaffolding the development of mental constructs, although the behaviourist bases of his theories are clear in his articulation of learning as a progressive process. The role of existing mental schema in learning is also an element of Ausubel's (1963; 1968) theory of instruction that advocates the careful exposition of topics through the use of 'advance organisers'. Gestalt psychologies have also had an impact upon adult teaching and learning through the theories of psychologists such as Wertheimer (1961) and Köhler (1947). These theories explain cognition in terms of recognition of similarity (rather than difference) and the mind's ability to perceive holistically, hence the phrase 'the whole is more than the sum of its parts'.

Social learning and constructivist accounts build on the cognitivist ideas and the work of Piaget's (1971; 1976) developmental model of children's cognitive progression, the cognitive constructivist approach presents the idea of the learner's active role in constructing new understandings. Theorists such as Bruner (1960; 1970; 1996) and Vygotsky (1978) argue that by presenting the basic principles and structure of a

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subject learners are able to build their own knowledge by assimilating the principles and structure into their existing frameworks. From a pedagogical perspective there are implications here for the role of the teacher, namely, the importance of using their skills to provide engaging materials and activities. Vygotsky (1962) was also interested in how social and cultural contexts are essential for effective and meaningful learning; arguing that cognitive development must first be established via social interaction before higher order conceptual learning can take place.

Humanistic theories

The andragogical approach (Knowles 1984), as discussed earlier in the chapter, is founded upon the ideas of humanistic psychology. These are theories based on the assumption that humans have a natural drive for growth and will seek to fulfil their potential (Maslow 1970; C. Rogers 1983). The hierarchy of needs arose out of Maslow's (1970) work on motivation and has implications for educational contexts. It argues that learners need to have a hierarchy of requirements addressed before they can progress onto the next level: this ranges from the physiological, through to safety, love and belonging, to self-esteem and self-actualisation. Carl Rogers developed his pedagogical models following extensive clinical practice in person-centred counselling and in *Freedom to Learn for the 80's* (1983) he proposed the ideas of teacher as facilitator of learning and creator of safe learning environments. Drawing heavily on humanist approaches, Mezirow's (1991, 1994, 2000) theory of transformational learning is concerned with the role of critical reflection in the transformation personal consciousness through changing our assumptions about the world and ourselves. These changes in perspective are purported to result in greater levels of discrimination and integration that are themselves liberating for the learner. Mezirow's ideas have been criticised for their individualistic focus and have been contrasted with Freire's (1972) *Pedagogy of the Oppressed*, which locates transformation within a social and political context (Clark and Wilson 1991).

Biomedical models

An emerging area of theory for adult learning is bio-medical research in the form of neurobiology and neuropsychology. These approaches attempt to pinpoint the location of brain activity and map how the nervous system operates by using cutting edge technologies such as Magnetic Resonance Imaging (MRI) and Positron Emission Tomography (PET). However, as Merriam and Caffarella (1999) observe in their outline of current ideas on memory, cognition and the brain, the link between the mind and the biological brain is a tentative one and should be conceived of as a mutually dependent interrelationship:

Our brain is powerfully shaped by genetics, development, and experience - but it also then actively shapes the nature of our own experiences and the culture in which we live.

(Merriam and Caffarella, 1999:213)

Despite their status as new areas of investigation, there can be little doubt that advances within these fields will have a considerable impact on future research in learning around areas such as memory and cognition. Cohen and Leicester (2000) argue for the relevance of physiologically-based research for the field of education.

Philosophical perspectives

Philosophical perspectives upon education have a long and rich history that can be charted from thinkers as early as Confucius and Aristotle through to Bloom and Bruner (Palmer 2001a; 2001b). Elias and Merriam (1995) argue that philosophies of adult education cannot be divorced from the social and cultural contexts in which they exist. Their study presents an examination of the major exponents of philosophical approaches that have influenced adult education based on their philosophical dimensions: liberal (Adler, Hutchins); progressive (James, Dewey); behaviourist (Thorndike, Pavlov, Watson, Skinner); humanistic (Maslow, Rogers, Knowles); radical (Illich, Freire); and analytic (Scheffler, Peters, Green). Other key thinkers in the field of

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philosophy of education are Lawson (1998), Winch and Gingell (1999) and Hyland (2007). Hyland in particular focuses on the philosophical issues in lifelong learning and their social dimensions. It is not possible in the scope of this study to address all of these thinkers and the reader is directed to Elias and Merriam (1995) for further discussions of their contribution to the field.

Experiential and reflective models

Within contemporary adult education, experiential and reflective models have a pronounced influence upon practice. Here, learning is conceived of as a 'critical reflection on experience' (A. Rogers 1996:107) that is typified by a basic cyclic process involving three key stages of experience, reflection and action. A founding proponent of experiential and reflective learning is Dewey (1933; 1963), who notes that the ongoing adaptation of experience is modified by both previous and subsequent experiences. He proposes a five-stage model of reflective thinking to enable problem solving and hence learning: suggestions; intellectualisation; hypothesis generation; ideation and reasoning; and hypothesis testing (Dewey 1933). Tight (1996) suggest that Kolb has been highly influential in the practical and theoretical development of experiential learning through his learning cycle, proposed in *Experiential Learning* (Kolb 1984). Drawing on the work of Dewey, Lewin and Piaget, Kolb's formulation maps the dynamics of the learning process through four cyclic phases: concrete experience, reflective observation, abstract conceptualisation and active experimentation. Kolb's ideas have proved popular and have been applied in other studies such as Gibbs (1998) which demonstrates how learning tasks can be adapted to incorporate all four stages.

Learning styles

An important component of Kolb's (1976) work is the Learning Skills Inventory (LSI), this is a psychometric tool designed to 'assess individual orientations towards learning' (Kolb 1984:67). The LSI was an early example of a practical attempt to map individual learning differences and subsequently there has been a proliferation of instruments

and models that attempt to describe these differences and provide guidance on their developmental aspects. Some of these, such as Honey and Mumford's Learning Styles Inventory (Honey and Mumford 1986, 1982), build directly upon Kolb's ideas. Despite its popularity within adult educational contexts, Kolb's theory has been the focus of sustained criticism. Jarvis (1987) has argued that the learning cycle presents an overly simplistic account and contends that learning may not always be social in nature. He also comments on Kolb's failure to locate learning with a social context on which point Brookfield concurs (1995).

Despite these criticisms, a plethora of models have emerged claiming the ability to diagnose 'learning styles' (Entwistle 1981; Dunn and Dunn 1978; Griggs 1991) and 'cognitive styles' (Pask and Scott 1972; Allinson and Hayes 1996), a detailed account of which is provided by Riding and Rayner (1998). Recent guidance in teacher education (Hillier 2005; Tummons 2005, 2007; Wallace 2005) encourages a more critical approach to the application of learning styles in the wake of Coffield *et al.* (2004), and suggests that teachers should,

...avoid using learning styles to categorise or stereotype our students,
but use them carefully and critically to engage our students and
ourselves with the learning process.
(Tummons 2005:27)

In the same vein, *Learning style theory: less than meets the eye*, is the first of two studies by Freedman and Stumpf (1980, 1981) that present highly critical assessments of a number of popular learning styles approaches and recommend that those involved in educational roles should treat the claims of such models with scepticism.

Critical theories

Merriam and Cafferella (1999) identify several perspectives from critical theory that have impacted upon adult teaching and learning. Critical theory has been defined as:

...a whole range of theories which take a critical view of society and the human sciences or which seek to explain the emergence of their objects of knowledge.

(Macey 2001:74)

These include Marxist, psychoanalytic, feminist and post-colonial theories. The most prevalent of these in adult education are Marxist approaches – confusingly referred to as 'critical theory' – build on the work of Habermas (1972) and the Frankfurt School in their examination class and oppression. These have been developed by Freire (1972, 1994) and Brookfield (1995, 2005) as political and social approaches to emancipation through the learning process. As discussed under the psychoanalytic review below, psychoanalysis is mostly absent from the literature adult teaching and learning, or indeed from education generally.

Lifelong learning

In addition to the theories and models discussed so far, the discourse of lifelong learning is an influential force in adult education. This is a widely used term for a number of approaches to learning over the lifetime and is allied to concepts such as adult education, continuing education, lifelong education and *education permanente*. It has foundations in the work of Dewey (1916) and Lindeman (1926) and has transformed its meaning across a series of contexts including the humanistic UNESCO reports, *Learning to Be* (1972) and *Learning: The Treasure Within* (1996), and the Organisation for Economic Cooperation and Development which promoted the concept of lifelong learning as continual, deliberate learning throughout the lifespan (OECD 1996). These can be contrasted with the 1990's economically driven articulations in the UK such as the Green Paper *The Learning Age* (DfEE, 1998) and the White Paper *Learning to Succeed: A New Framework* (DfEE, 1999).

Reflective practice

Compared to the literature on learning, the theories and models of teaching as an activity discrete from learning are relatively sparse. This is partly, and rightly, because the two are inherently connected and it is often difficult to speak of one without the other being implied. It is also due to the general shift in this sector away from a teaching 'inputs' transmission model to one of a facilitating learning 'outputs'. It could be argued that the key discourse engaging student teachers, teachers and teacher educators is that of reflective practice. Now embedded within the professional standards for teachers within the further education sector (FENTO 1999), its literature is burgeoning with key proponents such as Schön (1983, 1987), Moon (1999, 2004) and Pollard and Anderson (2008). In particular, Schön's model of reflective practice is highly influential in educational contexts. It seeks to provide an explanation for how professionals act in practice and centres on the role of reflection-in-action (thinking 'on one's feet') and reflection-on-action (*post hoc* analysis). It has however generated polarised responses and one of its chief critics is Chris Woodhead (former HM Chief Inspector of Schools) who in the Ofsted Annual Lecture, argued that:

...this talk of 'critique and reflection' flows directly from what I can only call the cult of the reflective practitioner: a cult which began with Schön in the seventies and which has exerted a malign influence ever since.

(Woodhead 1999)

Other critiques focus on Schön's lack of clear definitions for key ideas and terms (Eraut 1994; Usher *et al.* 1997), along with his apparent lack of reflection on his own practice as a theorist (Usher *et al.* 1997).

Psychoanalysis

This section of the review is concerned with the field of psychoanalytic theory and practice, which is explored in relation to the key texts of its most influential figures. It also presents a brief overview of the ways in which this discipline has developed as an

analytical framework in critical theory, with particular reference to the Arts and Humanities; this is contrasted with its negligible impact upon education theory and practice. The contentious nature of psychoanalysis has attracted much criticism and an outline of the central critiques is presented in Chapter Three.

Psychoanalysis is a multi-faceted and complex field that is widely misunderstood and, as Tennant notes, 'is often peremptorily dismissed as an affront to commonsense knowledge, a reaction which is typically diluted with further exploration' (Tennant 2006:93). As with adult teaching and learning, psychoanalysis has a rich history and wealth of literature for the reader to navigate, some of which is more accessible to 'lay' readers than others. For this reason, several key reference texts are recommended as guides to the ideas, terminology and contexts of this field, the first of which is *The Language of Psychoanalysis* (Laplanche and Pontalis 1988) that provides detailed definitions in a dictionary format. A more concise volume is *A Critical Dictionary of Psychoanalysis* (Rycroft 1995) which, together with *Psychoanalysis: A Critical Introduction* (Craib 2001), gives a concise overview of the subject. For Jungian perspectives the reader is directed to two short volumes whose brevity belies their depth: *A Critical Dictionary of Jungian Analysis* (Samuels et al. 1986) and *Jung* (Stevens 1994). The scope of this review does not allow for a historical account of psychoanalysis, however, a useful overview is provided by Milton et al. (2004:39-58) in their volume *A Short Introduction to Psychoanalysis*.

Psychoanalysis: an overview

The term 'psychoanalysis' evolves from the etymological root of 'psyche', meaning 'soul' or 'spirit' in Greek. This provides a good starting point for discussions as psychoanalysis is concerned with the concept of 'mind' as distinct from the body, and despite Freud's early attempts to establish it as a branch of neurology it remains a largely 'interpretive art' (Craib 2001). However, more recent studies such as Grünbaum (1993) and Bornstein and Masling (1998) have demonstrated the clinical effectiveness of treatment and the empirical evidence for many of its constructs.

Psychoanalysis is a therapeutic approach focusing on psychological functioning and behaviour that has developed from the work of Sigmund Freud (1856-1939) and is now a wide-ranging field due to the wealth of later adaptations in theory and practice (See Appendix B). Freud's work spans over a thirty year period, beginning in the 1890's, with his first published work (co-authored with Joseph Breuer) *Studies on Hysteria* (Breuer and Freud 1895). This paper presented his ideas on the 'seduction theory', a proposition that controversially linked hysterical symptoms to sexual abuse in childhood origins. Further ideas about the role of sexuality are developed through his work on psychosexual stages (Freud 1905a). He nominated the first of these as the 'oral stage', which occurs in the first two years and represents what Freud calls the 'pleasure principle' of instant gratification. The 'anal stage' (2-4 years) is concerned with control issues, and the subsequent 'phallic stage' (up to the age of six) represents the beginning of the Oedipus complex centring on desire for the parent of the opposite sex and fear of the same sex.

His earlier work *The Interpretation of Dreams* (Freud 1976) was published in 1900 and includes his groundbreaking work on the symbolic nature of dreams alongside the concept of libido (psychosexual energy) and outline of his topographic theory of the psyche's processes (see Fig. 2 in Chapter Three). Freud constantly revised his ideas, thus the topographic model was to be superseded by the structural model (Freud 1923) which reworked his ideas of psychic architecture to present the now familiar ego, superego and id. He continued his exploration of dream mechanisms in the publication of *The Psychopathology of Everyday Life* (1901) and also included a discussion of the neurotic nature of jokes, which was further developed in *Jokes and their Relation to the Unconscious* in (1905b).

The work on libidinal drives that was developed in the topographical and structural theories, found new expression in *Beyond the Pleasure Principle* (Freud 1920). Here Freud begins to explore the tensions between sexuality and aggression - which he termed Eros and Thanatos after the gods of love and death - and that were to absorb him until his death in 1939.

Following on from Freud is an extensive raft of adaptations, such as object relations (Klein, Anna Freud), analytical psychology (Jung, Gerhard Adler), ego psychology (Alfred Adler, Kris, Sullivan, Horney) and post-structuralist approaches (Lacan, Kristeva). There have also been substantial shifts away from individual analysis to group therapy (Agazarian and Peters 1989; Bion 1989). Although they can be seen to possess different theoretical and therapeutic perspectives, they have 'a shared emphasis on the critical importance of unconscious mental processes in normal and abnormal development' (Bornstein and Masling 1998:xiii). A sense of this revisioning of Freud's ideas can be gained from a brief survey of two key figures: Melanie Klein (1882-1960) and Carl Jung (1875-1961).

The object relations school of psychoanalysis centres on Klein's work which was mainly concerned with the treatment of children and focused on the very early months of life when the infant begins to engage with 'objects' alongside the development of instinctual drives (Klein 1975a, 1975b). In *Love, Guilt and Reparation and Other Works* (Klein 1975b), it is suggested that rather than the developmental stages suggested by Freud, she proposed that infants moved between two poles: the depression position and paranoid schizoid position. These positions interplay through life as a guilty, regretful sense of loss versus a state of projecting negative feelings onto others.

Although she produced original ideas around childhood development, Klein stayed clearly within the fold of Freudian psychoanalysis. In contrast, Jung moved from being Freud's closest associate to establish his own school of analytical psychology. The schism with Freud concerned Jung's insistence on a collective aspect of the unconscious that included archetypes (Jung 1968a) and an innate religious function (1938) and his assertion that the libido was not wholly sexual in character (Jung 1971). Jung was a polymath and drew on art, literature, linguistics and philosophy to inform his work. From these he illustrates his ideas on the symbolic nature of the psyche which includes extensive explorations into alchemy (Jung 1968c). It appears from his

autobiography, *Memories, Dreams, Reflections*, (Jung 1972) that Jung had a rich interior life which informed his theory and practice (Jung 1954) and it has been suggested (Samuels 1975) that his theories about psychological types (Jung 1971) reflect his own typological orientations.

Psychoanalysis has attracted a great deal of criticism across a range of issues including its supposed ineffectuality (Eysenck 1952; Eysenck and Wilson 1973), the abuses of patients (Masson 1984, 1989), the suspect nature of its classic case studies (Borch-Jacobsen 1996) and its epistemology (Cioffi 1998; Fuller Torrey 1986) (see Chapter Three for further discussions).

Psychoanalysis In Critical Theory

As Craib (2001), Tennant (2006) and Milton *et al.* (2004) have noted, psychoanalytic thought has had a significant impact on the social sciences especially in the areas of psychology, sociology, linguistics, anthropology, literature, the arts and film. As noted above, the term 'critical theory' has two distinct meanings, one of which relates to the ideas of the Frankfurt School of social science that emerged in the 1930's and it characterised by the work of thinkers such as Adorno, Horkheimer and Habermas. Their writing is located within a radical social theory that is informed by Marxist thought and the work of Freud, in particular his essay *The Future of an Illusion* (Freud 1929) which has generated discussion about the nature of delusion and the role of self-awareness in emancipation. A further example is Marcuse's (1987) *Eros and Civilisation: a Philosophical Inquiry into Freud*, which takes Freud's concepts of libido and sublimation (the transformation of drives and desires into socially acceptable thoughts or actions) and applies them to an analysis of western civilization in order to explain its repressive tendencies.

Brookfield's (2005) use of 'critical theory' refers to these Marxist perspectives although he does account for psychoanalytic perspectives too. He identifies four traditions of criticality: firstly, Brookfield's own stance is that of *Ideology critique* as coined by the

Frankfurt School which addresses the tacit assumptions and hegemony behind power relations; a second tradition (drawing on psychoanalysis and psychotherapeutics) investigates the role of early developmental stages within psycho-cultural constructions of the individual and approaches to confronting and integrating them; the third tradition emphasizes analytical philosophy and logic; and the final approach, pragmatic constructivism, focuses upon how experiences and meanings are created and interpreted. This instance of psychoanalytic critical theory is nested within the critical theory lens of Marxist approaches rather than those of psychoanalysis itself.

In a wider sense 'critical theory' refers to a number of frameworks 'which take a critical view of society and the human sciences or which seek to explain the emergence of their objects of knowledge' (Macey 2000:74). Psychoanalysis is one framework which has been adapted for this purpose, particularly within the humanities. As a literary theory, psychoanalysis (particularly Lacanian approaches) was part of a trend incorporating linguistic, semiotic, structuralist, post-structuralist and hermeneutic approaches in the analysis of texts. Key writers in this area include Wright (1984) and Kristeva (1980, 1981) who draw on Freudian theories to analyse hidden discourses within written texts and other artefacts, such as works of art. Jacques Lacan, a French psychoanalyst, exerted a huge influence upon literary theory through his idea that the unconscious is structured like a language and its meanings can be deciphered through an understanding of the relationship between metaphor/condensation and metonymy/displacement.

Psychoanalysis also enters critical theory via its relationship with feminist critiques levelled at its supposed inherent misogyny. Writers such as Beauvoir (1960), Millet (1970) and Greer (1971) began a fruitful strand of politically-based critiques of Freud's patriarchal ideas.

This study intends to employ psychoanalysis as a critical education theory but instances of this in action are rare. For example, an essay by Pagano (1999), in

Popkewitz and Fendler's book *Critical Theories in Education*, would on the surface appear to offer an instance of psychoanalytic theory within the educational realm. Instead, it delivers a sketchy use of Freud's ideas on the sublimation of the erotic in the production and perpetuation of civilization, in a study of Virginia Woolf's writing: thus it is a study in critical education with a Freudian element rather than a psychoanalytically informed investigation of educational issues.

Psychoanalysis in Education

The lack of psychoanalytical perspectives in adult education, which prompted this study, refers not to the complete omission of adaptations and references to this body of knowledge but to the extent to which it has permeated this field. Tennant has argued that psychoanalysis is notably absent from adult teaching and learning literature, noting:

This is difficult to understand, especially given the importance that adult educators attach to the emotional climate of the classroom and the anxieties, fears and hopes of learners.

(Tennant, 2006:22)

However, there are a significant number of studies from a psychodynamic perspective with education generally, such as Coren (1997) and Hunt and West (2006). Within the compulsory sector – especially primary level - there are numerous studies relating to the use of Freudian and post-Freudian theory and psychotherapeutic practice. The majority of these tend to focus upon either childhood developmental processes and their impact upon learning (Oromi 2004) or how the learning context can be used as a psychotherapeutic arena (Dover 2003; Weiss 2002). The therapeutic and supportive role of the teacher is discussed in depth in Kottler and Kottler's (1993) guide for teachers within compulsory education delineating strategies for the appropriate assessment and management of psychological problems such as schizophrenia and phobic disorders.

French's (1997) article *The Teacher as Container of Anxiety: Psychoanalysis and the Role of Teacher*, argues for the inherently psychotherapeutic nature of teaching, a view that has recently been shared by Brown (2008) who makes a case for the utility of psychoanalytic theories in the classroom. Similarly Gabriel (2001) contends that psychoanalysis should be incorporated with other approaches to create effective strategies for the classroom.

Following on from the application within the compulsory sector, the appearances of psychoanalysis within the literature draws mainly upon the emotional implications of psychic processes and the subversive operation of the unconscious. Influential contemporary figures within adult and continuing education and lifelong learning such as Brookfield, Jarvis and Mezirow make only passing reference to psychoanalysis and most often in relation to Freudian ideas. The nature of the omission within the literature and practice of adult teaching and learning is one of penetration: the depth and breadth to which psychoanalytic ideas have permeated the discipline. Brookfield's take on psychoanalysis is most clearly characterised by his use of the value of post-Marxist Freudian perspectives. In contrast, Mezirow has co-opted Jungian ideas and terminology in the formulation of 'transformational learning'. Jarvis remains more detached, tending to acknowledge these other usages rather than embracing them within his work. In his recent monograph on lifelong learning and the learning society, Jarvis notes how Freud's ideas on instinctive drives, the unconscious and repression may affect behaviour and motivation and that rationality may be undermined by these psychic structures and processes (Jarvis 2006)

Establishing an account of how psychoanalysis has impacted upon educational theory has proved to be a problematic task resulting in very few direct references alongside several unconnected pieces of work. In his book *Psychology and Adult Learning*, Tennant (2006) offers a rare account of how psychoanalytic perspectives have or could inform educational thought. These range from learners' expectations of

the teacher based upon childhood experiences and the corresponding processes that the teacher brings to the classroom, to the complexities of the relationship between the individual and their social context. Yet these are Tennant's own observations rather than a reporting of previous studies. Similarly, Child maps Freud's work in terms of motivation (2004:179-80) and personality theory (2004:299-302), and describes how projection techniques may be used in clinical contexts but he notes that, '[t]he interest of these tests to the teacher is academic' (2004:312) and no account is given as to how psychoanalytic ideas are, or may be, used within education. It is interesting that Child sees psychoanalysis as a practical field dealing with pathology rather than one with a theoretical dimension that might readily inform education, as illustrated by his caveat:

Professional psychoanalysis has its limitations let alone amateur psychoanalysis which could well aggravate rather than alleviate a mental condition: thus teachers should seek professional advice if they suspect that they have a mentally sick child on their hands.
(Child 2004:312)

An existing example of psychoanalysis' possible practical impact upon education exists within Alan Rogers' book *Teaching Adults* (2002). In Chapter 10, he explores some of the blocks to learning such as anxiety, attitude and the effect of pre-existing knowledge. He argues that some of the emotional factors restricting learning are the result of ego-defence mechanisms, in other words (unconscious) strategies employed to preserve the student's self-image. These include compensation, projection and displacement - a fuller account of his observations can be found in Chapter Five of this study. Significantly for this research project, Rogers does not explicitly attribute these to psychoanalytic theory, nevertheless they are all Freudian in origin.

Research Methods In Education

The research methods for the field of adult teaching and learning are drawn from approaches taken from the wider discipline of education, which is itself informed by methodologies and methods from the social sciences, therefore to gain a thorough understanding of research in adult pedagogy we require a grasp of the broader framework of inquiry. This overview is also essential in providing the context for a discussion of non-empirical research methods and the exploration of the issues encountered in the search for psychoanalytic perspectives within the field.

As discussed in Chapter One, one of the key drivers of this study was the concern that the curriculum content of the associated MA in Research Methods was entirely concerned with empirical research. It did not address, or even acknowledge, the kinds of research methodologies that are discussed in the section on psychoanalysis as a critical theory, above. The core text was *Research Methods in Education* by Cohen, Manion and Morrison (2001): this reference book, and its later sixth edition (2007), present a thorough guide to the paradigms, methodologies, methods and tools that are employed in empirical inquiry. It also contains sections on critical theory and historical and documentary research which would imply an engagement with non-empirical approaches, however, their treatment is disappointingly superficial and restricted in scope. There is no mention of psychoanalytic approaches here as critical theory is taken to mean the Marxist perspectives influenced by the Frankfurt School, which is 'deliberately political' and is concerned with 'the emancipation of individuals and groups in an egalitarian society' (Cohen *et al.* 2007:26) and is separated from their discussion of feminist research. Similarly, their account of historical and documentary research is also limited, it focuses on the use of artefacts, including texts, but treats these as empirical phenomena. Absent too are philosophical approaches to educational inquiry, as characterised by Barrow and Woods (2006), Carr (2005) and Pring (2004). Together these omissions from Cohen *et al.* represent a missed opportunity to explore the meta-theoretical potentialities of these approaches, especially those concerned with textuality because, as Usher (1997) has noted,

academic endeavour is inscribed in the production of texts therefore inquiry into theories, methodologies and research methods themselves requires the ability to analyse the written word or image.

There are other popular texts such as Verma and Mallick's *Researching Education* (1999), Wellington's *Educational Research* (2000), and Picciano's *Educational Research Primer* (2004). Hillier and Jameson's *Empowering Researchers in Further Education* (2003), which make no mention of non-empirical methodologies or of critical theory, leaving the reader in a vacuum of meta-theory. Anderson and Arsenault (1998) appear to have addressed this omission in their statement that '[b]asic or theoretical research attempts to discover underlying principles which are at work'. They cite 'Meta analysis' and 'Policy research' amongst the relevant examples of the methods and approaches, yet their text does not explore these terms in any detail. What they are actually recounting is the science-based definition of theoretical research that is widely understood in educational contexts:

...basic and theoretical research is conducted in experimental settings, using contrived situations and perhaps even animal experiments in order to isolate the underlying principle.

(Anderson and Arsenault 1998:10)

Chilling propositions for a critical theorist in education, perhaps, but representative of a large proportion of the body of literature on researching education.

Brown (2008) too has recently observed that psychoanalysis is strangely lacking from pedagogies, especially those of higher education, and argues that it has a role to play in our understanding of individuals, groups and educational organisations:

The idea that we engage a variety of unconscious processes to defend against painful and threatening forms of knowledge, ideas, emotions and desires is now a familiar one...Although psychodynamic theory

emerged out of attempts to relieve individual symptoms, it has transcended its early medical focus to become a powerful lens for describing and exploring the motives and behaviour of groups and organisations in terms of function and dysfunction, denial, scapegoating, delusional fantasies and so on.

(Brown 2008:3)

The limited uptake of psychoanalysis as an analytical lens is puzzling especially if - as Simons (2002:13) argues of Freud and other key thinkers within the European critical tradition - '[these] precursors of contemporary theory can be deployed to as much critical effect today as in their own time,' and so it would seem that recent intellectual trends have rendered many theoretical schema - such as psychoanalysis, Marxism and feminism - unfashionable.

Omissions from the Literature

The key observation emerging from the literature review is the lack of psychoanalytic perspectives in the practice, theory and research methodologies in adult teaching and learning. Despite the extensive impact of other psychological approaches, such as behaviourism, cognitivism and humanistic theories, there is a dearth of psychoanalytic thought within education and, specifically, on adult pedagogy. The review has shown that within adult education psychoanalytic applications are few whereas the wider field of psychodynamic approaches has a presence within general education and the existing material is mainly empirical in nature. Psychoanalysis is missing as both an informing theory for practice, in contrast to the impact of other psychological models.

The review has also shown that there is a significant presence of philosophical perspectives in education, which provide insights into practice, theory and research. In contrast, the critical theory tradition, in the wider sense, is not well represented, with the exception of emancipatory approaches that are espoused by thinkers such as Brookfield (2005). The negligible incidence of psychoanalytic critical theory in

education is puzzling when considered in the context of the wider social sciences, which have incorporated these ideas into their theoretical frameworks.

The literature on research methodologies appears to be dominated by empirical approaches on the quantitative-qualitative continuum. Although philosophy of education and philosophy more generally is able to provide an alternative strategy for research, it has not been taken up in a significant enough way to impact upon the pre-eminence of empirical approaches.

Conclusions

The review has located three areas of literature – adult teaching and learning, psychoanalysis, and research methodologies in education – that are relevant in answering the study's first two research questions. These are concerned with the appropriateness of psychoanalytic perspectives within educational inquiry and their potential contribution to adult pedagogy.

The response to these has been that there appears to be a limited application of psychoanalytic ideas within education yet these tend to focus on psychotherapeutic interventions in the classroom. There is also little material relating specifically to adult teaching and learning. Because of the lack of evaluative and theoretical perspectives on psychoanalysis and education, it is difficult at this stage to gauge how appropriate this approach might be and in what way it might contribute, hence the study aims to address these omissions.

The literature review has also shown that there is a lack of suitable methodologies in education that are able to fulfil this task, therefore, this study intends to address this by developing a new methodology and associated methods that would enable us to answer the third question: what are the underlying epistemological assumptions on which selected post-compulsory pedagogies are founded? The literature review has presented an account of the key theories and models in the field of adult teaching

and learning from which suitable case study topics will be drawn and will be used to trial the methods.

The methodology needed to justify and contextualise the analytical tools will be drawn from a psychoanalytic perspective deemed relevant to the task of identifying the epistemological bases of the case study material. The choice of methodological theory and case study topics are discussed in Chapter Three.

Chapter Three: Psychoanalytic Context

Introduction

Psychoanalytic Underpinnings and Assumptions

- Reductive models in psychoanalysis
- Jungian perspectives

Critiques of Psychoanalysis

- Critiques concerning truth and knowledge claims
 - Critiques of Freud's stature and originality
 - Political and ideological critiques
 - Patient critiques
 - Global critiques

Addressing the Critiques Concerning Truth and Knowledge Claims

Introduction

The discipline of psychoanalysis is notoriously arcane, complex and controversial, indeed much of the criticism levelled against it argues that it is purposefully obfuscating and clinically ineffective (Masson 1989, Eysenck and Wilson 1973). In order to ensure that the proposed methodology and its rationale do not suffer from the same kind of damning appraisals, this chapter provides an overview of the key ideas of psychoanalysis and an examination of its inherent assumptions and main critiques. The central purpose of this study is to develop and trial a new methodological approach, hence, is important to explicate its central ideas and influences. As identified in the literature review, Freud refers to psychoanalysis as having three distinct strands: a method of investigating the unconscious through analysis of psychic products; a psychotherapeutic system; and, a group of theories emerging from psychological and psychopathological investigations (Laplace and Pontalis 1988:367). Since the educational process is not to be conflated with therapy, it is the third of these aspects that will be investigated in terms of psychoanalytic ontology, epistemology and methodology.

The origins of these critiques arise from the psychoanalytic knowledge claim that its theoretical and practical tools offer a unique perspective upon interpersonal and intrapsychic relationships. Foundational to this claim is the shared assumption - espoused by all schools of psychoanalysis or depth psychology - that the unconscious is a substantive phenomenon which functions as both the powerhouse and pilot of behaviour and perception. As a body of theory it attempts to explain psychic phenomena by going beyond our common-sense explanations and our immediate sense experience.

Psychoanalytic Underpinnings and Assumptions

The processes and principles that constitute the methodology and methods have a long provenance within psychoanalytic thought and practice. To understand the proposed approach and the new analytical tools requires an understanding of Jungian approaches - which itself requires an appreciation of key ideas from Freudian theory. The following sections aims to provide such an outline by presenting an overview of the core Freudian and Jungian concepts, including a discussion of influential critiques of psychoanalysis. This information is important in ascertaining the underpinnings of the methodology and methods and thereby exposing their theoretical assumptions upon which the trustworthiness of the study rests.

As explored in Chapter Two, the range of post- and neo-Freudian psychoanalytic schools and their diverse practices is another complicating factor in the attempt to grasp a set of 'essential' principles to inform this study. Despite the differences in the theory and practice of various psychoanalytic schools, the concept of the 'divided mind' – consisting of conscious and unconscious contents and processes - is a foundational assumption that is shared by them all:

Psychoanalytic theories, neoanalytical models, object relations frameworks, and concepts from self psychology differ in myriad ways, but underlying these differences is a shared emphasis on the critical importance of unconscious mental processes in normal and abnormal development.

(Bornstein and Masling 1998:xiii)

For Freud (1986), the unconscious consists of unacceptable ideas, repressed because they are socially unacceptable or threatening to the subject. The unconscious realm is a nexus of non-rational ideational associations that operate outside temporal laws and create a dynamic that impinges upon conscious functioning. In contrast, Jung (1968a) nominates this realm as the *personal* unconscious, which is distinct from the deeper and more abstract dimensions of the *collective* unconscious: evidence of

these is to be found in phenomena such as dreams, myths and cultural objects. The 'myriad ways' of accounting for the complexity of this subject make it impractical to present a comprehensive account here, instead, this section attempts a concise account of Freud and Jung's central ideas that are relevant to the methodology.

Using Freud's early structural diagram, also known as the topographic theory (Fig. 2), the human psyche is held to have an irresolvable split between its conscious and unconscious portions that arises naturally out of infant developmental processes.

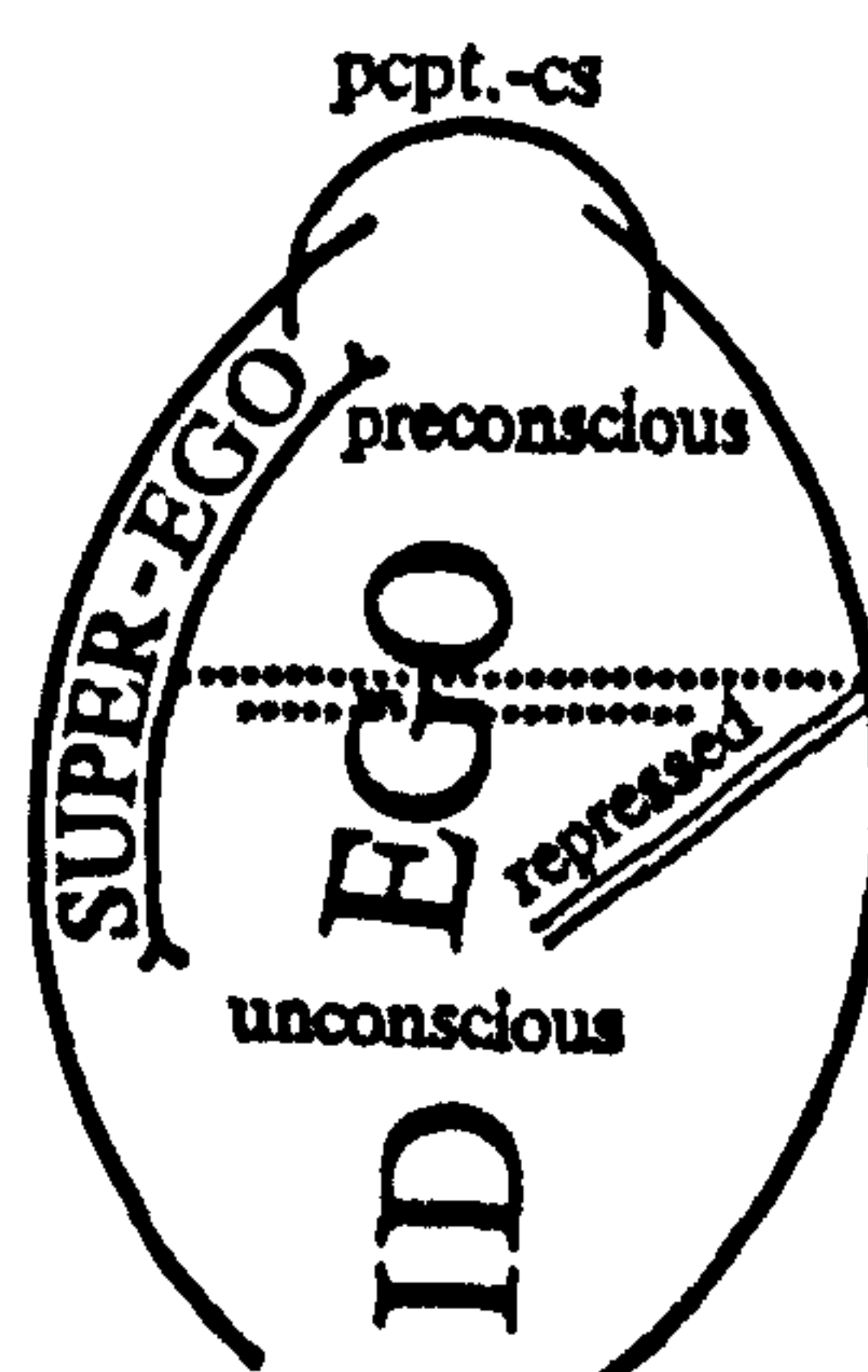


Figure 2: Topographical representation of the psyche
(from Freud 1986:503)
Pcpt.- cs: perception-conscious

The newborn baby is seen as an undifferentiated mass of instincts, drives and desires which, through the vicissitudes of being nurtured, gradually evolves into an awareness of self and otherness (Laplanche and Pontalis 1988:137). Within this, essentially social, process the infant begins to adapt to the vicissitudes of the physical and psychological environment and in, response to the frustrations of unmet needs, points of consciousness begin to coalesce. Over several years, these collect into larger and larger areas until we have the recognisable sense of identity of the adult subject. Within consciousness lies a point of focus known as the 'ego', a Latin term adopted by Freud's early translators for the original German term *Ich*, meaning 'I'. This is the portion

of the psyche that is literally concerned with issues of 'I am': the sense of identity and self as opposed to external 'others'. The ego also directs the construction of concepts of time and space within the subjective world.

In contrast to this is the unconscious part of the psyche into which all the drives, wishes, desires *et cetera* that are not commensurate with the values and practical requirements of the ego-identity become repressed. The resulting area is the domain of the 'id' – the Latin form of Freud's origin term 'das Es', literally meaning 'the it'. This is a territory opaque to conscious enquiry and perceived by the ego as an objective 'other' since these contents are not acceptable for the conception of identity. Included here are repressed thoughts, and sexual and aggressive wishes that Freud called 'drives'. The act of repression is determined by the 'super-ego', which consists of our sense of values and mores, and generates feelings of guilt and shame, especially in relation to unacceptable drives.

To help explain these processes, Freud developed the term 'metapsychology' to refer to the different conceptual models for representing aspects of mental apparatus. The first of these was the topographic theory, which was presented in *The Interpretation of Dreams* (1976). Within this the psyche is divided into three areas: the Pre-conscious; the Conscious; and the Unconscious (see Fig. 2 above). The first of these represents contents that are not currently in the domain of consciousness but have the potential to be accessed, this is in contrast to the unconscious which cannot. Other metapsychological models include the dynamic, which accounts for psychological processes in terms of the interplay of instinctual forces, and the economic, which hypothesises the circulation and distribution of a quantifiable energy within the psyche (Laplanche and Pontalis 1988).

Consequently, we can see that psychoanalytic ontology is grounded in this understanding that the human psyche comprises underlying structures and mechanisms that are not susceptible to direct empirical observation. What are

observable are its effects upon behaviour and perception, for example, hysterical paralyses, parapraxes ('Freudian slips'), phobias and compulsions. Thus, the unconscious can be implied through the extrapolation of such effects, and the laws concerning its properties and functions are similarly deduced:

The Freudian unconscious is primarily – and indissolubly – a topographical and dynamic notion formed on the basis of the experience of treatment. This experience showed that the psyche cannot be reduced to the conscious domain and that certain 'contents' only become accessible to consciousness once resistances have been overcome.

(Laplanche and Pontalis 1988: 475)

Since there is no way of directly observing these psychic processes or contents, psychoanalysts argue for their existence on the grounds that the theoretical model can be deduced from observing psychic products. For example, the unconscious and its repressed contents cannot be directly perceived because of their hidden nature, however, their existence can be extrapolated from the analysis of observable material such as symptoms and dream content. It is the presentation of symptoms in particular that signals the need for therapeutic interventions and psychoanalysis deems itself to be the most appropriate and effective treatment for psychopathological states such as hysteria, neurosis, depression and some psychotic conditions. Treatment takes the form of guided verbal exploration of unconscious contents, ideally to be expressed without any form of censorship via the technique of free association, which is,

...[a] method according to which voice must be given to all thought without exception which enter the mind, whether such thoughts are based upon a specific element (word, number, dream-image or any kind of idea at all) or produced spontaneously.

(Laplanche and Pontalis 1988: 169)

The contents become manifest through the process of transference whereby the analysand (the patient under analysis) is encouraged to project feelings, thoughts and memories onto the so-called 'blank screen' of the analyst in order that they can be perceived and then explored and integrated into the analysand's consciousness. However, this is not a straightforward endeavour as the psyche seeks to protect the status quo by resisting interpretation through the use of defences. Through the resolution of transference and defence issues, the analysand is provided with the opportunity to negotiate new relationship between their conscious and unconscious processes and thereby transform their experiences in the present.

Reductive models in psychoanalysis

The Freudian account of individual development and psychopathology is causal in nature and looks back to issues in infancy and childhood. In the differentiation of conscious and unconscious phenomena during early development (although this is an ongoing process and problems may occur in adult life too) some issues may not have been resolved in a satisfactory way, leading to later psychological problems. A classic Freudian example is that of unsuccessful potty training, where the child is not able to successfully make the transition into the next phase of development resulting in a perpetual block in the 'anal' stage and the presentation of symptoms such as obsessive-compulsive behaviour in adulthood. Hence the purpose of psychoanalytic treatment is to uncover this traumatic developmental event and work through the associated memories and emotions in order to reach a point of resolution and therefore psychological health.

Even so, this fundamental position has been challenged by developments in post-Freudian schools as Storr notes:

... Freud concentrated on tracing symptoms back to their origins, and seldom asked whether they might be serving a positive function, or pointing the way to a new and possibly better adaptation. Adler, on the

•

other hand, built his psychology around the idea of 'goals'; and interpreted many symptoms in terms of goals (e.g. superiority) towards which the patient was striving.

(Storr 1973:67-8)

Further defining features of Freudian and post-Freudian models including the concepts of: 'libido', which Freud conceived of as psychosexual energy that drives psychic processes and imbues the mind with its innately sexual dynamics and creates the relationship between conflicting elements in the psyche; 'projection', the transposition of a psychological element onto a position in the external world; and, 'repression', which is a defence mechanism whereby wishes or drives unacceptable to the conscious mind are relocated to the unconscious (Laplanche and Pontalis 1973).

Jungian perspectives

As with Freudian approaches, the Jungian school of psychoanalysis emphasises the role of relationships in psychological development and pays attention to the interaction between conscious and unconscious processes. There is a fundamentally different flavour to Jungian Analytical Psychology, partly because its historical beginnings run parallel to psychoanalysis and also because of Jung's decision to pursue an approach to psychotherapy that was founded on different ontological principles. Where Freudian approaches embrace a causal and deficit model founded on pathology, based on his clinical observations Jung theorised a model of the psyche that reflected healthy, normal development. He proposed that in addition to causal issues, the psyche was also driven by teleological motivators striving to achieve wholeness for the individual:

Again, no psychological fact can ever exhaustively explained in terms of causality alone; as a living continuity of the vital process, so that it is not only something evolved but also continually evolving and creative.

(Jung 1971:431)

Thus the purpose of analysis is to address both these drivers through the use of a 'synthetic' methodology that embraces both reductive and goal-oriented approaches. Central to this is the concept of 'individuation' or the process of becoming a unique and whole individual through the integration of the unconscious with the conscious mind. This is done via a therapeutic relationship that emphasises the role of meaning and balance and incorporates the concept of synchronicity. This is described by Jung as an acausal connecting principle (2000) that finds expression through the meaningful relation of events in time and space, and which are not explained by cause and effect – a concept that became influential in modern theoretical physics via Jung's collaboration with the American physicist David Bohm and is explored in his work *Wholeness and the Implicate Order* (1980).

Jung also posited the idea that the unconscious has two strata (Fig. 3) – the personal (containing complexes) and the collective (containing archetypes including the central coordinating principle of the psyche known as the 'self'). The process of analysis is concerned with developing meaningful connections between these different domains both intrapsychically (within the analysand's psychic strata) and interpsychically through the analytic relationship.

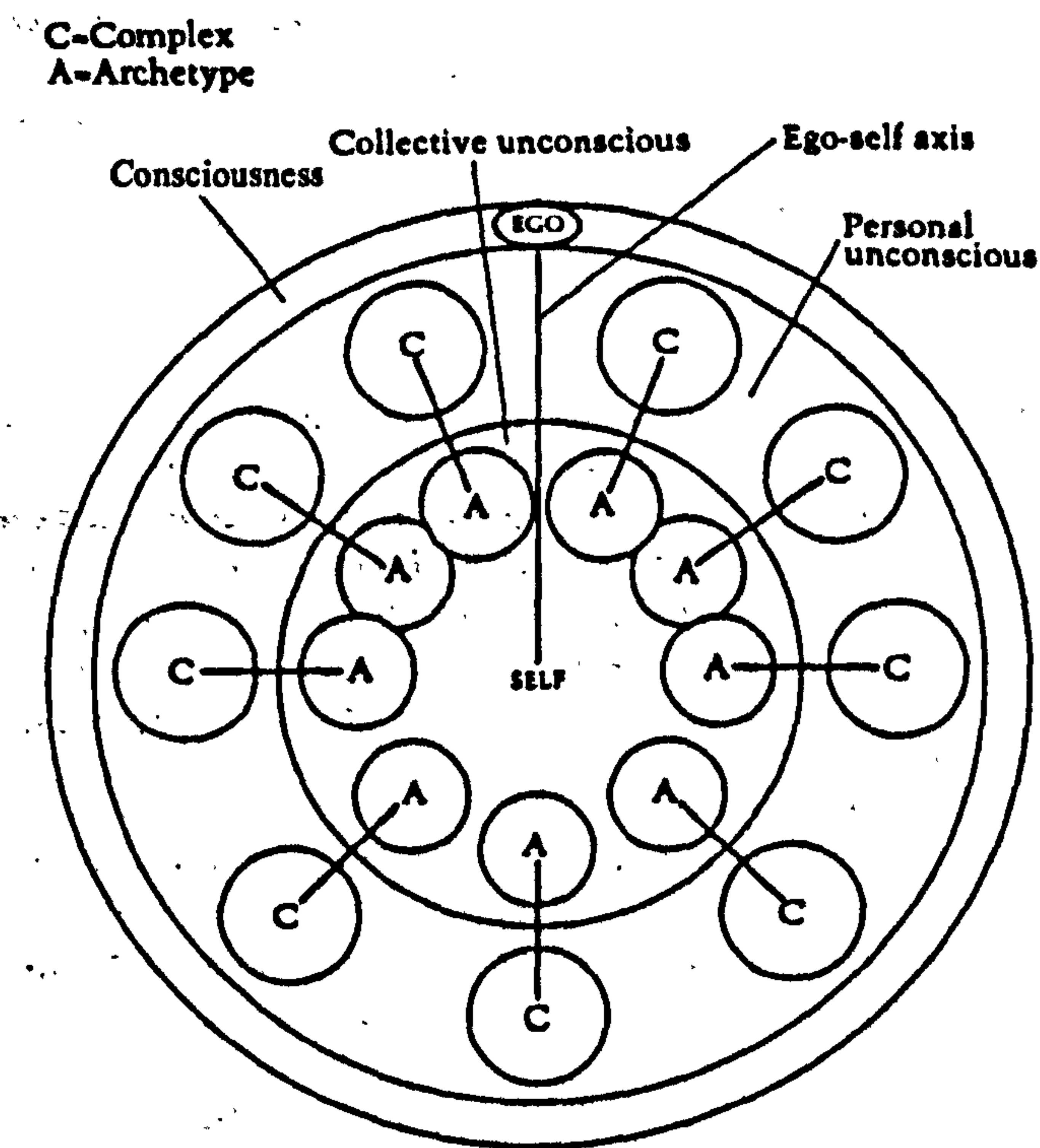


Figure 3: Jungian structure of the psyche
(Stevens 1994:34)

The self plays a vital role in these relationships as its purpose is to unite psychic elements and orchestrate the subject's journey to wholeness. This central archetype of the self has a complexity commensurate with this task and Jung devotes much of his later work to its explication, including the rather impenetrable volume *Aion: Researches in to the Phenomenology of the Self* (1968b). A helpfully concise definition of the self is offered by Samuels:

[The self is]...an archetypal image of man's fullest potential and the unity of the personality as a whole. The self as a unifying principle within the human psyche occupies the central position of authority in relation to psychological life and, therefore, the destiny of the individual.
(Samuels et al. 1986:135)

Destiny here refers to the Jungian teleological concept of 'individuation' or the process by which the individual becomes wholly themselves and realises their potentiality within the 'psychological, spiritual, political and economic networks of society' (UKCP website: <http://www.psychotherapy.org.uk/cpja.html>). As an archetype, the self is located in the unconscious and not directly knowable by consciousness, this requires an ongoing dialogue between the self and the ego, which is the focus of all conscious activity. Jung called this the 'ego-self axis' (see Fig. 3) and considered it fundamental to the individuation process.

This journey is made possible by the bringing to consciousness of unconscious material. The psyche can be represented as these two domains separated by a boundary (Fig. 4), which can be moved to depict the expanding consciousness created by the individuation process through the development of the therapeutic relationship.

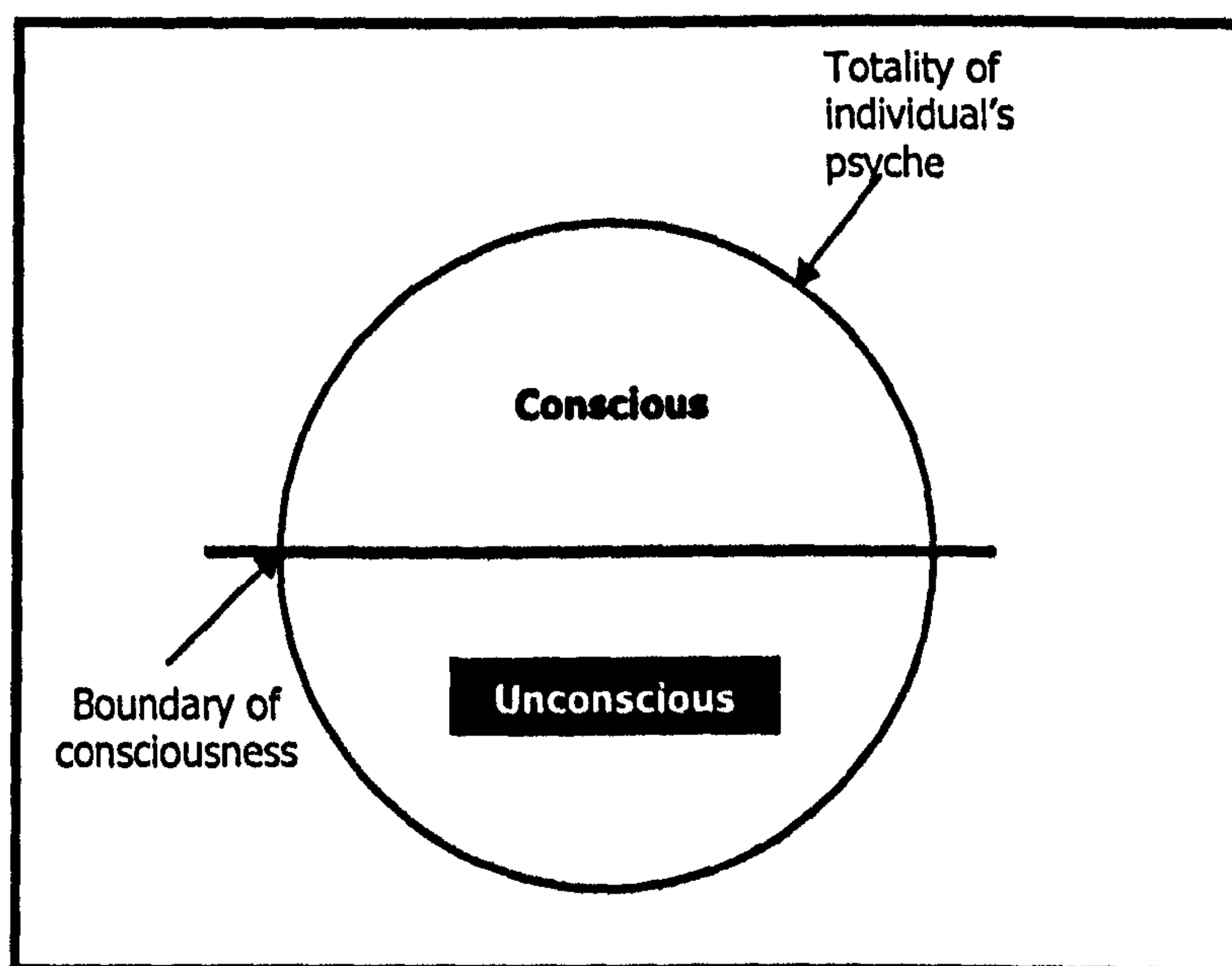


Figure 4: **Conscious and unconscious domains of the psyche**

Prior to any developmental activity the psyche can be dominated by unconscious material and processes (as shown by the left hand diagram in Figure 5), but after psychotherapeutic input the field of consciousness expands and the subject becomes

more aware and in control of their personality, as depicted by the diagram on the right. This has implications for Jung's theory of psychological types, where an individual's preferred conscious orientation can be augmented by other aspects of consciousness, leading to a more fully rounded personality (see Chapter Four for a discussion of typology).

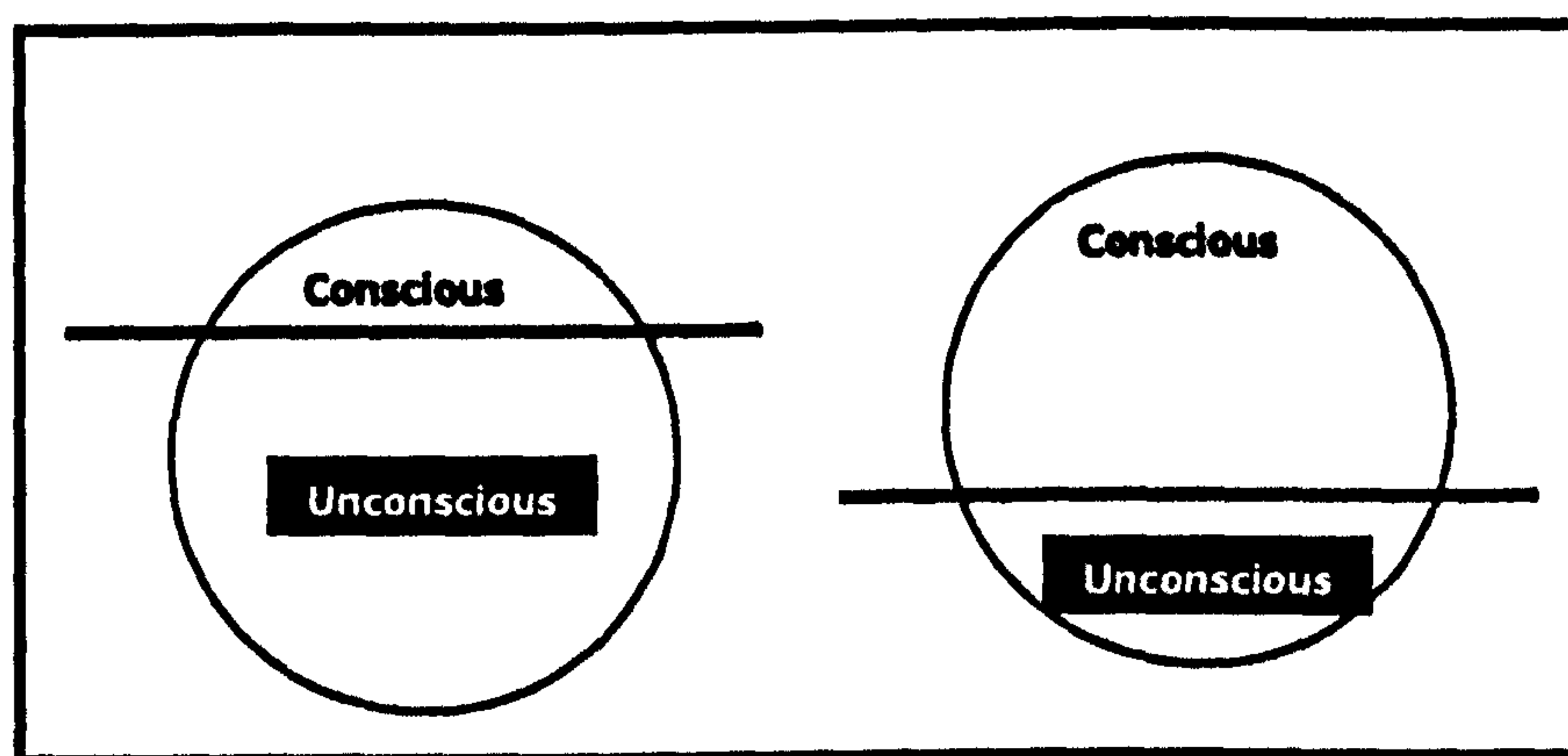


Figure 5: Differing degrees of consciousness

Jungian approaches are built on the process of compensation, similar to the homeostatic principle observed in biological sciences, whereby the components of the psyche will seek to balance out any irregularities found in consciousness by creating a 'counterweight' in the unconscious. The purpose of compensation is to create a link between the two domains of the conscious and unconscious psyche, if the conscious position becomes overly dominant then repressed material can use this link to break through in the form of symptoms and dreams. A prime example of this is the ego which, as the focus of consciousness and identity, can become one-sided and is regulated by the 'shadow'. As the epitome of 'the thing a person has no wish to be' (Jung 1954:67) the shadow is experienced as negative and is projected onto external objects, people and situations. Again, there are implications here for typology because the shadow element of the personality represents what is omitted from consciousness and will disrupt and undermine any over-emphasis on conscious orientations.

Critiques of psychoanalysis

As the above exploration has shown, there is no shortage of conflict and contradiction in the accounts of theory within psychoanalysis itself. Additionally, psychotherapeutics in general is a highly contested area of practice and theory with a long history of critique (Eysenck 1952; Szaz 1969; Popper 1969; Fromm 1971; Masson 1989; Webster 1995; Cioffi 1998) the key elements of which are examined here. A useful categorization of psychoanalytic critiques is provided by Milton *et al.* (2004) and has been used as the basis of the following discussion. These are:

- 1) critiques concerning truth and knowledge claims;
- 2) critiques of Freud's stature and originality;
- 3) political and ideological critiques;
- 4) patient critiques;
- 5) global critiques.

Literature covering these areas is extensive so for the sake of concision this examination focuses on exemplars of the most significant arguments and will lend more emphasis to the section that has greatest impact on this study, namely the critiques concerning truth and knowledge claims.

Critiques concerning truth and knowledge claims

The epistemological assertions around psychoanalytic theory and practice have sparked a division between those who consider it to be an objectivist discipline - founded on a medical model characterized by its focus on pathology, aetiology, diagnosis and treatment - and those who inhabit interpretive and constructionist positions emphasizing the processes of understanding and meaning-construction.

The former perspective, with its grounding in the natural, empirical sciences, lends psychoanalysis a high degree of credibility, a view that Freud was at pains to promote. Drawing on his medical practice as a neurologist, Freud asserted that the epistemological basis for psychoanalysis rested upon its therapeutic success and the causal models that were deduced from etiology and treatment:

I have attempted in this volume to give an account of the interpretation of dreams; and in doing so I have not, I believe, trespassed beyond the sphere of interest covered by neuropathology.

(Freud 1976:46, preface to the first edition of *The Interpretation of Dreams*)

Yet empiricist critiques, especially Cioffi (1998) and Popper (1968, 1969, 1975), deny the validity and authority of psychoanalysis because of the lack of observable, testable 'facts' coupled with its inability to conform to the notion of the hypothetico-deductive model of science, since '...the criterion of the scientific status of a theory is its falsifiability, or refutability or testability' (Popper 1969:37). They argue that psychoanalysis does not adhere to the notion of scientific research - that is the epistemological concerns which distinguish genuine scientific knowledge from belief or faith. Other critics of psychoanalysis' epistemological status include Fuller Torrey (1986) who has argued that its bases are akin to those of indigenous tribal healers or contemporary religious cults, rather than those of modern science; genuine scientific knowledge is based in objective and verified, universal facts and thus psychoanalysis is rendered a 'pseudoscience'. In its defence, Grünbaum challenges Popper's criticism:

...[his] indictment of the Freudian corpus...as inherently unfalsifiable has fundamentally misdiagnosed its failure as a scientific theory. More often than not, the intellectual defects of psychoanalysis are too subtle to be detected by his criterion of demarcation. For example, there is no

systematic published critique by him of Freud's method of free association, *qua* purported method of causal validation. Yet just that method is *the* method of clinical investigation in psychoanalysis.
(Grünbaum 1993:67)

Popper (1975) and Cioffi (1998) extend their contention that psychoanalysis is a pseudoscience by arguing that it continually makes adjustments to its existing theories in the wake of new data rather than reviewing its theories *per se* but, as Milton *et al.* note, other recognised sciences 'whose theories are supposed *par excellence* to be falsifiable, discard theories only when alternatives emerge which fit the data better' (2004:81). Milton *et al.* also explore a range of recent research on therapeutic outcomes, randomised controlled trials (RCT) and neurobiological perspectives that provide growing positive scientific evidence for the scientific basis of psychoanalysis. Additional testimonies to this end include Bornstein and Masling's (1998) study of empirical data that provides statistical evidence for the efficacy of its therapeutic treatments.

A further, and very different, critique of psychoanalysis centres on its epistemological status as a totalizing theory: that is a framework that has a core intention of explaining all human activity solely from its own viewpoint including the tendency to rationalize any criticisms in its own terms. The most notable critic of such 'meta-narratives' is Lyotard (1984) who, in his work *The Postmodern Condition: A Report on Knowledge*, argues that their foundations in the aspirations of the Enlightenment (such as the 'progress' observed in history, the liberation of humanity via rationality and science) are suspect in their claims to represent all times and all situations, including all other narratives. Within this framing, psychoanalysis and Marxism can be seen as outmoded and universalist 'grand narratives':

In contemporary society and culture – postindustrial society,
postmodern culture – the question of the legitimation of knowledge is

formulated in different terms. The grand narrative has lost its credibility, regardless of what mode of unification it uses, regardless of whether it is a speculative narrative or a narrative of emancipation.

Lyotard (1984:37)

Lyotard presents a concise definition of the term 'postmodern' as a dismissal of meta-narratives and proposes that the state of postmodernity can be best represented by micro-narratives that reflect contemporary awareness of diversity, locality and contingency. These are anti-essentialist discourses expressed through Wittgenstein's (1997) concept of language games, where there can no longer exist a privileged language with which to interpret all others but a set of infinite possibilities that highlights difference rather than power. However, this view has been challenged by Keane (1992), who questions the assertion that all European and North American individuals and groups have the agency to recognise and challenge rising meta-narratives.

Critiques of Freud's stature and originality

There are several 'contextualisers' of Freud's life and work who have engaged with figures and ideas in his contemporary scientific and intellectual environment in order to discredit his standing as a pioneer and significant thinker. Milton et al. present the cases of three of these - Roazen, Ellenberger and Sulloway – along with key counter arguments. The foci of his detractors centre on examples of Freud using others' work without ascribing credit, these are used to support attacks on his character and motivations in order to discredit psychoanalysis. Such claims have generated heated responses from Freud's supporters, not least because of personal connections:

Psychoanalysis is a very new, and very personal, discipline; some people who knew, loved and revered Freud and his immediate followers personally only died in the last quarter of the twentieth century.

Reactions to any biographical research are bound to thus to be complex and at times impassioned.

(Milton *et al.* 2004:87)

An often cited example of this is Roazen's (1969) critical biographical account of Freud, which elicited a fervent response from Eissler (1971) defending Freud's behaviour, which in turn prompted an equally strong defence from Roazen (1977). Cases such as these illustrate the strength of feeling that can colour assessments of the effectiveness and value of psychoanalysis, and may hinder its considered use as a therapeutic and methodological tool.

Freud was a prolific writer and over the course of his life he continued to develop his ideas on psychoanalysis including substantial reconceptualisations of its basic dynamics. Erich Fromm, himself a psychoanalyst within the North American neo-Freudian school, challenged the contradictions between the earlier theories of desire and repression and the later reframings of *eros* versus *thanatos* (the life and death instincts) which he argued undermined the discipline's coherence (1971). Within *The Crisis of Psychoanalysis* (1971), he also reviewed the inherent binary oppositions within Freud's psychic schema and argued against its restrictive, dualistic model. In agreement with several contemporary feminist theorists (see below), Fromm also censured Freud for his inability to transcend his social and cultural context of 19th and 20th century Vienna, as manifested in misogynistic and patriarchal attitudes to female patients, and women generally.

Political and Ideological critiques

One observation about the contentious nature of psychoanalysis sheds further light on its suitability and distinctiveness as a pedagogical research methodology. As discussed earlier, Masson argues that psychotherapies are innately conservative (1989) and the implication is that a methodology based on psychotherapeutic insight is doomed to

serve the dominant social and political ideologies. In contrast, it has been noted (Craib 2001; Torres 1999) that the German philosopher Jürgen Habermas (1972) considers psychoanalysis to be an *emancipatory science*, as it encourages self-reflection, personal meanings, individual complexity which in itself challenges dominant power relations and we can see this mirrored in influential educational theory such as Freire (1972). Habermas's notion facilitates an understanding of how interpersonal communication is inherently distorted and how self-knowledge can transmute this into a position of greater power – a view that is further mirrored in sentiments concerning the nature and purpose of education:

...what is worthwhile learning, in an educational sense, depends on its contribution to the development of someone as a person....education refers to that learning which is some way transforms how people see and value things, how they understand and make sense of experience, how they can identify and solve key problems. Educational experiences do not leave people as they were. People become, in an important sense, *different persons*.

(Pring, 2004:14)

This concept finds a parallel within Mezirow's (2000) formulation of transformational learning, in that we both transform information into insight and are in return transformed by it. This element of creativity enables us to analyse and communicate the individual and collective meaning of our lives. There is also a unique educational quality within therapeutic relationships in the form of an exchange of (self) knowledge that can also embrace mutuality and meaning exchange: such a dialectic is creative and transformative, not merely an accretion of facts.

A particularly vociferous and controversial critic of state-controlled psychotherapies is Thomas Szasz (1964, 1969, 1970) who argues that mental illness is a construction arising out of the attempts of modern medicine, especially the psychiatric profession, to

control behaviour. For him, psychiatry (including psychoanalysis) aims to define normality and inflict social and medical control upon 'abnormal' behaviours, thereby justifying its own existence. Additionally, he contends that what most people need is access to occupations, money, knowledge and skills, not psychoanalysis. Additionally, if individuals consider that they need psychotherapeutic interventions then that should be a matter for private negotiation not state control.

Patient Critiques

Milton *et al.* (2004:92) present several accounts from patients who have received psychodynamic treatments including positive, negative and mixed experiences. The authors are careful to foreground that in the case of some of the negative critiques, such as Sutherland (1976) and Sands (2000), the professional status and training of the therapists in question are not disclosed and highlight the issue that there is no statutory regulation of psychotherapeutic practitioners. However, the case of Godley (2001) resulted in the removal of a senior therapist from the register of the British Psychological Society and have led to improvements in ethical and clinical governance procedures.

Global Critiques

A loud dissenter against the psychoanalytic theory of mind, and the apparent ineffectiveness of its practices in contrast to the more scientific approaches of psychiatry, is the psychologist Hans Eysenck (Eysenck 1952, Eysenck and Wilson 1973). In the first of these studies he undertook a review of several psychotherapeutic research projects and reasoned that they had the same rate of outcomes as cases of spontaneous remission. However, as Milton *et al.* note, subsequent studies have challenged Eysenck's results and have demonstrated the effectiveness of some of the therapies analysed (McNeilly and Howard 1991 in Milton *et al.* 2004:109). However, even the valid critiques of practice drawn from evidence-based approaches do not in themselves invalidate the theory of mind presented by psychoanalysis.

Geoffrey Masson is a vociferous critic of psychoanalysis, he trained as a psychoanalyst but abandoned the profession in disgust over Freud's recanting of the 'seduction hypothesis'. Freud originally proposed that analysand's memories of sexual abuse in childhood were based on real abuse but later qualified this, stating that in most cases the memories were actually wish fulfilments (Freud 1977). Masson's criticisms (1984, 1989) intend to discredit Freud and the profession of psychoanalysis through the use of detailed accounts of patients' abuse by therapists and by interrogating the fundamental presuppositions of psychotherapy. In his influential and interrogative work *Against Therapy*, he states:

Every therapy I have examined in this book... displays a lack of interest in social injustice. Each shows a lack of interest in physical and sexual abuse. Each shows an implicit acceptance of the political status quo. In brief, almost every therapy shows a certain lack of interest in the world.
(Masson, 1989:285)

Challenging this view, Robinson (1993) comments on Masson's tendency to fall back on morally and emotionally charged assertions rather than on convincing evidence and argues that Freud did not abandon the seduction hypothesis as a result of societal pressure but that it can be documented as a gradual shift.

Perhaps the most populist critical publication of the last fifteen years is Webster's *Why Freud Was Wrong: Sin, Science and Psychoanalysis* (1995) which sets out to analyse Freud's personality and beliefs with the purpose of understanding western cultural and psychological contexts. Webster is particularly scathing of what he calls Freud's 'love affair with fame' and he argues that psychoanalysis offered Freud the vehicle by which he could attain it. In developing psychoanalysis, Webster asserts that Freud selectively used clinical 'evidence' to support his theories and also borrowed heavily from unacknowledged scientific and literary sources in order to flesh them out. There is

also the claim that Freud levered his charisma and authority to retain control of both psychoanalysis as a discipline and its devotees. However, Milton *et al.* (2004:95) emphasize that this 'relentlessly negative' account of Freud is itself misleading in places and its iconoclastic tone is more grounded in polemic than genuine scholarship.

In considering the effects of these types of critiques, Craib (2001) usefully suggests that the reader is best served by adopting a critical attitude to both sides of each debate and notes that such confrontations can be enriching. He cites the arguments levelled at Freud by early modern feminists such as de Beauvoir (1960), Millet (1970) and Greer (1971) – particularly the accusations of oppressively patriarchal denigration of women. Through the resulting exchanges there has been a shift away from the focus on Freud the person towards the examination of the socio-cultural environment that surrounded and informed the psychoanalytic ideas in question. This generated a rich discourse across both sides of the feminist/psychoanalytic divide and stimulated vital new syntheses in the groundbreaking work of theorists such as Kristeva (1980, 1981), Cixous and Clément (1986) and Irigaray (1993).

Addressing the Critiques Concerning Truth and Knowledge Claims

For reasons of methodological trustworthiness it is important to address some of the reproofs of psychoanalytic theory and practice that centre on the truth and knowledge claims.

Despite attempts to locate psychoanalysis within a scientific paradigm (for example, Hobson *et al.* 1998; Shedler 2002), the strongest epistemological case posits it as a phenomenological endeavour which seeks to generate meaning for the subject (Habermas 1972, Craib 2001). In its form as an interpretivist ontology and epistemology, psychoanalysis would seem especially suited to inform this position, which is at once an individual process of development (the intrapsychic) and a social interchange (the

interpersonal). In this sense the 'non-positivist' branches of psychoanalysis are valuable, offering hermeneutic maturational models of human psychic development. These are not necessarily based on causal theories but are modes of explaining and understanding our experiences. Central to such approaches are our experiences of the self and of consciousness:

Psychoanalysis is thus an interpretative art based upon establishing connections between the recall, associations, feelings and symptoms of the patient. A fundamental principle is that nothing in mental life occurs randomly and that meaning can be found in the apparently trivial (such as a slip of the tongue), the bizarre (such as a compulsion to wash one's hands fifty times a day) and the commonplace (recalling number 46 as 64).

(Tennant, 1997:24)

Craib qualifies this division between the scientific and the hermeneutic, arguing, '...the debate has been too narrowly conceived, often taking 'science' to refer only to one conception of the natural sciences that many argue is no longer appropriate' (2001:65). He cites the work of Habermas as an example of this, where psychoanalysis is nominated an emancipatory science.

This poses the phenomenological argument that all we do have access to are our inner worlds and processes. But, as Benton and Craib (2001:4) ask, can we apply ontological categories to inner worlds and processes, since they do not exist in a substantive sense? If we agree that this is the case, then it can be seen that such processes and contents would impact on social behaviour and therefore upon the educational experience. This could be in empirical (as evidenced by clinical observations) or interpretivist terms, in that the unconscious could be seen as an actual objective phenomena or as an experience requiring phenomenological analyses. Freud holds a materialist stance to psychic phenomena, asserting that they

are properties which arise ultimately from the physical realm. This has found some credence with psychoanalysis as an empirical science of cognitive psychology, although in his later work, and through the psychoanalytic movement generally, there has been a distinct movement towards other conceptions such as Habermas's political positioning and Jung's later spiritual formulations (1968b).

Another ontological consideration that must be factored in to research strategies that employ psychoanalytically derived tools centres upon ontological stances. Freudian and post-Freudian schools are influenced by psychoanalysis' positivistic roots within neurology in that they adopt a causal model of psychic processes which underscores the link between infantile trauma and adult psychopathology. However, this link is not merely a simple linear progression, it is a complicated network of influences connected by core ideas:

Freud is concerned to explain psychoneurotic symptoms as deriving from traumatic childhood experiences. He does not merely want to assert a causal connection between them, the evidence for which is an observable correlation of the one type of occurrence with the other. He wants to move to the level of a more general type of explanation in which both abnormal, psychoneurotic behaviour and normal behaviour are related to a multiplicity of antecedent conditions via a few simple theoretical concepts.

(MacIntyre, 1958:16)

The most pervasive of these is the concept of the mind divided into conscious and unconscious domains. Jungian theory embraces the same 'reductive' interpretations but considers them alongside teleological perspectives associated with growth and development. In this way the human psyche is seen as possessing innate structures

that respond to environmental factors and are shaped by experience over time, whilst retaining a simultaneous orientation towards an end or purpose:

No psychological fact can ever be explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative.

(Jung, 1971:431)

This purposive quality is expressed through unconscious processes such as dreams or symptoms, and is considered by Analytical Psychology as part of the psyche's ongoing development. Such a position resists the urge to rely on causal explanations, an important issue in educational research, since within this complex field it is notoriously difficult to ascribe causality to phenomena (see Pring 2004:62-71).

Having provided this outline of the central concepts, practices and critiques of psychoanalysis, it is now possible to present a discussion of the methodology and methods that have been developed from this approach, which follows in Chapter Four. As examined here, psychoanalysis is a theoretically complex discipline and a grasp of its key ideas is essential before adapting them to an educational context. Having also addressed some of its key critiques, its validity as an informing body of knowledge for the proposed research methodology has been explored.

Chapter Four: Methodological Reflections

Introduction

Further reflexive considerations

Proposed methodology

Discussion of the methodology

Philosophical positioning

Description and discussion of methods

Key processes in Jung's Analytical Psychology

Development of the Jungian Typological Instrument

Analytical method and the tools of the JTI

Evaluation Strategy

Description and Discussion of the Methods

Chapter Four: Methodological Reflections

Introduction

This chapter is a discussion of the methodology and methods underpinning the thesis and is structured around five areas:

- a description and discussion of the methodology and analytical methods employed
- an examination of the assumptions of the proposed methodology
- an account of the relevance, strengths and weaknesses of the methodology and methods
- statement of the intended methodological contribution
- an exploration of the factors behind the choice of case study topics for analysis

Within these areas this chapter will address the first two of the study's objectives as identified in Chapter One (see also Appendix A), namely, to foreground the role of purely theoretical investigation within educational studies and to develop a psychoanalytic methodology located within a postmodern paradigm. As with all four of the objectives, these two serve to address the overall aim of the study - which is to enhance theoretical perspectives within adult teaching and learning.

The writing of this thesis comes at a time when the adult education sector is being increasingly shaped by Government-led agendas, policies and initiatives which are intended to promote standards, widen participation, and service a workforce within the global economic market (examples include: DIUS 2007; Foster 2005; La Valle and Blake 2001; QCA 2000). This is the 'performativity' described by Lyotard, which relates to the striving for greater efficiency and measurable effectiveness that has pervaded educational policy and practice, where 'the true goal of the system, the reason it programs itself like a computer is the optimisation of the global relationship between input and output' (Lyotard 1984:11). The foundations for much of the thinking that lies

behind these strategies rely on 'evidence-based practice' (as exhorted by authors such as Petty in his 2009 work, *Evidence-Based Teaching: A Practical Approach*). These are frequently drawn from empirical research, particularly from quantitative educational studies, which Pring characterises as a continuum embracing,

...the detailed measurement and correlation of performances within a strictly behaviourist tradition to the large-scale surveys of social trends within the tradition of 'political arithmetic'.

(Pring 2004:48)

Without detracting from the benefits that can be gained from such methodologies, this study aims to widen the sphere of influences upon education's discourses and practices by demonstrating the methodological value of theory with specific reference to a body of psychoanalytic work.

Epistemology is the theory of knowledge and it is one of the four branches of pure philosophy (as opposed to applied philosophy) that also includes logic, metaphysics, plus ethics and aesthetics. Scruton (1994:12) illustrates the aims of epistemology through questions such as: '[w]hat can I know, and how? Does perception provide knowledge? What guarantee do I have of judgements based on memory? Is there knowledge of the past, of universal laws, of the future? Can knowledge reach beyond experience?' Such questions are the remit of epistemology and attempt to establish which knowledge can be held to be a 'justified true belief'. The nature and role of epistemology has been described using two contrasting metaphors:

One is that of a building or pyramid built on foundations. In this conception it is the job of the philosopher to describe especially secure foundations, and to identify secure modes of construction, so that the resulting edifice can be shown to be sound. This metaphor favours some idea of the 'given' as a basis of knowledge, and of a rationally

defensible theory of communication and inference as a method of construction... The other metaphor is that of a boat or fuselage, that has no foundations but owes its strength to the stability given by its interlocking parts. It rejects the idea of a basis in the 'given', favours ideas of coherence and holism, but finds it harder to ward off scepticism.

(Blackburn 1994:123)

With reference to the discussion around the theoretical framework and reflexive stance presented in Chapter One, these are useful images: the pyramid typifies philosophical approaches dominated by strong degrees of absolutist positions (universalism, objectivism, foundationalism), whilst the vehicle is a productive metaphor for the more strongly relativist and sceptical orientations of this study. Here, the issues underpinning the study are ones of an epistemic nature and are found as orders of epistemological inquiry at each of the three levels: the JTI tools, the proposed psychoanalytic methodology and the meta-level evaluation. The 'vehicle' in this case is the overall research strategy which is tasked with navigating the terrain of adult teaching and learning theory, and is fashioned from the interlocking elements of psychoanalytic theory and philosophical analysis.

Epistemology examines the discussions addressing the nature of reality and, in terms of research, a cumulative knowledge base in this area is only possible with an approach that maintains a consistent and unified view of the world, and of the nature of knowledge. Yet, the collective and individual nature of social life undermines this accretion of a coherent body of knowledge, as 'simple causal relationships between specific interventions and subsequent behaviours' do not apply to human subjects (Pring 2004:5). Thus, relativism offers a more fitting viewpoint for a study concerning adult education and psychoanalysis, as no account of knowledge can be seen to be culture-free or universal, and is context dependent (as discussed in Chapter One). Although some schools of psychoanalysis (especially in early formulations) have

pretensions to be a scientific endeavour, most contemporary approaches acknowledge their phenomenological dimensions and, as Tennant (2006) comments, the centrality of the phenomenon of transference within psychoanalytic practice renders it a fundamentally interpretive art.

There is a correspondence here with education, as the interpretation of behaviour is a vital element of the learning and teaching process, requiring educators to respond to the subtleties of classroom interactions. Similarly, Jung observes that the therapeutic relationship is fundamentally 'social' in nature and has many similarities to the inherent interpersonal dimensions of teaching and learning (Neville 1989). Psychoanalytic theory, in its form as an interpretivist ontology and epistemology, would seem especially suited to inform this field which embraces both individual processes of development (the intrapsychic) and a social interchange (the interpersonal).

It should be noted that while this study makes reference to psychoanalysis in overview, it is concerned with the specific approaches of Analytical Psychology and, in particular, Jung's theories of typology. Central to this study is the development of a psychoanalytic method for the analysis of educational issues - the method developed and trialled here is based upon Jung's theory of psychological types. As identified in the preceding MA study, this aspect of Jung's psychology has been chosen because it offers a discrete and manageable model that is sited within a larger psychological framework, itself reflecting the epistemological and ontological positions which are congruent with the study's aims. The theory and practice of psychological typology has therapeutic and practical usages that are pertinent to educational contexts (see Chapter Two: Literature Review) and in this instance the theory is being used as an analytical framework because of its ability to map out a conception of wholeness and articulate its component parts and the processes which lie behind them. Rather than, this research uses a typological approach to critically evaluate conceptual material at large within contemporary educational debates.

The justification for the development and use of this analytical tool is fourfold. Firstly, as the literature review has identified, psychoanalytic perspectives are under-employed within educational investigations compared with existing theoretical applications (employing Freudian and neo-Freudian analyses) that are found in the disciplines of the Arts and Humanities. Secondly, the Jungian model is one that espouses a view of depth psychology that is not wholly based upon pathological states but models healthy, natural development and growth in a form that can be adapted to differing social, cultural and historical instances. Thirdly, as is discussed in the following section, the model is a 'synthetic' form (Jung 1971), that is, it offers a coherent marriage of causal and teleological perspectives, inductive and deductive processes. These qualities imbue it with flexibility, depth and richness without a corresponding loss of clarity or purpose. The fourth justification concerns the concept of the unconscious, this is a notion that has been unexplored within the field but deserves further exploration in order to determine its relevance.

Further reflexive considerations

The limited relativist ontological and epistemological stances, as identified in Chapter One, are the key elements in the theoretical framework and have provided the landscape for this study. They directly inform and impact upon the research design and are the fundamental informing principles for the research strategy. To recap, by taking up a sceptical and relativist stance, the position of the methodology resists the 'possibility of certainty' and asserts that:

Knowledge claims and the traditions that go with them are then nothing more than the expression of power interests, however covert or unwitting these may be. What is 'true' in one culture (or for one person) is not 'true' for another; what is 'true' is synonymous with what is 'taken to be true'.

(Standish 2007, BERA website)

Following this, the study's methodology and methods are postmodern adaptations of a Jungian framework that are consonant with the ontological and epistemological theoretical frameworks espoused in this thesis. Therefore, this short introduction offers a guide to the 'provenance' of these ontological and epistemological perspectives, and explores the implications of applying postmodern viewpoints to Jung's theory of psychological types.

The methodology and methods developed and employed here are direct adaptations of the Jungian framework that reflect a possible and usable world-view. The study's theoretical framework suggests that we can discern 'truths' and meaning through philosophical enquiry and these are ultimately a function of a supra-ordinate dimension accessible to humans, both individually and collectively, that may be contacted through interaction with the unconscious. This position is resonant with the theoretical bases of Analytical Psychology, that is, consciousness represents a fraction of psychic functioning; interpersonal and intrapsychic communication are both symbolic in nature and take place on several levels; and there is a fundamental collective unconscious stratum in which all knowable phenomena are ultimately grounded. Further to that, our experience and perception are mediated by language in the conscious realm and by symbolic representations within the unconscious domains. Additionally, objective reality is not directly available to purely intellectual inquiry or sensory perception, hence the need to access other faculties (these includes those that are underprivileged in our culture, namely emotional evaluation and intuition). In these ways, my own ontological and epistemological stances directly inform and impact upon the research design.

Proposed Methodology

We should combine theories and methods carefully and purposefully with the intention of adding breadth or depth to our analysis, but not for the purpose of pursuing "objective truth".

(Fielding and Fielding 1986:33)

Heeding the above warning from Fielding and Fielding, the following section will present the proposed methodology and its rationale, whilst retaining a focus on its philosophical bases. The nature of this study is such that it resists notions of objectivity and proposes in its place a means of mapping phenomena, yet it also acknowledges that what emerges from the application of the methodology is only one map amongst many possible maps. Methodology - or the theory and practice of obtaining knowledge - rests upon ontological and epistemological considerations, and many of those relating to this investigation have been examined above. Further discussion of these considerations will be made, in addition to an exploration of the methodology's assumptions and limitations.

Despite using philosophical tools and perspectives, this study is not primarily a philosophical study nor does it come under the aegis of 'philosophy of education'. Rather, it falls within the remit of educational theory and its intention is to uncover the epistemological characteristics of case study topics:

...the relation between epistemology and the peripheral branches of philosophy was that the former concerned the general conditions under which it is possible to speak of understanding while the latter concerned the peculiar forms which understanding takes in particular kinds of context ... whereas the philosophies of science, of art, of history, etc., will have the task of elucidating the peculiar natures of those forms of

life called 'science', 'art', etc., epistemology will try to elucidate what is involved in the notion of a form of life as such.

(Winch, 1990:40-41)

Since this study is not concerned with objective truths that may be proven empirically, it aims instead for a trustworthy and intelligible account of the terrain it covers. It is primarily an investigation of concept, rather than of fact or value, and focuses on conceptual characteristics and insights but also captures elisions and relationships within those concepts. There is a parity here with psychoanalysis itself, of which Craib observes,

The role of psychoanalysis is not to cure but to enable a better understanding of the materials out of which the work is to be constructed and some understanding of the abilities and lack of abilities that are there to be deployed.

(Craib 2001:216)

Hence the role of this methodology is not to 'cure' nor find definitive, provable answers but to explore critically the theoretical material and provide original and cogent insights into familiar and unfamiliar terrain.

The methodology draws on the typology drawn from Analytical Psychology; this aspect of psychoanalytic theory was chosen for several reasons, including the evaluation outcomes emerging from the dissertation of the MA in Research Methods (Chapter One) and its theoretical strengths as a model of health/wholeness. A benefit of this approach is its ability to be transposed from its wider psychoanalytic context without losing any of its coherence - an important consideration since we have observed that psychoanalysis is a wide-ranging and complex field which, if employed *en masse*, would not facilitate targeted analysis such as this. There is also the advantage afforded by the popularity of the MBTI model and that familiarity within the

field of adult teaching and learning makes JTI a more welcome prospect for practitioners than the conceptually challenging premises of Lacanian models or the controversial psycho-sexual frameworks of Freud's work.

The Jungian approach is a particularly interesting one for this field, in that its teleological view of human endeavour is consonant with the liberal tradition of adult education. This approach does acknowledge the role of causality, which is implicated in deficit models of post-compulsory education, yet there is a sense that we all learn in order to develop, to change and for a spectrum of purposes (Mezirow 1991; 1994; 2000). A key element in this process of transformation is the clarification and integration of overt and covert contents. In psychological terms this serves the purposes of individuation and integration, and within the proposed methodology it uncovers omissions and contradictions, explaining them in the context of the wider typological analysis.

Discussion of the Methodology

The proposed methodology aims to establish a means of interrogating subject matter from a variety of epistemological positions, its application of psychoanalysis may be innovative but it is by no means the first attempt to explore multiple perspectives. Perhaps the most influential of these have been Gardner's (1983; 1993) model of multiple intelligences and the seminal work on 'Women's Ways of Knowing' by Belenky *et al.* (1986) that proposed five cognitive positions through which knowledge can be negotiated: silence; received knowledge; subjective knowledge; procedural knowledge; and constructed knowledge. There have also been other attempts to provide typologies of knowledge, in 1926 Max Scheler (1980:76 in Jarvis 2004:8-9) began a typology of knowledge based upon the speed at which they are liable to change, it intended to demonstrate the relativity of knowledge (Table 1).

Speed of change	Type of knowledge	Expanded description
Slow (embedded in culture)	Myth and legend	Undifferentiated religious, metaphysical, natural and historical
	Implicit in everyday language	As opposed to learned, poetic or technical
	Religious	From pious to dogmatic
	Mystical	
	Philosophic-metaphysical	
Quick (artificial)	Positive	Mathematics, the natural sciences and the humanities
	Technological	

Table 1: Scheler's typology of knowledge (1926)

Whilst Jarvis challenges the notions that the humanities are 'positive' in nature and that all scientific knowledge changes swiftly, this typology offers a useful illustration that there are ways of representing different types of knowledge. Jarvis also notes that even within a relativist framework the dominant discourses are enmeshed within social and political hegemonies, and ultimately serve these powerful agencies, an issue that has been levelled at psychoanalysis (Masson 1989).

This study looks to ways of developing and justifying a robust methodology based on a postmodern reading of psychoanalytic theory as identified in the meta-level research questions:

- To what extent are psychoanalytic perspectives appropriate to educational inquiry?
- How can psychoanalytic theory contribute to our understanding of adult education, and the teaching and learning process?

The first of these has been partially addressed by the discussion on psychoanalysis and education that appears in the Literature Review (Chapter Two) and identifies a range

of adaptations of psychoanalytic theory and practice that have found their way into the classroom. Further aspects of this question along with the second - specifically the theoretical and analytical insights that psychoanalysis can offer education - were also introduced in the review of existing literature and are discussed below.

The methodology involves the adaptation of Jung's theory of psychological types, moving it away from its focus on human subjects and concentrating instead on human products and artefacts - in this case theoretical material drawn from adult teaching and learning. In doing this, the typological model undergoes several shifts in focus (these are covered in the discussion of the methods below) but retains the same framework and processes of those outlined by Analytical Psychology. The resulting typological instrument is then applied to two case study topics resulting in a written and graphical analysis of their epistemological characteristics (Fig. 6).

The application of the JTI tool is intended to reveal information about the two case study topics in terms of the types of knowledge they employ and the world views that they espouse, as articulated in the research question:

- What are the underlying ontological and epistemological assumptions on which selected post-compulsory pedagogies are founded?

The substantive outcomes from these are explored in the case study chapters (Chapters Five and Six) and provide evidence for the effectiveness of the JTI through an illustration of the methodology and tools in action.

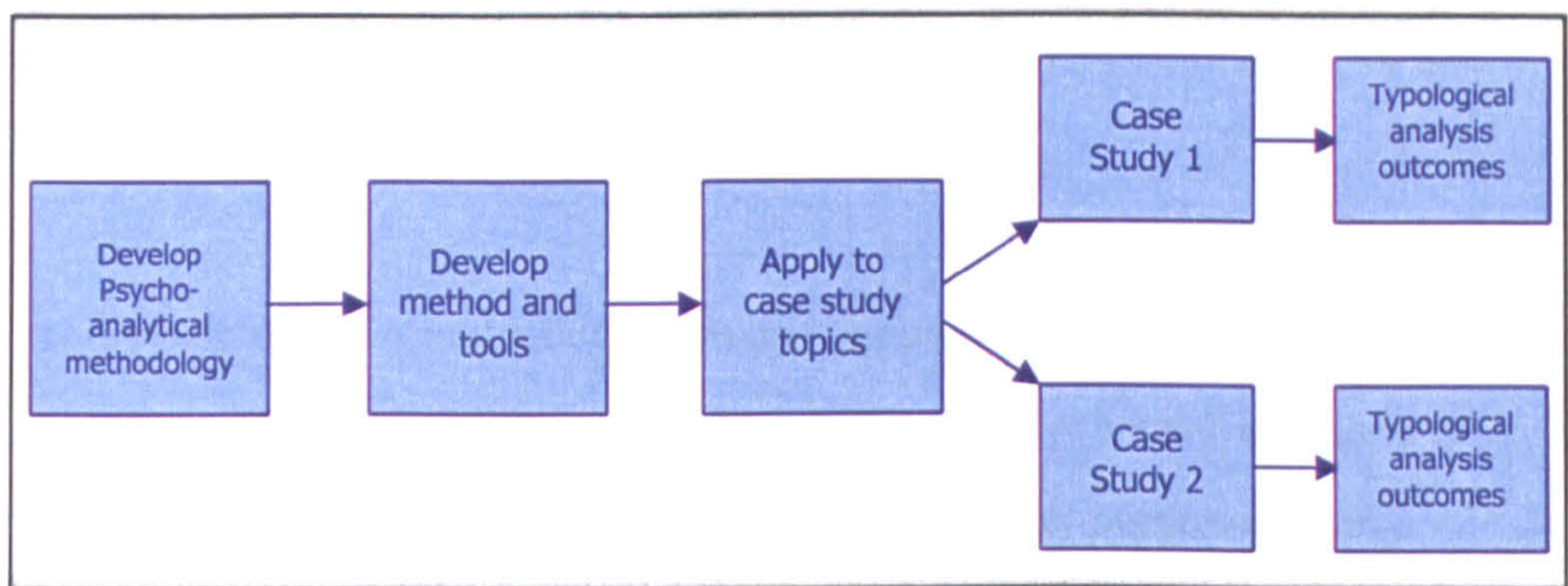


Figure 6: **Application of the methodology and tools**

The first stage is a textual analysis of the epistemological components of the case study topic, then the insights from these are mapped with the typological tools and the resulting outcomes are discussed. In each case a brief account of the case study is given followed by a typological investigation. The analytical tool will be tested by mapping the key elements of the cases against the typological categories with the intention of exposing the characteristics and interrelationships of its component parts.

Philosophical Positioning

In his 1996 book, *The Modern Practice of Adult education*, Briton argued that the field was under-theorised from postmodern perspectives. Since then several key texts have emerged to address that omission including Stronach and McLure's *Educational Research Undone: the Postmodern Embrace* (1997), Usher et al.'s *Adult Education and the Postmodern Challenge* (1997) and Usher's *Reading Lifelong Learning Through a Postmodern Lens* (2007). All three of these texts highlight the benefits and difficulties of adopting postmodern approaches to education and there are further studies such as Standish (2007) who observes that the term 'postmodern' has become routine in educational research but has been poorly understood and frequently misused. Barrow and Woods (2006) take a more critical stance, arguing that extreme relativistic claims lead to impotence and incoherence. This study adopts a less radical take on postmodernism and applies it as a means of rehabilitating psychoanalytic thought

(which is essentialist in nature) to a position where its insights can be applied without making universalist claims and this is effected through the exploration of multiple epistemological positions.

Epistemologies examine the discussions on the nature of reality, in the explication of questions such as, what is truth, how can we know it and verify it? In terms of research, a cumulative knowledge base is only possible with an approach that maintains a consistent and unified view of the world and of the nature of knowledge. Yet, the collective and individual nature of social life undermines this accretion of a coherent body of knowledge as 'simple causal relationships between specific interventions and subsequent behaviours' do not apply to human subjects (Pring 2004:5). In relativism, no account of knowledge can be seen to be culture-free or universal, it is context dependent and is influenced by postmodernist thought.

The interpretation of behaviour is a vital element of the learning and teaching process, requiring educators to respond to the subtleties of classroom interactions. Jung observes that the therapeutic relationship is fundamentally 'social' in nature; education too has inherent interpersonal dimensions. Thus psychoanalytic theory, in its form as an interpretivist ontology and epistemology, would seem especially suited to inform this dynamic, which is at once an individual process of development (the intrapsychic) and a social interchange (the interpersonal).

The wider situating of this investigation is placed within a postmodern framework, which Lyotard (1984) concisely presents as a dismissal of meta-narratives, or 'narratives of legitimation', in favour of micro-narratives reflecting the contingency and diversity of contemporary life. The quality of contingency expresses the provisionality and uncertainty of knowledge and is consonant with the non-essentialist bases of this study.

Postmodern approaches are notoriously difficult to define due to their tendency to resist attempts to secure coherence and surety (Atkinson 2003). Therefore postmodern standpoints on epistemology seem fractured and inconsistent, and are often referred to as a *bricolage* or collection of perspectives. Some of the key features of postmodernist approaches have been identified as:

- resistance towards certainty and resolution;
- rejection of fixed notions of reality, knowledge, or method;
- acceptance of complexity, lack of clarity, and multiplicity;
- acknowledgement of subjectivity, contradiction and irony;
- irreverence for traditions of philosophy or morality;
- deliberate intent to unsettle assumptions and presuppositions;
- refusal to accept boundaries or hierarchies in ways of thinking;
- disruption of binaries which define things as either/or.

(Atkinson 2002 quoted in Atkinson 2003:36)

This study has strong affinities with the first four of these through its championing of multiple epistemologies and acceptance that other, even contradictory, viewpoints may be valid. There is less correlation with the remaining four features and the final statement appears to oppose one of the foundational principles of the typological model, that is, the use of bi-polar constructs. However it can be argued that these measures offer a means of mapping phenomena and the combination of three such binary oppositions provide the ability to create the co-ordinates required to produce a multi-dimensional map, itself providing opportunities for further discourse. Hence, the postmodern positioning of this study provides the flexibility and multiplicity necessary to ensure that psychoanalytic theory can be applied effectively within an adult teaching and learning context. Atkinson (2003) comments on the paucity of postmodern approaches in education, noting that Derridean notions of deconstruction (Derrida 1976) are attempts to unpick the social and cultural underpinnings of accounts of reality. This approach has been embraced by disciplines such as linguistics, literary

theory, anthropology, cultural studies, sociology and social psychology giving rise to her observation that,

In all these fields, postmodern thinking is much more advanced than in the field of education; the particular value of applying it to educational practices and contexts is the way in which it takes apart 'common-sense' notions which teachers, researchers and policy-makers may have come to take too easily for granted.

(Atkinson 2003:36-37)

She suggests that the effect of adopting a deconstructive approach in this field is to disrupt the assumed educational, theoretical or moral superiority of particular world-views, and to undermine the dominant paradigms in educational research or practice. Yet, for the purposes of this study, there is a shift away from *disturbing* established epistemologies towards *enhancing* theory, research and practice in adult teaching and learning: this shift is subtle enough to be constructive whilst still retaining the postmodern characteristics outlined above.

Evaluation strategy

Taking the above considerations into account, the study's evaluation activities intend to assess both the substantive outcomes from the application of the methodology alongside considerations of its conceptual clarity and validity. Bearing in mind the two levels of activity within this study - the first is the development of a psychoanalytically informed methodology and its attendant methods, and the second is the trialling of these methods – the evaluation needs to ensure the rigorous appraisal of the entire project over both levels. However, since the development of the methodology and methods requires a different assessment approach to the application at case study level, this has resulted in a dual evaluation strategy (Fig. 7).

At case study level, the analytical outcomes arising from the application of the JTI are compared with key critiques of the topics, drawn from the literature review. The intention is to highlight the JTI's ability to reflect existing critiques accurately and to explore what additional perspectives the tools are capable of generating. It is anticipated that the JTI will provide multiple perspectives simultaneously but be able to express these as a coherent whole: the extent of this will be shown through comparison with the other critiques. The substantive outcomes from the topic-level assessment process will be fed into the overall evaluation presented in Chapter Eight.

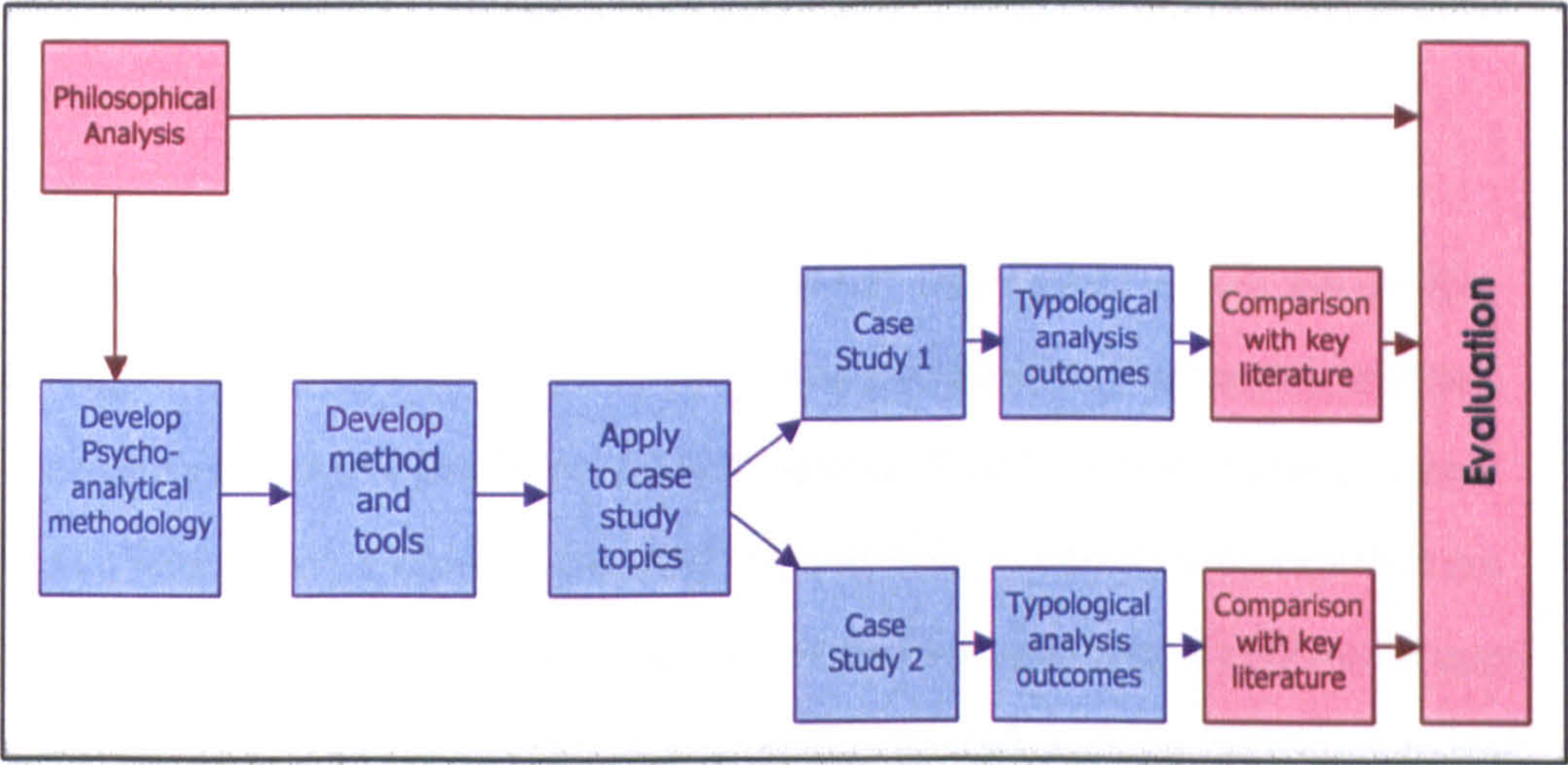


Figure 7: **Evaluation strategy of the study**

At the methodological level the evaluation requirements rest upon the need to determine the study's theoretical robustness and trustworthiness. As highlighted in Chapter Three, the underpinning concept of the unconscious presents problems, therefore in the process of effecting the evaluation of the new methodology two further levels of enquiry are required, that is an evaluation effected through the dual strategy of the applying of higher order philosophical analytical tools (conceptual analysis and philosophical reflection) and evaluating the insights and outcomes from the case studies, as shown in Figure 5.

The meta-level of the evaluation process investigates the conceptual coherence of the psychoanalytic methodology through the application of philosophical reflection and conceptual analysis. These philosophical tools scrutinise the knowledge claims of the methodology through the exploration of several questions that intend to reveal the consistency, strengths and necessary conditions for the Jungian-based approach to be counted as a 'justified true belief'. Since a central task of epistemology is to analyse the concept of 'knowledge' it is applied here through examining the degree of 'justified true belief' in the tenets of the methodology. It should be stressed at this point that this is not an attempt to establish objective fact about what this knowledge 'really' is, because conceptual analysis is not allied to scientific enquiry and is not to be equated with empirical investigation.

At the heart of conceptual analysis lies the aim of making tacit knowledge explicit through the search for definitions of the concepts in question and by revealing the distinctions between them. These are not the kinds of definitions that can be taken from a dictionary but focus on the inherent meanings in ordinary language and are accounts of the 'necessary and sufficient conditions' needed for a concept to apply in these cases. A 'necessary condition' is an essential requirement that needs to exist in order for the concept to apply and a 'sufficient condition' is concerned with the minimum requirement needed for a concept to apply. This study acknowledges that concepts may have multiple meanings and that each of these can potentially satisfy the conditions necessary for them to be deemed meaningful in each of these usages.

Conceptual analysis is an important tool in analytical philosophy. It aims to eliminate vague and ambiguous concepts and 'category mistakes' (Ryle 1949) through the exploration of the word's derivation, its connections with other concepts and how it is transformed in relevant contexts or 'language games' (Wittgenstein 1997). It aims to enhance communication, by providing systematic accounts of a particular term's usage and through this process it clarifies our understanding and thoughts about

particular words, illuminating why they are considered valuable or important within a multiplicity of contexts:

The approach of conceptual analysis has been understood by some as a means of revealing the basic building blocks of meaning of which our world is made up – its atomic structure, you might say. Thus, the examination of a concept such as *education* is a means of revealing its essential nature – that is, of showing what it must fundamentally involve, no matter where or when it takes place.

(Standish 2007)

The process involves an initial exploration of our 'intuitions' concerning a concept - that is our *a priori* understandings or our 'immediate awareness, either of the truth of some proposition, or of an object of apprehension' (Blackburn 1994:197). This is followed by an investigation of the conditions, necessary and sufficient, which are required for the concept to be relevant. Conceptual analysis and philosophical reflection encourage clarity about terms that may be used unthinkingly and acknowledge that concepts change their meaning in different contexts. They highlight the actual and possible usages of a term, and generate the material for further philosophical analysis reflecting upon the nature of the issues uncovered. These philosophical methods provide the higher or meta-level of inquiry to complement the outcomes from the case studies' analyses and together these form the study's evaluation strategy.

Description and discussion of the methods

Prior to a discussion of the analytical methods it is necessary to present an account of the theory of psychological types, and to foreground the structures and processes in operation. The detailed description of this theory is needed in order to orientate the reader and to demonstrate the conceptual validity of the methodology, methods and tools.

Key processes of Jung's Analytical Psychology

Jung's typology aims to represent the different qualities and operations of consciousness, and to demonstrate the ways in which they apprehend the reality of internal and external worlds. In *Memories, Dreams, Reflections* (1972), Jung states:

... for it is one's psychological type which from the outset determines and limits a person's judgement... [*Psychological Types*] therefore, was an effort to deal with the relationship of the individual to the world, to people and things. It discussed the various aspects of consciousness, the various attitudes the conscious mind might take towards the world, and thus constitutes a psychology of consciousness regarded from what might be called a clinical angle.

(Jung 1972:233)

The theory is part of Jung's wider therapeutic approach which stresses the importance of healing, i.e., literally the process of becoming whole. The theory behind this typology forms part of a comprehensive approach to diagnostic and therapeutic mapping of the human psyche. Within this system are several intrinsic psychic processes which are instrumental in typological functioning :

- projection;
- repression;
- compensation.

The first two of these terms - projection and repression – follow the general psychoanalytical definitions discussed in Chapter Three and are used in the typological model to refer to the unconscious processes that ensure that unwanted/unacceptable parts of the personality are shifted away from the individual's consciousness by either projecting them onto external objects or situations, or by repressing them into the unconscious (the personal unconscious in Jungian theory). Repression is a process where the contextual imperatives stemming from

•

cultural and familial factors force ideas, feelings, memories and desires out of consciousness and into the unconscious. Central to this is the unacceptability of such elements within the specific context of the individual, so, for example, a highly reflective and reserved child may repress those innate characteristics if their home environment belittles or criticises them in favour of more spontaneous and outgoing behaviour. These two processes both serve and drive the purposes of the third term 'compensation'; thus whenever an element of the psyche becomes pronounced the psyche's homeostatic principle will ensure that this imbalance is compensated elsewhere in the psyche. Conversely, whenever there is an imbalance within psychic contents further contents may be projected or repressed to retain equilibrium. All three of these processes ultimately served the psyche's teleological function that strives to facilitate the individual's journey to psychic wholeness.

Jung observed that the healthy psyche follows this biological principle of homeostasis, in that it operates like an organic entity by constantly seeking to inhabit a state of balance, thus, in the interplay between the fundamental division of the conscious and unconscious mind, equilibrium is maintained via compensatory processes. Behind all of these processes is the idea of the syzygy, a dynamic pairing of opposites along which a process will function (Fig. 8).

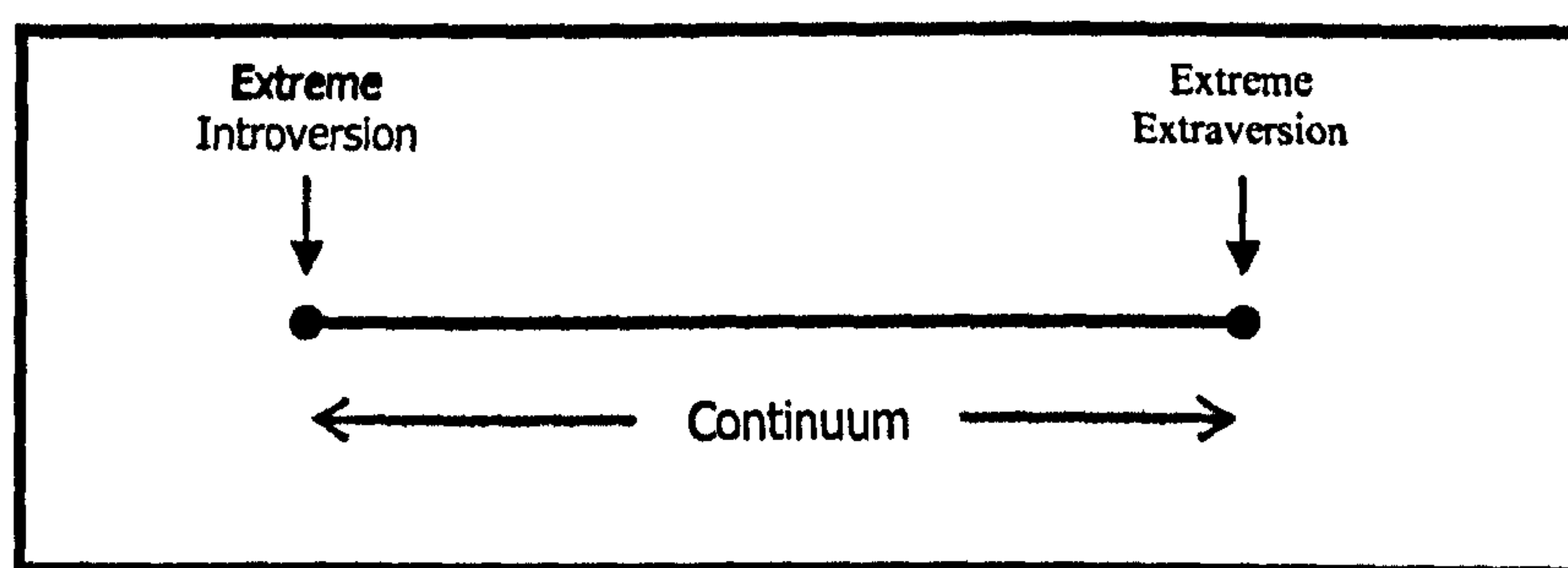


Figure 8: The syzygy formed by the attitudes

An illustration of a syzygy can be seen in the experience of falling in love - that is entering a state of close identification with an external subject. For example, a man who closely identifies himself with the Western construction of masculinity (physical

strength, possessing active social and economic agency, emotionally controlled, rational) may find himself helplessly attracted to his opposite, i.e., an embodiment of the complementary feminine qualities of passivity, emotional expression and irrationality. Via projection, she comes to represent the inner woman to his outer man, or in other words, the excessively macho persona he inhabits and identifies with is lopsided and imbalanced, so we find that correspondingly powerful and deep configuration is found in the unconscious in the form of a complex of the anima. The anima, and its opposite pairing of the animus (inner masculine principle), represent the totality of this experience: 'the femininity pertaining to the man and the masculinity pertaining to the woman; the experience man has had of woman and vice versa...' (Jung 1968b:21). Thus the overly and overtly masculine subject is compensated by his attraction to, and projection onto, an ultra-feminine woman. This is one instance of the psyche maintaining equilibrium and typological functioning is similarly imbued with compensatory processes:

It is the extreme extravert, apparently only interested in hard facts, who gets suddenly caught by an irrational idea, like some scientists who become ardent spiritualists or dedicated Communists. It is the one-sided intellectual who has never valued emotion who becomes infatuated with a feather-headed actress. Within the ascetic is a sensualist trying to get out; and the persona of the Don Juan may conceal a secret moralist.

(Storr 1973:69-70)

These principles also apply to personality typology, and so we find that the dominant or conscious attitude and functions are similarly compensated by its opposite pole in the unconscious, i.e. a shadow position. In terms of the analytical tool, this offers a framework for investigating imbalances, omissions and elisions within a given phenomenon, it also has the potential to uncover the dynamic interplay of factors and their interrelationships. This is due to the tension created by polarity inherent in

syzygies, such as the conscious and unconscious strata of the psyche, or introversion versus extraversion.

Jungian typology

First published in 1921, Jung's typological theory is an attempt to illustrate his interest in how 'consciousness works in practice, and also in explaining how it is that consciousness works in different ways in different people' (Samuels *et al.* 1986:153). The typology is based on a framework for modelling perceptual differences, that is, different modes of perceiving and processing information. The model consists of three bi-polar pairings or syzygies, namely: two attitudes (introversion/extraversion) and two sets of functions (thinking/feeling and sensation/intuition). Within each of these three polarities, one of each pairing will be conscious or dominant, this indicates the ways in which the individual will normally perceive and interpret reality, however, because of the homeostatic principle at play, the opposite pole will necessarily be present too, but in the unconscious as an undeveloped shadow function or attitude [see Table 2 below].

Polarity	Conscious orientation	Compensatory unconscious (shadow) configurations
Attitudes	Extraversion	Introversion
	Introversion	Extraversion
Functions	Thinking	Evaluation
	Evaluation	Thinking
	Sensation	Intuition
	Intuition	Sensation

Table 2: Typological compensatory configurations

Each of these syzygies is orthogonal, that is, a predilection for a function on one axis is not affected by the subject's orientation on the other axes. All three of these dimensions represent a range of normal, healthy functioning although the pathological potential exists when elements become too fixed and inflexible. The

'ideal' configuration for these pairings follows on from the idea of health as wholeness, Storr notes that:

The theoretically perfectly adapted individual would be the person in whom none of the functions predominated at the expense of its opposite, but to whom all were equally available as conditions demanded.

(Storr 1973:77)

This state of balanced typological capacity is not something that occurs spontaneously but is the result of the personal development of the individual within their context. The Jungian model holds that our psychological orientations are innate but can be adapted in response to environmental factors:

These inherent attitudes and functions can be suppressed and distorted in response to cultural or environmental pressures, but the result then is a less than satisfactory development and flowering of the individual's true nature. The true nature is given, a definite potential from birth.

(Hart 1997:91)

The attainment of this potential occurs within the process of individuation where the teleological pressures may overcome the influences and constraints of the individual's context or, from a different perspective, may use the opportunities provided by the environment to maximise development.

1) The Attitudes

The first pairing to be considered is that of the attitudes: introversion and extraversion. Together they reflect the direction of the flow of an individual's libido, which in turn is observable through the subject's conscious interests. Jung uses the term 'libido' to mean the generic psychic energy that powers psychological processes - which is in contrast to Freud's notion of 'the dynamic manifestation of the [sexual instinct] in mental life' (Freud 1923, in Laplanche and Pontalis 1988:240). For Jung, libido is a finite

and indestructible force that is neutral in nature, it possesses magnitude (although this cannot be measured empirically) and is channelled via archetypal structures which may take a variety of forms such as the biological, psychological or spiritual (Samuels et al. 1986:53-54).

The terms 'introvert' and 'extravert' have entered everyday speech as indicators of a person's social confidence, however, Jung's original sense is linked to the placement of psychic energy, as,

... an inward-turning of *libido* in the sense of a negative relation of subject to object. Interest does not move towards the object but withdraws from it into the subject. Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance.

(Jung 1971:452-3)

Thus introversion is characterised by a tendency to respond subjectively within the personal psychological domain and is directed from an inner motivation. A lack of natural social confidence is implied here but that is an effect of introversion not its defining quality. In direct contrast, the extravert's *libido* is directed towards the outer objective world, its phenomena, relationships and collective norms:

Extraversion is an outward-turning of *libido*. I use this concept to denote a manifest relation of the subject to the object, a positive movement of subjective interest towards the object. Everyone in the extraverted state thinks, feels and acts in relation to the object, and moreover in a direct and clearly observable fashion, so that no doubt can remain about his positive dependence on the object. In a sense, therefore, extraversion is a transfer of interest from subject to object.

(Jung 1971:427)

In their extreme states these two positions are mutually exclusive and represent pathological conditions, but within normal operation an individual would have access to both processes although one will predominate (due to innate or environmental factors). Following the psychological laws of compensation, if one attitude dictates the habitual conscious orientation then the other is 'balanced' in the unconscious. Figure 9 below, shows how a typical introverted personality contains both introverted and extraverted elements, and by extension, it is compensated by its unconscious extraverted orientation and a proportionate degree of unconscious introversion.

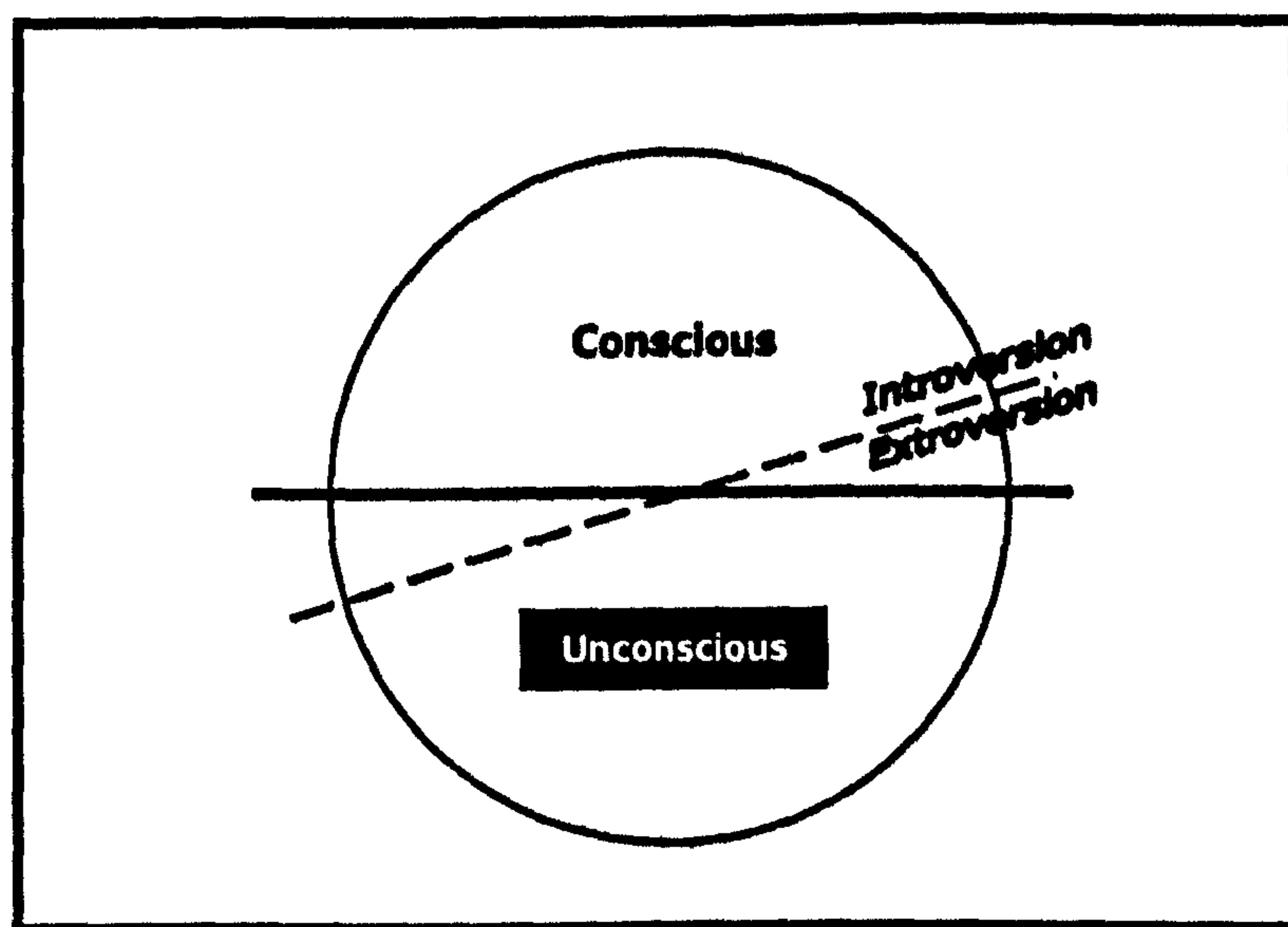


Figure 9: Example of an introverted personality

This relationship has implications for behaviour, as not only does the conscious attitude inform the individual's makeup but the unconscious orientation can escape from its repressed location to disrupt any conscious stance that has become too fixed or inflexible.

ii) The Functions

In addition to the attitudinal dimension, Jung proposed a four-fold structure for the functional types that can be represented as a quaternity or cruciform relationship formed by the intersection of two bi-polar axes (Fig. 10)

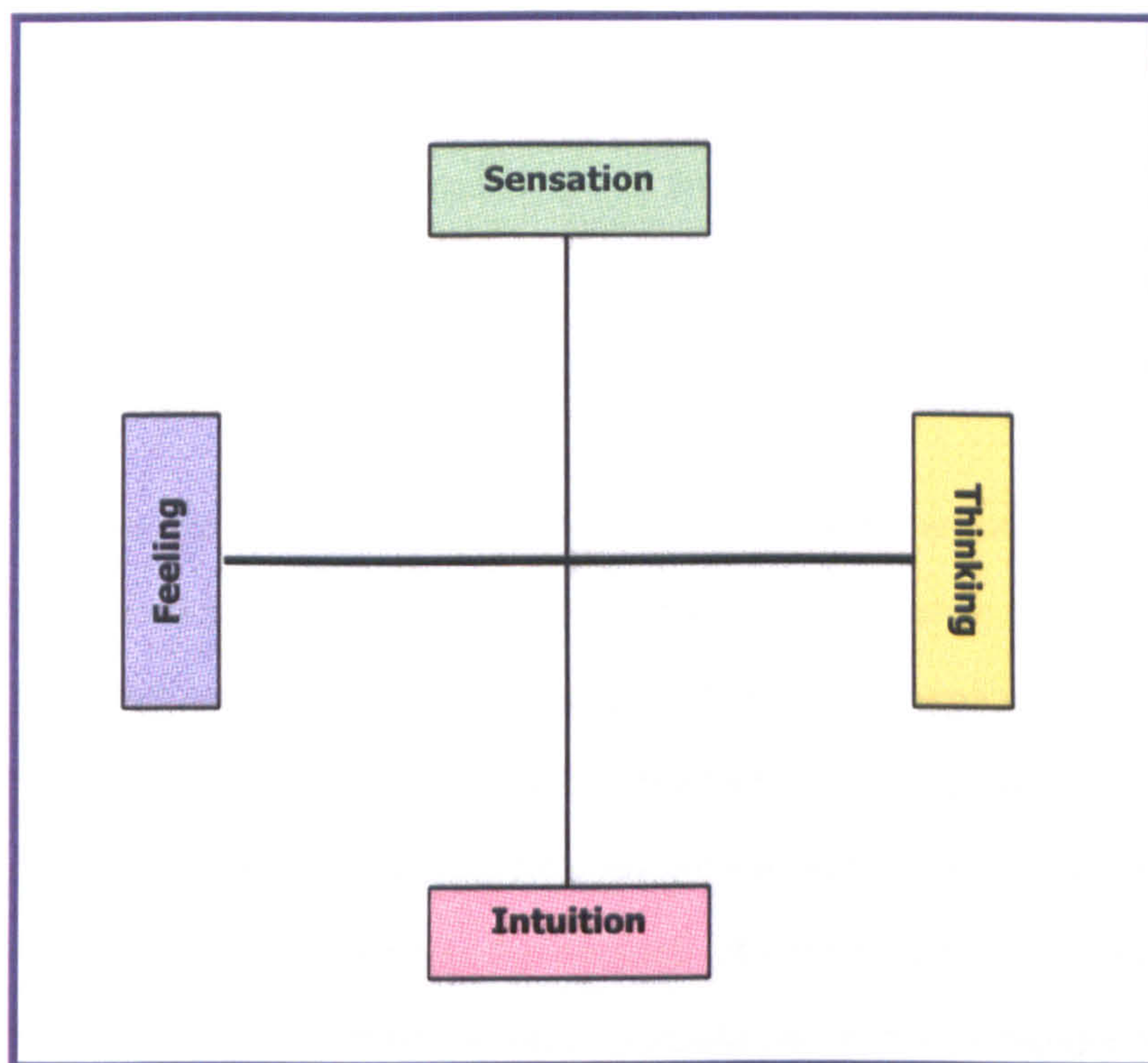


Figure 10: **Relationship of the functions**

The pairing of thinking and feeling is referred to as the 'rational axis' because its perceptual modes evaluate experience from within a cultural/social perspective. It allows us to assert the validity of objective values and 'is not the work of the individual subject, but the product of human history' (Jung 1971:458). Jung nominated the other pairing of sensation and intuition as 'irrational' because they are founded on direct perception rather than acts of judgement:

I use this term not as denoting something contrary to reason, but something beyond reason, something, therefore, not grounded on reason.

(Jung 1971:454)

In line with later thinkers such as Samuels (1986), this study uses the less pejorative term 'non-rational' to describe the axis. The MBTI adaptation of Jung's typology makes more explicit use of these two types of mental activity within its categorisations and

provides succinct definitions for each. The non-rational axis relates to the act of perception, meaning 'taking in information'; and the rational axis is concerned with judgement and connotes 'organising that information and coming to conclusions' (Briggs Myers 2000:6). Together, these different methods of perception and judging offer a comprehensive system of awareness for the human subject:

Thinking and feeling are rational functions in so far as they are decisively influenced by reflection. They function most perfectly when they are in the fullest possible accord with the laws of reason. The irrational functions, sensation and intuition are those whose aim is pure perception; for, as far as possible, they are forced to dispense with the rational (which presupposes the exclusion of everything that is outside reason) in order to attain the most complete perception of the general flux of events.

(Jung 1971:459, original emphases)

Within the rational and non-rational dimensions, each function reflects a distinctive quality of perception and cognition. For example, *thinking* is founded on the intellectual and conceptual comprehension of phenomena and their interrelationships. It is a systematic means of evaluation, via the logical use of laws and principles to establish the abstract interrelationships of abstract contents. Jung describes it as:

... the psychological function which, following its own laws, brings the contents of ideation into conceptual connection with one another.

(Jung 1971:481)

Hence, thinking tells us *what a thing is* and how it is connected with other things. Extraverted thinking is concerned with practical procedures such as problem-solving,

organisation and re-organisation, and the establishment and maintenance of laws. Introverted thinking employs ideas and concepts, within theories and abstract systems.

Similarly, *feeling* is also a mode of discrimination but rather than operating from an objective perspective, it utilises subjective evaluation to establish what a *thing* is worth. This function offers a viewpoint or perspective based on judgements such as our personal and collective preferences:

Feeling is primarily a process that takes place between the ego and a given content, a process, moreover, that imparts to the content a definite value in the sense of acceptance or rejection ("like" or "dislike").

(Jung 1971:434)

Jung's use of the term 'feeling' can be confusing as it implies affectivity but this function is not one concerned specifically with emotions *per se*, it is the estimation of something's value, whether we assess it in terms of being acceptable or unacceptable, pleasant or unpleasant, good or bad. In its extraverted form, feeling operates in the social sphere and pertains to the collective realm of conventional values and mores. Its introverted manifestation is subjective and mediates the inner values of the individual.

The function of *sensation* is one of the two poles on the non-rational axis and it refers to our immediate and concrete sensory experience of the world (both internal and external):

Sensation is the psychological function that mediates the perception of a physical stimulus. It is, therefore, identical with perception... Sensation

is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes.

(Jung 1971:461)

It uses all the facts that are available via our senses and, being a non-rational and a *priori* function, this perception happens in advance of any evaluatory process. Thus, sensation is not concerned with the meaning, interpretation and context of experience, instead it tells us *that something exists* - but not what it is (thinking) or what it is worth (feeling). An individual with a primary extraverted sensation function would be concerned with external practicalities and the experiences (pleasures, thrills, excesses) offered by the physical body. In contrast, the introverted sensation type is involved with how this information affects their inner experience of reality.

Posited on the other pole of this axis is *intuition*, this is the perception of where *something has come from* or *where it is going*. This is the most difficult function to observe as it is an essentially unconscious process which occurs without the need for conscious knowledge or proof:

It is the function that mediates perceptions in an *unconscious* way.

Everything, whether outer or inner objects or their relationships, can be the focus of this perception. The peculiarity of intuition is that it is neither sense perception, nor feeling, nor intellectual inference... In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence.

(Jung 1971:453)

Intuitive knowledge may contain potentialities, inferences and meanings that are not otherwise accessible within our temporal and spatial constraints. This is the ability to 'see around corners', the facility of making reactive and predictive insights that

appear from outside of our conscious awareness. Nevertheless, just because intuition is unusual in this sense we should not afford intuition special status, as Kreber notes:

Jung's notion of intuition was embedded in a theory of personality rather than a theory of knowledge; that is, intuition was not a more special way of knowing the world than is understanding it through any other of the three psychological functions of sensation, thinking or feeling.

(Kreber 1998:79)

In extraverted form this may be manifested as the ability to anticipate general trends or to foster innovation whereas intuitive introversion yields knowledge of 'hidden' realities that are presented in symbolic terms. The introverted dimension of intuition relates to the perception of 'the background processes of consciousness' (Jung 1971:399) including those that find expression in mystical and supernatural phenomena. Because of this function's link to unconscious processes, intuition possesses a unique relationship with other unconscious contents, including archetypal material in the collective unconscious. Archetypes are the 'blueprints' for all human experience and this includes knowledge of deity. By connecting with aspects of this archetype, the intuitive function is granted access to divine omniscience and thereby to direct experience of noumena – which renders introverted intuition unique amongst the functions.

Within an individual's psychological makeup, one of the attitudes and one of the functions will dominate and will typify that person's preferences. The dominant, or primary, function is therefore the main mode of taking in and processing information about the inner and outer worlds. In addition to the primary function there is also a secondary or auxiliary function that supplements the primary preference. The secondary function is drawn from one of the poles of the other functional axis and acts as a supporting mode of apprehension. Therefore, an individual's typology can

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be described in terms of their attitude, their primary, secondary and tertiary functions. For example, Figure 11 illustrates an extraverted sensation type with auxiliary feeling.

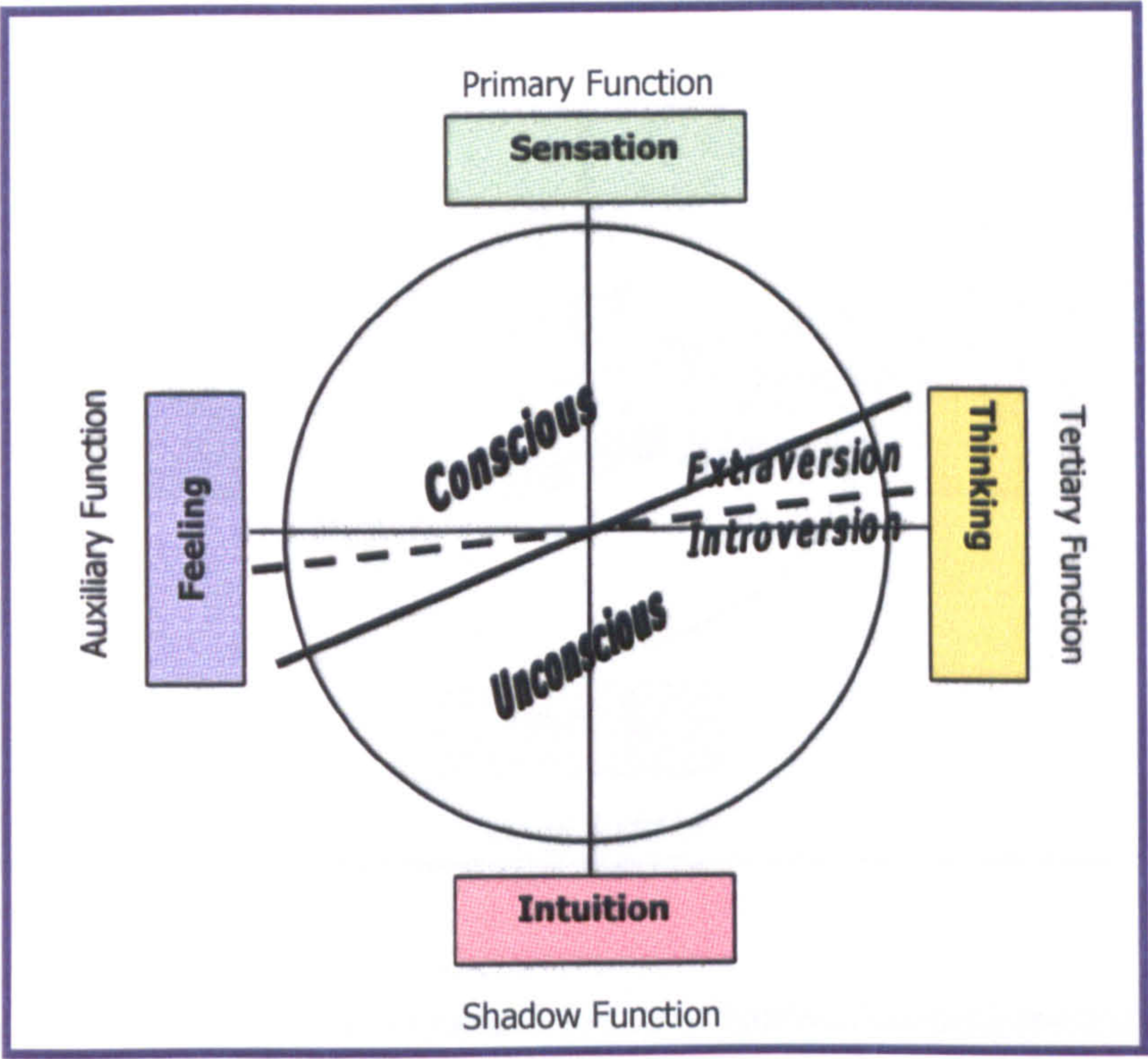


Figure 11: **Example of extraverted sensation with auxiliary feeling**

In *Psychological Types* (1971), Jung defines each of the functions and attitudes and also provides descriptions of the major eight types i.e. the possible combinations of attitude and the four functions – this has become the foundation of the 16 personality types within the MBTI. Within normal typological makeup there is also the possibility for a third function to be accessible, this is known as the tertiary function. The tertiary function can be found either in the conscious or unconscious domains of the psyche depending on how well the personality is developed. As an unconscious function it can disrupt conscious processes but if the personality has expanded to incorporate a third function it can draw on this to supplement the two others, for example, Figure 12 shows the same orientations as the above but the boundary of consciousness has expanded to include the third function of thinking:

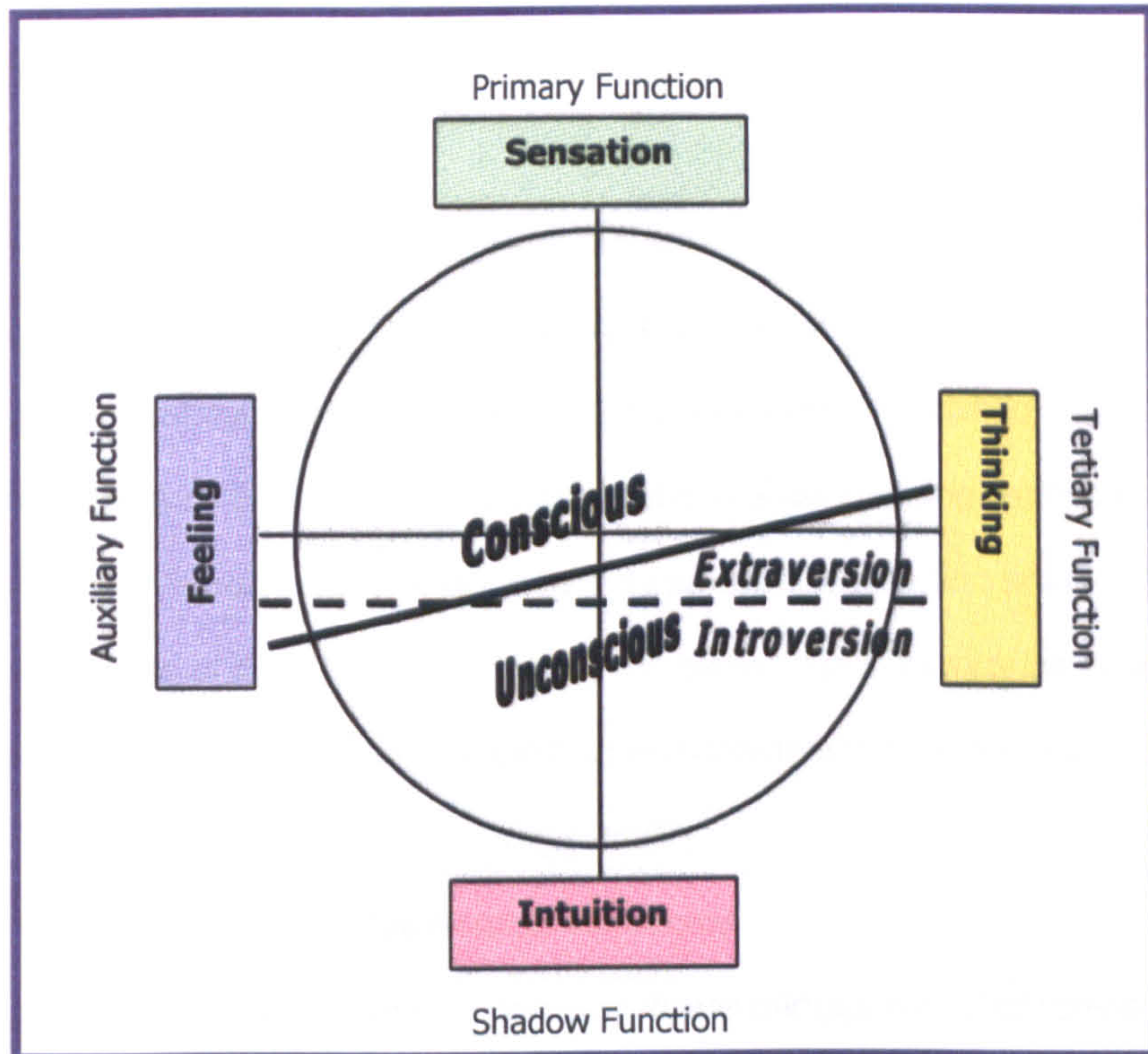


Figure 12: **Example of extraverted sensation with auxiliary feeling and tertiary thinking**

iii) The Shadow

The function that is on the opposite side of the personality to the primary function is known as the inferior function or *shadow*. This is the fourth possible placement of the functions and is to be found in the unconscious portion of the psyche. The shadow forms a syszygy with the primary function and, through the workings of the homeostatic principle, serves to balance out conscious orientations:

This will be the area of consciousness that is difficult for a person. On the other hand, the inferior function, which exists for long stretches in the unconscious, contains enormous potential for change which can be brought about by attempts to integrate the contents of the inferior

function, is a prime element in individuation because of the 'rounding out' of the personality that is involved.

(Samuels 1985:63)

It is most commonly experienced through projection onto external objects or situations (especially other people) and often finds expression when the subject is under duress due to stress or disorientation, then we have the experience of acting 'out of character' because our least familiar aspect of ourselves is finding expression. The shadow function is particularly opaque to the individual in question since it is by definition not part of the ego ('I am'), however, external parties may be able to observe it more easily through the subject's uncharacteristic behaviours.

Development of the Jungian Typological Instrument

Having presented a basic outline of typology, these principles and processes are adapted within the proposed psychoanalytic methodology to form an analytical method focusing on the Jungian Typological Instrument. The mechanism at the centre of this method operates by mapping the topic as if it were a personality and then analysing the typological description that emerges. The major difference between the Jung's typology and the methodology behind the JTI is that that former models perceptual and cognitive characteristics and the latter represents epistemological positions. However, it should be stressed that the tools developed here are not to be conflated with the empirical and therapeutic use of psychological types, although they may parallel such applications, nor are they intended to evince psychological insights into the personalities of the case studies' authors. Throughout this study the analytical categories of the JTI are expressed with capital letters to differentiate them from the corresponding elements in Jung's psychological model.

The shift from psychological typology to the epistemological positioning of conceptual material results in the following definitions for the attitudes and functions:

- *Extraversion* represents how the case study topic accounts for the collective, external factors such as the social, economic and historical contexts.
- *Introversion* corresponds to any representations of the individual human subject and their personal dimensions (inner and outer).

In this way, the attitudes adapt from modelling the direction of libidinal flow (psychic energy) to representing the focus observable within the case studies. Thus, the JTI is able to capture whether theoretical material is socially or individually sited.

The methodology makes a similar modification with each of the functions, ensuring that the epistemological aspects of the psychological categories are transferred across into a typology based on ways of knowing:

Sensation represents:

- How the senses are deployed in the exploration and appreciation of phenomena
- How entities are established empirically
- The understanding of physical (internal or external) and practical contexts

Intuition represents:

- Any inferential, a-temporal or non-spacial processes
- The capacity for multiple viewpoints and speculative leaps
- The expression of holistic perspectives or gestalt
- The use of symbols, images and analogues
- The use of mystical or opaque language

Thinking represents:

- Any overt operation or application of theory, laws or logic, such as the use of taxonomies
- Differentiation or the use of nomination to indicate discrete entities.

- Assertions that are based on rational or analytical thinking.

Feeling represents:

- The tendency to evaluate phenomena
- Subjective or objective (collective) judgements of worth including ethical and moral perspectives
- Expressions of emotional content (this is distinct from Jung's definition of feeling which expressly excludes emotions)

All four of these functions can inform both the understanding of phenomena and the undertaking of action. In line with the psychological typology, the functions of Thinking and Feeling form the bi-polar rational axis where the types of knowledge represented are related to judgements – that is, informed by cultural and social contexts. Their judgements are based on opposing criteria, namely, rational objectivity versus evaluative contextuality but together they constitute a continuum capable of differentiating phenomena. Thinking is the kind of logical activity that underpins scientific endeavour or is found in mathematical principles and, interestingly, typologies themselves can be categorised under this function. In Jung's typology, the opposite of Thinking is not emotionality but the tendency that is able to ascribe value to things, to discern what something is worth. This contrasts with the JTI category of Feeling which includes affective dimensions in addition to those of evaluation. The purpose of this extension is the necessity to capture emotion content within theoretical material that could not be represented within the other categories of the JTI.

The non-rational functions of Sensation and Intuition map *a priori* knowledge positions derived from sensory and unconscious perceptions. Sensation relates to the deployment of sensory equipment and the processing of that information. As an analytical category it maps the manner in which physical sensation is represented within a model or theory. At this early stage it would appear that the category of Sensation is potentially a problematic one. Due to its inherent properties of mapping

the *physical* it is in apparent conflict with the remit of this study which is to critique *conceptual* rather than *practical* phenomena - although this is not to be confused with how practical dimensions can be conceptualised. However, the category of sensation is not a redundant one, it presents a significant dimension within the analytical tool as it illustrates how sensory, empirical data are represented within a conceptual framework. Its opposite pair, Intuition, is also problematic since the epistemological characteristics that it represents are innately difficult to render in typological terms, that is, in Thinking terms. Intuitive knowledge is often difficult to describe and may seem vague or incoherent to the more rational positions of Thinking and Feeling, this is because of its unconscious nature that is more at home with metaphor and symbol than with specificity and logic.

Analytical method and the tools of the JTI

The first stage is to locate the two strongest characteristics, thereby establishing the primary and secondary functions. The second stage is to establish whether the functions described are extraverted or introverted as this affected the qualities of each function. The third stage involves the location of the shadow aspects of the topic i.e. the inferior attitudes and functions – if the laws of projection and compensation apply to the topics then these should be visible via their apparent omission or through the ways in which they are projected, that is they articulate and disown issues in a pejorative manner that are actually inherent in the topic itself. As discussed below, the typological categories consist of the attitudes, functions (primary and secondary) and shadow orientations. The primary and secondary functions identify the quality of a particular element and the attitudes further delineate those qualities into introvert/extravert characteristics. Each of the sixteen possible permutations has a 'shadow' or unconscious pairing - which may or may not be explicitly articulated within the model under analysis. Part of the intention of the analytical tool is to highlight these unconscious components or omissions and explore their effects upon the model's consistency and coherence.

Together, the adapted attitudes and functions, along with the processes of psychological typology, form the basis for two tools that together operationalise the study's methodology: these are the JTI Textual Analysis, Grid and Map. The method of analysis involves a close reading of the case study texts during which their epistemological characteristics are located, loosely quantified and then recorded on the JTI Grid. The information in the Grid is then used to produce the JTI Map that provides an overview of the case study's characteristics and highlights the relationships and processes at play.

In order to undertake the analyses, the Grid has been drawn up to reflect the eight basic types. This can be contrasted with the much more complex MBTI grid and nomenclature of 16 types which includes the categories of perceiving and judging (these are implicit within the functions and so are not incorporated here). The Grid allows for the exploration of concepts through the analysis of the ideas, contexts and terms used and is able to respond to these ideas and concepts and maps them in the same way that the psychological typology would map behaviours and preferences. The JTI Grid shows the typological orientations of the topic along with their magnitude, Table 3 below shows an example of Extraverted Sensation with secondary Feeling and a statement of the topic's orientation is also included.

Function	Extraversion	Introversion	Function Position
Sensation	Strong		Primary
Intuition		Strong	Shadow
Thinking	Absent		No Tertiary
Feeling	Moderate		Secondary
Orientation			

Table 3: Example of the JTI Grid In use

The purpose of the Grid is to offer the reader analysing the text a means of recording its characteristics during the process of analysis and to provide the information from which the JTI Map can be drawn up. The functions are located in either the Extraversion or Introversion columns depending on whether they represent external or

internal knowledge respectively. These are graded in terms of comparative strength along a continuum of 'strong', 'moderate', 'weak' or 'absent'. The strength of the function will dictate its position in the JTI Map and according to the principles underlying Jung's typology the strongest (primary) position will be balanced out by the opposing function in the shadow position located in the unconscious sector of the Map. Using the Grid it is possible to construct a diagrammatical overview of the 'personality' of the case study material in line with the graphics used to describe the psychological typology depicted in Table 3 above.

The placement of the conscious/unconscious boundary is determined by the characteristics of the secondary and tertiary functions, in particular, whether they enhance or disrupt the coherence of the topic material. Functions are deemed to be in secondary and tertiary positions if they exert moderate or weak influence within the case study material – along with the primary function they are also deemed to exist in the conscious sector of the Map. However, following the psychological model of typology, the presence of a tertiary function in this position represents a more fully rounded 'personality' where the characteristics of the functions are incorporated into the case study topic which results in a multiple yet coherent epistemological account of the material in question. It is anticipated that a range of case study topics will register a variety of scales of overt (conscious) material, these could potentially span one, two, three or four functions in the conscious sector of the Map. One function in the conscious sector would represent a theory, model, concept *et cetera* which focuses on a single epistemological position and is therefore susceptible to being undermined by any or all of the remaining three functions located in the unconscious sector - the Shadow would be extensive in this case and therefore a particular problem (see Fig. 5, Chapter Three). This would imply the limitations of the material and would predict the epistemological positions of potential critiques. The tertiary position may be represented by an 'absent' function, in this case it would be located in the unconscious because it signifies an epistemological omission and therefore an area for

development. The resulting map provides a visual representation of the textual analysis, and together these constitute the analytical capabilities of the methodology.

Relevance, Strengths and Weaknesses of the Methodology and Methods

As Tennant (2006) asserts, psychoanalysis offers unique perspectives upon interpsychic and intrapsychic relationships which are relevant to educational inquiry and, as discussed, the proposed methodology adopts several aspects of theory drawn from this therapeutic discipline which have resonance with adult learning and teaching theory. In particular, the bases of Analytical Psychology are founded on an ontology that assumes a healthy state for human subjects, in contrast to the deficit models adopted in Government policy, a view that is espoused by champions of the adult liberal education tradition such as the Workers Educational Association (WEA). Within this, typology is an account of health not pathology, what Storr (1973:70) calls the 'classification of the normal'.

The classification that is offered by the methods and tools is sited within a framework that foregrounds the notion that this is only one of many ways of mapping phenomena and care has been taken to demonstrate that this is a strength of the methodology rather than a failing, as Bagnall notes:

...postmodern analysis calls into question the idea that people contain a coherent identity waiting to be developed, arguing instead that this view represents a misplaced modernist confidence in the basic rationality and ultimate perfectibility of human beings. In postmodernism each of us is fragmented among a plurality of partial identities, identity being only provisionally determined and underdetermined, and therefore open to the contingent addition of further partial identities.
(Bagnall, 1999, p. 107)

By resisting the urge to assert that the methodology presents the 'truth' concerning the topics in question, it allows conceptual material to have multiple and contingent characteristics that resist a single, comprehensive articulation (very much like a human personality!), therefore allowing for the possibility of dialogue with other analyses.

Theoretical perspectives, such as this one, have in themselves an innate relevance to education through their capacity to help negotiate reality, construct meaning and create conceptual frameworks. As Brookfield (2005) notes, theories are invaluable allies in these processes, even if they may appear artificial. Their value lies in their ability to shed light on the processes of understanding of self and context:

There is a direct connection here to Mezirow's (1991a) work on transformative learning which posits a developmental trajectory of adult meaning making as people develop meaning perspectives (broad frames of reference that shape how we see the world) that are increasingly comprehensive and discriminating. So a theory is useful to the extent that it provides us with understandings that illuminate what we observe and experience.

(Brookfield 2005:24)

The result of engaging with new conceptual frameworks and critical perspectives is one of change: this can be on the level of the individual learner but can also apply to a disciplinary field. The parity between Brookfield's observations on adult education and the intentions of this study demonstrates a very close 'fit' for the relevance of the methodology.

There are practical advantages to be gained by the typological methods and tools, for example, in using the diagrammatical map it is possible to represent not only the key characteristics of the conceptual material but also its wider dynamics and

processes. It is also possible to compare and contrast the characteristics of different material (theoretical in this case but potentially practical too). These could include the analysis of phenomena encountered in practice (such as the mapping of teacher/learner interactions in the classroom), and the design and evaluation of practical aspects of pedagogy (such as session planning and assessment strategies).

Additionally, the tools capture what is articulated and what is not – they elucidate the unarticulated elements, which, although they may not be overt, still affect the case studies in question. These shadows can be identified and used to explain and predict their 'behaviour' in causal and teleological terms. Without straying too far into the territory of learning styles and sensory preferences, the methods incorporate both verbal and graphical tools that may better suit the preferences of their users and at the very least provide a powerful visual overview in the form of the JTI Map along with a more detailed textual analysis.

A weakness of the approach is that it requires a close familiarity with psychological types model although this may be largely mitigated by the popularity of the MBTI in general terms but also within some educational environments, especially vocational contexts. The temptation to think of one's own typology as an irrefutable fact may also undermine the methodology's stance of being one truth amongst many, however far this study has attempted to challenge that position.

A more detailed account of the strengths and weaknesses of this methodology is presented in Chapter Eight, resulting from the outcomes of the evaluation processes of the meta-level and topic-level activities.

Methodological Contribution

The major contribution of the methodology is its use of a neglected theoretical perspective that has the potential to offer new insights into the field of adult teaching and learning. As we have seen, psychoanalysis has the capability to offer insights into

pedagogical relationships and adult development, and provides a compelling theory for exploring the interplay of social and individual dynamics (Tennant 2006) – and it is the intention of this study to provide evidence for its utility and appropriateness as a mapping device for educational theory. By addressing some of the arguments previously levelled against psychoanalysis, this methodology opens up considerable portions of psychoanalytical thought to those engaged with theoretical concerns. This is an early step in the rehabilitation of this body of knowledge into an approach that can provide useful and unique insights whilst resisting its original tendency to prescribe truths and subsume other perspectives within its own knowledge framework.

There is a scale-independent facility within this methodology which is provided by its potential ability to analyse material of different magnitudes, for example, large-scale discourses or individual concepts. This consistency across levels allows for greater coherence within the field, through epistemological comparisons highlighted by the application of the JTI. Since the JTI also has the capacity to map a wide spectrum of knowledge positions, including the omissions and weaknesses of theoretical material, it illustrates a capacity for capturing the whole picture across its depth and breadth. This methodology comes at a time when the drivers of educational policy and quality assurance are steering teaching and learning increasingly in the direction of evidence-based practice, to the detriment of theoretical rigour. Therefore, the proposed methodology and methods highlight the role of theoretical approaches in critiquing issues across affective (Feeling) and unconscious (Intuitive) dimensions in addition to the more obvious evidence-based standpoints of empirical (Sensation), rational (Thinking) domains. This fuller picture provides a much-needed salutary reminder that, to cite Malcolm Knowles (1984), pedagogy is both a science and an art.

Choice of Case Study Topics

Two objectives identified at the beginning of this study relate to outcomes arising from the application of the methodology and methods to case study material. The

intention of these objectives is to demonstrate the appropriateness of using psychoanalytic perspectives for investigations into educational theory by trialling the methods and tools, thereby producing critiques of their epistemological bases. There are several factors that have been considered in order to ensure that the choice of case study topics offers the best opportunities for these objectives to be addressed. However, it should be acknowledged that the outcomes from the case study analyses form only one half of the evaluation strategy for this study, the other half is formed by the philosophical analysis of the methodology. Therefore the insights and substantive outcomes from the case study analyses are one aspect of the study, the other important contribution is the development of the methodology and the consideration of its suitability as a mode of research inquiry.

The first factor to be considered is that of impact within the field and therefore the necessity of choosing topics that have (and continue to have) a major influence upon discourses and practice in adult teaching and learning. This is a question of their pervasiveness within theory, professional contexts, policy and action, along with the associated sense of their utility within the adult education sector. In addressing the second factor, topics were needed from both ends of the 'teaching' and 'learning' continuum - although it should be noted that these terms are neither mutually exclusive nor essentially discrete activities. Nevertheless, the ability of the methods and tools to work with theoretical material around both learning and teaching is an essential part of the study's aims and objectives.

The third consideration was one of scale in that the flexibility of the methods and tools needs to be tested over materials of varying magnitudes. The proposed approach could be tested upon an 'umbrella' notion covering a large conceptual area (Lifelong Learning) and also a smaller, more specific pedagogical model (Reflection-in-Action), thereby demonstrating its effectiveness as scale-independent methodology and methods. Linked to this is the fourth factor that concerns the method's ability to capture changes over time, in particular, any shifts within key concepts and

epistemological stances. This recognises not only the fluid nature of theoretical material but also acknowledges the relativist underpinning of the whole methodology.

Drawing on observations arising from the literature review, it was decided that the 'lifelong learning' and 'reflection-in-action' offered the two nearest topical areas to the selection criteria and, additionally, were accessible in a textual format which would facilitate the analysis of their theoretical underpinnings (see Table 4).

Factors	Lifelong Learning	Reflection-in-action
Pedagogic dimension	Learning	Teaching
Scale	Macro	Micro
Temporal type	Longitudinal change	Static
Texts	<i>Learning to Be</i> (UNESCO, Faure Commission Report: 1972); <i>Learning to Succeed</i> (DfEE, 1999:6)	Schön, <i>The Reflective Practitioner</i> (1983); <i>Educating the Reflective Practitioner</i> (1987)

Table 4: **Factors in the choice of case study topics**

A further factor in the choice of these two case studies is the bodies of critical literature relating to each of them which provide sources of alternative 'measures' against which the methods and tools can be evaluated. Having external reference points within these critiques lends a robustness to the evaluation process that would not be possible by consideration of the typological analysis alone. And finally, if the analytical outcomes arising from the trialling of the JTI are able to provide new insights then these could be disseminated within the field to enhance the debates surrounding Lifelong Learning and reflective practice, resulting in richer critiques and understanding.

Chapter Five: Reflection-in-Action – Case Study 1

Chapter Six: Lifelong Learning – Case Study 2

Chapter Seven: Philosophical Reflections

Chapter Eight: Evaluation of the Methodology and Methods

Chapter Five: Reflection-in-Action – Case Study 1

Outline of reflection-in-action

JTI analysis: reflection-in-action

Sensation

Intuition

Thinking

Feeling

Key insights arising from JTI: reflection-in-action

Comparison with key critiques

Discussion and summary

As discussed in Chapter Four, it is proposed that the JTI be tested on two different case studies comprising educational topics, one drawn from learning and the other from teaching. These cases represent of differing scales of material, that is, a macro discourse and a micro model taken from pedagogic practice. It is the latter, small-scale, element that will be investigated first, namely, reflection-in-action drawn from Schön's reflective practice (1983, 1987). In the first instance, a textual analysis is undertaken to draw out the typological dynamics of the topic, focusing on overt and covert material, omissions, strengths, consistencies and contradictions. This information is summarised into the JTI Grid before being translated into the JTI Map: together these form the epistemological analysis of the case study.

The evaluation of the methodological tools requires that the robustness of the JTI analysis be established by comparing its outcomes against observations arising in other critiques of the case study topics. The two texts chosen as analyses of reflection-in-action are Eraut's *Developing Professional Knowledge and Competence* (1994) and Usher, Bryant and Johnston's chapter on 'The Reflective Practitioner Revisited' in *Adult Education and the Postmodern Challenge* (1997). Both critiques offer extensive, considered and contextualised critiques of reflection-in-action - and reflective practice in general -and have been chosen because of their impact upon the topic's discourses.

Outline of reflection-In-action

Schön, in *The Reflective Practitioner* (1983), contends that the existing approaches to professional development are typified by a separation of theoretical knowledge and practical usage. He argues that this division is unproductive within professional praxis and exists as a result of the historically dominant epistemology embodied within the 'learned professions' such as medicine and law (1983:23). Schön uses the term "Technical Rationality" to nominate this form of academic knowledge that has its

foundations in positivist epistemology, and in this volume he explores the relationship that exists between this knowledge and the competences needed in professional practice. He further argues that there are inequalities in the relationship '...between the kinds of knowledge honored [sic] in academia and the kinds of competence valued in professional practice...' (Schön 1983:vii). This academically-informed approach represents an epistemology of practice that, 'fosters selective inattention to practical competence and professional *artistry*' (1983:vii, *my italics*), which are issues that he attempts to address in his formulations.

Schön proposes that the systematic application of reflexive positions and processes can be instrumental in integrating these skills and talents into an effective model of professional practice. At the core of these formulations is the process of 'reflection-in-action' or the act of 'thinking on one's feet', which, for Schön, informs the performance of a skilled practitioner. Therefore, when an unexpected event occurs, the framework afforded by Technical Rationality may be superseded by immediate, spontaneous 'creative' or 'intuitive' responses. This is a form of cognitive functioning, an awareness that may include one's previous experiences, one's affective states, one's assumptions and the theoretical frameworks at play in the moment:

In each instance, the practitioner allows himself to experience surprise, puzzlement, or confusion in a situation which he finds uncertain or unique. He reflects on the phenomena before him, and on the prior understandings which have been implicit in his behavior [sic]. He carries out an experiment which serves to generate both a new understanding of the phenomena and a change in the situation.

(Schön 1983:68)

The experimental quality of reflection-in-action allows the teacher to test their own experience and understanding against the appropriate adaptations of theory (Technical Rationality or academic knowledge) within the reflective time frame

allowed by each unique situation, thereby allowing for the development of new actions or responses in the practical sphere. These both draw upon the practitioner's existing repertoire and adapt such responses in the moment to the context, drawing on an internalised approximation of that context:

When a practitioner makes sense of a situation he perceives to be unique, he sees it as something already present in his repertoire. To see this site as that one is not to subsume the first under a familiar category or rule. It is, rather, to see the unfamiliar, unique situation as both similar to and different from the familiar one, without at first being able to say similar or different with respect to what. The familiar situation functions as a precedent, or a metaphor, or – in Thomas Kuhn's phrase – an exemplar for the unfamiliar one.

(Schön 1983:138 *original emphases*)

The key aspect of reflection-in-action is the notion that a response is enacted without the practitioner having a fully conscious comprehension of the situation – including all the relevant theory and prescribed responses, plus the practitioner's past experiences. Instead, some form of creative or intuitive process or skill is engaged which allows the individual to respond both instantaneously and appropriately.

Thus, reflection-in-action is the both the cornerstone of Schön's model of reflective practice and the original contribution that he brings to existing accounts of the intuition within problem-solving professional context, notably those proposed by Gestalt psychologists (Eraut 1994). Its influence within teaching and learning has been profound but contentious, not least because of its 'quasi-mystical' qualities (Woodhead 1999) and reliance on intuition. Tummons (2007) acknowledges that reflection-in-action occurs 'in the heat of the moment' but eschews Schön's use of intuition and instead prefers the less abstruse description of it as:

To the outsider, thus might look like the tutor is simply 'winging it' but that is not the case: what is happening is that they are drawing on their accumulated experiences and knowledge to change the direction on the session, responding to the needs of the learner group.

(Tummons 2007:74)

Further critiques of this model (Eraut 1994; Usher et al. 1997) are considered below and provide a reference point for evaluating the effectiveness of the JTI.

JTI analysis: reflection-in-action

The first element of the JTI process is the Textual Analysis of the case study topic. Here the epistemological bases of the topic are examined via investigations through the lens of each of the four functions, taking into account the appropriate attitudinal orientation, their magnitude and functional placement.

Sensation

Within reflection-in-action the Sensation category remains elusive and Schön makes minimal references to physical senses or empirical phenomena in his model. The most explicit use of a sensory term is 'seeing-as', yet this does not refer to the faculty of vision but to the act of recognising the transferability of existing knowledge:

When a practitioner makes sense of a situation he perceives to be unique, *he sees it* as something already present in his repertoire.

(Schön 1983:138, *italics added*)

By not making reference to the impact of the external environment upon the physicality of the teacher and learners, Schön is denying an important aspect of professional practice within adult education, namely, the very real constraints and challenges that arise as a result of resourcing limits in the education sector. This is an especial issue within adult and further education where financial constraints may

result in poor accommodation and inadequate equipment. Moreover, the reflection-in-action model does not explicitly discuss the role of the physical body and sensory experience within individual perception *per se*. It may be that Schön considers physical sensations are not part of these reflective processes or, alternatively, it could represent a significant omission of an epistemological perspective within the model. The first of these cases is easily countered by Maslow's (1970) contention that the motivation to engage in higher order activities (such as analysis and reflection) is dependent upon basic, physical needs being met. Reece and Walker (2004:78-79) adapt Maslow's hierarchy of needs to the classroom environment arguing for the importance of physical comfort and safety, for example, adequate breaks, appropriate seating, heating and ventilation. Although their argument relates to learners' needs, there is nothing in the physical and safety levels of the hierarchy that does not also relate to the teacher, who is, after all, equally susceptible to hunger, thirst, uncomfortable temperatures, poor lighting, noise pollution *et cetera*. The effects of these upon the teacher, the learners, or both could affect the quality of the teaching and learning undertaken, and thus should form a significant portion of any reflective model in this field.

In contrast, it could be argued that the Sensation category relates to how the model is put into practice within the physical realm, that is, how it is enacted, but, as discussed in the Chapter Four, it is important to note that any of the analytical categories can inform action and/or practicalities. The physical body is obviously implicated in the 'action' of reflection-in-action but it is not explicitly factored into the model. We could say that within this 'action' the body functions as a physical vehicle for the operationalisation of the professional's reflective decision making, however, this is distinct from Sensation as either a Jungian function of consciousness or as an epistemological category.

In terms of psychological typology, a strong argument could be made that an experienced and self-aware practitioner (of any psychological type) would benefit

from what Totton and Jacobs (2001) identify as the 'stable and consistent perspective' offered by the orientations of introverted sensation or the 'grounded and present' qualities of extraverted sensation. From the viewpoint afforded by the JTI, Schön's failure to incorporate either the Introverted or Extraverted Sensation renders this category an unconscious, shadow component and results in an ungrounded vagueness in the model.

Because of the paucity of direct reference to Sensation characteristics their attitudinal quality and role within the overall 'personality' of the model may only be established by elucidating their relationship to the other categories, as follows below.

Intuition

In *The Reflective Practitioner*, it is suggested that the prevailing framework of professional practice is inadequate when it comes to working with uncertainties and anomalies. Schön is dismissive of what he terms 'Technical Rationality' and its bases in a 'positivist epistemology of practice' (1983:42) because within its bounds practitioners are unable to explain how they are able to respond quickly and effectively to such indeterminate situations:

It seems, rather, that they are disturbed because they have no satisfactory way of describing or accounting for the artful competence which practitioners sometimes reveal in what they do...Complexity, instability, and uncertainty are not removed or resolved by applying specialized knowledge to well-defined tasks. If anything, the effective use of specialized knowledge depends on a prior restructuring of situations that are complex and uncertain. An artful practice of the unique case appears anomalous when professional competence is modelled in terms of applications of established techniques to recurrent events.

(Schön 1983:19)

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His explanation of what actually happens 'on the hoof' is ascribed to 'artistry' and 'intuition'. These are terms with an apparent similarity to the psychological function of intuition in both its introverted and extraverted forms: Totton and Jacobs describe these as the 'capacity for multiple viewpoints and imaginative leaps'; and being 'able to pick up atmospheres and gestalts, to use hunches and make speculative leaps' (2001:60). Also, much of the vocabulary is consonant with the JTI category of Intuition and the reflection-in-action model is packed with references to an artful and creative process. Schön spends a lot of time describing and analysing these apparently intuitive activities, yet there is never a clear articulation of what is meant by these terms. The exact nature of this artistry is not clearly articulated, lending a mysterious and imponderable quality to his account of professionals in practice - this is in sharp contrast to the detailed elaboration of Technical Rationality:

Often, there is a powerful sense of mystery and magic in the atmosphere – the magic of great performers, the mystery of talent that falls capriciously, like divine grace...

(Schön 1987:17)

The use of mystical imagery and the lack of a framework for defining non-conscious processes results in a fuzzy account of the central activity of reflection-in-action with the key notions hanging on ambiguous interpretations of the terms which are further confused by their frequent use as synonyms (e.g. Schön 1983:182).

Of course, approaching this from a typological perspective, in order to provide clarity for the concept of reflection-in-action it needs to be expressed in terms of the Thinking function i.e. the category that tells us 'what a thing is'. This involves not only being clear about the definitions of the individual terms and their discrete meanings but also being able to posit the terms within coherent structures and processes. Schön fails to provide this framework and, ironically, this results in a formulation, which is itself highly intuitive and metaphorical. For example, the reader is asked to accept the concept

of intuition as a creative, spontaneous, non-conscious process that can perceive and respond to unexplicated phenomena (which agrees with Jung's description), yet the concept is not scaffolded within a wider theory of human psychology and this leads to a nebulosity within the very centre of the reflection-in-action model. This is not to say that intuition, in psychological terms, is not a crucial aspect of effective professional practice - for in Jung's model individuals, whatever their employment, become more effective by embracing and integrating all of the functions and their attitudinal aspects - but rather it demonstrates that the account of intuition in Schön's model is unsupported and omits to explore its implicit assumptions. The form of Intuition, as articulated in reflection-in-action, is that of Extraverted Intuition where the teaching practitioner unconsciously weighs up a given external context and responds with actions informed by gut feelings.

There are two other areas of concern within the Intuitive category of reflection-in-action: 'tacit knowing-in-action' and 'performing artistically'. In the first of these, Schön talks about the way in which effective practitioners respond to situations of uncertainty by their employment of Kuhn's 'thinking from exemplars' or the previously discussed term *seeing-as* (1983:182). This can be understood in Intuitive terms as the ability to perceive internal or external patterns that are not available to conscious enquiry, however, what Schön does not explore here is that 'tacit knowing-in-action' may also incorporate aspects of Technical Rationality and hence the Thinking dimension. Similarly, 'performing artistically' implies the sort of creativity and spontaneity inherent within Intuition but Schön does not unpack this concept enough to see that to act in this way also involves judgement and hence the Feeling function.

Thinking

One of the core qualities of the rational axis is the ability to discriminate and, in the case of Thinking, it is discrimination at a conceptual level through media such as theories, laws and principles. Both the reflection-in-action model and the larger model

of reflective practice in which it is nested, are explored by Schön through the use of vignettes – this is an attempt to *theorise* their elements and dynamic processes via exemplars rather than the direct presentation of a theoretical position. Within this, two meta-theoretical considerations deserve attention: firstly, the form in which reflection-in-action is modelled; and secondly, the rigour of the Thinking processes via which the model is articulated. In this first issue, the case studies act as discursive exemplars through which the reader is lead, this narrative form is highly engaging and encourages an emotional connection, which is, of course, Feeling in nature.

A further aspect of Schön's theorising that warrants attention is that he relies on the Intuitive qualities in his use of language to present his meaning; unfortunately, in attempting to explain intuition by using Intuitive language he is unable to provide the kind of coherent conceptual framework typified by the Introverted Thinking position. This nebulousness has implications for teaching and learning through its influence upon the way that pedagogic practice is perceived as a profession. We have seen that Schön argues that the traditional form of praxis is Technical Rational in nature, which is characterised by its epistemology:

The systematic knowledge base of a profession is thought to have four essential properties. It is specialized, firmly bounded, scientific, and standardized. This last point is particularly important, because it bears on the paradigmatic relationship, which holds, according to Technical Rationality, between a profession's knowledge base and its practice.
(Schön 1983:23-24)

Therefore, as a 'minor' profession it is argued that the field of education is unable to establish itself independently because its knowledge base does not possess the qualities inherent within Technical Rationality (which are demonstrated by the 'major' professions such as law and medicine). In order to address this inequality, Schön proposes the new model of reflective practice that both incorporates and, at the

same time, is a reaction to this positivistic-oriented epistemology but he fails to articulate this clearly. Within Technical Rationality the function of Thinking is clearly represented by the following two statements:

... it is the work of naming and framing that creates the conditions necessary to the exercise of technical expertise.
(Schön 1983:42)

... professional activity consists in instrumental problem solving made rigorous by the application of scientific theory and technique.
(Schön 1983:21)

As a body of theory, generalisations and abstractions, Technical Rationality inhabits the Introverted Thinking position and its real-world problem-solving ability - as employed in practice - is Extraverted. Interestingly, reflection-in-action and its associated terms of intuition, artistry and creativity do not receive the benefits of 'naming and framing' nor the support of an adequate 'theory' to justify their usage that either of these two Thinking orientations would afford, instead they are expressed through the medium of the case study. Schön argues that the limits of Technical Rationality are encountered in the actual processes of practice, where the problem-solving model informed by the scientific paradigm is unable to negotiate 'complexity, uncertainty, instability, uniqueness, and value-conflict' (Schön 1983:39), and it is here where reflection-in-action takes effect:

Complexity, instability, and uncertainty are not removed or resolved by applying specialized knowledge to well-defined tasks. If anything, the effective use of specialized knowledge depends on a prior restructuring of situations that are complex and uncertain.
(Schön 1983:19)

This is not to say that the practitioner does not access either their knowledge base or their prior experience, but, in addition to them, other skills are engaged. As previously discussed, the creative skills needed to negotiate such ambiguities and turbulence partly fall within the remit of Intuition but Schön does not examine the extent to which technical expertise can be supported by highly developed cognitive skills. The Thinking function at its more subtle levels is perfectly able to process and resolve conflicts and indeterminacies, hence, the combination of professional knowledge base and sophisticated cognitive processes (which are essentially Thinking in nature) are misread as Intuitive. Whereas it is the remit of Intuition to resolve paradoxes and make non-rational leaps, it is also the 'real time' act of cognition and the application of Thinking principles that are instrumental to knowing-in-action.

Thus, Schön does the practitioners of 'minor' professions a disservice in his attempts to move the locus of professional practice away from Technical Rationality and into the creative, intuitive realm because he denies them the respect afforded to rational actions and Thinking abilities:

Similarly, the workaday life of the professional depends on tacit knowing-in-action. Every competent practitioner can recognize phenomena – families of symptoms associated with a particular disease, peculiarities of a certain kind of building site, irregularities of materials or structures – for which he cannot give a reasonably accurate or complete description. In his day-to-day practice he makes innumerable judgements of quality for which he cannot state adequate criteria, and he displays skills for which he cannot state the rules and procedures. Even when he makes conscious use of research-based theories and techniques, he is dependent on tacit recognitions, judgements, and skilful, performances.

(Schön 1983:49-50)

Each of these instances - the recognition of phenomena, the act of judgement, and the performance of skills – does involve a 'tacit' form of knowing but what is crucial here is not necessarily the fact that it is unspoken but that it is subtle and sophisticated. These acts are unspoken purely because the time frame in which they occur renders them impossible to articulate, either as the act or as the informing phenomena behind them. That they occur in an apparently spontaneous manner does not mean that they are the products of some mysterious creative process but that they are sophisticated acts of judging (Thinking and Feeling) executed swiftly; thus, the confusion occurs over temporality not functionality.

By subsuming all Thinking processes within the frame of the Technical Rational one of the crucial aspects of reflection-in-action has been elided, and the cognitive *intelligence* of the practitioner is omitted from the model. Hence, the model is not the result of systematic and clear conceptualisation but of the shadow aspect of Thinking which is characterised by the inability to see accurate connections between events and phenomena in the internal and external worlds.

Feeling

One of the components of the act of reflection – and it could be argued, the key component – is the ability to evaluate phenomena. This finds representation within the functions on the rational axis as the discriminating properties of the Feeling orientation. This is particularly embodied in the psychological orientation of introverted feeling where the practitioner is able to reflect upon external events and the internal, personal situations, which responds to them. For Schön, to practice 'artistically' is to show the ability to get things *right* within a specific situation. To deepen resonances with Jung's terminology, the practitioner get a 'feel' for what is right and this 'feeling' can be indescribably subtle hence the confusion over the use of 'intuition', 'creativity' and 'artistry'. Within reflection-in-action this manifests itself as a fitting set of responses to events as they happen. These apt responses consist of identifying the *right* theoretical framework, considering previous *appropriate* experiences, *appraising*

intuitive insights, and deciding on the *correct* action to perform. Moreover, *evaluation through feeling* has a strong presence throughout Schön's vignettes and is a typical aspect of Extraverted Feeling. Schön effects a further act of elision by failing to articulate the central role of evaluation *within* reflection-in-action, favouring instead his concept of intuition in accounting for the apparently unobservable processes that inform a practitioner's actions. When he speaks of the practitioner 'performing artistically' he is again invoking the JTI category of Intuition as a set of creative and mysterious abilities, rather than a subjective act of judgement typified by Feeling.

The style of writing in *The Reflective Practitioner* and *Educating the Reflective Practitioner* is very Feeling in nature as it uses expressive case studies to exemplify the model in action. These are plausible and detailed, drawing the reader into the text through an emotional engagement with the personal perspectives of the characters (see 'The Supervisory Session' 1983:109-127 and 'The Design Process as Reflection-in-Action' 1987:44-79 as examples). In some instances the case studies are quite lengthy and offer the opportunity for the reader to establish an affective connection with the characters as typified by Extraverted Feeling. Schön also employs judgements of worth and the vocabulary of the Feeling function:

When good jazz musicians improvise together, they similarly display reflection-in-action smoothly integrated into their ongoing performance.

Listening to one another, listening to themselves, they 'feel' where the music is going and adjust their play accordingly.

(Schön 1987:30, italics added)

These qualities are expressed from the point of view of the characters within the vignettes and case studies and are also representative of Extraverted Feeling - through the social dimensions of the narrative approach, the eloquence of his storytelling approach and the focus on achieving the 'right' response in any given teaching and learning context.

Key insights arising from the JTI: reflection-in-action

The findings arising from the Textual Analysis will now be transferred into the JTI Grid and from there the JTI Map can be drawn. The key observations from the Textual Analysis are:

Sensation:

- Physical knowledge is omitted
- No discussion of role of the body or the senses in reflective processes

Intuition:

- Language is opaque and nebulous
- Foregrounds spontaneous, 'on the hoof' processes
- Refers to role of unconscious processes in relationship to external world (e.g. knowing-in-action, reflection-in-action) although these are qualified in the Thinking and Feeling analyses
- Reflection is accounted for in terms of psychological intuition but is only partially represented in Intuition. The Thinking, Feeling and Sensation functions would provide more accurate portrayals of reflection-in-action

Thinking:

- No clear definitions of key terms, concepts or processes, including reflection itself
- Theory is not adequately explicated and key principles are rendered by narratives
- Technical Rationality is critically analysed but reflection-in-action is not. This leads to a counterproductive positioning: Schön attempts to validate professional practices outside the remit of Technical Rationality by foregrounding the non-Thinking process of Intuition but chooses to express this in Intuitive language. This strategy is unhelpful as Technical Rationality and

academic knowledge remain the dominant epistemological stances and is thus dismissive of non-Thinking accounts such as reflection-in-action.

- No appreciation of the cognitive processes involved in reflection-in-action and knowing-in-action
- Failure to provide a convincing account of the temporal dimensions involved in reflective processes generally

Feeling:

- Employs high levels of emotional engagement through the use of narrative case studies
- Concentrates on how professionals are able to find the 'right' responses to external situations yet conflates this with spontaneous Intuitive responses
- Foregrounds evaluative approaches to situations

The key finding of the JTI analysis has been that reflection-in-action is not the mysterious and intuitive artistry proposed by Schön. It is primarily, an Extraverted Feeling process, which also draws upon Intuitive characteristics to articulate itself via vague notions and metaphors, although intuition in the Jungian psychological sense is also thinly represented. The unconscious orientations, which disrupt the model, are the omission of Sensation and, as demonstrated above, the shadow category of Introverted Thinking (see Table 5).

Function	Extraversion	Introversion	Function Position
Sensation		Absent	Unconscious Tertiary
Intuition	Weak		Secondary
Thinking		Strong but disruptive	Shadow
Feeling	Strong		Primary
Orientation	Extraverted Feeling with secondary Intuition		

Table 5: JTI Grid for Reflection-in-action

When the Grid information is transferred to the JTI Map (Fig. 13) the following overview of the analysis is produced. As the Map indicates, reflection-in-action can be

mapped typologically to reveal essentially Extraverted Feeling/Intuitive orientations, the unconscious orientations that disrupt the model are the omission of Sensation and the shadow category of Introverted Thinking. From this we can see a fundamental split between Feeling and Thinking that has important implications for how the intentions of Schön's arguments are articulated. Schön's model of reflective practice is highly influential within nursing and teaching, especially in the training of their respective practitioners.

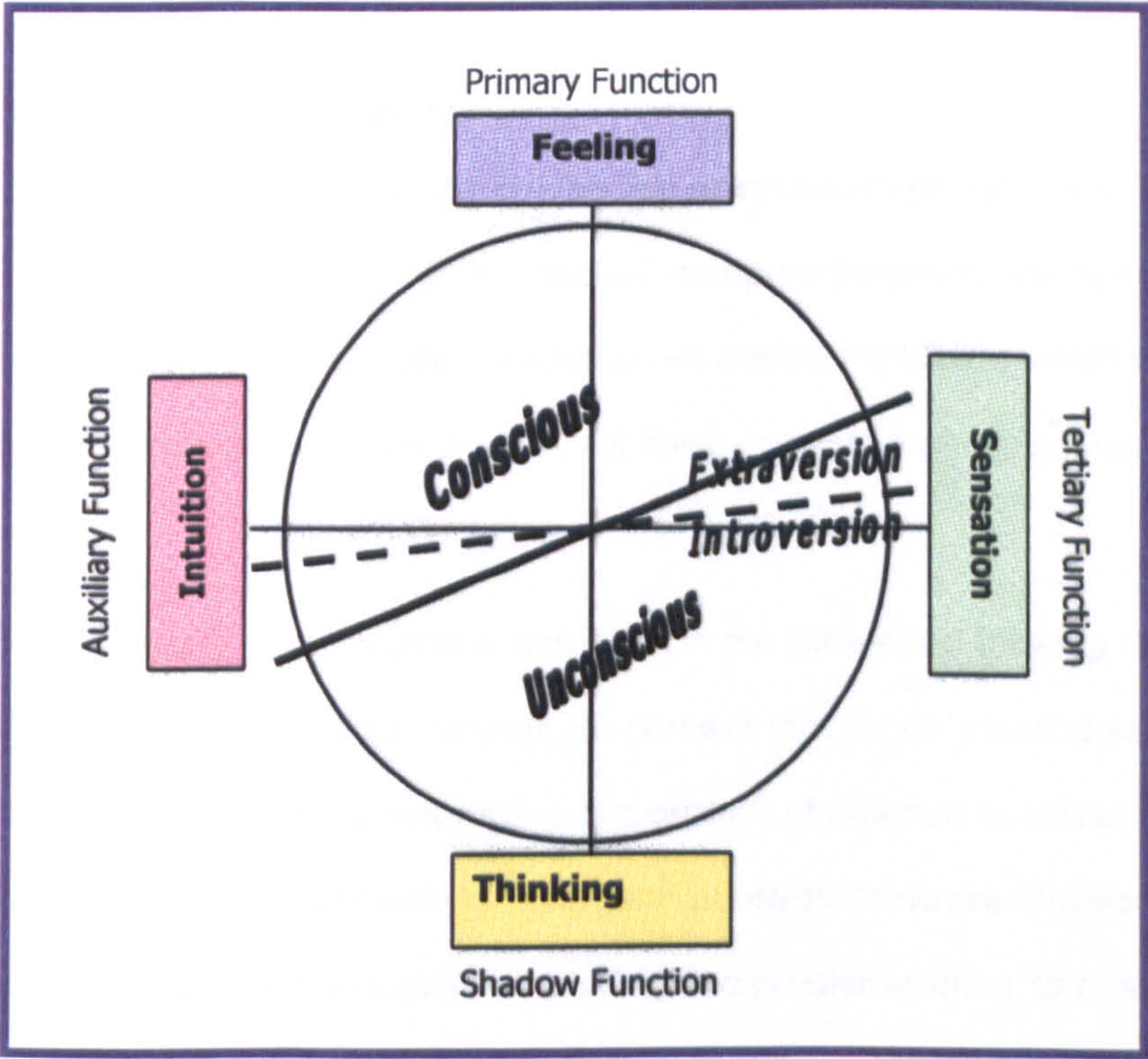


Figure 13: JTI Map for Reflection-in-action

What emerges from this analysis is that reflective practice, and reflection-in-action in particular, is a means of legitimating these 'minor' professions by providing academic credence to what are mostly deemed practical subjects. By confusing sophisticated, high level, processing-in-the-moment Thinking with Feeling/ Intuition the result is an impoverished model that portrays practitioners (particularly those within 'minor' professions) in pejorative terms because of Schön's own Intuitive, vague and

imprecise attempts at theoretical modelling. This Thinking analysis is the meta-theoretical analysis of the model's application, yields interesting information about the wider effects of reflection-in-action because, in his eagerness to 'theorise' this aspect of practice and thereby legitimate it, Schön may actually be diminishing the standing of the 'minor' professions, including education. What actually happens is the very thing Schön seeks to valorise through clear demonstrable principles - i.e. that effective professionals use a variety of highly developed skills, knowledge and abilities in their practice - is reduced to a hazy and ambiguous description.

Comparison with key critiques

The following discussion will draw out the key points relating to reflection-in-action from Eraut (1994) and Usher *et al.* (1997) and will compare these with the findings of the above JTI analysis. Additionally, this section will attempt to locate within the typological frameworks those elements of these analyses that are not represented in the JTI.

In the first critique, Eraut begins his argument in the Introverted Thinking domain characterised by *theoretical* analysis. He contests that Schön's work does not aim to account for the mundane, unproblematic aspects of practice but instead focuses on the creative elements involved in 'divergent' contexts. These are situations characterised by creativity, problem-solving and problem-setting, and lie outside of the remit of the Technical Rational model. Hence, Eraut contends that this results in 'an epistemology of professional creativity rather than a complete epistemology of everyday professional practice' (1994:143) - a description that relates closely to the category of Intuition although this was not identified in the application of the JTI.

In common with the JTI analysis, Eraut notes the lack of conceptual rigour throughout Schön's texts. This includes the absence of clear definitions for the key terms and he also comments on the difficulty of finding explanation for what is meant by 'reflection-in-action'. For example, instead of statements explicating his core concepts Schön uses metaphors and examples in the form of vignettes. Eraut argues that this creates

weakness in Schön's theorising which is exacerbated by his frequent inconsistent usages of terms - including the conflation of participative problem-solving with reflection-in-action (1994:148) and confusion regarding the different forms of reflection that Schön employs in his examples (1994:144-45). Even the core term 'reflection' is never clearly defined, instead Schön presents 'a set of overlapping attributes' and 'selects whichever subset of attributes best suits the situation under discussion' (1994:145) and the resulting confusion weakens Schön's attempts to establish a theoretical position. Eraut identifies three different usages of the term within Schön's most used example of the architect's studio:

1. All his talk is reflective: this would suggest that reflection is just a synonym for thinking, and not a technical term to describe a particular kind of thinking.
2. Only his most strategic talk is reflective: the designer is in action when engaged in accurate drawing or detailed routine planning, but only reflective when he is thinking about the design as a whole. This accords with Schön's continuing emphasis on the framing and reframing of problems but seems a rather dubious distinction epistemologically.
3. Reflection is essentially a metacognitive process, the thinking about thinking which informs decisions about what to do next and what to think next...

(Eraut 1994:146)

Which version of reflection is in use within the narratives is never clearly articulated and, additionally, there is the lack of differentiation between the types of reflection possible over varying professions and contexts. Therefore, for both Eraut and the JTI, the weakness in the theorising relates to lack of conceptual clarity and robustness, however, the JTI also foregrounds the issue of the type of language used, highlighting

that Schön is using Intuitive and Feeling metaphorical language to present theoretical material.

In common with the JTI analysis, Eraut notes that patterns of reflection occur over differing time frames and he observes that the theory of reflection-in-action does not take account of the 'past, present, and future aspects of reflective practice', instead it is characterised as a spontaneous artistry and without deliberation. There is a lack of clarity here around the nature of the actions described in the vignettes, Eraut questions whether these relate to one incident or several linked over time: 'To return to our dramatic metaphor, is the action a scene, an act or a whole play?' (1994:147). Eraut's critique draws out different time frames for instances of reflection 'on the hoof': from the instantaneous needs of responding to questions to the more measured example of a teacher walking around a classroom where learners are quietly working (1994:145). In either case, Eraut argues that reflection in general is more usefully represented as a metacognitive process rather than an intuitive response and that this is better described as a theory of metacognition-in-action rather than reflection-in-action – the JTI analysis did not generate this insight but is able to map it as Introverted Thinking.

Also within the realm of Introverted Thinking, Eraut draws attention to the form and content of the examples that Schön uses to explicate reflection-in-action and argues that these are atypical of the actually professional contexts he is attempting to portray. He notes that Schön's eloquence and persuasiveness mask the artificiality of the vignettes but does not analyse how far his use of (Intuitive and Feeling) language has a seductive effect upon the reader by engaging their affective faculties as subsumed under Extraverted Feeling.

Usher et al. (1997:142) adopt a different approach to his appraisal of reflection-in-action through an examination of its robustness as a theory of reflective practice and by interrogating Schön's methodology of presenting this theory. However, like Eraut, his observations focus mainly on the weakness of Schön's

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theoretical claims and their execution, and like Eraut his critique is mostly located in Introverted Thinking.

Usher *et al.* argue that the theory informing reflection-in-action fails on two main counts: firstly, it does not account for the situatedness of the practitioner in his case studies; and secondly, Schön does not exhibit an awareness of himself as either a theorist or the implications of this position as theorist. These criticisms arise out of the following questions, about the nature of Schön's theory and his methodology:

- To what extent can these be considered to constitute a *theory* of (adult) education practice?
- To what extent do they exemplify the qualities that he commends?

In the first instance, Usher *et al.* acknowledge that Schön's critique of the Technical Rationality model is an effective one, highlighting as it does the prescriptive nature of this positivist approach (this is mapped in the JTJ under Introverted Thinking). However, this is immediately undermined by Schön's attempt to construct a new theory which positions itself as an alternative epistemology of practice and in particular his own 'absence of reflexivity' (Usher *et al.* 1997:143):

Schön is indeed producing formal theory, embodied in a traditional academic product – textbooks. What we do not find in Schön is a reflection by him on his own textual practice in giving the kind of account that he does of reflection-in-action and the reflective practicum via presentations and interpretations of cases.

(Usher *et al.* 1997:148, original emphasis)

In other words, Schön is unaware of the *textual* dimension of his theorising and ignores the significance of this as a *practice*. Usher *et al.* argue that these issues demonstrate the limitations of this methodology to produce the criticality

necessary for a theory of practice because Schön fails to engage with his own processes of naming and framing in the production of his ideas. Thus, he provides a compelling critique of theory Technical Rationality but fails to subject his own formulations to the same evaluative criteria (this can be located on the JTI Map as shadow Introverted Thinking).

Furthermore, Usher *et al.* illustrate that this lack of systematic reflexivity extends to the discussion of reflection itself and thus the function of Introverted Thinking is again elided from Schön's theory. Part of this absence of reflection upon his own practice is exhibited in the failure to examine the context of his theories and the contexts of the practitioners he creates in his vignettes. This tendency to decontextualise reflection-in-action omits the 'situatedness of practitioner experience' (1997:168). Usher *et al.* do not expand his exploration of this absence of context beyond the theoretical dimension (Introverted Thinking) of Schön 'doing theory' (1997:147); this is in contrast to the JTI analysis, which identifies the omission of the external physical environment (Extraverted Sensation) and the sensory perceptions of the individual subject (Introverted Sensation).

Discussion and summary

The critiques of Eraut and Usher *et al.* have provided several insights that were not present in the JTI analysis but could be represented within its categories. These include Eraut's view that Schön has produced an epistemology of professional creativity, within which reflection-in-action is a metacognitive construct, and Usher *et al.*'s arguments around the mismatch between the aspirations and the execution of Schön's theory. However, these commentators are noted for their expertise in the scholarship of pedagogical philosophy and theory, and so it is to be expected that they are able to generate understandings beyond those of a less experienced analyst.

A significant number of the JTI observations have been validated by comparable analyses within the critiques, especially in relation to the shadow orientation of Introverted Thinking, namely: lack of adequate definitions for key terms and processes; the juxtaposition of Schön's critical examination of Technical Rationality against the nebulous rendering of reflection-in-action; and, the omission of time as a fundamental factor in reflection-in-action. It should be noted however that during the application of the JTI tools, some of these outcomes might have been influenced by previous knowledge of these and other critiques emerging out of the literature review or earlier reading – a further discussion of this issue is presented in Chapter Eight.

Lastly, the JTI has generated a number of findings that were not articulated in the critiques. These are located across all four of the typological categories, although it is important to take into consideration the remits of Eraut's and Usher *et al.*'s work which primarily lay (as with all theory) within the abstract analysis of the Thinking domain. The omission of Sensation as an epistemological position has not been encountered within any literature on reflective practice considered as part of this study neither has the role of the body and senses in reflective processes. Related to these are considerations concerning the tangible, physical environment that are also absent from the critiques, although both Eraut and Usher *et al.* do observe the lack of context in an abstract sense. The Thinking element of the JTI has highlighted the impoverished representation of high-order cognitive processes within the accounts of reflection-in-action and knowing-in-action. These processes, which should include the Thinking dimension, are largely expressed as an unconscious mode of knowing that Schön nominates as Intuitive in nature. The JTI analysis has also identified that Intuition is also prevalent in Schon's theorising, although this is an unwitting effect caused by his use of vague and imprecise language.

In addition to its ability to locate and examine the overt epistemological characteristics of reflection-in-action, a further outcome of the JTI approach has been the identification of covert elements such as omissions and disruptive, unconscious material. These are represented as unconscious aspects of the 'personality' of Schon's theory and provide a new perspective on its dynamic nature.

This analysis forms part of the evaluation strategy for the methodology and methods, with the insights arising from the JTI analysis and the comparison with the key texts forming half of the topic-level of appraisal presented in Chapter Eight, the remaining section is generated by the following analysis of the lifelong learning case study.

Chapter Six: Lifelong Learning – Case Study 2

Outline of lifelong learning

JTI analysis: lifelong learning

Sensation

Intuition

Thinking

Feeling

Key insights arising from JTI: lifelong learning

Comparison with key critiques

Discussion and summary

This case study focuses on the concept of 'lifelong learning' and examines the articulation of its epistemological positions over two influential formulations: the UNESCO account of 'lifelong education' presented in *Learning to Be* (Faure et al., 1972) which is then contrasted with *Learning to Succeed*, a UK policy-driven conceptualisation of the late 1990's (DfEE 1999). The aim is to trial the JTI over a large scale and chronologically defined discourse, thereby demonstrating the extent to which it is able to capture and analyse the ways in which the epistemological bases of lifelong learning develop over time. As with the previous case study, the analytical outcomes are compared with key critiques of lifelong learning from the field of adult education. These critical perspectives are taken from Jarvis's *Towards a Comprehensive Theory of Human Learning* (2006) and Edwards' 'Lifelong learning, lifelong learning, lifelong learning: A recurrent education?' which appears in Field and Leicester's volume *Lifelong Learning: Education Across The Lifespan* (2002). Jarvis's discussion explores the formulation of a theory of lifelong learning and explores contemporary usages, whilst Edwards considers the different ideas that are related to the term 'lifelong learning', such as: adult education, education permanente and continuing education.

Outline of lifelong learning

For the purposes of this analysis, lifelong learning is taken to be an umbrella notion, with its roots in the idea that education has a place within the ongoing lifespan of adults, this is in contrast to the 'front-end' model of education which proposes that our preparation for 'life' is provided solely by the schooling system in our childhood and adolescence (Field, 2000; Jarvis, 2004). Early expositions of this concept of lifelong learning are found in Dewey's *Education and Democracy* (1916), Lindeman's *The Meaning of Adult Education* (1926) and Yeaxlee's 1929 work on *Lifelong Education*. These texts provide an influential basis for arguments promoting the need for breadth

and depth of learning throughout life and in a variety of formal and informal contexts. Lindeman argues that the purpose of education 'is to put meaning into the whole of life' (1926: 5) rather than providing vocational training, and that the content of learning should focus on context and the learner's perspective rather than on a subject-based curriculum, thereby supporting learning within, and for, the individual. Building on Lindeman's ideas, Yeaxlee argues,

...adult education, rightly interpreted, is as inseparable from normal living as food and physical exercise. Life, to be vivid, strong, and creative, demands constant reflection upon experience, so that action may be guided by wisdom, and service be the other aspect of self-expression, while work and leisure are blended in perfect exercise of body, mind and spirit, personality attaining completion in society.
(Yeaxlee 1929: 28)

The holistic and idealistic tenor of these early accounts found expression again in the UNESCO report, *Learning to Be* (1972), also known as the *Faure Commission Report*. Produced by an international committee chaired by Edgar Faure, the remit of the Commission was to examine critically the role and nature of education within a developing global environment. The resulting publication argued - from a humanistic perspective - for a revisioning of education as a lifelong activity situated and supported by the 'learning society':

If all that has to be learned must be continually re-invented and renewed, then teaching becomes education and, more and more, learning. If learning involves all of one's life, in the sense of both time-span and diversity, and all of society, including its social and economic as well as its educational resources, then we must go even further than the necessary overhaul of 'educational systems' until we reach the stage of a learning society.

(Faure *et al.*, 1972:xiv)

Within this conception, lifelong education is proposed as the central organizing principle or 'master concept for educational policies in the years to come for both developed and developing countries' (Faure et al., 1972: 182). The Report also stresses the democratising of education as a basic human right, as it offers a means to achieve individual fulfilment and agency. Field (2000: 5) argues that this marks a turning point in the realm of policy-making, positing universal education as it does within an international forum.

The idea of the essential need for universal lifelong education and appropriate formalized structures to support it is developed in the later UNESCO publication, *Learning: The Treasure Within* (widely referred to as the Delors Report, 1996). Here the conceptualisation of education across the lifespan is again seen to resist the purely vocational aspects of adult learning and is structured around the proposed four pillars of education and their component elements:

- Learning to know
 - From skill to competence
 - The "dematerialization" of work and the rise of the service sector
 - Work in the informal economy
- Learning to live together, learning to live with others
 - Discovering others
 - Working towards common objectives
- Learning to be

Although there is an emphasis upon the necessity for competence in vocational skills, the kernel of this conception of lifelong education is summarised in Faure's statement that, "The physical, intellectual, emotional, and ethical integration of the individual into a complete person is a broad definition of the fundamental aim for education" (1972: 156), and this view - that it is an ontological human right made possible by the opportunities provided by the state - continued to be championed by UNESCO in the

mid 1990's. The gradual shift away from the personal development of the individual can be seen in the policy statements produced by the Organisation for Economic Cooperation and Development which promoted the concept of lifelong learning as continual, deliberate learning throughout the lifespan (OECD 1996) and the later European Commission definition of:

...all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competences within a personal, civic, social and/or employment related perspective.

(EC 2001:9)

And so articulations of lifelong learning, both internationally and locally in the UK, have evolved into a concept of adult education dictated by vocational training agendas, co-opted by political and governmental bodies across the globe to support the economic drivers of employability and human capital theory. The term *human capital* was coined in the early 1960's (Schultz, 1961) and has become influential within the framework of educational strategies. This approach articulates a view of human subjects as economic commodities on a par with other resources whose monetary worth may be extended through strategic investment. Here lifelong learning can be seen as a structuring device for the view that successful, appropriate education and training has a positive correlation with economic development and that investment in the individual and collective subject is beneficial to national competitiveness; central to this is an increasing emphasis upon accredited learning and the acquisition of vocational competencies.

The shift away from the idealistic and democratising UNESCO accounts can be linked to the acceleration and increased impact of socio-economic forces such as globalisation and technological change. Although identified as a fundamental factor in future educational development, the rate of technological change has had a considerable impact on the move from Faure's 'learning society' into the realm of the

'knowledge society'; here, the economic and social importance of information, and the access to it, has impacted upon the notion of what lifelong learning is and how it should inform educational strategies at national and international levels. Field (2000:17-21) argues that this shift has three key drivers: the pace of development of new information and communications technologies (ICT); the impact of these upon training and education; and the effects of globalisation upon economic and social spheres.

In the 1990's the articulation of lifelong learning began to take on an increasingly instrumentalist and policy-driven character, resulting in two documents: the Green Paper *The Learning Age* (DfEE, 1998) which was primarily concerned with higher education and the subsequent White Paper *Learning to Succeed: A New Framework* (DfEE, 1999) which addressed issues in training and post-compulsory education. The impact of human capital theory is clearly stated in the foreword to *The Learning Age* where David Blunkett, the then Secretary of State for Education and Employment, writes:

Learning is the key to prosperity - for each of us as individuals, as well as for the nation as a whole. Investment in human capital will be the foundation of success in the knowledge-based global economy of the twenty-first century. This is why the Government has put learning at the heart of its ambition.

(DfEE, 1998:7)

Alongside the importance of national economic concerns, these accounts of lifelong learning apparently co-opt the discourse of social cohesion and foreground the notion of individualised learning. Out of the recommendations from *The Learning Age* arose Individual Learning Accounts (ILA) that aimed to incentivise adult individual's engagement with vocational development. Here the Government provided a credit system whereby the individual was encouraged to take responsibility for their learning

by 'cashing in' their credit in exchange for appropriate learning opportunities such as ICT training.

As Scott (2000) argues, the central aim of *Learning to Succeed* was to pave the way for the Learning and Skills Council (LSC), an initiative which intended to replace the existing Further Educational Funding Council (FEFC) and the Training and Enterprise Council (TEC) and thus dismantling the competitive apparatus which existed between them:

The ambitious aim was to move away from an old-fashioned preoccupation with institutions and sectors ... and instead focus primarily on, in this case, lifelong learners. The emphasis, in other words, was on a re-conceptualisation of post-secondary education that may prefigure a reconfiguration of its institutions... and sectors...If the focus is on meeting the needs of lifelong learners, competition between institutions may actually be dysfunctional.

(Scott, 2000:39)

The emerging collaborative structures were to be determined by the needs of the learners rather than serving institutional agenda. The implication for the conceptualisation of lifelong learning is that it reflects a vision of vocational learning driven by the learner in partnership with stakeholders such as employers and Local Education Authorities.

At this point, lifelong learning has become a concept that is sustained by a globally driven economic rationale that itself finds expression in the UK through government policy via the media of human capital theory and employability. The contrast with the two UNESCO conceptions of lifelong education appears to be marked and has been noted previously by a range of commentators including Coffield (1999), Field (2000), and Jarvis (2004).

The initial stage in the application of the JTI is the Textual Analysis of the Faure text. The epistemological bases of this conception of lifelong learning are examined from the perspective of the four functions, taking into account the appropriate attitudinal orientation, their magnitude and functional placement.

Sensation

The function Sensation has three main elements and the Textual Analysis section of the JTI seeks to identify the following:

1. How the senses are deployed in the exploration and appreciation of phenomena
2. How entities are established empirically
3. The understanding of physical (internal or external) and practical contexts

With reference to *Learning to Be*, it is the second and third of these that is most clearly represented in the conceptualisation of lifelong learning, although it is by no means a dominant aspect of the over all concept. As will be seen from comparison with the more dominant Feeling and Intuition analyses below, Sensation is best represented in the typology as a tertiary function because its expression in the text is relatively superficial and is often subsumed under the articulation of the stronger functions. For example, there is a strong connection between Feeling and Sensation in the expression of how pragmatic considerations of scaffolding lifelong learning are shaped by the underlying values behind the report. For example, within a discussion of educational selection criteria attitudinal strengths and practical achievements are foregrounded by their worth (Feeling):

In general, the concept of lifelong education rules out any form of final, premature selection. It should radically change promotion and certification procedures, stressing the value of real competence,

aptitude and motivation over and above marks, class ranking and list of credits obtained.

(Faure et al., 1972: 203, emphases added)

Thus, the 'real world' context of relevant experience and manifest ability (Sensation) is to be valued (Feeling) over abstract selection criteria (Thinking) and throughout *Learning to Be*, the Sensation elements are characterized by practical considerations needed to navigate modern life along with the nurturing of democratic sensibilities and the valuing of creative and innovative talents. The Extraverted character of Sensation is clearly represented in this conceptualisation through the 'real' world of employment. Employment is seen as having a two-way interrelationship with education: on one hand it is the practical application of education which lends increased economic autonomy to an individual and on the other it is a source of skills education. Private and public sector businesses are exhorted to invest in training their workforces and so contribute.

Intuition

The intuitive function finds expression in *Learning to Be* through the representation of holistic, visionary and teleological approaches to education, articulated via the use of emotive, poetical language. Pedagogy itself is characterised as an 'ancient art and new science' (Faure et al. 1972:116) that may draw on disciplines such as psychology and linguistics but is closer to a creative art in its application. These qualities are inspirational in nature and have the potential to engage the aspirational sensibilities of the reader.

The report presents a global approach to human development founded on the concept of 'lifelong education' and argues that education should be linked to life and to tangible goals in the social and economic context of the individual. There is nothing new in this approach but 'until the present day, there were few structures in which this natural dynamic could find support, so as to transcend chance and

become a deliberate project' (Faure et al. 1972:142). Lifelong education is conceptualised as the informing structure for these goals, addressing the whole continuum of life both chronologically and functionally:

Lifelong education thereby becomes the instrument and expression of a circular relationship comprising all the forms, expressions and moments of the educative act.

(Faure et al. 1972:143)

These are profoundly intuitive characteristics expressing a viewpoint that is fundamentally one of underlying unity and the realisation of potential: a natural state of harmony between the individual subject, their context in the widest sense, and their purpose within existence. From the contemporary perspective of human capital theory and global economic imperatives, these may seem like strong assertions to make about a document aiming to influence worldwide educational policies but *Learning to Be* is explicit in its epistemological positioning and does not shy away from its teleological underpinnings:

Normal man is designed to be a success and the universe is designed to support that success.

(Faure et al. 1972:160 original emphases)

The emphasis upon the individual within this conceptualisation would appear to indicate an introverted attitude and there are certainly many references to how education is to be subsumed under the category of the personal:

Education must be carried on at all ages of man, according to each individual's needs and convenience. He must therefore be oriented

from the outset and from phase to phase, keeping the real purpose of all education in mind: personal learning, self-teaching and self-training.
(Faure et al. 1972:183)

However, the focus of the report is ultimately upon the wider context of an all-encompassing world-view utilising the discourse of education to propose strategies for adapting to the vicissitudes of the modern world.

Faure's perspective also stresses the need for 'horizontal' and 'vertical' opportunities for learning via the abolition of the obstructions that prevent progression across disciplines, courses and levels, and between formal and non-formal education to be replaced by 'recurrent' education. This is again represented by a holistic view of an integrated learning system, which is typified by Extraverted Intuition.

Similarly, as Intuitive knowledge is expressed as a *Gestalt* (an organized whole that is perceived as more than the sum of its parts) - there is a direct parallel with the holistic views of the human subject that are explored by Faure. Although individual elements of the conceptualisation of lifelong learning fall within the Thinking function, there are constant references which foreground the importance of Intuition as an informing principle for lifelong education that is itself '... a continuous process of forming whole human beings' (Faure et al., 1972:21). The report is future-focused and highlights the importance of harnessing intellectual and conceptual approaches alongside technological advances in the ultimate purpose of 'educating the complete man'. This aim of furnishing the individual for the future is articulated throughout as the purpose of national and international policies – the development of humankind is the end in itself. Intuition exerts a much stronger influence in the report than either Sensation or Thinking which locates it as the secondary function in the JTI schema.

Thinking

The weakest function - and therefore the shadow function - for this text is that of Thinking. Its presence within *Learning to Be* is thinly represented as there are limited explicit examples of the Thinking orientation, which is the function characterised by:

1. Any overt operation or application of theory, laws or logic, such as the use of taxonomies
2. Differentiation or the use of nomination to indicate discrete entities.
3. Assertions that are based on rational or analytical thinking.

More common are passages that do exhibit Thinking within their content, such as this one:

Each individual must be helped to become a conscious consumer and enlightened agent of development, for which he requires basic knowledge of the laws, machinery and intricate workings of the economic life of the nation, the local community and business enterprises.

(Faure *et al.* 1972:90)

But subject matter is only one aspect of epistemological expression, and the text does not present elements such as clearly expressed theory of education or thorough conceptual analyses of key ideas, neither does it draw on logical argument to present its message (or parts of its message) in abstract terms. When the opportunity arises to employ the Thinking function - such as the explanation of what is to be involved in this new formulation - it is largely articulated with reference to external pragmatic issues:

Lifelong education, in the full sense of the term, means that business, industrial and agricultural firms will have extensive educational functions.

(Faure *et al.* 1972:198, original emphases)

The necessary links between educational centres and business are drawn but what mechanisms should support these relationships are unclear. In mitigation, the report does point out that the national implementation of this global overview would necessarily be specific to its context, as would the pragmatics of the financial infrastructures required to support such a foundational shift. The report also undertakes an analysis of educational development in international terms and acknowledges that the rate of change in the contemporary world calls for a bold response rather than the existing traditional or partial approaches. However, the theories and principles presented by Faure are generalised, and are expressed in the context of tangible physical, economic and political considerations that are the province of Sensation.

There is a limited overview discussing how the implementation might be financed but this is drawn with broad brushstrokes:

For even when the proportion of the GNP or of total State spending allocated to education appears to have reached a critical limit, we may be sure that reforming the educational system, by improving the yield from investments in education, will permit a redefinition of the problem. This may be in relation to budgetary outlays or to the over-all position of the national economy and its resources, for example.

(Faure et al. 1972:228)

*We recommend aligning financial policy on this threefold objective:
increased spending, diversified resources, reduced unit costs.*

(Faure et al. 1972:228 italics in text)

The practical suggestions for diversifying resources and reducing costs, such as the introduction of extra taxation specifically for education or that businesses could deliver training and education in return for tax exemptions seems simplistic and unrealistic. Since neither Thinking nor Sensation is used to express the core elements of lifelong

learning they can be seen as unconscious functions. In addition, they are Introverted in nature because of the absence of references to Thinking and Sensation dimensions in relation to the individual subject.

Feeling

The account of lifelong learning presented by Faure is strongly Extraverted Feeling in nature and is clearly expressed in the four explicit assumptions which underpin the report; these focus on values, rights, the importance of human development and educational aspirations. Additionally, there is an emotional dimension to the whole report that arises from the engaging, warm tone of the language through which it is communicated.

The first assumption proposes the benefits an international community comprised of diverse political, cultural and developmental positions which is united through,

...common aspirations, problems and trends, and in its movement towards one and the same destiny. The corollary to this is the fundamental solidarity of governments and of peoples, despite transitory differences and conflicts.

(Faure et al. 1972:vi)

Here we see an expression of value, which is foregrounded in the report, and provides the strong Feeling flavour that permeates throughout. What is being valued is a community with mutual ambitions and a fundamental commonality of purpose - this is the aspiration of making 'the world as it is today a better place' (Faure et al. 1972:xix). The function Intuition is consistently framed in relation to the primary Feeling orientation and sitting within this statement is also the report's first expression of Intuition through the use of the word "destiny", a term that implies that there is a grander and inescapable force at work beyond the mundane actions of humankind. This is a

theme that is further developed in the Preamble section headed 'Education and man's destiny'.

In the second assumption, the Feeling function is clearly recognisable through the statement of rights in the form of universal entitlements:

...[the] belief in democracy, conceived of as implying each man's right to realize his own potential and to share in the building of his own future.

(Faure et al. 1972:vi)

And again, we see that alongside this avowal of fundamental rights the Intuitive function comes into frame, this time through the introduction of human potentiality. Here, Faure is arguing from a humanistic perspective that it is the collective, social role of politics to support the individual's journey to fulfilment. The acknowledgement of human life as a holistic phenomenon is more fully articulated in the third assumption:

...the aim of development is the complete fulfilment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments – as individual, member of a family and of a community, citizen and producer, inventor of techniques and creative dreamer.

(Faure et al. 1972:vi)

What is being valued here is the right of the individual to develop as an individual and to contribute to their wider context through the unfettered expression of their essence and their talents. Intuition is again nested within this assumption in the concept of the 'creative dreamer'. Here poetic, artistic and mystical qualities are explicitly esteemed and are placed alongside the more mundane activities of the 'producer' (which is Sensation in its manifesting aspect) and the 'inventor of techniques' (such

conceptualising actions relate to the Thinking function). Although all the functions have been expressed here they are dominated by the Feeling function.

The fourth assumption argues for the role of lifelong education in cultivating human subjects whom 'no longer assiduously acquire knowledge once and for all' but are able to construct a constantly shifting understanding of life, through life. This is the central tenet of the report, the idea of how we should 'learn to be'. By stressing the importance of the democratisation of education the report argues that individuals can own and direct their own learning through a dialogic process that enables the change from 'objects into subjects' (Faure *et al.* 1972:75). Lifelong education is articulated as an agent for equality, which can be developed through actions such as the review of marking systems, selection and examinations (Faure *et al.* 1972:75-77) that addresses the inequality of privilege over merit. Effective lifelong education is conceptualised as experiential and arising from the environmental context, the earliest forms of this have existed and continue to exist:

In primitive society, education was complex and continual. It aimed at forming the character, aptitudes, skills and moral qualities of an individual who educated himself through a kind of symbiotic process, rather than being educated.

(Faure *et al.* 1972:4)

This model is valorised by the report and it argues that in modern life too people draw on their context and experience to learn in 'informal' ways. In contrast to this is the modern scholastic system, which, the report argues, as a result of the increased systemization of written forms over oral forms and the resulting hegemony of the master-pupil relationship that is typified by a transmission model of education:

The neglect or disdain from which some elements of educational programmes continue to suffer, the deficiencies and imbalance of

curricula appear to us to be among the most serious symptoms of the disease of which education is both the victim and the cause. The separation of its intellectual, physical, aesthetic, moral and social components is an indication of alienation, undervaluation and mutilation of the human person.

(Faure et al. 1972:69, original emphases)

These are strong accusations and are aimed at academic models that anatomise the learning experience, resulting in dissected forms of knowledge in sharp contrast to the holistic aims of *Learning to Be*. Of course, this criticism is aimed at the epistemology underpinning intellectual positions at their most deconstructive and most abstract - hence the shadow within this text is Introverted Thinking.

The following typological analysis presents a radical shift in the conceptualisation of lifelong learning, whereas Faure's text expresses the post-war optimism influenced by increased prosperity, relative global stability and the intellectual rise of humanistic approaches. *Learning to Succeed* inhabits the very different world of global competitiveness and economic drivers. Using the concept of lifelong learning, it articulates a contrasting political strategy, which generates a conflicting JTI analysis to *Learning to Be*.

Sensation

The opening paragraph of the foreword speaks in a similar language to *Learning to Be* with its references to supporting the population in fulfilling their potential and the importance of cultivating a desire to learn: this would appear to point to a strong Feeling and Intuitive orientations, however, it is quickly reframed into very different discourse - that of economic competitiveness:

It can and must nurture a love for learning. This will ensure the means by which our economy can make a successful transition from the industries

and services of the past, to the knowledge and information economy of the future.

(DfEE 1999:3)

The u-turn from Feeling to Sensation in two sentences is a startlingly sharp one and sets the tone for the rest of the White Paper. The next reference to Lifelong Learning appears on page 9, where it is framed within the work of the proposed Learning and Skills Council in 'driving up demand for learning' and building learning into everyday life – but this is only in terms of skills development for the workplace, it is not referring to our wider experience of living in the world. The Extraverted pragmatic concerns generated by the drivers of economic relevance and market principles are the central topics of this document - lifelong learning is a token concept which may be trading on the good will of its humanistic predecessors to build more emotional support for its strategies.

So we see that lifelong learning has become a policy objective drawing on individual attainment within the labour market. The talk of individualization is also suspect as it encourages the reader to think of accessible and flexible initiatives aimed at supporting each person (Introversion) in the navigation of their journey through the terrain of work. Although, there is an inherent inequality here, because in a knowledge-based economy those with the lowest skill levels and capacity for constant upskilling are less likely to succeed in the market place resulting in a shift of emphasis away from education (inputs provided by the state and others) to learning (outputs achieved by the learner).

Intuition

The next observation to make in the comparison of the two conceptualisations is the marked contrast between the importance placed upon the term 'lifelong education' in *Learning to Be* and 'lifelong learning' in *Learning to Succeed*: in the first, the term is a central informing and teleological principle, and in the second it is a minor, superficially employed, practical term. This is surprising since it is stressed in the first two

sentences of the Foreword by David Blunkett, the then Secretary of State, as the key mechanism for enabling the proposed economic and social changes necessary for individual and their community:

In the Green Paper *The Learning Age* we set out the vision of how lifelong learning could enable everyone to fulfil their potential and cope with the challenge of rapid economic and social change. Lifelong learning can enable people to play a full part in developing their talent, the potential of their family, and the capacity of the community in which they live and work.

(DfEE, 1999:3)

With such precedence it would appear that 'Lifelong Learning' is to be the informing principle of the White Paper, which exhorts but beyond minimal early references it is used in a sporadic and cursory fashion, and always with reference to economic considerations. The superficial use of the intuitive concepts of individual fulfilment indicates its position as an unconscious function and its insincerity strongly indicates its position as the shadow within this conceptualisation.

Thinking

The wider context of the term 'lifelong learning' within *Learning to Succeed* is uncompromisingly economic in its thrust. The idea of a 'learning society' is inextricably coupled with a political agenda that apparently champions 'personal prosperity' (Introverted Sensation), 'encourage creativity and innovation' (Extraverted and Introverted Intuition), and 'help build a cohesive society' (Extraverted Feeling) yet all these are driven by 'national competitiveness' (DfEE, 1999:6) which can be mapped as Extraverted Sensation. The cycle of disadvantage is articulated only in economic terms and there is no reference to the enrichments offered by personal development, engagement in the Arts or in spiritual life.

Within a Thinking-oriented knowledge economy, the Extraverted dimension is expressed in issues such as access to the types of knowledge necessary for economic attainment, and within this '[q]ualifications are a measure of success for both individuals and providers' (DfEE 1999:47). But as well as facilitating development, it has created powerful inequalities that arise out of the wide of range of individuals' ability to engage with opportunities for gaining knowledge of this kind. This highly individualized form of learning is problematic in that it serves employer or consumer interests and has little interest in the collective concerns of community or democracy, which are Feeling in nature.

Therefore, as an example of Extraverted Sensation with secondary Thinking, lifelong learning has been theorised by a set of economic principles within which the individual has been reduced to a unit of human capital.

Feeling

The opening paragraph of the foreword (DfEE 1999:3, as discussed under Intuition above) sets out its case using the language of the Feeling function. In its exhortation of lifelong learning as the means by which the population can fulfil its potential, support its families and develop its communities, the text leads the reader into a frame that bears no resemblance to its ultimate content. The expression of a strong Feeling and Intuitive message has the power to inspire and unite those who hear it, and its placement at the very beginning of *Learning to Succeed* is no coincidence. Yet, this tone is immediately reframed into very different discourse - that of economic competitiveness and the national and global concerns expressed here are in complete opposition to the very personal calling of Introverted Feeling on which it initially plays.

Expression of 'good' can be unpicked to reveal the advantages for the economy (Extraversion) rather than for the individual (Introversion); after all, governmental strategies are concerned with affecting national issues not those of particular subjects.

Hence, when the private sector is shown to have a responsibility in generating the need, and desire, for this model of lifelong learning it is serving wider agendas rather than supporting individual development:

Businesses also have a key role to play in stimulating demand for learning from individuals...Many employers are now recognising that employee development schemes... which provide more broadly based career development for the individual, also benefit the employer through increased motivation and better retention of staff.

(DfEE 1999:68)

Similarly, education is posited in a Feeling role, as 'young people deserve the chance to be better qualified and to have the best possible start in their working lives' (DfEE 1999:49). This statement uses Feeling vocabulary but the ensuing paragraph is concerned with employment statistics and 'making a success of their lives' (*ibid.*). As a Thinking position it represents a purely political expedient in the interests of the state, which seeks to reduce its role in the provision of services whilst encouraging citizens to be more self-sufficient hence, the responsibility on citizens to ensure their own employment.

Key insights arising from the JTI: lifelong learning

The following summaries represent the key insights from the typological analyses of *Learning to Be* and *Learning to Succeed*. These outcomes are compared to provide a picture of how the term 'lifelong learning' has shifted during the temporal and geographical shift from European perspectives in the early 1970's to the British formulation of the late 1990's.

Sensation:

- practical considerations are included in both texts but with different emphases and magnitudes: the tertiary position it occupies in Faure transforms into the primary function in *Learning to Succeed* and in the process

foregrounds practical, material and economic considerations over those of the other functions.

- both usages refer to the Extraverted, external manifestation of Sensation as pragmatic considerations rather than the Introverted form referring to the sensory experiences of the individual.

Intuition:

- Faure makes extensive use Extraverted Intuition in the form of holistic and teleological concepts and vocabulary to express the over all vision of *Learning to Be*, compared with the perfunctory mention within the DfEE version (which relegates it to the position of shadow, with an Introverted attitudinal orientation).
- *Learning to Be* explicitly explores lifelong learning in terms of the purposes and benefits of human development – this has been elided to a superficial, minimal reference in *Learning to Succeed*.

Thinking:

- there is a noticeable lack of robust theoretical scaffolding for lifelong learning within the Faure text that renders Introverted Thinking as the shadow function.
- Thinking shifts from an unconscious to a conscious position over the two accounts.
- Extraverted Thinking strongly supports Sensation within the DfEE formulation, providing strategic perspectives upon the pragmatic necessities of economic success that have come wholly to subsume the concept of lifelong education.

Feeling:

- *Learning to Be* exhibits strong Extraverted Feeling both in the message and media: its focus is primarily one of value, which is communicated via emotive and engaging language.

- The DfEE conceptualisation of lifelong learning is cool and pragmatic in comparison, justifying its tenets in terms of their potential economic and strategic outcomes.

The above insights are transferred into two JTI Grids below (Table 6) thus providing overviews of their characteristics.

Learning to Be			
Function	Extraversion	Introversion	Function Position
Sensation	Weak		Tertiary
Intuition	Moderate		Auxiliary
Thinking		Absent	Shadow
Feeling	Strong		Primary
Orientation	Extraverted Feeling with Intuition & Sensation		

Learning to Succeed			
Function	Extraversion	Introversion	Function Position
Sensation	Strong		Primary
Intuition		Absent	Shadow
Thinking	Moderate		Secondary
Feeling		Weak	Unconscious Tertiary
Orientation	Extraverted Sensation with Thinking		

Table 6:
Comparison of the JTI Grids for *Learning to Be* and *Learning to Succeed*

The relationships between the functions, attitudes and functional positions become more readily accessible via the JTI Grids. From these we can also see magnitudes of the characteristics and compare these between the two accounts of lifelong learning. Similarly, the two absent orientations of Thinking (Faure) and Intuition (DfEE) show the shift in omissions across the conceptualisations. When this information is transferred to the JTI Maps this reveals their contrasting orientations and highlights the dynamics of their epistemological bases (Fig. 14).

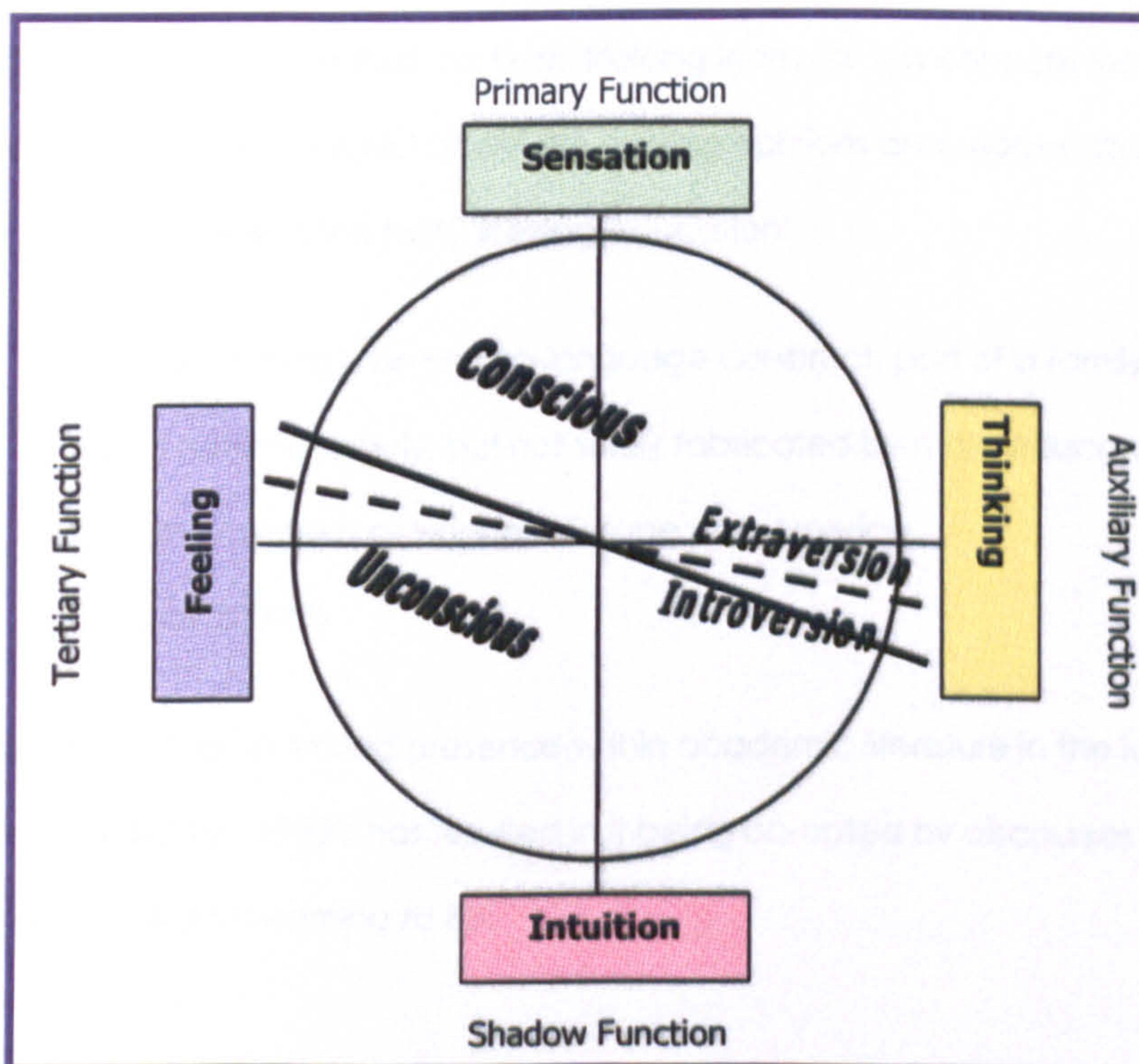
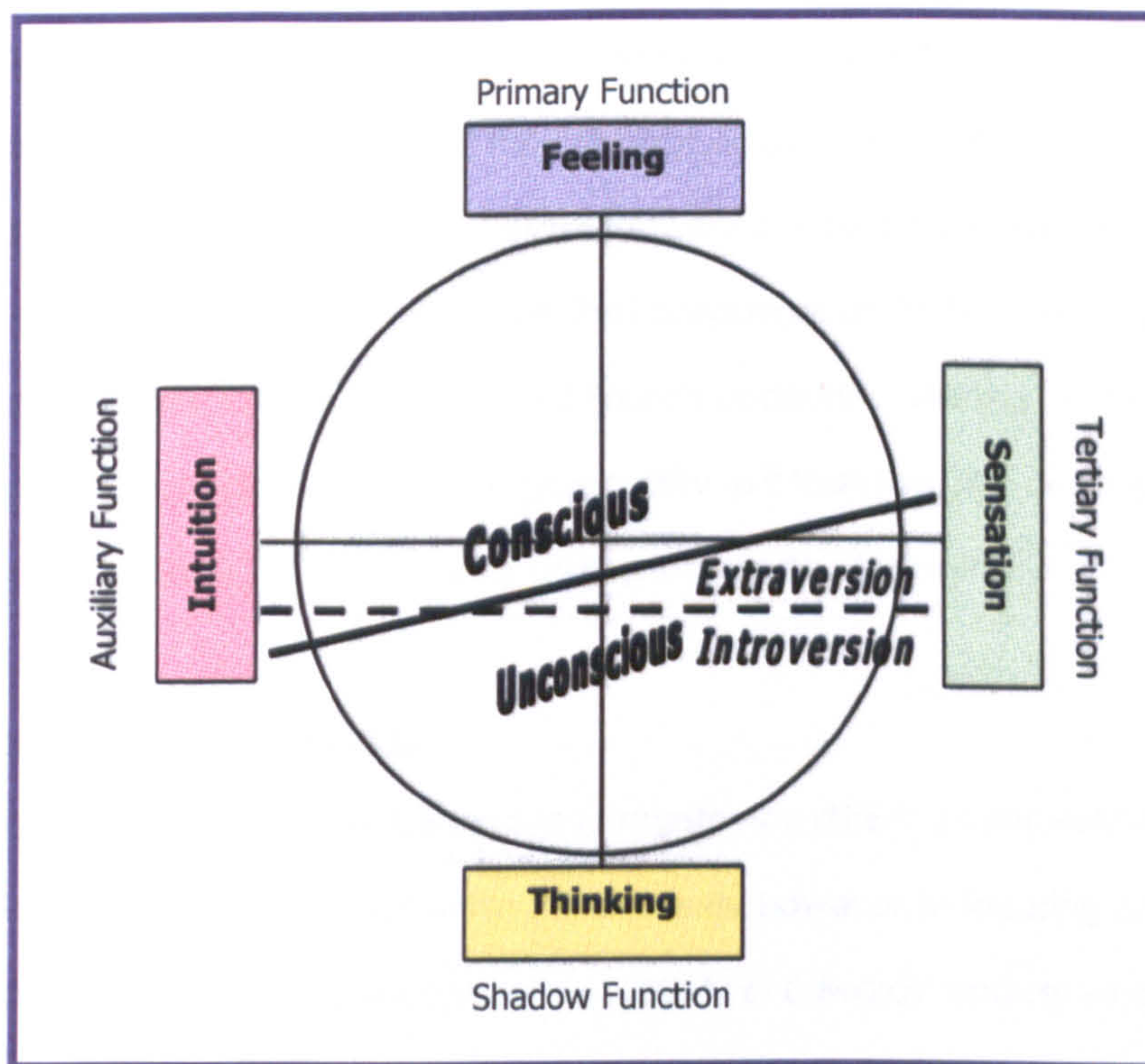


Figure 14: Comparison of the JTI Maps for *Learning to Be* (above) and *Learning to Succeed* (below)

From this it is possible to ascertain that the differences between the two formulations results in a rotation of the map through a forty five degree angle, indicating that the transition over time and location has resulted in an important shift in the epistemological underpinnings of the concept: Faure's formulation is based on the rational axis of Feeling-Thinking, whereas the DfEE account has moved round to the non-rational axis of Sensation-Intuition. The implications of this lie in the epistemological characteristics of the axes, namely that Faure's account of lifelong learning has a distinctively more discriminating/judging quality to it than the DfEE conceptualisation which has its bases in a more purely perceptual mode of knowing.

Comparison with key critiques

The typological analysis has been able to register the differing conceptions of lifelong learning that are represented within the two texts, however, in focusing on just two texts it has not been able to capture the subtlety of Edwards' analysis which takes into account several points on the trajectory of its development as a concept. This includes that observation that the term 'lifelong learning' is a concept located within linguistic contexts about which there are varying opinions and usages about whether it is interchangeable with the term 'lifelong education':

Lifelong learning is an English-language construct, part of a family of related notions, largely, but not solely fabricated by male educators within the contexts of Northern Europe and America.

(Edwards 2000:8)

Edwards notes that its limited presence within academic literature in the late 1980's and throughout the 1990's has resulted in it being co-opted by discourses other than those articulated in *Learning to Be*:

...lifelong learning may be emerging as a conceptual space of its own having previously been implied by other concepts... In a sense it has

been fabricated through its absence to take account of changing economic, political and practices.
(Edwards 2000:5)

These changes embrace the trends towards greater individualization and marketization that have arisen from emerging global contexts and have been discussed as part of the JTI analysis. Edwards observes that lifelong learning has its roots in the policy concepts generated by international bodies such as UNESCO (Faure et al.) and the OECD (1973). According to Edwards, the early formulation by Faure that the JTI analysis identified as values-based in origin, are in fact the progenitors of the later usage found in *Learning to Succeed*. They are 'proscriptive and prescriptive' (Edwards 2000:5) attempts to reform post-compulsory education and training, with a focus in the policies and pragmatic ends of local, national and international governments and organizations.

In a related vein, Jarvis discusses the grammatical implications of the term 'learning'. He puzzles over why the term was introduced and why 'education' has not remained the term used and draws several apposite conclusions. Firstly, that 'learning' does not have the same implications and bounds that 'education' has, because it can refer to 'any time and any place' (Jarvis 2006:141). Secondly, as a term, learning also resolves the issues of distinctions that exist between education and training. And thirdly, he draws especial attention to the distinction that education is institutionalised and is therefore the remit of the State or employers but learning shifts that responsibility onto the learner. The JTI tools have only captured the last of these observations and this may be a result of focusing on the textuality of the conceptions discussed rather than on their linguistic characteristics. In addition, the original conflation of the terms 'lifelong education' and 'lifelong learning' within this analysis have obscured the effectiveness of the JTI to identify the relationship between the language used and the concepts under discussion. The JTI is able to duplicate many of Edwards and

Jarvis's observations but this case study has shown the importance of ensuring that the questions applied are commensurate with the material under scrutiny.

One element of the existing critiques that does not appear in the JTI analyses but is capable of being mapped by the tools is Jarvis's foregrounding of the role of interpersonal relationships, as 'we are all participants in mini-social systems of ourselves and our significant others' (Jarvis 2000:134). He notes the tension between being ourselves and adapting to the demands of the social system – be it on a small scale or large organisational terms - which can be represented typologically through the attitudinal positions of Introversion and Extraversion with reference to the Feeling function.

The JTI tools were able to reflect several aspects expressed in the critiques, the first of these is the notion of individualization within lifelong learning:

Its curriculum is primarily vocational in content and intent. It is our fault if we have not participated to date. We risk social and economic exclusion if we do not participate in the future.

(Tight 1998:484, in Edwards 2000:6)

The shift in emphasis has placed the responsibility for economic security within the individual's ability to acquire skills and obtain employment inside a constantly shifting landscape of technological change. This is a substantial reworking of lifelong learning compared with the earlier Faure configuration that incorporates the empowering principles of democracy, equality and citizenship alongside the pragmatic skills for the workplace. The JTI has captured the reworking of lifelong learning that has transpired over the time span and contrasts the contextual changes behind the two documents, away from the modelling of human potentiality towards economic and vocational imperatives, which Edwards argues have arisen since the economic crises of the mid-1970's.

The JTI has also mapped equivalent observations to Edwards' reflection that *Learning to Be* provides an account of lifelong learning that is 'aimed at creating the conditions for self-realization and citizenship within a liberal democracy' (Edwards 2000:7). Both the JTI and Edwards note that the more recent formulations of lifelong learning, and the societies that produced them, are not operating within the teleological principles and emancipatory aims espoused by the earlier discourses of recurrent and lifelong education (Edwards 2000:8).

Jarvis formulates a theory of lifelong learning based philosophical perspectives, discussions of mind, body, self and identity, the social context, the nature and transformation of experience, and being and becoming a person in relation to learning. He undertakes a brief conceptual analysis of lifelong learning, resulting in the following definition into which the functions and attitudes of the JTI have been added:

The combination of processes throughout a lifetime whereby the whole [Intuition] person – body (genetic, physical and biological) [Sensation] and mind (knowledge, skills [all functions], attitudes, values, emotions [Feeling], beliefs [Thinking] and senses [Sensation]) – experiences social situations [Extraverted Feeling], the perceived content of which is then transformed cognitively [Introverted Thinking], emotively [Introverted Feeling] or practically [Introverted Sensation] (or through any combination) and integrated into the individual person's [Introversion] biography resulting in a continually changing (or more experienced) person.

(Jarvis 2006:143)

Although the JTI analyses of lifelong learning have not isolated all of the above elements, the quotation demonstrates the method's ability to map them without difficulty.

Discussion and Summary

As with the previous case study of reflection-in-action, the analyses of lifelong learning have shown that the JTI is capable of generating insightful perspectives on theoretical material and that some of these reflections mirror key critiques. Moreover, the approach also has the ability to map further elements of existing critical perspectives that were not part of this initial pilot of the tools. It has also proved capable of addressing a macro scale case study, although the scope of this study has not allowed for space for a closely detailed analysis.

This case study represents a conceptualisation of lifelong learning that is created across time by the juxtaposition of two accounts: using other versions of the term would, doubtless, result in a differing outcomes. In order for the JTI to represent all the nuances and shifts of the various conceptualisations of lifelong learning, the tools would need to map a number of multiple instances of the term's usage. Whilst this is not an impossible task, it might prove an onerous one. This is partly due to the three-stage approach of the JTI: textual analysis, Grid and Map. However, this case study has shown that all three elements of the JTI method are capable of generating perspectives, and they form a complementary system for investigating epistemological phenomena.

Chapter Seven: Philosophical Reflections

Introduction

What is meant by 'theory' and 'theoretical material'?

How is this different from 'practice'?

What is meant by 'typology'?

What is meant by the term 'knowledge' and what is its relationship to 'perception'?

Outcomes and observations

Introduction

The following philosophical analysis forms part of the evaluation strategy of this study and the results from this section - together with the insights from the two case studies - comprise the overall appraisal of the methodology as a non-empirical analytical approach and methods comprising the JTI, and are considered together in the evaluation section (Chapter Eight). Concentrating on the meta-level concerns of conceptual coherence and robustness, this chapter examines the trustworthiness of the new psychoanalytic methodology through the application of philosophical reflection and conceptual analysis. The intention is to identify the key concepts that underpin the methodological approach (conceptual analysis) and then clarify their meanings and implications through the process of exploring their usage and contexts (philosophical analysis).

The evolution of the methodology (which is discussed in Chapter Four) began with the development of the initial aims and objectives into the three research questions (see Appendix A) that were themselves informed by the literature review of adult learning and teaching theory, psychoanalysis and research methodologies. Over the course of this journey, several concepts emerged as anchoring points within the methodology that together form the central hypotheses of the thesis. The resulting propositions are that Jungian typology is transferable from a model of human psychology and to an exploration of human artefacts (in this case theoretical material), and that the resulting development of theory is valuable to both theory and practice. From these hypotheses there are three concept areas that can be identified as being central to the methodology, these are:

- i) 'theory' and 'theoretical material';
- ii) 'practice';
- iii) 'typology'.

The terms 'theory' and 'practice' are directly linked to the specific concerns of adult teaching and learning as articulated in this study. The typological aspects are similarly obvious foci, since the methods and tools under investigation are based on the model proposed in Jung's 'Psychological Types'. However, there is a further set of terms which is also implicated within the hypotheses and thus warrant attention, these are:

iv) 'knowledge', and 'perception'.

These remaining terms are foundational to the methodology, firstly, the primary aim of the typological instrument is to uncover the epistemological 'preferences' of the case study topics through the exploration of the types of knowledge that are privileged and the ways in which these are expressed. Moreover, the shift from psychological map to epistemological map involves a repositioning of concepts from the faculties of human perception to categories of knowledge. There is also a direct link here to the original ESRC Thematic Priority for which this study was funded, namely 'what are the different forms and structure of knowledge?' This question is explored within the typological tool and the following conceptual analysis.

The conceptual analysis of these terms examines the derivation of each word (taken from the Oxford Dictionary of English (ODE) 2005) along with its connections and relationships with other concepts. It aims to articulate the relevant contexts surrounding each concept and how these impact upon our understanding by answering four corresponding questions:

- i) What is meant by 'theory' and 'theoretical material'? and
- ii) How is this different from 'practice'?
- iii) What is meant by 'typology'?
- iv) What is meant by the term 'knowledge' and how does 'knowledge relate to 'perception'?

However, as Standish argues, important as the external milieu or context of each concept is, the *a priori* examination of the term itself is at the centre of this analysis. Hence, the initial understanding of each term, known in philosophical parlance as *intuition* (rendered in italics to prevent confusion with the Intuition of the JTI), is also significant:

Hence in each case it is important to ask how far the analysis can be undertaken in a 'pure' way, in the light of the logic of the concepts at stake, and how far the historical and political context will need to be taken into account.

(Standish 2007)

The resulting analysis will uncover the various elements and definitions of each concept and will highlight the contradictions, uncertainties and applications of the term in question. These are positioned within the context of the adult teaching and learning, and the research questions, leading to a better understanding of the methodology's trustworthiness.

What is meant by 'theory' and 'theoretical material'?

In the terms of this study, these first two questions are linked through the notion of 'praxis' within adult pedagogy, that is the interplay of actions involved in and around teaching and learning in conjunction with its informing conceptual frameworks. However, to support the process of clarification these elements will initially be addressed separately.

When thinking about 'theory' in the context of adult teaching and learning surely the dominant *intuition* is to consider the ideas informing the body of literature in this field? These are the abstract statements that seek to communicate the explanations or principles of pedagogic practice or further theory. To constitute the concept of 'literature' they must be represented in written form but may additionally be expressed verbally or through other media. Within the field, theory can be seen to be a system of

ideas which seeks to account for sets of facts or observed phenomena in adult teaching and learning through the exposition of laws, rules or principles. Theory can be seen to consist of a nexus of abstract knowledge that makes systematic statements explaining or predicting phenomena within either/both the internal world of the subject or the externally observable environment.

Deriving from the Greek terms for 'contemplation, speculation' and 'spectator', this concept contains a sense of observation and consideration. Within the act of observing there is the implication of distance or separateness, a move away from the phenomenon itself into a position of scrutiny where mental perspectives are established. The act of theorising has a focal point outside of itself:

Theoretical knowledge implies a theory about some aspect of the social world based on particular claims about what is or should be the case...Theoretical knowledge is, in other words not just a theory but a *theory about something*.

(Poulson and Wallace 2004:17, added emphases)

The phenomenon under investigation may be an empirically based one – the impact of neurology upon the learning process for instance – or it could be a theoretical investigation such as a Marxist analysis of educational policy. It could also take the form of ethical or values-based statements about the purpose of learning; the examples are wide-ranging but the idea of distance from the phenomena under inspection is a compelling one. Paralleling the chief metaphor for this study, theorising can be seen as the act of map-making and theory as the map itself, allowing the creator and other observers to view ideational terrain. In theorising we stand back, we observe, we contemplate and then interpret what lies before us in a form that can be communicated. Within education the central form of communication remains the written word, admittedly media for this are increasingly graphical and driven by

developments in technology, yet it remains a form of inscription upon a literal or virtual surface made with the intention of capturing and sharing thought.

Another implication aroused by the quality of distance is that of detachment and there are frequent calls from practitioners that academic theorising about the experiences encountered at the 'chalk face' have little relation to that reality and have no grounding in the actual facts of pedagogy. Theory is seen as remote, abstract and even elitist, being the province of intellectuals and policy-makers who have no access to the real practice and issues under discussion. However, there is also an argument that brings theory much closer to home for all of us, namely, that it is a fact of human functioning that we consciously and unconsciously use and generate theories within our everyday lives in order to predict and understanding the world and ourselves. For instance, we might observe a pattern of interaction with a colleague that always results in heated verbal exchanges, and extrapolate from the observation that by using a calmer tone of voice or by acknowledging their emotional state the outcome of the interaction might be different. This too is a form of theorising but in a spontaneous and much less explicit way. Therefore, the example of analysing our personal relationships stands in contrast to theorising about adult education because the latter is conducted in a knowing, and sometimes self-reflexive manner, and is concerned with the production of theory itself.

However, there are frequent times in the life of a teaching professional when the generation or application of theories is needed for exactly that same purpose of addressing an issue without the intention of producing theory to inform the field: here we enter the territory that has been explored by Schön's notions of reflection-on-action and reflection-in-action. The former represents a kind of musing on performance or experience in order to achieve a greater depth of understanding of the issues involved in a given situation. The resulting conclusions can be seen as a form of theory arising from the act of contemplation after the event. The second term is problematic (as demonstrated in the first case study analysis) as it can be seen as a spontaneous act of recalling or generating theory from which the subject can act

appropriately within a given situation. As shown by the JTI mapping and analysis, by not clearly defining 'intuition' Schön has rendered reflection-in-action a nebulous and suspect process.

If, for the purposes of this study, 'theory' is taken to mean a systemised abstract scheme stating a set of principles that provide hypotheses about phenomena then the term 'theoretical material' can be derived from this. Then we have the sense of abstract nouns such as 'concepts' and 'discourses' that form the building blocks of theories or, to employ the cartographic metaphor, are the landmarks and features upon the theoretical territory. The intended subjects of the methodology are themselves varieties of conceptual material drawn from the field of adult education and for this analysis concepts are taken to be 'abstract or general ideas, which are important to how we think about particular subjects or issues' (Blaxter, Hughes, Tight 2006:206). These contrast with empirical material such as statistical analyses of attainment or guidance on the use of blended learning tools. Poulson and Wallace (2004: 10-14, see Figure 15 below) identify several types of theoretical material or 'tools for thinking' but are careful to preface their definitions with a caveat about their contestable nature:

- **Concepts:** terms used for classifying, interpreting, describing, explaining and evaluating;
- **Perspectives:** sets of concepts (facts, values, assumptions) combined to form a screen for viewing events and processes;
- **Metaphors:** a way of describing one thing as something else that is perceived to be like it in some way;
- **Theories:** coherent systems of connected concepts, sometimes lying within one or more perspectives;
- **Models:** a small bundle of concepts and their relationship to each other, referring to a specific aspect of a phenomenon which may be incorporated as part of a broader theory;

- **Assumptions:** taken-for-granted beliefs of which a person making a claim may be unaware;
- **Ideologies:** a system of beliefs, attitudes and opinions about some aspect of the world based on particular assumptions.

Several of these definitions provide relevant descriptions for the theoretical material examined in the case studies and all are relevant to the discussions of knowledge explored below. It is important to note that the JTI focuses on theoretical material in the form of the written word and there is a distinct danger that this highly textual analysis focuses on that textuality rather than on its conceptual form. Yet, as discussed above, within educational contexts the communication of theory predominantly exists as text and so this medium forms part of the case study topic for analysis.

Further ODE definitions of theory include 'an idea used to account for a situation or justify a course of action' and 'a set of principles on which the practice of an activity is based'. Here, the purposes of action and practice are predicated on the notion of theory either in its explanatory function or as an informing standpoint.

How is this different from 'practice'?

So what is the notion of 'practice'? Along with 'theory', this term can be recognised as paired but opposing terms in everyday speech. Practice has its etymological roots in the Greek for 'do, act' and in line with this, initial *intuitions* focus on the act of doing something, a method of working or a habitual action. With relevance to this study, there are four usages of the term that are identified by the ODE:

1. The actual application or use of an idea, belief, or method, as opposed to theories relating to it.

Here we see 'practice' as the *employment of something*, which is contrasted with ideational systems that seek to explain them. From the viewpoint of the

new methodology and methods this form of the term relates to both their application to theoretical material and the subsequent use of the outcomes within teaching and learning environments. The second definition expresses the occupational aspects of the term:

2. the carrying out or exercise of a profession, especially that of a doctor or lawyer.

This has relevance in an educational context as the act of being a professional, such as a teacher, and performing the tasks that might be expected of that role such as curriculum development or self-reflexive practice. The third definition is:

3. the customary, habitual, or expected procedure or way of doing of something.

Here, the term connotes the concept *regularity and regulation* within an action, a sense that connects to the previous definition as the exercise of a profession or occupation. Again, the implication is that it is the practical dimension that defines what it is to be a professional not the theoretical. In educational usage, practice is part of the contrasting pairing with theory, giving the impression that the two concepts are mutually exclusive - yet they can be conceived of as a continuum consisting of mental abstraction at one end and action in the physical/social world at the other. There are also models that conceive of the two terms as part of a cycle, for example the experiential learning cycle articulated by Kolb (1984). There is an inherent problem with the ideas that practice takes place in the external world in that this definition of the concept does not account for the activities undertaken by philosophers and theorists whose practice is to engage with abstractions and theories on an internal, mental level. Thus, the practice of engaging with theory on a theoretical level becomes even further removed from a sense of effectiveness and has implications for this study and other justifications for supporting purely theoretical work.

It could be argued however that there is a resolution to this asymmetry of worth and this can be found by factoring in the concept of research. Poulson and Wallace (2004) present an analysis of the relationship of three types of knowledge found within understanding the social world. By representing theoretical, practical and research knowledge as interrelated activities then a balanced dynamic can be observed (see Fig. 15).

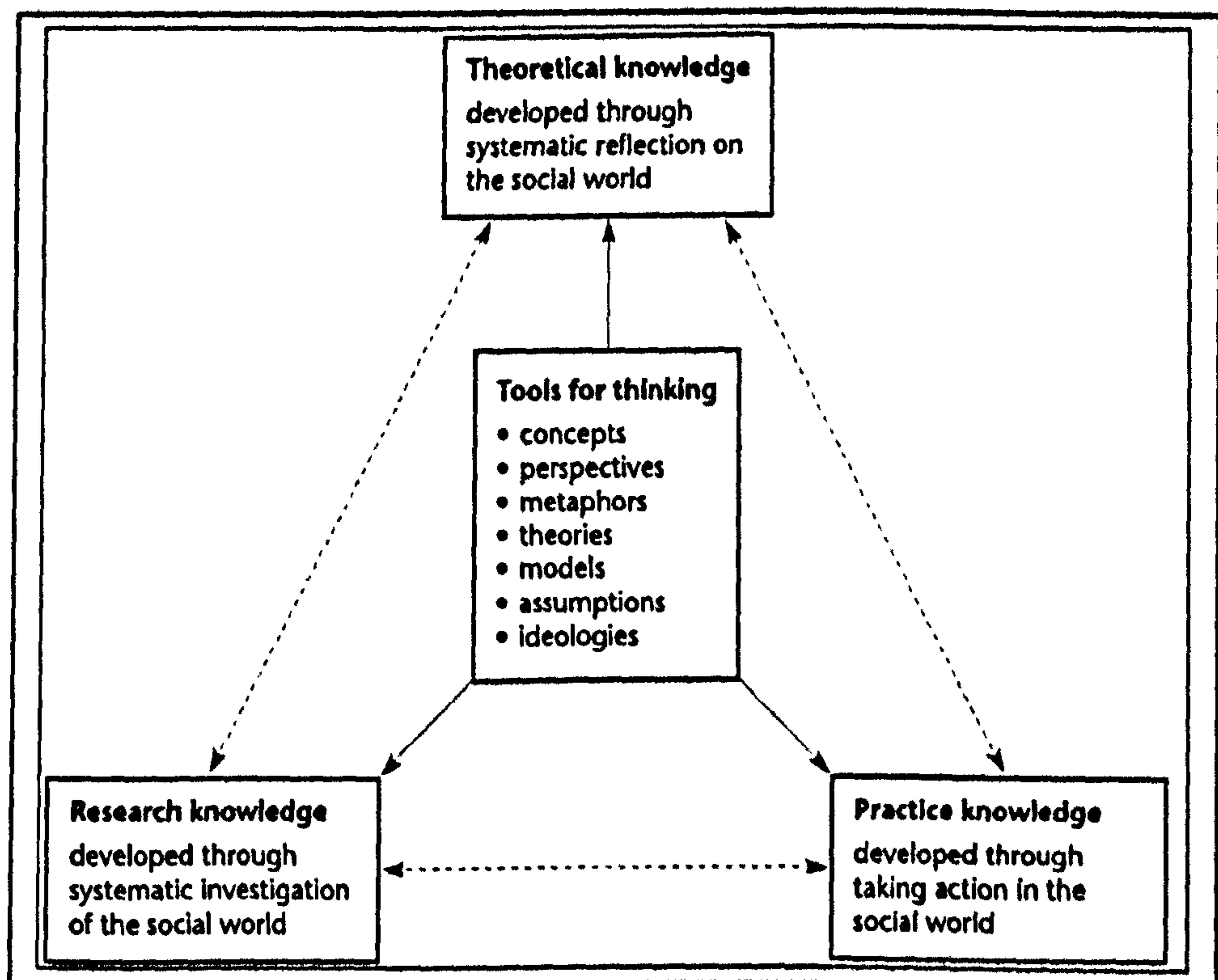


Figure 15: Three kinds of knowledge about the social world
(from Poulson and Wallace 2004:17)

Research is a complex term in itself and the simplified outline offered by Poulson and Wallace is more fully articulated in the definition provided for the Research Assessment Exercise 2008:

Research for the purpose of the RAE is to be understood as *original investigation undertaken in order to gain knowledge and understanding*. It includes work of direct relevance to the needs of

commerce, industry, and to the public and voluntary sectors; scholarship*; the invention and generation of ideas, images, performances, artefacts including design, where these lead to new or substantially improved insights; and the use of existing knowledge in experimental development to produce new or substantially improved materials, devices, products and processes, including design and construction. It excludes routine testing and routine analysis of materials, components and processes such as for the maintenance of national standards, as distinct from the development of new analytical techniques. It also excludes the development of teaching materials that do not embody original research.

* Scholarship for the RAE is defined as the creation, development and maintenance of the intellectual infrastructure of subjects and disciplines, in forms such as dictionaries, scholarly editions, catalogues and contributions to major research databases.

(RAE 2008, original emphases have been removed and additional ones have been added).

This account of research attempts to encapsulate all possible disciplinary understandings of the term and, as such, embraces this research project as indicated by the highlighted text. However, from this quotation it is also possible to see how much of this definition does not refer to the approach, aims and outcomes for this study. The impact of the methodology upon the practice of education sector is indirect, via its influence upon theory. The issue here is the status of theory within education is secondary to the drivers of policy and delivery. This is due to education's status as both an academic discipline (although it has been argued that education is a social science and not a discipline in itself) and a regulated profession. Yet, one of the initial motivations for undertaking this study was a dissatisfaction with the quality of theory that

informs policy and practice and the development of the proposed methodology is an attempt to rectify this limitation.

The fourth ODE definition is:

4. The repeated exercise in or performance of an activity or skill so as to acquire or maintain proficiency in it.

Interestingly, we say that it is practice that 'makes perfect' and not theory: proficiency is gained by action not by contemplation! This sentiment is further embedded in language by the phrases 'in theory' which implies that something is supposed to happen but the implication is that it does not, and 'in practice', meaning in reality rather than in the world of ideas. This reveals an interesting bias within language towards the idea of practice being the more effectual of the two activities and may be informing the privileging of approaches such as evidence-based practice over theoretical and philosophical perspectives within contemporary educational debates. Resolution between these dichotomies may be reached if we consider that the act of philosophising is itself an instance of a practice, even though its concerns are abstract rather than tangible acts in the physical world. This observation raises the question about where practice is sited; in terms of the JTI it would seem to inhabit the Sensory function, which has direct contact with the external world (teachers in the classroom), and also the Thinking function of abstract thought (philosophers of education). But what about those professions such as counselling and religious ministry, what further characteristics are circumscribed within their practice? Here we see the expression of the Feeling and Intuitive functions, which correspond to the affective and spiritual dimensions of practice. These dimensions may be exercised in conjunction with those typified by Sensation and Thinking, and a strength of the JTI is its ability to represent and analyse these interrelationships between aspects of practice.

What is meant by 'typology'?

Because of typology's central role within the new methodology and methods it is an essential part of this analysis. The usage within this thesis follows the meaning of a study or analysis using a classification according to a general type – as employed in disciplines such as archaeology, psychology or the social sciences. It can mean the study of printing types and the interpretation of symbol within biblical studies. The linkage to the word 'type' provides useful elucidations through meanings such as 'that by which something is symbolized or figured', a figure, a picture of something or a distinguishing mark, sign or stamp. A type can also be the general form of something that is distinguished by its form or structure, class or order. It is also used to mean the pattern, model or exemplar from which things are made – again a reference to the stamp or mould concept. Through type, the characteristics of a class of phenomena may be exhibited including the ideal qualities.

One of the *intuitions* about typology is that it represents an already explicated system of categorising phenomena, where the subject matter is analysed and placed into an existing schema. This has the effect of a kind of 'anti-Gestalt' where the whole is reduced to the sum of its parts! There is an intimation here that the subject matter is diminished by this process and the wider picture, including its contexts, is lost. Is then the use of typology a self-defeating exercise? Which would imply that in the act of trying to understand phenomena more fully, the subtleties of the components may be revealed but their interrelationship and combined effects are elided. This is a danger for the JTI, as Jung's *Psychological Types* attempts to provide a theory to explain and predict the variety and similarities between individual personalities based upon modes of perception and processing. The typology of each subject is dependent upon the interplay of innate characteristics with the environment (in the widest sense). The resulting typology provides a guide to the differences and commonalities using a framework based on observations drawn from clinical practice and from scholarship drawn from a wide range of disciplines. However, whilst it is true that Jung's approach - and that of the JTI - attempt to provide an anatomy of the subject matter, the result

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is not a mere dissection, it also offers insight into how each of the components are mutually interactive. These interrelationships are sited within a dynamic model that seeks to explain not only the overall map of the constituent parts but to provide insights into how the subject (matter) can develop into a more coherent whole.

The term 'typology' derives from a base term meaning 'strike' or 'beat' and its etymology can be found in the Greek for 'blow, impression, image, figure' (ODE). Jung used this same root, *arche tupon*, in coining the term 'archetype' meaning 'chief stamp' to describe his formulation of an innate structuring pattern. This idea of type as an imprint is a compelling one for this study, encapsulating as it does my personal ontological and epistemological viewpoints. In particular, this has resonance with the idea that we cannot access *noumena* (or the thing in itself) directly but what we can perceive are *phenomena* which are mediated by our perception, thus these *phenomena* are the imprints left by *noumena* which are available for our contemplation and analysis. Hence, the typology provides the map onto which the imprints may be pressed and analysed through a specific lens, in this case it is the lens of the JTI.

What is meant by the term 'knowledge' and what is its relationship to 'perception'?

In a wide sense, knowledge is understood as the 'facts, information, and skills acquired through experience or education', the theoretical or practical understanding of a subject or the sum of what is known (ODE). In these definitions there is a sense of experience providing an awareness or familiarity with a given fact or situation and that this awareness can be acquired through study or experience and is therefore closely linked to the concepts of 'learning' and 'comprehension'. The implication is that the condition of understanding something requires having an Intellectual acquaintance with a fact or truth, a mental apprehension associated with other terms such as 'thinking' or 'believing'. Therefore, in this account, knowledge requires some degree of mental comprehension to make sense out of this experience and education. Thus, the possession of knowledge is facilitated through the act of knowing, which is the state of

awareness that means to be acquainted with or have personal experience of something.

On the surface this is a strong assumption and a seemingly obvious one to make about the concept of knowledge, although this definition contrasts with that of the typological model. From a Jungian perspective, experience and education could be located within any of the four functions; these modes of cognisance are mapped over the four domains of sensing (physical apprehension), thinking (mental understanding), feeling (evaluation of worth), and intuition (unconscious awareness) therefore in possessing knowledge one has recognised and distinguished phenomena through one or more of these domains. The mechanism for providing understanding of the knowledge derived by experience and education is therefore sited within the consciousness of the individual and is therefore dependent upon their typological preferences. The JTI argues for multiple sites of knowing rather than solely that of mental understanding. Hence, knowledge - in relation to the new methodology - refers to a range of different modes of understanding phenomena as represented by the typological map.

As referred to above, Poulson and Wallace identify three kinds of knowledge that relate to the social world and are significant in the study of the methodology (see also Fig. 15, p. 185). They characterise these as theoretical, practice and research knowledge which are separated by their purpose. Jarvis contextualises his discussion of knowledge by foregrounding how it, and our conceptions of it, have changed within the sphere of the knowledge society. Knowledge, he argues, has changed through the legitimation of knowledge, its social construction, relativity, types and modes of integration (interdisciplinary approaches), along with the nature of practical knowledge and modal approaches (disciplinary versus transdisciplinary) (Jarvis 2004:6-12). In the first of these changes is the challenge to the idea of knowledge as being based on 'true' facts, instead it can be legitimated via rational, empirical or pragmatic processes or, in a Habermas' (1972) categorisation: empirical, historical-

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hermeneutic, or emancipatory routes. His second example of change centres on the social construction of knowledge through subjective and collective actions. Linked to this is the idea that knowledge is relative and that the definitions of knowledge are contestable and mutable. Jarvis also makes the useful distinction between four ways of thinking about knowledge:

- Data are objective 'facts' collected during research and fact-finding. They require interpretation in order to establish their meaning and are therefore open to different accounts of what constitutes facts;
- Information is objective data that has been constructed for communication and once this has been learned by individuals it becomes knowledge;
- Knowledge is information that has been accepted and assimilated by the individual hence it has a subjective nature although this can be shared through interpersonal and networking activities
- Wisdom is knowledge gained through extensive experience of action and contemplation, including practical dimensions.

These are helpful definitions for the proposed methodology, located as they are within the field of adult education.

The next of Jarvis' sites of change is that of practical knowledge, this includes the understanding of content and process, and is enmeshed with our affective dimensions including values and attitudes. Also contained here is the everyday knowledge of experience and sensory processing that we possess and which provides the context for practical knowing. Practical knowledge has the potential characteristic of being tacit in nature, where unarticulated aspects of knowledge come into use 'naturally' and without explicit consideration. This apparently spontaneous characteristic is expressed through the demonstration of skill or the ability to carry out a task. Jarvis argues that theory has an implicit role within practical knowledge and we can observe that behind exhibitions of tacit knowledge lies the notion of practice as a

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repetitive act for learning. This practice is guided by a knowledge framework and by a degree of mental apprehension, hence we have the term 'psychomotor' as one of the three domains of learning along with the 'cognitive' and 'affective'.

Our understanding of what is meant by 'knowledge' is central to this study, as the theoretical crux of the new methodology lies at the point where the psychological model of typology shifts into one of epistemology. The transition between the different ways in which consciousness can be manifested to corresponding ways of knowing is the subtle but important transfer from perception to knowledge. That perception is an integral part of knowing has been implied in the discussion of knowledge, but what does it mean? In general parlance perception can be regarded as the ability to 'become aware of something through the senses' and it is also the way in which something is understood or interpreted. There is a further specialised meaning in the psychological and zoological sciences relating to 'neurophysiological processes, including memory, by which an organism becomes aware of and interprets external stimuli' (ODE). Omitted from these definitions is the kind of insightful understanding that finds expression within the JTI typology as Intuition.

'Perception' has its roots in the Latin verb *percipere* which means to 'understand'. But there is a further term in this derivation which is to 'seize': this can be conceived of as a grasping of phenomena through direct experience of it, which, in the typological terms explored here can mean sensory, mental, intuitive and emotional/evaluative. To lay hold of phenomena and become aware of this assumes that perception is a conscious process yet psychoanalytic thought would argue that perception can take place on an unconscious level and furthermore the intuitive function is able to grasp and understand outside of conscious functioning – this is why intuitive insight is experienced as mysterious and external to the individual.

In philosophical terms perception gives us knowledge of the world via the neuro-physiological inputs from our sensory organs which are then interpreted by high-order

brain functions although the issue of the subjective nature of this 'sense data' and its interpretation does highlight problems of surety that are questioned in scepticism (Blackburn 1994). Perceiving, as the action-taking cognisance of 'objects' whether they are external or internal, can be seen as distinct from sensation itself. For Jung sensation and intuition are classed as the irrational or *a priori* functions since they operate in of the social and cultural context which impacts upon the rational functions of thinking and feeling. Does this then imply that sensation cannot be a mode of perception since, by this definition, perception is not to be conflated with sense data? If so, this raises an important question about the robustness of the JTI and the assumptions inherent in making the shift from modes of perception to those of knowledge.

Perhaps the issue lies not within the methodological shift but within Jung's original formulation. We are told that the function of sensation tells us 'that something is' as opposed to 'what something is' - which is the remit of the thinking function (the act of engaging with conceiving and classifying ideational contents). So can sensory perception be independent of the subject's personal and social context? Certainly, the characteristics and qualities of that sensory experience are coloured by context, the sensation pain for instance can change within differing situations even though the stimulus remains the same as other factors may take precedence. The issue would appear to lie within the concept of 'thatness' and the sensation function's ability to register that something exists via sensory data, yet this is not such a contentious point if we emphasise the sense of 'data' here. Taking Jarvis's definition of data as facts requiring interpretation, then Jung's concept still holds, so this raises questions about the definition of 'perception' being used. In order for the theory of psychological types to hold, perception must relate to the 'seizing' quality inherent within the original Latin root and in this way each of the functions represents a way of grasping phenomena: for sensation and intuition this happens independently of context; for thinking and feeling the context is implicated.

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A resolution to the question of how to render the shift between perception and knowledge within the methodology can be gained by juxtaposing their definitions. When 'perception' represents *the act or ability of the subject to contact or grasp phenomena* and 'knowledge' is conceived as *an awareness and understanding of phenomena derived from (possible varieties of) experience* then the typological perspectives can hold in both cases and the methodological shift between the two can be justified.

Outcomes and observations

The conceptual coherence of the psychoanalytic methodology has been explored through the application of philosophical reflection and conceptual analysis that have revealed the consistencies and contradictions within the concepts in use. It has also examined the necessary conditions for the justification of the methodology and its conceptual rigour, plus the minimum or sufficient conditions required for these concepts to apply.

In the breaking down of these key concepts we have provided a much needed method of classification and have encountered several issues relating to the conceptual rigour of the new methodology, methods and tools, including the risk of textual versus theoretical analysis, and the problems inherent in the vocabulary and jargon of a study that spans several distinct fields of study. This analysis has fostered a better understanding of the terms and their systematised usage within the methodology. Along the way it has shifted the working definitions of the key terms. Moreover the analysis has demonstrated why these terms are so important for the methodology and because of this it is essential to present the definitions explored here in order to pre-empt misapprehensions and criticisms concerning the purpose and nature of the methodology. It has also provided insights for future applications of the methodology and methods and has contributed to the evaluation strategy at an appropriate level for the subject matter under scrutiny.

There is substantial scope for further analyses of psychoanalytic terms, which have specific definitions within their psychotherapeutic context but may require translating into their meanings as employed in the methodology. A key candidate for this is 'compensation' a universal term within Analytical Psychology meaning the 'balancing, adjusting, supplementing' activity of the unconscious that balances out irregularities present in consciousness (Samuels et al. 1986 :32) and is the main mechanism within the self-regulating or homeostatic functioning of the psyche including typological activity. One of the criticisms levelled at psychoanalysis is its impenetrability for those who are not practitioners or theorists in this area; this is largely due to the obtuse and complex jargon employed.

The meta-level evaluation methods utilised here, namely conceptual analysis and philosophical analysis, are capable of making a considerable impact on wider understanding of both the proposed methodology and the discipline of psychoanalysis more generally. This could open the door to further incorporation of psychoanalytic perspectives within the field of adult teaching and learning but it also underlines the value and effectiveness of philosophical approaches as meta-level evaluation tools within theoretical research.

Chapter Eight: Evaluation of the Methodology and Methods

Introduction

Evaluation of the methodology

Evaluation of the methods

Further observations

Recommendations

Conclusions

Chapter Eight: Evaluation of the Methodology and Methods

Introduction

This next section of the thesis affords an evaluation of the psychoanalytic methodology and the JTI in terms of its methodological robustness and the analytical outcomes arising from the two case studies. It examines the coherence and soundness of the methodology following the philosophical analysis undertaken in Chapter Seven, and the value of the insights arising from the application of the JTI tools. The evaluation also discusses the relationship between these two sets of outcomes and considers the degree to which the instrument and the methodology have been able to address the initial objectives of the study and, in the light of these, suggests how they might be refined in order to function more effectively as an analytical tool.

To recap the aim of the study, the purpose is to enhance the theoretical status of adult teaching and learning through the development of a non-empirical research methodology and its attendant methods, which are informed by a postmodern adaptation of psychoanalytic perspectives. The outcomes intend to provide coherent critiques of educational case studies through the identification of their epistemological bases and, additionally, illustrate the implications for practice emerging out of the evaluation. This chapter looks firstly at the evaluation of the methodology then assesses the value of the case study applications before considering further insights arising from both investigations.

Evaluation of the methodology

The methodology is drawn from the Jungian school of psychoanalysis and it is built upon its principles of purposeful growth and balance. It involves an adaptation of the theory of psychological types that makes shift away from the analysis of human subjects focusing instead upon human artefacts in the form of theoretical material drawn from the field of adult teaching and learning. The psychological model of typology has a long pedigree and has been the subject of extensive empirical

assessment (Kline 2000) but its adaptation to an epistemological analytical tool has no precedents. The evaluation of the methodology involved the application of the philosophical tools of conceptual analysis and philosophical reflection; both are approaches that are recognised and used in education. These were considered suitable modes of evaluation, as philosophical perspectives offer a higher order of analysis compared to those of psychoanalysis and because of their ability to clarify the concepts in play.

The findings of the philosophical analysis revealed conceptual coherence across the six central terms used in the methodology ('theory', 'theoretical material', 'practice', 'typology', 'knowledge' and 'perception'). The analysis also highlighted the minimum and sufficient conditions required for the usages of the concepts to be valid in the context of the psychoanalytic methodology. Included in the insights from the philosophical analysis were the observations that the methodology's analytical focus was textual in nature - in that the theoretical material that formed the case studies was in the form of written text. Although an initial concern, this can be justified by the argument that within academic educational contexts theory is articulated via the written word and that the content of the theory is not separate from its medium (Usher et al. 1997).

The conceptual analysis of the key terms showed that the methodology is capable of addressing its intention, which is to identify and critique the epistemological bases of theoretical material. The outcomes also produced interesting observations concerning the nature of 'practice' and its relationship to theoretical concerns, particularly in terms of the practice of theorising.

By locating the methodology within a postmodern paradigm the potential criticisms about the essentialist tendencies of psychoanalysis have been pre-empted. This, of course, does not address criticisms about postmodern ideas in themselves but it is able to justify the methodology in terms of its paradigm. Therefore, the methodology can

be accounted for in terms of postmodern perspectives that are consonant with its aims to map epistemological phenomena whilst resisting claims to absolutist or empirical truths.

Underpinning the methodology is the assumption that human artefacts retain an alignment with human characteristics and that these analogous qualities can be analysed using similar frameworks. The findings from both the methodological and topical level evaluations would suggest that this is a defensible assumption. A further test of this relationship will be the application of the methodology and methods to practical educational scenarios, as recommended in the future research section of Chapter Ten.

The insights arising from the application of the methods demonstrated the suitability of the Jungian synthetic method that seeks to combine reductive/causal and teleological perspectives. The choice of a Jungian approach was intentional as it was deemed to have a resonance with developmental, humanist and liberal viewpoints within adult education that view learning as an emancipatory or transformational act. In the methodology, this view is transferred across to the theoretical material and the JTI analysis is intended to show not only a map of the material as it currently is but to also highlight the unconscious and shadow areas for development. In this sense it is a valuable and forward-looking methodology.

Evaluation of the methods

The psychoanalytic methodology has been operationalised through the development of the typological methods comprising the JTI. These consist of a suite of three tools that are applied sequentially to case study material in order to analyse and represent them. The first and most important of these is the JTI Textual Analysis, which examines the text of theoretical material in terms of its attitudinal and function categories. This initial stage of the JTI methods proved very effective in identifying the epistemological qualities that were present in the topics. It is able to locate the explicit and implicit

dimensions of the material and indicate the relative magnitude of these. It also located omissions in the material, which proved useful in understanding the topics' strengths and weaknesses. The inclusion of the tertiary and 'shadow' functions was effective in identifying epistemological omissions and helped to explain imbalances in the epistemological emphases of the topics.

The second tool is the JTI Grid that is a method of summarising the information generated by the Textual Analysis. It serves this function effectively by capturing the relevant orientations and provides a useful intermediate stage before the drawing up of the JTI Map. Although not employed here an enlarged version of the Grid could be used for logging insights from the Textual Analysis stage during initial analysis of material. Following on from this the third stage is the JTI map, which presents the typological information in a graphical overview, allowing the reader to see the overt and covert elements of the topic. In addition to capturing the elements that make up the 'personality' of the topic, it also draws attention to the compensatory processes at work. For example, Schön's valorisation of 'intuition' as a central feature of reflection-in-action is balanced in the unconscious portion of the Map by the absence of references to the physical dimension of the practitioner. Although it is possible to observe this from the Textual Analysis, it is the Map that makes such relationships obvious.

A weakness of the Map is the complexity of the visual information that it presents. In accounting for all four binary constructs simultaneously (Thinking-Feeling, Sensation-Intuition, Introversion-Extraversion, conscious-unconscious) it may be difficult for those without a sound grasp of typological theory to understand the analysis that is being represented. This latter issue pertains to all the elements of the JTI instrument and raises allied concerns about the practical limitations of such complex analytical methods for non-specialist practitioners.

The choice of case study material was varied enough to demonstrate the range of epistemological positions that could be identified by the JTI methods. The topics were also proved effective in that their existing critiques were rigorous enough to provide alternative measures against which the JTI analyses could be judged. The comparison between the JTI outcomes and the critiques demonstrated that the JTI could:

- produce analyses that were paralleled by other reliable sources of critique;
- generate original observations;
- capture observations from other critiques.

Together these offer a unique ability to present a coherent and holistic view of conceptual material and its surrounding discourses. This approach to meta-level analysis has potential uses within the field and has implications for the enhancement of practice.

Due to the order of analysis in the case studies, which placed the comparison with other critiques at the end of the analytical process, the JTI Map was not used to record these existing observations. It would be possible to represent them on the Map using different fonts or colours, for instance. Alternatively, each critique could itself be mapped and then superimposed upon the topical analysis. This raises questions regarding the actual production of the Maps and would suggest that the JTI methods would benefit from bespoke software to enable the mapping process.

Having the facility to produce and superimpose Maps would be useful in the case of topics, which have temporal dimensions or multiple definitions, such as lifelong learning. The JTI methods were able to accurately depict two different versions of the discourse and compare their characteristics. This study plotted only two points on what is a complex network of lifelong learning and so was limited in its depiction. A multiple mapping tool would be able to track the evolution of the topic if more 'snapshots' of

lifelong learning were used. Potentially, this has a close affinity with Wittgenstein's (1997) concept of 'family resemblance' and deserves further investigation.

All three tools were shown to work over small-scale and large-scale material. Although, it should be noted that whilst the theoretical material was deemed to be micro (reflection –in-action) and macro (lifelong learning) by virtue of the arena in which they are articulated (reflection-in-action is enacted within the reflective practice of the individual practitioner, whereas lifelong learning is located across areas such as governmental policy and international strategy), the size of the texts under investigation was similar. This raises questions about the methods' ability to analyse large quantities of text and thus warrants further research.

The Textual Analysis was also able to identify and analyse the epistemological characteristics of different elements of the topics. The most obvious of these is the subject matter itself, allied to this are the omissions, i.e., the subject matter that is not addressed. In addition to these, the tool also captured the characteristics of the topics' media, in the form of the kind of language and imagery used. In further studies this could also be applied to the physical media through which the topic is communicated, such as academic text, website or glossy brochure.

Further observations

The critiques of the two case studies offered more detailed and in-depth analyses of the topics than those generated by the JTI. This could be partly due to their specific foci on particular aspects of the topics in comparison with the JTI's intention to map multiple perspectives simultaneously. Also, the critiques chosen are clearly 'academic' in nature and have a natural affinity with Introverted Thinking, this is not to say that they cannot account for material located in the other functional domains depicted on the JTI Map but their academic context necessitates a focus on theoretical aspects in particular. The JTI may have levels of subtlety and depth beyond those demonstrated here and it will rely on the knowledge of the future user to evince these.

This highlights how the expertise and scholarship of the user may impact on the depth and breadth of the JTI analysis, as would knowledge of other critiques in advance of applying the tools. However, this is not as potentially problematic as its application by inexperienced users, who might not be able to draw out the epistemological understandings necessary to produce meaningful insights. This might be due to the specific knowledge and skills needed to maximise the JTI's analytical potential along with questions about the cumbersome nature of the JTI methods, which are discussed below.

Recommendations

There are three important concerns relating to the JTI methods that deserve further investigation. Firstly, it could be argued that the instrument's three tools together present an unnecessarily complex and heavy-handed analytical process, the outcomes of which might be more simply achieved by other methods. Existing approaches such as discourse analysis (using the psychoanalytic framework presented in this study) might generate comparable insights through simpler processes. The second concern is the potential cultural bias within the typological categories of Jung's psychological types and the epistemological adaptations for the JTI. This has been raised as an issue with the MBTI adaptation (Kline 2000) but further research is needed to address this. The third point relates to the somewhat pejorative interpretation of *Learning to Succeed* from the lifelong learning case study. It is possible that my own typological orientation of Intuiting/Feeling enabled a stronger identification with the values and language of *Learning to Be* and which resulted in the projection of my shadow functions onto the Sensation/Thinking orientation of *Learning to Succeed*. This has obvious implications for practice and the application of the JTI that need to be factored into its future development.

Conclusions

The evaluation strategy has shown the methodology and methods to be trustworthy in their delivery of new analytical insights. As a tool for educational enquiry

psychoanalysis offers a map of human functioning that is at once specific and original, as Brown argues:

With a wealth of theorised knowledge about unconscious processes available to us, it is appropriate to ask how we can use it to enhance our understanding of teaching and learning and the student learning experience.

(Brown 2008:3)

As no one methodology can provide a universal model, the caveat for this and all other strategies is that its knowledge claims represent a facet of a limitless phenomenon. Bodies of knowledge, educational or otherwise, are in constant states of development that are part of continuing processes rather than edificial statements of truth. If we take this attitude then psychoanalysis does indeed offer a distinctive and valuable contribution to educational research, providing a rich source of theoretical and practical insights into human artefacts and experience that are beyond the descriptions of scientific methodologies. Although psychoanalysis has yet to conclusively and empirically prove that it can heal mental pathologies, the interpretive tools it articulates and wields are invaluable. As educators, we can facilitate others' learning, about themselves and our world, through an informed pedagogy that can reach into the rational, emotional and imaginative domains of our experience.

Chapter Nine: Implications for theory and practice

Chapter Ten: Summary

Chapter Nine: Implications for Theory and Practice

Implications for pedagogic theory

Implications for pedagogic practice

Considerations for pedagogic research

Recommendations

The development of the psychoanalytic methodology and methods has provided a number of contributions for the field of adult teaching and learning. These are situated over three areas: the theorising of adult pedagogy; the practice of adult teaching and learning; and considerations for pedagogic research. The implications are discussed in terms of these three areas but, as discussed in Chapter Seven, some of the boundaries between theory and practice are blurred, hence, this distinction is somewhat artificial. Similarly, elements of the considerations for pedagogic research are also implicated within the theory and practice sections.

The issues relating to the remit of this study are explored below along with the implications for theory and practice within the wider setting of adult teaching and learning.

Implications for pedagogic theory

The methodological contributions afforded by this psychoanalytic approach relate to its innovative perspectives and the flexibility inherent in its postmodern location. The epistemological adaptation of typological ideas and processes has generated new understandings and has reframed existing ones, thereby affording fresh perspectives upon educational theory. Furthermore, the proposed methodology offers adult pedagogy a new critical theory that has been specifically developed for this field, thus addressing the contention that education relies upon the social sciences to provide its research methodologies. This is a contribution to the meta-theoretical level of inquiry and theory within adult teaching and learning, and which may be used to critique practices, conceptual material and paradigms themselves.

A further benefit of the new methodology is that it provides a doorway into the rich and rewarding body of theory and practice of psychoanalysis that is currently

unexploited in this field. The typological adaptation presented here is a single aspect of one particular psychoanalytic theory and there is ample opportunity to find other suitable perspectives from within this under-used discipline. Hence, the implication is that the status of adult teaching and learning theory would be significantly enhanced by the adoption of this methodology and the wider paradigm offered by the marriage of psychoanalytic perspectives with postmodern positioning.

The JTI has provided tools for analysing the conceptual components of theoretical material with the intention of identifying their epistemological bases. A key outcome is that they address one of the initial concerns that prompted this study, namely the perceived lack of robust and comprehensive critiques of the prevalent theories, models and discourses that inform practice. As observed from the reflection-in-action case study, critiques of the theoretical bases of practical orthodoxies do exist but they focus upon specific components of the topic in question. What they do not provide is a method of simultaneously interrogating the topic from a variety of perspectives, thereby providing an overview of the terrain it inhabits and the features that it exhibits. Application of the JTI permits such an overview, but because of its flexibility in mapping different conceptual phenomena it also offers a comparative tool for contrasting different topics, models, theories et cetera. Taking the lifelong learning case study as an example, there are extensive existing critiques from a variety of approaches but none of these have provided a meta-level analysis capable of interrogating the different aspects of this discourse within a variety of contexts nor do they routinely capture the epistemological characteristics of other critiques.

Thus, the JTI is a valuable addition to the theoretical toolkit for practitioners who wish to understand, evaluate or critique the pedagogic models and theories that they would like (or are required) to work with. Educational policy is just such an example of conceptual subject matter suitable for analysis that may yield the overt and covert implications it contains. Similarly, local implementation of approaches to learning difference can be examined, revealing their inherent theoretical strengths and

weaknesses. Thus, the scale independent characteristic of the JTI means that policy makers and practitioners can have access to the same tool for interrogating ideas that inform practice, a fact that may encourage more dialogue between the two.

Whilst by no means a panacea for all the inconsistencies and difficulties that face travellers within the realm of adult pedagogical theory, the JTI does offer a way of exposing the content, structures and relationships therein. And perhaps the most significant implication for both theory and practice is the opportunity for all participants in adult teaching and learning to engage in meta-analyses of their praxis. However, as indicated in Chapter Eight, the utility of the JTI may be significantly impaired by its complexity which could be off-putting to potential users, an issue that deserves further investigation.

Implications for pedagogic practice

As discussed above, the benefits of the methodology and JTI methods for pedagogic practice relate their ability to provide a tool that can examine the epistemological underpinnings and conceptual robustness of theoretical material. As the case studies show, through the application of the JTI practitioners can raise their awareness of pitfalls inherent in conceptual material and can then either look elsewhere to address these or make appropriate adaptations to suit. By applying the Instrument to conceptual material not only is the dominant attitude made explicit but the shadow attitude is also acknowledged, either by its ability to disrupt the model or by its absence. For example, models that ostensibly represent social phenomena can be shown to have 'hidden' agendas in the way that the individual is signified. The same mechanism applies to the two other dimensions expressed through the functional pairings of thinking/feeling and sensation/intuition. Thus, where any of these six positions is exposed within conceptual material its opposite position is always implied, and can then be located, made explicit and analysed as part of the whole. The key benefits to pedagogic theory are ones of rigorously mapping explicit and implicit

elements, providing an opportunity to compare, contrast and critique a range of conceptual material and to represent epistemological stances over time.

This approach has the capacity to be used at a local level by individual practitioners or professional groups as a means of evaluating theories, practices and policy, for example. It could also form part of teacher training programmes and the continuing professional development of education practitioners as it provides a meta-level of analysis that can be applied to multiple kinds of phenomena and, additionally, could generate materials for reflective practice. Again, the practicality of these suggestions would be subject to the outcomes of further research into the use of the JTI instrument by a range of educational practitioners.

The practice of adult teaching and learning takes place in a wide range of environments with an equally wide range of purposes and participants. Due to the cultures and the external pressures within sectors, such as further education, practitioners may not have an interest in theory or may not have opportunities to engage with the theoretical underpinnings of the models that they find useful or that they are exhorted to employ. The visual nature of the JTI and the familiarity of the ideas of the MBTI may provide support for practitioners and learners alike by offering them a means of evaluating and comparing areas such as learning differences, curriculum design and approaches to assessment. This is an opportunity for experienced theoreticians to undertake JTI analyses and disseminate them to the 'chalk face' for local use.

Future explorations of the JTI may reveal that it has further applications beyond its capability to analyse conceptual material, including the ability to act as a planning tool for programmes, modules or sessions. For example, the JTI would be able to enhance a programme of study by providing perspectives on its epistemological assumptions - which would need to be consonant with those of its disciplinary or professional area. It could also be used in conjunction with other approaches that

inform pedagogical planning such as constructive alignment (Biggs and Tang, 2007). This approach argues that the aims, objectives, learning activities and assessment for a unit of study (on any scale or at any level) should be linked in such a way that the learner is able to achieve the appropriate outcomes through the activities and the assessment. Whilst constructive alignment provides the opportunity for homogeneity across curricula components it lacks the ability to highlight in depth the types of knowledge a programme, session or individual activity is focused upon.

There is a further consideration for education practitioners arising from the evaluation; namely, the typological orientations of the practitioner might be implicated in the process of applying the JTI methods. The psychological makeup of the person using these tools could impact on the outcomes, particularly in terms of their privileging the epistemological categories of the JTI that most closely resemble their own typology. If future empirical research is able to establish such a link, then the implications for practice are significant as the effective application of the methodology will require a significant degree of self-awareness and reflexivity on behalf of the practitioner if they are to avoid projecting their own preferences, and shadow, onto the analytical topic.

Considerations for pedagogic research

One of the original intentions of this study was to develop a non-empirical analytical approach for adult teaching and learning and this has been achieved through the creation of the psychoanalytic methodology and methods described. Because the methodology is built upon a postmodern adaptation of psychoanalytical theory it draws upon the strengths of this discipline but is also able to counter its essentialist origins. Therefore, the new approach offers a viable research methodology that is proven in the adult education context and has the potential to raise the profile of non-empirical methods as viable modes of enquiry.

Pedagogical research inhabits one end of a spectrum of inquiry, the opposite end being occupied by evaluation. All sectors of UK educational system are subject to

evaluative activities and adult teaching and learning, through further education provision and professional training for example, are not exempt from this. The results of the two case studies would suggest that the JTI is capable of contributing to evaluation processes through the mapping such things as aims, objectives and values against outcomes and outputs. One limitation lies in the instrument's inability to quantify such data but other quantitative measures could be used alongside it for this purpose. Another shortcoming is the intricacy of the tools which may lead to unnecessary complexity in the generation of analyses and insights. The instrument's strength lies in its production of information about the *nature* of phenomena, the relationships existing within a given area and its unexpressed omissions.

Recommendations

The primary recommendation is that this approach undergoes further trials and wider dissemination in order to assess more thoroughly its suitability with the field. And as a result of the evaluation process, there are several areas of additional research relating directly to the new methodology and methods that require attention. These relate to practical and theoretical concerns and are discussed in Chapter Ten.

Since the study has shown that this approach is an appropriate mode of inquiry for exploring human artefacts (in the form of conceptual educational material) I would suggest that there is also a natural affinity for their application in the wider sphere of the social sciences. Investigation in this discipline may provide helpful analytical methods and would widen the base for trialling the JTI.

In line with the overarching aim of this study to enhance the theoretical status of post-compulsory education the key recommendation is to stress the value and role of non-empirical research to practitioners, managers of educational organisations and to policy-makers. The government-led emphasis upon evidence-based research within teaching and learning has elided the importance of purely theoretical perspectives for practice. This omission has implications for the robustness and value of the

guidance offered by evidence based research and empirical research in general, as failure to engage with relevant theory and philosophical approaches will result in impoverished pedagogical models and missed opportunities for new, richer and clearer thinking about our practice (Standish 2007).

Another recommendation is that there is an obvious transition to practical contexts, in particular the exploration of the JTI as an informing principle for curriculum development and as a session planning framework. In this way it could be used to interrogate existing material in a similar vein to the application demonstrated here. It may also have additional potential as a mode of structuring learning materials or teaching strategies by ensuring that any approaches taken and any content are mapped out in terms of their epistemological characteristics. The emphasis upon each of the orientations or typology of knowledge would differ depending upon factors such as the subject area, the learners and level of study. The value of this research would be in the practical benefits for educational professionals of conceptual clarity and which could lend coherence and consistency across programme, module and session levels. However, the caveats concerning the JTI's complexity will need to be addressed prior to its translation in practitioner contexts.

Another set of opportunities arises from inquiry into the theories and models prevalent within psychoanalytical schools, other than those of Jung's psychological types. As discussed earlier, Tennant (2006) observes that there is an obvious sympathy between psychoanalysis and teaching and learning in its ability to offer clinical understanding into interpersonal relationships, perspectives upon individual identity and social organisation, and a framework for human maturation. That the practice of psychoanalysis is still thriving and evolving means that new insights in these areas will ensure that any theoretical adaptations for teaching and learning need not remain static or outmoded.

Conclusions

Future research

Concluding remarks

Conclusions

This PhD study has provided a contribution to educational theory and practice by successfully achieving its original aim and the five objectives that are outlined in Chapter One and reproduced in Appendix A. The overarching aim of this thesis was to enhance the theoretical status of post-compulsory education by foregrounding the role of non-empirical investigations. This was carried out via the development of a psychoanalytic methodology and its supporting methods.

The study emerged out of the observation that - in comparison with disciplines in the Social Sciences, Arts and Humanities - psychoanalytic perspectives continue to be underemployed in adult education contexts and have a negligible theoretical impact within this field. Developing a suitable psychoanalytic methodology and locating it within a postmodern paradigm achieved the first objective. This was seen as important because of the essentialising tendencies of psychoanalysis – a key criticism of this approach.

The methodology was operationalised through the development of a suite of tools based on Jung's (1971) theory of psychological types. This involved the adaptation of Jung's psychological orientations into epistemological categories, these were then incorporated into three typological tools comprising the Jungian Typological Instrument (JTI). The first tool is the JTI Textual Analysis, which determines the epistemological orientations of theoretical material based on the attitudes and functions of Jung's model. The analyses are transferred to the JTI Grid where the conscious and unconscious ordering of the orientations are summarised prior to the final stage. This involves the drafting of a graphical

representation of the analysis called the JTI Map, from which the 'personality' of the theoretical material could be discerned.

The JTI tools were applied to two case study topics that reflect contemporary discourses, theories and concepts within the field of adult teaching and learning. This addressed the next objective, which was to demonstrate the appropriateness of using psychoanalytic perspectives within educational investigations by producing coherent critiques of dominant small-scale (micro) and large-scale (macro) orthodoxies within adult teaching and learning. The first of these topics was the micro model of reflection-in-action, which is drawn from Schön's (1983) formulation of reflective practice. The larger, 'macro', discourse of lifelong learning forms the second case study, as articulated in the UNESCO report *Learning to Be* (Faure et al. 1972) and the Green Paper *The Learning Age* (DfEE 1998). The insights generated by the JTI methods included observations on the strengths, contradictions and omissions within the case study topics, including 'shadow' elements, which disrupt the coherence of the material. By critically examining their theoretical underpinnings, the JTI was able to address the fourth objective of identifying and critiquing the epistemological bases of contemporary educational discourses. These insights represent substantive outcomes in themselves, which will contribute to the discourses around reflective practice and lifelong learning, and hence to the field of adult teaching and learning. The study shows the JTI to be a scale independent tool, that is, it is capable of analysing conceptual materials regardless of their size. Additionally, its ability to map and analyse subject matter over time, however there may be an issue for future development in evaluating its capacity to quantify the elements of the analysis - especially in terms of complexity

As psychoanalytic approaches are not unproblematic (see Chapter Three for a discussion of key critiques), the investigation incorporated philosophical reflection and conceptual analysis as meta-level evaluation strategies for the methodological level of the study. The reliability of the JTI tools was evaluated through comparisons with

existing key critiques of the case study topics, these were identified through the literature review. This dual-level evaluation revealed that the proposed methodology and methods together offer a robust and trustworthy approach to theoretical analysis, which has potential applications for both theory and practice within the adult teaching and learning context.

In addition to original insights, the JTI tools were able to replicate many aspects of the analyses from the key critiques. Where the existing critiques provided further observations the JTI was also able to represent these, thereby demonstrating its utility as a holistic mapping device. The development of the new methodology and the productive analytical outcomes has fulfilled the final objective, which was to contribute to existing knowledge by informing educational theory and practice. The study has addressed these problems by providing an analytical tool that provides increased coherence at a theoretical level and has the potential to inform more satisfactory practical applications for teaching and learning.

However, in Chapters Eight and Nine several concerns have been highlighted which question the limitations of the JTI in terms of its practical application within adult pedagogy. The first of these relates the complexity of the underlying theory of Jung's psychological types - this needs to be mastered by JTI users in order to apply the instrument effectively and also to understand the analytical outcomes generated by their application. That this theoretical framework is built on the extraordinary breadth of Jung's scholarship (Stevens 1994) is at once a strength and a weakness: a strength because of its intellectual scope and the richness of its informing sources; but a weakness from the point of view that it demands of its users a high level of engagement with notoriously difficult material. Hence, the effort of engaging with the theoretical framework and necessary analytical skills may exceed the perceived benefits of the JTI, thus limiting widespread usage of the instrument.

In particular, the Textual Analysis phase of the JTI requires a sound understanding of general psychoanalytic principles and the specific frameworks of psychological typology as this is the element which generates the majority of the analysis. It is questionable then whether non-academic users would either feel confident in using this tool or would value it as being directly relevant to their own practice. In contrast, the creation of the Grid and Map tools was intended to provide clarification, simplified structure and alternative presentation methods for the results of the Textual Analysis stage but conversely it is possible that these steps in the JTI process also contribute to the overly complex nature of the instrument. Thus, despite the study's aim to design and trial a usable method of applying Jung's theories to theoretical material, the resulting three stage process of the JTI may be experienced as cumbersome, confusing and overly complicated by non-specialist users.

There is also the risk that users' limited expertise in this area and a possible lack of self-awareness around their own psychological orientations may both lead to inaccurate or biased analyses of material. Therefore, consideration of existing research methods that might produce psychoanalytic accounts of pedagogic material requires further investigation, especially if their operationalisations of Jungian theory offer simpler and more elegant solutions than the JTI.

Future research

The recommendations presented in Chapter Nine have indicated that in order to have further impact the JTI would need to be disseminated and applied, as both an analytical tool and a research methodology. As part of the ongoing development of the methodology and methods, the following are suggested as possible areas for future research:

- i) to investigate the questions regarding the methodology and methods, including issues such as: a) the potential cultural bias within the typological framework; b) the impact of personal typology upon the

- analytical processes; c) the level of complexity the JTI Map can sustain; d) the unwieldy and complex nature of the JTI Instrument and the implications of this for practitioner use; e) the ability of extant research methods to deliver comparable analytical outcomes;
- ii) to extend the application of the methodology and methods to other elements of theory in adult teaching and learning;
- iii) to develop the approach for practical pedagogical contexts;
- iv) to investigate the development of different methodologies and methods based on the theoretical material drawn from other schools of psychoanalysis;
- v) to extend the application of the current methodology and future approaches to other fields and disciplines beyond adult education.
- vi) to consider positioning the methodology within extant philosophies of mind, for example, Descartes (1986) and Ryle (1949).

Unsurprisingly, a significant barrier here is an economic one, and without the financial support of Research Councils these kinds of research activity – that are both meta-theoretical and draw heavily upon interdisciplinary knowledge – will all but disappear from the map of educational enquiry. That the ESRC has funded this study is a heartening indication that theoretical views from unfashionable sources can be seen to have potential value and efficacy. The following recommendations for future research intend to widen and deepen the impact of the methodological approach, of psychoanalysis as an informing framework, and of the application of the typological tool developed here.

Concluding remarks

The process of undertaking and writing this research has lead me through new and old territory; allowing me the privilege to explore previously unknown terrain (unknown to me and to this field) and affording me the luxury of revisiting familiar places from my background in English literature, critical theory and psychoanalytic thought. Through

talking with colleagues and reading about the experience of undertaking a PhD, I have come to understand that journeying in this way is frequently onerous, often lonely and sometimes, when you least expect it, a genuine pleasure! My travels through the ideas presented here have left me with not only a richer understanding of the field but also of my own typology and ontological landscape.

In conclusion, I would like to draw on Ian Craib's experience and expertise as both a Professor of Sociology and as a practising psychoanalyst in summing up the considerable contributions provided by Freud and his followers:

Whatever the intellectual superstructure that surrounds psychoanalytic activity, its most original contribution is the understanding of an individual life, its meanings, its patterns, its possibilities and its specificity.
(Craib 2001:4)

I hope that, in the same way, this study has contributed to the theoretical status of adult teaching and learning by illuminating more of its conceptual terrain and charting new meanings, patterns, possibilities and specificities in this valuable and contested territory.

References

Appendices

- Appendix A: Overview of aims, objectives and research questions
- Appendix B: 'Family Tree' of psychoanalytic schools
- Appendix C: Glossary of psychoanalytic terms

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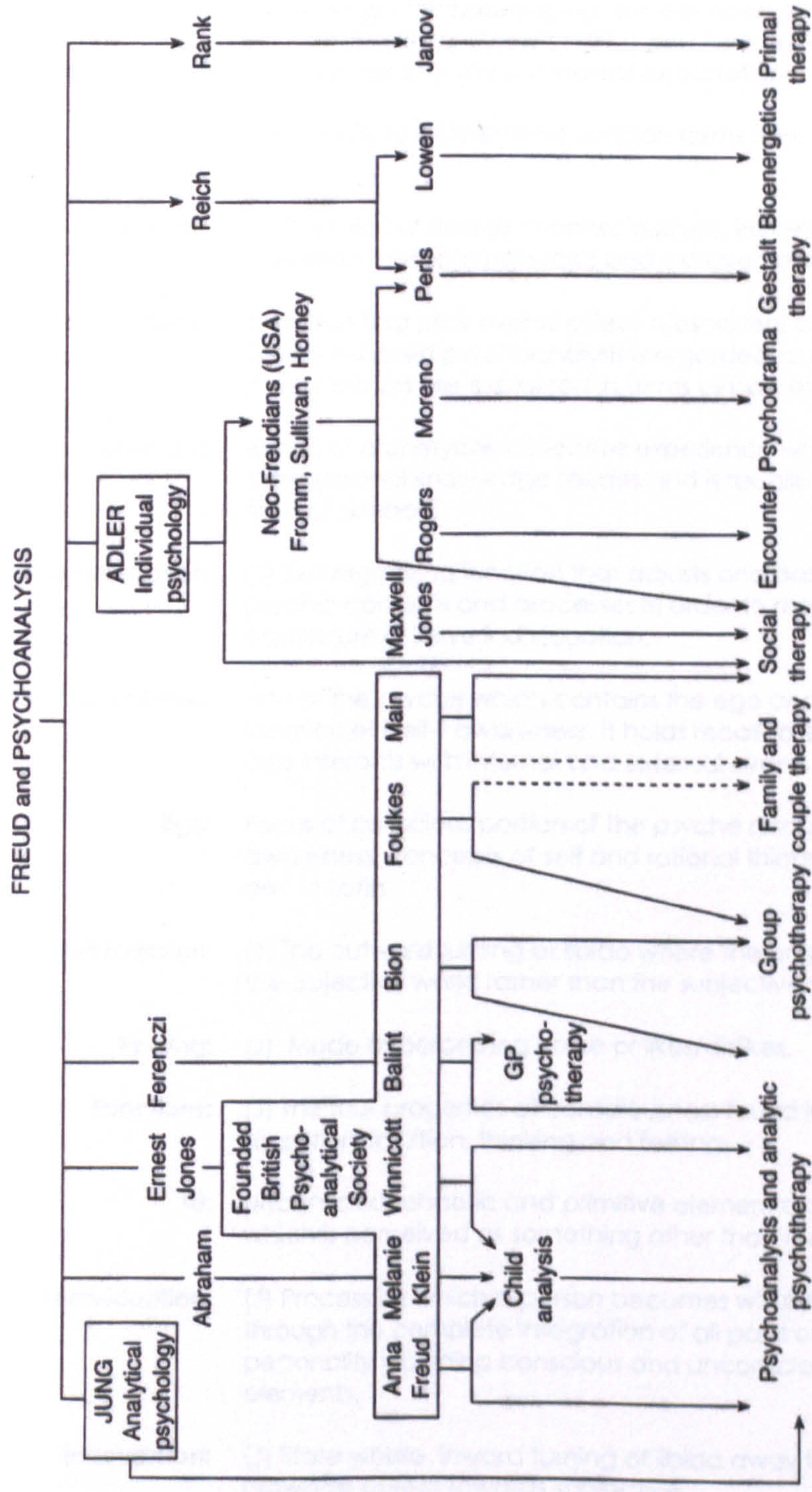
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Appendix A: Overview of aims, objectives and research questions

Aim of the study	To enhance the theoretical status of post-compulsory education by effecting a non-empirical, psychoanalytic examination of adult learning and teaching theory.		
Objectives	To foreground the role of purely theoretical investigation within education studies		
	To develop a psychoanalytic methodology and locate it within a postmodern paradigm		
	To demonstrate the appropriateness of using psychoanalytic perspectives within educational investigations by producing a coherent critique of dominant large-scale (macro) and small-scale (micro) orthodoxies within adult teaching and learning		
	To identify and critique the epistemological bases of these contemporary educational discourses		
	To contribute to existing knowledge by informing educational theory and practice.		
Research questions	Methodological level	To what extent are psychoanalytic perspectives appropriate to educational inquiry?	How can psychoanalytic theory contribute to our understanding of adult education, and the teaching and learning process?
	Topic level	What are the underlying ontological and epistemological assumptions on which selected post-compulsory pedagogies are founded?	

Appendix B: 'Family Tree' of psychoanalytic schools



From Bateman et al. (2000:188)

Appendix C: Glossary of psychoanalytic terms

The following definitions aim to provide the reader with some basic psychoanalytic concepts to enhance understanding of this study. It is not intended as a definitive account of psychoanalytic terminology - this challenging task has been successfully undertaken by Laplanche and Pontalis (1988), Rycroft (1995) and Samuels et al. (1986) and the reader is redirected to these texts for more detailed explanations.

The symbol '(J)' has been used in order to differentiate Jungian terms from those of Freudian and post-Freudian origin.

- Attitudes:** (J) Direction of energy in consciousness: introversion is oriented to the internal world and extraversion the outer.
- Causal model:** Concept that prior events affect subsequent outcomes. Freudian-based psychoanalysis is regarded as causal as the symptoms are explained in terms of past experiences.
- Collective unconscious:** Realm of archetypal, collective experience where transpersonal knowledge resides and is recalled in the form of symbols.
- Compensation:** (J) Self-regulating function that adjusts and balances psychic contents and processes in order to maintain equilibrium or serve individuation.
- Consciousness:** Part of the psyche which contains the ego and is the location of (self-) awareness. It holds recallable memories and interacts with internal and external events.
- Ego:** Focus of conscious portion of the psyche responsible for awareness, concepts of self and rational thinking, literally 'I am' in Latin.
- Extraversion:** (J) The outward turning of libido where the emphasis is on the objective world rather than the subjective world.
- Feeling:** (J) Mode of perceiving value or likes/dislikes.
- Functions:** (J) The four properties of consciousness found in typology: sensation, intuition, thinking and feeling.
- Id:** Unconscious chaotic and primitive element of the psyche which is perceived as something other than the subject.
- Individuation:** (J) Process by which a person becomes wholly themselves through the complete integration of all parts of the personality including conscious and unconscious elements.
- Introversion:** (J) State where inward turning of libido away from the outwards object towards subjective.

Intuition:	(J) Function that employs unconscious perception to tell us where something is going or where it has come from. The ability to perceive possibilities or 'see round corners'.
Libido:	In Freudian psychoanalysis, psychosexual energy that drives psychic processes and imbues the mind with its innately sexual dynamics; (J) Denotes psychic energy in all its forms.
Personal unconscious:	(J) Repository of repressed experiences such as memories, wishes or emotions which are unique to the individual.
Projection:	The transposition of a psychological element onto a position in the external world.
Psychodynamic:	Term describing psychological theories holding that the personality and behaviour are dictated by inner processes, including past experiences and the conflicting demands of personal and social needs.
Psychotherapy:	Any of a group of therapies used to treat psychological disorders by focusing on changing faulty behaviours, thoughts, perceptions, and emotions.
Repression:	Defence mechanism whereby wishes or drives unacceptable to the conscious mind are relocated to the unconscious.
Resistance:	Defence mechanism that acts in opposition to therapeutic interpretations.
Sensation:	(J) Function that employs physical sensory perception to tell us that something exists.
Shadow:	(J) Negative side of the personality, existing in the unconscious and is experience (via projection) as external.
Super-ego:	Part of the ego that has absorbed parental and societal values and acts as the personality's 'censor'.
Synthetic method:	(J) Term for Jung's therapeutic method that incorporates both causal and teleological perspectives.
Syzygy:	(J) Pairing of polar opposites.
Teleological point of view:	(J) Orientation to ends and purposes rather than causes.
Transference:	Act of projection onto the therapist by the analysand.
Thinking:	Function with the mode of perceiving that centres on concepts and their interrelationships.
Unconscious:	Portion of the psyche that is outside of conscious awareness and is known only through the observation of symptoms and behaviours