**Loving Learning?**
**Emotional Experiences in Second-Chance Teaching and Learning**

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## Abstract

This thesis examines emotional experiences in second-chance education contexts of teen parent education, alternative education, and in the provision of foundation education in Corrections facilities in Aotearoa, New Zealand. It asks what emotions are experienced and what that experience is like, what emotions have the potential to influence transformations and what are the implications of understanding emotions for enhancing the provision of second-chance education.

The qualitative methodology of autoethnography, presented as a story, is used. Data are drawn from the lived experiences of the author working in the three contexts of second-chance education. These stories within the story are positioned as intra-actions that encompass multiple human and non-human components. Emotional experiences from these intra-actions are interpreted using the methodologies of diffraction and existential thematic analysis.

This thesis finds links between emotional experiences in second-chance education and experiences of bias and unfairness in a system of education with colonial roots. A range of strongly felt emotions including anger, pride, love, and hope emerge in the stories explored. They appear in all three contexts and are experienced by kaiako or tauira. Experiences of these and other emotions have influence on transformations, but questions emerge around the sustainability of those transformations where externally enforced practices of material and discursive deficit impose limitations.

This thesis finds that improved understanding of emotional experiences in second-chance education has implications for practice and policy. It emphasises the need to make emotional experiences and the work of emotions explicit within second-chance education contexts and presents a pedagogy of emotion, kare ā roto, for this purpose. This thesis also calls attention to the lack of regard for emotion and the emotional experiences of kaiako and tauira in current education policy and concludes with an assertion to address this deficiency in the current reform of education.

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## Dedication

This thesis is dedicated to second-chance tauira and the kaiako who work alongside them.

*Kia kaha, kia toa, kia manawanui*

Te Reo Māori Glossary

| | |
|---|---|
| āhau | me, form, shape |
| ako | teaching and learning |
| Aotearoa | New Zealand |
| aroha | love |
| ate | liver, the seat of emotions |
| hau | energy, vitality |
| hapū | subtribe, kinship group |
| hinengaro | mind |
| iwi | tribe |
| kaiako | teacher |
| kanohi e te kanohi | face to face |
| kare ā roto | ripples within (emotions) |
| karakia timatanga | closing prayer |
| karakia whakamutanga | opening prayer |
| kawa | protocol |
| kōrero | discussion |
| kotahitanga | unity, togetherness |
| kura | school |
| mahi | work |
| manaakitanga | hospitality, caring |
| mātauranga Māori | Māori knowledge, visible and invisible |
| maunga | mountain |
| mauri | life force |
| moana | ocean |
| ngahere | forest |
| ngākau | heart |
| Pākehā | New Zealand European |
| puku | stomach |
| rangatahi toa | young people of strength |
| rangatiratanga | freedom, ownership |
| riri | anger |
| taha | side, one side |
| tangata toa | people of strength |
| tauira | learner |
| te ao Māori | the Māori world view |
| te whare tapa wha | the four walls of the house (Maori health model) |
| tikanga | formal ways of doing things, methods |
| tinana | body |
| tūpuna | ancestors |
| tūranga | foundation |
| wāhine toa | women of strength |
| wairua | spirit |
| whakamā | shame |
| whakapapa | lineage |
| whakatauki | proverb |
| whakawhānaungatanga | relationships |
| whānau | Family, extended |
| whenua | land, earth |

# Karakia Timatanga

He hōnore, he korōria ki te Atua
He maungārongo ki te whenua
He whakaaro pai ki ngā tāngata katoa
Hangā e te Atua he ngākau hou
Ki roto, ki tēnā, ki tēnā o mātou
Whakatōngia to wairua tapu
Hei awhina, hei tohutohu i a mātou
Hei ako hoki i ngā mahi mō tēnei rā
Amine

*Honour and glory to God*
*Peace on Earth*
*Goodwill to all people*
*Lord, develop a new heart*
*Inside all of us*
*Instil in us your sacred spirit*
*Help us, guide us*
*In all the things we need to learn today*
*Amen*

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*Ko Waimakariri te awa*

*Ko tauiwi te iwi*

*Ko Cecil Brice rāua ko Miriam Kirk ōku matua tipuna*

*Ko George Austin rāua ko Violet Hawtin ōku whaea tipuna*

*Ko Robert Brice taku matua*

*Ko Betty Brice taku whaea*

*Ko Annette Rose tōku tuakana*

*Ko Jilleen Brice tōku teina*

*Ko Hayley Brice-Nicolson tāku tamahine*

*Ko Michael Nicolson tāku tama*

*Ko William Cottrell tōku hoa rangatira*

*Ko au te kaiarahi matua, nga kaiarahi akonga o te Kuratini Tuwhera o Aotearoa taku mahi*

*Ko Lynnette Brice tōku ingoa*

*Nō reira, tēnā koutou katoa*

# Introducing the storyteller

***Whāia te mātaranga hei oranga mō koutou***
**(Seek after learning for the sake of your own wellbeing)**

*...It's raining hard on the 20th of May 1957 as my father struggles to manoeuvre the tiny Morris eight through the flooded streets of east Christchurch with my labouring mother beside him. He is worried that he won't get her to the hospital in time— that the car might get stuck and he will be called upon as midwife. Fortunately for both of us, my mother is safely delivered and so am I, born that night, the second of three daughters to my fourth-generation New Zealand European parents whose ancestors had sailed from Wales, Ireland, and England. Wrapped in a white crocheted gown, hand made by my mother, I am brought home to the small workers cottage in Linwood where my father, a man who had left school at the age of thirteen, runs a hand-to-mouth second-hand dealing business, and my mother, always anxious, navigates the maze of old washing machines, vacuum cleaners and valve radios that are his standard stock items. We are poor, something I came to understand later, when I lost a shoe, a brown leather school shoe that slipped away from me somewhere between home and school. Through my mother's deep distress and relentless search for that shoe, I discovered our poverty. In this deprivation my father is often moody, given to bouts of depression and fits of anger that leave us vulnerable and scared. I feel his moods in the energies around us, in the tread of his footfall, the timbre of his voice.*

*When I begin school as a five-year-old in 1962, my parents are asked to provide information "to aid the teacher in the education of your child." My mother, in her neat handwriting, writes of me that I have a "sensitive disposition which requires patience and understanding," something I know to be true. The infant mistress reports back to my parents that I am "a nervous child, a small-built girl, who could write good stories." In this sensitive and nervous skin, I navigate the fringes of classroom dynamics as I navigate the sometimes-volatile conditions of my own home. I struggle with unpredictable eruptions of anger, unfairness, or unkindness. I jump and tremble in fear at harsh voices or too loud noises, cry easily and often, and try far too hard to be good to avoid any kind of censure, which is, in those times, corporal.*

*My older sister is a diligent student, dedicated to achieving well, earning the praise of teachers, and always brings home glowing school reports. This praise, I observe, is not well received by our father, he seems angry, flies into rages, throws things across the room, and once, confiscates her writing desk. My father has a limited view of education, having done "just fine" without one,*

and anyway, teachers know little about anything and what they do know is downright false. "Nincompoops," he calls them, "ignoramus fools!"

One winter morning in school, I watch the teacher carry a small pile of books to her desk at the front of the classroom. She places them down, in perfect order, the largest at the bottom and the smallest at the top, her fingers linger lightly on the pile as she begins to speak to us, giving instructions for some task, but I am not listening. I am feeling something. An intense longing—for the pile of books enfolded in their perfect seriation, for the warm fug of the classroom, for the teacher's immaculate red twin-set sweater and cardigan. In that precise moment, I want, more than anything, to be a teacher.

My sister leaves home in an angry storm of defiance almost as soon as she turns sixteen and by then, at fourteen, I am not making much effort at school, even though there are things about school that I love. When I look back over ten years of compulsory schooling, it is moments of heightened emotional intensity that remain—fears and anxieties, troubled moments of personal failures, elated moments of small successes, stolen, carefree fun and laughter, the wild thrill of teenage torments, enflamed secrets, and, the love of teaching and genuine caring of some very special teachers.

I lose sight of the joys of school when I begin to focus on gaining acceptance from peers, developing a sly rebelliousness that has me climbing out my bedroom window to forbidden parties, drinking and smoking, bunking classes, having fun in the style and manner of risky teenage behaviours. Before long, being "cool" matters more than anything else and I burn my school uniform and any bridges back at the age of fifteen, leaving with mediocre School Certificate passes in four subjects, focused now on freedom and fun, not much else... until it is time to think, and feel, differently.

On leaving school, I take a job in a shoe shop. I feel proud having a job, I like wearing a smock, a sort of grown-up uniform that proved I was no longer a schoolgirl, and I like catching the bus everyday instead of biking. I like having money to buy things and I know my board money helps my mother. One afternoon, early in 1973, still summer, I have just finished serving a customer and look up to find my High School science teacher, Mr. McGraw, standing before the counter. I am confused, seeing him there watching me, has he come to buy shoes? But why is he in the ladies' department?

"Come back to school," he says, "you should be a teacher."

Mr. McGraw has a gentle manner and kind eyes twinkling beneath bushy ginger eyebrows, his classes are fun, he is quite relaxed and frequently makes silly jokes, keeping us all laughing. Somehow, he gets the balance right - not weak, but not too tough either. Everyone likes

him and we do not actively resist the long saunter down the corridor towards the science lab. I am quite proud that he thinks me capable of being a teacher, and that he has come to tell me so, but I am living an adult life, free from rules, tests and exams, timetables, and stuffy classrooms. From the outside, school is a prison sentence, I have escaped, and I am not going back.

Of course, I do go back to education, taking my second chance in my early thirties. I complete my first degree in Sociology and Feminist Studies while bearing and nurturing children, the late 1980's and early 1990's, fighting my way through a vortex of morning sickness and sleeplessness so that personal emotional intensity leaks into my learning and finds its expression in writings scribbled over the head of a child. In this time, which comes soon after my mother died of breast cancer, I awaken to the social and material practices that shaped the lived experiences of my family and childhood. Re-engaging in education has a profound influence in reshaping my understanding of the past, my personal beliefs and values, my relationships, and the course of my career, which eventually follows Mr McGraw's prediction into teaching.

As a beginning teacher, by now in my forties, in a special character single-sex (female) secondary school, my interest in the importance of emotion in the world of education begins with my own sensitivity to the moods and feelings of those around me, and, an intuitive understanding that my moods and emotional experiences could affect others, just as my father's had affected mine. At first, I doubt myself as a teacher, I am troubled that I don't know enough, that I teach poorly, somehow get it wrong, or cause harm. While I try not to show my fear, often I am terrified facing a class. Then there are times when I feel great pleasure, in front of a happy group of students, engaging in learning and having fun. I channel Mr McGraw, enjoy the thrill of teaching, the moments of passionate engagement in learning and the shared laughter and warmth of classroom interactions. Gradually, I attune to the influence of the emotional tone of the classroom and school environment on how I feel as a teacher, and, on how students behave and respond. As in my childhood home, I feel this nuanced current fluctuating and oscillating, influenced by factors internal and external to the environment—the posters on the walls, the way the classroom desks are arranged, the expectations and values of parents, the determinations of the Ministry of Education. In my interactions with students I feel how positive emotions lead to changes in behaviours that are sometimes transformative, while negative emotions produce equally negative effects.

Later, in more authoritarian roles as Dean and Assistant Principal, I think more about the emotional aspects of teaching and learning and begin to question some of the practices associated with discipline and student management, practices that I am enacting—Why, for example, give a student an after school detention for being late in the morning when I know she is caring for her younger siblings, getting their breakfast and taking them to school? Why give her another

detention for not turning up to first detention when I know she is needed at home right after school to care for those same children? Huh?

(She does not look me in the eye, just accepts the pink slip and tucks it in her blazer pocket, both of us knowing she will not be there, after school. She turns away, her head down, shoulders slumped.)

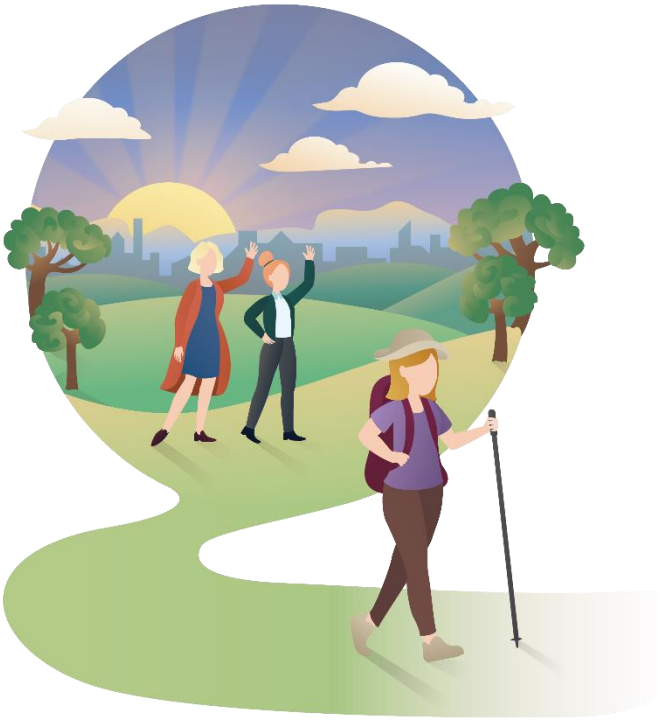
I also turn away, taking up a new role as Director of a teen parent unit in 2009. Here, I am worried that I won't be strong enough to support these learners, these tauira, but I am motivated by a desire to behave differently as a teacher and leader of teachers. I want more freedom to work in ways where the institutional rule bound nature of mainstream teaching does not apply so rigorously. The teen parent learning environment (where young women and their infants perform their daily struggles for growth in life and learning) provides more indication of the impact of emotion in teaching and learning, and further stimulates my interest in this centrality.

I begin to make small adjustments to the physical, social, and pedagogical environment, focusing on learners' emotional needs and their responses. Through this work I am awarded the New Zealand Fulbright Distinguished Award in Teaching in 2015, and the teen parent unit receives the Prime-Minister's Excellence in Education Focus Prize in 2016. Next, I begin working with second-chance learners in the tertiary sector, moving to Wellington in 2016 to head the development and delivery of a suite of programmes for Foundation level learners, including learners in Prisons throughout New Zealand, distance learners, and those in alternative education facilities. From these contexts, the stories within this mahi emerge as the data for this thesis.

In each of these settings, teen parent, alternative and prison education, second-chance learners, many of whom embody the troubled knowledge (Zembylas, 2016) of personal disempowerment, seek, through their re-entry in education, opportunities for change. In these spaces, both educators and learners risk emotional vulnerabilities beyond those of teaching and learning within the mainstream school system. These vulnerabilities arise from experiences of marginalisation and isolation, from the sometimes-uncomfortable physical spaces, and from the complex external power relations that govern access to education. As we enter these doors, both learners and educators, we bring a complex and contradictory range of emotions - fear, anger, courage, hope, pride, and love. Within, we encounter and contribute to the emotional context of the learning space, we affect, and we are affected. Our emotional manifestations are an articulation of our collective knowledge, the pursuit of love, and our hopes for difference and change.

*In this mahi, I weather storms of learner discontent and challenge, storms that have travelled from our colonising history, storms that brew in neoliberal ideologies and their influence on education, and the inner tempests of personal self-doubt and disillusion. I attune to many forms of emotional manifestation and assiduously scan and monitor my own emotions as data for this study. I encounter and re-encounter myself in multiple identities—as fragile child, second-chance learner, educator, mother, educational leader. I share in kindness, enthusiasm, love, and care, rewarded many times over for the passion and dedication it takes to be an educator. I am excited and energised through my inter and intra-actions with passionate others—learners and teachers, tauira and kaiako. Now, in my sixties, I retain the essence of what it is to be small and sensitive and value the intensity of deeply felt emotions. Understanding my own sensitivity as authentic emotional experience makes me stronger and helps me to see more clearly. This is what inspires me to trouble this topic, to learn more about the role of emotion in second-chance teaching and learning.*

*This thesis presents a story, a hero's journey through time and space. There are characters, emotions, settings, and themes. The storyteller/narrator is first-person omnipresent and intrusive. The story is divided by chapters that represent challenges along the way—a mountain to scale, an ocean to cross, a forest to traverse. The journey is not necessarily linear but could be so. Along the way there are places to rest, to stop and listen as ethereal voices leave their evocative echoes on the unfolding story. Setting off, two wise women, Annelies and Veronica, come to wave goodbye. "All the best" they say, "and don't worry if you get lost, in fact, give yourself permission to get lost, because you will—many times over." Waving back, I am quietly dismissive, 'nah, I'll be fine…"*



# Chapter one: te kimi— (the quest)

This thesis examines the ways emotions are experienced in second-chance education contexts of teen parent education, alternative education, and in the provision of foundation education in Aotearoa, New Zealand Corrections facilities. It claims an authentic and valued place for that experience and presents implications for practice and policy. In this introductory chapter, I situate the problem within the context of the system of New Zealand education, pose the research questions, and define my use of the term "second-chance." I outline the chapters to follow and map the journey ahead.

## The problem in context

In Aotearoa, New Zealand, as in much of the developed world, many people drop out —or are pushed out— of education without completing recognised qualifications and the expected rite of passage from secondary school through graduation to employment or higher education. In Aotearoa, New Zealand, those without school qualifications, (6000-7000 each year) experience "significant and persistent disadvantages" with over 40 per cent never re-engaging in education or training, or finding employment (Scott, 2018, p. 1). In a perpetuating cycle, many of those who leave school without completing qualifications already experience disadvantaged backgrounds—lower socioeconomic groups or cultural minorities (Banks, 2017; ERO, 2018; OECD, 2015) and those who are formally excluded or expelled from education are more likely to be Māori than any other group (Ministry of Education, 2020). Early termination of education is linked to life outcomes of poverty, benefit dependence, low paid employment, crime, and teenage pregnancy (Gluckman, 2011)—and yet, some of these people do find, and take, a second chance to re-engage in education.

The New Zealand Government, in 2018, prepared to undertake significant reform in education, perhaps the most significant since the neoliberal reforms of the 1980s. This reform was much needed; there were long-term historical inequalities in education that traced their roots to 19th Century colonisation (Carpenter & Osborne, 2014; Simon & Tuhiwai-Smith, 2001; Walker, 1990/2004). The Education Portfolio Work Programme acknowledged that the current education system was not always "fair or unbiased."

The Education reform called for:

> a high quality inclusive public education that provides all New Zealanders with learning opportunities so that they can discover and develop their full potential throughout their lives, engage fully in society, and lead rewarding and fulfilling lives. (*Education Portfolio Work Programme*, 2018, p. 3)

In this, the Government espoused whole of life, "cradle to grave," opportunities for learning, connecting personal and social fulfilment, potential and reward to these opportunities, made available by a system of education that would be fair and unbiased. This system would equip all learners, from all social, economic, cultural, and ethnic backgrounds, or with disabilities, with marketable skills and the attributes of resilience and adaptability (ibid).

From my mahi in second-chance education, and earlier, I became aware of the personal emotional experiences associated with difficulties in education and their enduring effects for tauira who attempted to re-engage in education. While the recognition and acknowledgement of unfairness and bias in our system of education gives hope for the future, little research has explored the personal, emotional experience of encountering such practices. Despite evidence and acknowledgement that Māori, Pasifika and other disadvantaged communities are not participating and achieving in education at the same levels as others (Blank, Houkamau, & Kingi, 2016; Carpenter & Osborne, 2014; *Education Portfolio Work Programme*, 2018; OECD, 2015; Penetito, 2010), little attention is paid, in policy, to the emotional needs or experiences of these tauira when they seek opportunities to re-engage in learning. Despite recognition of the need for our system of education to deliver life-long learning opportunities to all citizens, little research has explored the emotional context of second-chance education, or asked how emotions might feature in opportunities to re-engage in education, and/or effect personal transformations in tauira identity. The problem, addressed in this thesis, is this inattention to, and lack of regard for, personal emotional experiences in second-chance education.

On the cusp of this time of reform and transformation in New Zealand education, there is opportunity and obligation to bring the role of emotions in education more clearly into consideration by examining personal emotional experiences in second-chance education. This thesis takes on this opportunity and obligation, exploring these experiences as intra-actions (Barad, 2007) in the three contexts of teen parent education, alternative education, and foundation education provisioned in Corrections facilities. Recognising that general understandings can be inferred from specific intra-actions (Barad, 2007), this research presents implications for practice and policy in the provision and delivery of second-chance teaching and learning in Aotearoa, New Zealand.

## Te ara - the pathway

The research questions that underpin this work contain within them the phenomenological stance that asks, "What is this experience like?" (van Manen, 2014). All inquiry, according to Moustakas (2011, p. 3), begins with an "internal search to discover, with an encompassing puzzlement, a passionate desire to know, a devotion and commitment to pursue a question that is strongly connected to one's own identity and selfhood." In determining the pathway into this research, I take

Denzin's (2009/1984, p. xiii) position that emotions are central in all aspects of social life – "micro, macro, personal, organisational, political, economic, cultural, religious" and continue this list to bring forward the centrality of emotion in second-chance teaching and learning. I set out to discover:

- Which emotions are experienced by kaiako and tauira and what is that emotional experience like in second-chance teaching and learning?
- What emotional experiences have the potential to influence transformation for kaiako or tauira?
- What implications does understanding these emotions have for enhancing provision?

The first question is framed, as Moustakas (2011) suggests, to provide an authentic pathway to explore the emotional context of second-chance teaching and learning. It is framed to encourage an open exploration of a range of emotions expressed in specific second-chance teaching and learning experiences, to reveal the meaning and significance of felt experiences in whatever ways they appear—unexpected, outlawed (Jagger, 1989/2008) or yet unacknowledged. The question opens to discover how emotions come into being, what they do, or do not do, and what is produced by them.

Other studies concerned with emotions in education may focus on single aspects of emotions (Darder, 2002; Perry, 2006), or in single settings (Crewe, Warr, Bennett, & Smith, 2014; Harmes, Hopkins, & Farley, 2019; Hindin-Miller, 2012; Longbottom, 2014; Nairn & Higgins, 2011; Page, 2009; Schoone, 2017). They may focus on the emotions of either teachers (Frenzel, 2014; O'Toole, 2018; Schoone, 2016; Watkins, 2011; Yoo & Carter, 2017; Zembylas, 2005) or learners (Batiste, 2013; Harmes et al., 2019; Hindin Miller, 2012). Other studies on emotions may position them as by-products of other factors such as engagement (Bryson & Hand, 2007; Krause & Coates, 2008), motivation (Ainley, 2006), stereotype threats (Mangels, Good, Whiteman, Maniscalco, & Dweck, 2012), test anxiety (Schutz, Davis, DeCuir-Gunby, & Tillman, 2014), emotional regulation (Jacobs & Gross, 2014), or coping and resilience (Skinner, Pitzer, & Brule, 2014). The opening this work seeks to fill is in exploring emotional experience in second-chance education through multiple expressions of emotions from multiple perspectives across multiple settings, to search for and present implications for practice and policy.

In asking which emotions are experienced in second-chance teaching and learning and what those emotional experiences are like, I look for evidence of how they are contained or held in bodies, things, relationships, spaces, and time (van Manen, 2014), how they show themselves, how they behave and what comes of that behaviour. Using my own life experiences, my approach answers Pekrun and Linnenbrink-Garcia (2014a, p. 663) call for fresh perspectives in the study of emotions in

education. This perspective reaches into the complexity of "emotional functioning" (ibid) in second-chance education and demonstrates how "emotions are organised at multiple-levels, change overtime, and are situated in cultural contexts" (Pekrun & Linnenbrink-Garcia, 2014a, p. 663). This perspective sets out to challenge the perception of emotions as personal and private while exploring their Jekyll and Hyde characters of resistance and control (Boler, 1999/2005). Positioning personal, individual accounts of emotional experiences in "educational institutions nested within educational systems, systems nested within societies, and societies within cultures and sociohistorical macrosystems" (Pekrun & Linnenbrink-Garcia, 2014a, p. 668), brings attention to the dynamic feelings, forces and practices that make up the intra-actions of emotion in second-chance education.

The sub-questions (what emotional experiences have the potential to influence transformation for tauira or kaiako? and, what implications understanding these emotions might have for enhancing provision?) open space to explore the influencing potential of emotions in personal transformations, and in enhancing the provision of second-chance education for kaiako or tauira through attention to emotions in practice and in policy. These exploratory questions probe the risks and challenges associated with emotions as they manifest in these spaces, they are framed to surface any rules or behaviours that regulate expressions of emotion, or differential power relations between kaiako and tauira. These questions seek to discover ideas and practices that might enable kaiako and tauira to better understand the power and effect of their emotions in enhancing or detracting from their experiences in second-chance education, and, to raise questions for policy.

## Getting a "second-chance?"

This research is focused on the learning contexts of teen parent education, alternative education, and foundation education in Aotearoa New Zealand Corrections facilities. A disproportionate number of tauira within these contexts are from disadvantaged backgrounds (Banks, 2017; Education, 2018; ERO, 2018). Throughout this work, I use the term "second-chance" to describe these tauira, rather than the more commonly used term: "at-risk." In this choice, I want to free myself and the reader from any negative associations that may link deficit to the individual, while leaving shortfalls in the system of education unquestioned (McGregor, Mills, te Riele, & Hayes, 2015; te Riele, 2006b). Such shortfalls are well described by the tauira below:

> *"I still remember the Headmaster and my teacher for three years. I was always sitting at the back of the classroom – I was sort of hiding. My biggest fear was the teacher saying, "Explain this!" and I was asked to read and write things on the blackboard. He pulled me up in front of the class and pretty much humiliated me. It felt like the whole world was coming down on*

*me. I realised then that I had problems and they weren't going to do anything about it. I slipped through the system pretty much because of the humiliation. This led me to being too embarrassed to try. Every time I got it wrong, they laughed at me.*
*Education terrified me."*

*(Prisoner tauira, male, NZ Māori, aged 64 - autobiographical story, 2019)*

In his brief story, the tauira relates personal experiences of unfairness and bias in the system of education. He references fear, humiliation, embarrassment, and terror associated with this experience. It is through a prison sentence and at the age of sixty-four that his second chance to engage in education emerges, and his opportunity to name those emotional experiences arises. Where "second" denotes another—but lesser than—opportunity offered in education, the word "chance" denotes both the opportunity and the accident of this provision. This chance at re-engagement in education might be haphazard and unplanned, a snatching, a possibility, that may or may not come into being. In "second-chance" I emphasise both the opportunity and the accident of this provision of—and re-engagement in—education.

I employ the term "second-chance" to describe those early leavers who, like the tauira above, later re-enter education in order to gain recognised qualifications, grasping what Leach (2019, p. 162) refers to as an "opportunity to cast aside the stigmatising sense of not having fulfilled their educational potential." One assumption fostered by policy and policy makers is that the provision of second-chance education compensates for a negative, earlier experience in education and/or disadvantages associated with social inequality (Bukodi, 2017; Fergusson & Woodward, 2000; Johnson, 2014). Johnson, (2014) describes connections between the compensatory aspect of second-chance learning with global economic drivers such as supplying skilled workers and sustaining economic growth. These links mean that ideals of personal fulfillment, social, community and professional development, such as those espoused in the New Zealand Government Education Portfolio Work Programme (2018), are inextricably tied to global economic goals and suggests that the provision of second-chance education is a vehicle for the realigment of outliers to those goals. These ideas challenge the assumption that the provision of second-chance learning compensates for early disadvantage, and position it as a vehicle for economic imperatives that perpetuate existing inequality.

A further assumption to be challenged is the link between early disengagement from school with risky and deviant behaviours. The academic and social struggle of those deemed "at-risk" demands consideration of deeper emotional concerns. Higgins (2013) points to experiences of alienation and stuggle as the fight for recognition and identity; "struggles to be, and be seen as, who they are … struggles for chosen, and against unchosen, social identities" (Bottrell, 2007, p. 608). This

struggle for identity occurs within a broader context that considers an individual's social and economic background and the historical context of that background as influencing factors in life outcomes, personal experiences of bias and unfairness in education being part of this broader set of conditions.

As Nairn, et al., (2011) point out, other assumptions are surfaced in the ambiguity inherent in the term "at-risk," its meaning being both personally at risk of failure, and of being a risk to others; peers, school or society. te Riele (2006b, p. 130) provides further evaluation of the term "at risk" as a self-evident concept—a common usage shorthand that needs no further explanation of what is thought to be the "risk". The term is frequently associated with other terms such as deprived, poor, alienated, or pathologically disturbed (te Riele, 2006b). The label continually reinforces individual deficit, "interpreted as 'blaming' learners for their own school failure" (2006, p.135). Other terms associated with second-chance learners also imply deficit: "hard to reach," "disengaged," "vulnerable," "school refuser," or "truant" (Nechvoglod & Beddie, 2007; Ollis, Starr, Ryan, Angwin, & Harrison, 2017; Stroobant & Jones, 2006) and assume that inadequacies or negative attributes lie with the learner. They lump disparate groups of people together in an "inferred homogeneity," (Nechvoglod & Beddie, 2007, p. 9) without recognition of the individual journey or specific need, or the possibility that the individual is rejecting or resisting a system of education that is, in some way, "unsafe" (Stroobant & Jones, 2006, p. 221).

Replacing the term "at-risk" with the term "marginalised," te Riele argues, allows for closer examination of how learners have been marginalised. Similarly, McGregor, et al., (2015) offer "disenfranchised" as an alternative term to disengaged—a term that also moves emphasis away from individual behaviour and blame towards broader social, cultural, and economic, and historical experiences of alienation. Both examples redirect attention to factors of economic, societal, and schooling influence and away from blame and/or individual deficit. Reframing, or redirecting, learners' early disengagement towards their own rejection of aspects of education (Ollis et al., 2017), or with the rejection of neoliberal values and global economic goals, suggests greater learner agency in the choice to disengage from education, or re-engage through second-chance education, than might be assumed.

Throughout this work, I use the term "second-chance," to encompass the disadvantage of disadvantaged learners, like the man above, who return to learning after having left formal education—that which is compulsory, classroom based, curriculum and teacher driven. This disadvantage is cultural, social, and economic in the colonised, stratified society of Aotearoa, New Zealand. Whereas some second-chance learners, such as I, return to education for career aspirations, those referred to in this thesis are specific to the contexts of teen parent education, alternative education and Corrections facilities and to the disadvantage that characterises the occupants. I

understand that these learners might in-fact be third-chance, fourth-chance, and so on, and that learning is a life-long, "cradle to grave" experience. In my use of this term, I understand that many of these learners' earlier involvements in education may have been marked by difficult emotional experiences and that their early disengagement may have been a rejection of those or other experiences of feeling "unsafe" in the system of education. I understand that failures in education can be systemic, that learners are equally rejected by the system of education as they are rejecting of it, and that these rejections have lasting emotional affects. I also recognise and acknowledge my own position of advantage in this mahi. My second chance was different.

## Mapping the journey

Following phenomenological principles of researching lived experience (van Manen, 1990, 2014), this journey unfolds through exploration and examination. The early chapters represent an opening to the lived experience of the phenomena of emotion in second-chance education through the exploration of what is already known about that phenomenon. Van Manen (2014) suggests taking an attitude of disturbing taken-for-granted assumptions and suspending judgement and pre-interpretations about phenomena studied, in order to open to phenomenological insights that reveal lived experience. This exploration sets the foundation for the examination to follow. The examination, known as the reduction in phenomenology (van Manen, 2014), leads back into the phenomena through an openness to the lived experience of those phenomena.

The thesis is divided by chapters—separations that signify movements across space and time. Within these chapters, indented italic text delineate the stories within the story, the authentic voices of kaiako, tauira and (*with this text type*) self. These stories are brought into the thesis for what they reveal about the emotions experienced in second-chance teaching and learning in teen parent education, alternative education and in prison provision of foundation education. The first three chapters succeeding this introduction set the foundation: Chapter two, te maunga, presents the literature review, Chapter three, te whenua, the methodology and ethics, and Chapter four, te moana, the historical and cultural context of the study. At Chapter five we enter the forest, te ngāhere, crossing into the unmapped territories of emotional experience in each of the three contexts: Chapter five, wahine toa—teen parent education, Chapter six, rangatahi toa—alternative education, and Chapter seven, tangata toa—foundation education in Corrections facilities. In these chapters, interpretations of selected personal, individual emotional experiences are presented. Chapter eight acknowledges the contributions of each "character," (the kaiako and tauira I meet along the way) and presents the kōrero. Chapter nine brings the journey to an end. From the findings, a Pedagogy of

Emotion (kare ā roto) for Second-chance education is suggested and implications for policy are presented.

## Outline of Chapters

In Chapter two, (te maunga) I climb the mountain of literature on theories of emotion, what it is thought to be and how it is thought to behave, and, the literature that connects emotion and second-chance teaching and learning. This foray crosses many disciplines, theorists, and theories. My aim is not to find or adhere to one theory or conceptual discipline but to gather insights from many. I track the historical origins of influential Western theories and the evolution of thinking about emotion through time, finding many theories and ideas influence and overlap with others. I examine Māori knowledge about emotions in respectful acknowledgement of the wealth of mātauranga Māori, and in the spirit of reciprocity in learning and teaching—that of the early engagement in ako between Māori and Pākehā (Jones & Jenkins, 2008). I emerge with greater understanding of the significance of emotion in all human endeavour and insights that aid my interpretation of their influence in the personal experiences of emotion presented.

I then turn to the literature that links emotion and second-chance teaching and learning. Studies that focus on tauira from backgrounds of socio-economic and cultural disadvantage are reviewed, and where possible, situated in the specific learning contexts of this study. As a way of opening to the interconnected possibilities of emotions as specific intra-actions (Barad, 2007), I include studies that reference critical pedagogies, affective pedagogies, and emotions as they are discovered in the relationships between kaiako and tauira.

Chapter three is the land—te whenua—upon which this study is located. In this chapter, I detail the chosen qualitative creative methodology of autoethnography, my sources and methods of gathering data, my approach to interpretation of that data, and, the ethical considerations, processes and practices associated with this research. I describe my approach to autoethnography, how I draw from experiences of my own life as specific intra-actions (Barad, 2007) that contain within them many interconnected factors of influence. I describe the nature and gathering of my data, as intra-actions—contextualised emotional experiences. Further on, I describe my methods of interpretion of the emotions articulated in the these intra-actions, presented within the interpretative part of the journey. I outline my use of a framework of existential thematic analysis (van Manen, 2014) as "grating" for diffraction, a methodology defined by (Barad, 2007, p. 381) as an "optical metaphor for the effort to make a difference in the world."

Further, I discuss the ethical processes and practices undertaken within this work, the specific ethical considerations related to autoethnography, and the ethical processes enacted in the gathering

and including of the stories of others. I give details of the ethical concerns, the potential risks for self and others. I discuss the implications of the bi-cultural approach I have taken in this mahi, as Pākehā, and question mark the legitimacy of my engagement in Mātauranga Māori.

I acknowledge the influence of Foucault, (Foucault, 1975/1995, 1983, 1985, 1994) and others interpreting Foucault (Ball, 2013; Besley & Peters, 2007; Boer, 2014; McWhorter, 2003; Roderick, 2018), in my approach to the challenges inherent in the processes and functions of institutional ethical procedures. I give voice to concerns over the way these institutional processes and procedures could govern whose voices are heard in this, and other academic research; and my response to these challenges, an ethic of care.

In Chapter four, te moana, I explore a selective history of New Zealand education, tracing the now acknowledged unfairness and bias in our education system through two significant periods of ideological influence: colonisation and neoliberalism. From these periods, I explore two distinct movements of New Zealand educational history for their parallel narratives and practices, and, for their enduring influence on second-chance education provision in 21st Century New Zealand. From the first period, 19th Century colonisation, I bring to attention the origin of the Native School and the Industrial School and make connections with the second period of New Zealand history explored here, late 20th Century neoliberalism. The second exploration traces the reach of market-driven economic forces into education and the consequences for those who lack the resources to compete among these forces, those that may later populate the spaces of teen parent education, alternative education, or Corrections facilities. This chapter finds the presence of the past in the provisioning and positioning of second-chance opportunities in education in 21st Century New Zealand. While questionnably represesented as opportunties for personal empowerment, justice, compensation, and personal advantage, this provision is influenced by rules and practices that indirectly reinforce disadvantage, disempowerment and discrimination.

In this chapter, I also provide background detail on the sites specific to this study—teen parent education, alternative education, and the provision of foundation education in Corrections facilities. In this discussion, I draw attention to similarities between the neoliberal policies that inform and actualise their provision and the earlier imperatives of colonisation—both serving the economic interests of the state and delivering forms of control over those deemed out of alignment with social, cutural and academic norms.

This exploration of the context of this work, historical and present day, brings into view manifestations of unfairness and bias now acknowledged in our system of education (2018), and many facets of emotional experiences in second-chance teaching and learning. These facets might be thought of as external or internal: economic, historical, political, cultural, personal, psychological,

and/or private. In closing this chapter, I return to the Native School and the Industrial School of the past for insights that lead us to the present—the journey into the forest.

At chapter five, I enter that forest, the *terra incognita*, of the lived experience of emotion within the second-chance teaching and learning contexts of my work. A chapter is devoted to each context—teen parent education, alternative education, foundation education in Corrections—experiences of emotions are surfaced through stories gathered from kaiako and tauira as I live and work among them.

Chapter five, wahine toa, is situated in the teen parent education context. This chapter is structured around three stories, a narrative reflection, an apology letter, and a tribute speech, written by teen parents I have named Yani, Tamara, and Sarah. In these stories they describe their emotional experiences and transformations re-engaging in education in a teen parent unit. My own story intersects this chapter in multiple places as the Director/principal of the teen parent unit (TPU) along with fragments from others reinforcing the personal and emotional messages communicated by Yani, Tamara, and Sarah. Through existential thematic interpretation, several emotions are explored: fear, anger, hatred, desire, courage, hope, pride, and love. The interpretation exposes my own emotional "inner life" (Yoo & Carter, 2017) in moments and times of difficult emotional intensity, struggling to manage my own emotions (Hobbs & Power, 2013) in the extreme demands of the emotional labour (Hochschild, 2012a) required in this work.

Yani, Tamara, and Sarah's voices describe emotional experiences that led to transformations. They provide evidence of crucial acts of intervention (Albrecht-Crane, 2005), moments and acts that moved and affected them (Mulcahy, 2012), powerful, productive performances (Zembylas, 2005), and joyfulness inspired in these emotional entanglements. The emotions found in these stories provide insight into many complex and contradictory ways we experience the world of second-chance teaching and learning through our being *in* that world (Merleau-Ponty, 1962).

Chapter six (rangatahi toa) is situated in the alternative education context. The interpretation is structured around three stories, exploring the emotional experiences of kaiako I have named Tania and Mita and alternative education tauira, Aroha. In this chapter, the common theme of love is explored as pedagogy. The central focus is to probe the possibilities and limitations of a pedagogy of love as a transformative and revolutionary force in education (Lanas & Zembylas, 2015). Existential thematic analysis discovers contradictory tensions in the realisation of this pedagogy. Emotions appear, in these experiences, as sites of resistance and sites of control (Boler, 1999/2005). The assembled understandings uncovered in this chapter open space to explore deeper influences of emotion in the constitution of pedagogies for second-chance tauira, focused on long-term sustainable

transformations and point to the need to address the material deficits found in this form of second-chance education.

The seventh chapter, tangata toa, comes from inside the second-chance teaching and learning context of Corrections foundation education and further probes the possibilities of emotions in enabling long-term, sustainable transformations. The three stories in this chapter bring forward the voices of tauira I have named Hōne, Dave, and Wiremu as they recount their emotional experiences re-engaging in education in this context. Exploring Hōne, Dave and Wiremu and others' powerful emotions: anger, fear, frustration, boredom, dependency, impatience, contentment, hope, pride, and confidence, through the diffractive grating of five existential themes brings forward overlapping and converging insights. Emotions compete for affect as tauira and kaiako navigate and negotiate this second-chance from a system of privilege within a system of punishment (Goffman, 1961/2017). Recognition of the enhanced emotional zone of classroom (Crewe et al., 2014) alongside positive relationships and counter narratives provided by kaiako and critical learning materials offers real opportunities and possibilities for transformation. Long-term sustainability of those transformations, however, are challenged by the restrictions and constraints surrounding the provision of education in Corrections facilities. These material constraints impose emotional affects that run counter to the positive emotions produced through success in learning, and against the principles of an ethic of care (Monchinski, 2010).

Chapter eight, kōrero, acknowledges and honours the contribution of the characters whose stories served as data for this analysis. In their company, I acknowledge their individual contributions and summarise my interpretations of each intra-action encountered along the way. Finally, chapter nine brings the story to its end. In these pages I review the research questions and summarise my findings. I present implications for policy and a pedagogy of emotion, kare ā roto, to support the practice of those in working with emotions in second-chance education. I discuss my contributions to qualitative methodology and share my perceptions of the strengths and limitations of my different methodological tools, and my suggestions for further research in this field. Lastly, I offer my conclusion to the research.

In closing this introductory chapter and looking towards the journey ahead, I revisit the New Zealand Government's current vision for a fair and unbiased system of education, a system that delivers life-long educational opportunity to all citizens. Changes in education are long overdue and essential (Carpenter, 2014), but, as this thesis will argue, for changes to be effective, and to deliver equitable life-long learning opportunities for all citizens, more focused consideration must be given to emotional experiences in education. My aim, through this work, is for emotions to be understood for

how they behave, act, and contribute to transformations, for emotions to be recognised at the heart, he ngākau, of practice and policy. Thank you for that opportunity.

# Chapter two: te maunga— (literature review)

**Ehara taku toa, i te toa takitahi, engari he toa takitini**

*(My success should not be bestowed onto me alone, as it was not individual success but success of a collective)*

In presenting this literature review I concern myself, firstly, with reviewing a portion of the literature on emotion as it has been defined and conceptualised through time, and secondly, with how emotions have appeared in other studies situated in second-chance learning contexts. As a foundation for a study that concerns itself with emotions, I seek to understand what emotions are thought to be, how they come into being, and how they are thought to behave. In this review, I explore influential theories, perspectives, and definitions of emotion, from Western and Māori world views. The second half of this review focusses on studies concerned with tauira from backgrounds of socio-economic and cultural disadvantage, and where possible, situated in the specific learning contexts of this study. In this aspect of the literature review, I find limited research directly concerned with the relationship between emotion and second-chance learning. Those studies I do find are able to be grouped in three themes: critical pedagogies, affective pedagogies, and relational emotional experiences between teacher and tauira.

## What is emotion?

Theories of emotion have evolved across time through varying perspectives, and while there have been significant insights into the nature of emotions in recent times, these theories remain diverse (Kingelbach, 2007). Theories arise from common sense, intuitive, psychological, philosophical, phenomenological, behaviourist, or neuroscientific foundations and traverse epistemological and ontological frameworks. Feldman Barrett (2016, p.161) alludes to the way in which theories have evolved in describing what she calls a "Frankenstein monster of theory," emerging from amalgamations and interpretations of classical and evolutionary theories espoused through the ages from Socrates, Plato, Aristotle, Descartes, Darwin, James, Freud, Sartre, and so on. Like the Frankenstein story, it is our own constructions and interpretations of emotion that are created, not the phenomenon itself.

### Western theories of emotion

Many of the Western theories of emotion appear to rest on the shoulders of others, and Denzin (2009/1984) points to the enduring influence of embedded traditional theories in our contemporary understandings. According to Denzin, (2009/1984, p. 1), "people are their emotions,"

but classical beliefs have privileged reason over emotion in Western thought since the writings of Socrates, Plato and Aristotle. Generally, in classical thinking, emotion was denigrated and distrusted; a weaker form of expression to be associated with the animal, basal aspects of existence (Richardson, 2013).

Denigration of the value of emotions was further escalated by 17th Century philosopher, René Descartes. Influenced by those earlier classical views, Descartes considered emotions to be forms of confused thoughts, unreliable judgements. According to Descartes, emotions were inferior, subjective, and private experiences which could not be understood objectively. In contrast to cognitive processes, which he positioned as clear and distinct ideas, emotions were an obstacle to human knowledge; they weakened the human condition and were obstructive to reason and the development of intelligence. Emotions needed to be controlled or regulated. Descartes also found imagination to be inferior to reason because, like emotion, it derived from the senses and must therefore be confused. Descartes' privileging of cognition and reason, his conviction that the mind, which he saw as the soul and the place of all thinking, and the body, were separate self-contained systems, led to the dualism which long dominated Western philosophy and psychology.

Several theorists continued the dualistic beliefs about emotions into the 19th Century but began to draw closer links between emotion and cognition. The Universal Theory of Emotions, largely attributed to Darwin, continued the ideas of emotion and cognition as separate and distinct processes, with emotion as a more primitive, instinctual process, inferior to rational thought (Immordino-Yang, 2016a). This privileging has been influential in the way we have viewed the role of emotions in learning, as separate to thinking and either unnecessary or disruptive to learning—something to be subdued and controlled (Immordino-Yang, 2016a). Darwin's own (1872) Evolutionary Theory of Emotion found that emotions evolved as an adaptive response to survival and reproduction. In essence, for Darwin, emotions were an essence, each with its own unique fingerprint in the body, recognised in universal emotional expressions (Feldman Barrett, 2017; Richardson, 2013). Darwin's theory focused on powerful emotions such as fear, anger, and love as survival mechanisms for humanity; mechanisms that supported reproduction and safety.

The Judgement Theory of emotions, originating with American psychologist, William James (1842-1910) in 1890 (James, 1950) linked emotions to physiological processes occurring within the body (Richardson, 2013) and aligned with Darwin's theory where an appraisal of threat or pleasure led to an emotional reaction that served the individual in some way (Berninger, 2016). For James, and also Lange, in what came to be known as the James-Lange Theory (1890), emotions were conceived as internal physiological processes, essentially bodily responses to stimulating events (Denzin, 2009/1984). Through this perception, the natural world contained both the outer objective physical

world and the inner subjective domain of the mind. According to this theory, the sequence of an emotional experience begins with a perception of an event, is then followed by a bodily experience, and finally, with cognitive appraisal of the feeling associated with the event (Denzin, 2009/1984). Judgement is the perception of any event or experience as being potentially harmful or pleasurable, with a range of lesser categories in between.

The James-Lange Judgement Theory of Emotions, like Darwin's theory, largely focused on stronger emotions such as fear, anger and grief, but was modified over time to include wider consideration of the whole of consciousness in producing physiological fluctuations. Judgement theory later influenced Behaviourism, with emotions positioned as "pieces of behaviour" (Robinson, 2005, p. 6), for example, to be afraid, one must make a judgement of something threatening and the resulting fear is displayed as a behaviour. From this behavioural perspective, emotion is judgement or appraisal, which is a cognitive process leading to a behaviour motivated by self-interest (Feldman Barrett, 2017).

Of further influence in the body of understandings about emotions, Freud (1856-1939) placed significant emphasis on the influence of the subconscious, finding psychoanalytic explanations for emotions as being passively acquired in unconscious processes (Denzin, 2009/1984). Like Darwin and James, Freud focused on the stronger emotions— those perceived as negative, such as fear and anger. In Freud's thinking, emotions were a form of suffering located in repressed desires experienced in the past. Where James found emotions located in the body, Freud found them entirely in the subconscious. This causal relationship between the subconscious and an individual's emotional experience denied the influence of present lived experience, social context, interaction and culture, and individual consciousness.

Emotions, as they were positioned in these historical and largely male perspectives, appeared as troublesome aspects of the human condition. With greater attention given to emotions perceived as negative, either in their cause or effect, they have been represented through time as something to be associated with our survival, primitive and instinctive, or to be controlled or subdued in the interests of achieving a rational and logical state of mind and calm body. Through these enduring ideas, emotions have existed in the shadow of cognition in a pervasive binary that limits our attempts to examine their influence and scope—even as we think of them as negative or positive states of being, as inner, subjective experiences in contrast to the outer, physical and "real" world.

In the 20$^{th}$ and early 21$^{st}$ Centuries, theorists have approached emotions through multiple lenses, their vision extended further through the reach of neuroscience and associated disciplines that probe the inner workings of the mind and body. Despite the advances of these sciences, however, the literature on emotional theories reveals that the nature and expressions of emotions are still

contested; emotions are categorised and segmented in different ways according to different perspectives, many of which continue to lean into earlier schools of thought.

Critical of earlier theories of emotions, Denzin (2009/1984) highlights the layering of assumptions that categorised emotions as motivational systems, evolutionary processes, or psychological and cognitive formulations. Countering these assumptions, the sociological views of emotion led by Georg Simmel (1858-1918 ) and expanded in the phenomenology of Sartre (1939-1962), positioned emotions as essential elements of human nature: "They lie at the core of the human being and are experienced in the presence of other humans" (Denzin, 2009/1984, p. 24). Simmel's contribution to the theories of emotion points to the importance of sense impressions during face-to-face social interactions—essentially emotions are expressions of character brought to life in the ever-changing human face and located within social interaction.

Jean Paul Sartre's view of emotions, from a phenomenological perspective, critiqued much of classical theory. For Sartre, emotions were the lived experiences of the life-world of an individual, not caused by bodily experiences, but expressed in bodily experiences, as understanding or "believability" (Denzin, 2009/1984, p. 20) of that experience. Sartre, influenced by Merleau Ponty, (Merleau-Ponty, 1962, 1968) understood emotion as a total act of consciousness, which he described as a magical essence (Sartre, 1971), with the power to transform reality.

Also from a phenomenological perspective, Denzin (2009/1984, p. xiv) finds emotions to be "a facet of lived consciousness, involving self-feelings, inner moral meanings and intersubjectivity." He (2009/1984) explores a broad range of theories and beliefs about emotion to find three fundamental points of agreement across this range: the understanding that each emotion has an underlying neural component; a characteristic neuromuscular expression; and a distinctive personal and phenomenological quality. Unlike Descartes' separation of mind and body, Denzin maintains a holistic view, with emotion acting as an interconnecting agent, combining "situational, reflective, and relational" (2009/1984 p.3) experience, locating individuals within a "world of emotionality" (ibid, p.5). This emotionality, according to Denzin, is what makes us human, enriches our lives and those of others, and lies at the heart of understanding the human condition.

From another perspective and positioned as a theory that offers complete researchable analysis tools, Lazarus (1991) presents a cognitive/motivational/relational theory of emotions that includes both general and specific propositions about emotions, while also drawing from earlier appraisal and evolutionary theories. General propositions about emotions include key cause and effect variables and processes that pertain to all emotions and how they operate. Specific propositions account for individual emotions and "state how the diverse emotions are elicited and how each

influences subsequent actions and reactions" (Lazarus, 1991, p. 819). Encompassing cognition, motivation, and relations in one theory emphasises these interconnecting elements.

In the relational aspect, Lazarus makes explicit the emotional harms or benefits experienced in person-environment relationships. In the motivational aspect, Lazarus emphasises the presence of goals in eliciting emotions, and motivation as an individual characteristic or disposition, and, as a transactional response to demands and challenges emerging from the environment. In the cognitive aspect of emotion, Lazarus is referring to an individual's appraisal or evaluation of a situation in terms of its personal significance to themselves. Each emotion, according to Lazarus, contains its own "action tendency" (ibid, p.822), such as escape or avoidance for the emotion of fear. Each action tendency produces a psychophysiological pattern and its own physiological change, even when the emotion and subsequent action tendency is controlled or supressed, as the individual responds to, and prepares to meet the demands of an environmental encounter.

Emphasising the interconnectedness of emotions, Damasio (1984) categorises emotions as primary, secondary and background. Emotions of the primary and secondary categories are powerful conscious experiences felt in the body because they affect the body. Background emotions are of lower intensity, unconscious and often associated with particular situations or context (Zull, 2010). From a theoretical position critical of Cartesian dualism, Damasio (1994) refutes Descartes' ideas as fundamentally flawed, relocating emotions within the interconnected spectrum of mind and body:

> This is Descartes' error: the abyssal separation between body and mind, between the sizable, dimensioned, mechanically operated, infinitely divisible body stuff, on the one hand, and the unsizeable, undimensioned, un-pushable, nondivisible mind stuff; the suggestion that reasoning, and moral judgement, and the suffering that comes from physical pain or emotional upheaval might exist separately from the body. Specifically: the separation of the most refined operations of the mind from the structure and operation of a biological organism (Damasio, 1994, p. 250).

Damasio's (1994) somatic marker hypothesis (SMH) confronts the separation between emotion and cognition of classical theory to combine them as equal elements of the same process. A somatic marker (Damasio, 1994) in simple terms, is an "implicit memory," (Immordino-Yang, 2016a, p. 93) or the embodiment of an emotional experience; it is a feeling experienced in the body, a physiological effect, that can occur independently of conscious awareness. The Greek term for body, 'soma', is used by Damasio and linked with 'marker' to explain the imprint left in the body by an experience that has an emotional context and creates both visceral and non-visceral sensation in the body. For Damasio, emotions contain a visceral affect, located in the body, and understood to be activated in advance of cognitive recognition of threat or pleasure, thus bringing emotions from the shadow to the foreground of influence.

Damasio's ideas are in turn critiqued by Feldman Barret (2017) in her theory of constructed emotion. Here, emotions arise from formed concepts learnt through culture and society, and the brain and body processes that respond. There are no specific brain or body locations for emotions, no markers, or fingerprints but a rich variation of whole brain states that are created, constructed from momentary, complex combinations of events and core systems. Emotions, according to Feldman Barrett (2017) are social reality, made by us, learned through culture and by social agreement. Feldman Barrett (2017, p. 157) combines aspects of Darwin, James, Freud and Damasio's conceptions of emotional processes and experiences with a "biologically informed, psychological explanation…" that combines both evolution and culture, genes and environment. She writes:

> Your brain is shaped by the realities of the world you find yourself in, including the social world made by agreement among people. Your mind is a grand collaboration that you have no awareness of. Through construction, you perceive the world not in any objectively accurate sense but through the lens of your own needs, goals and prior experience. (Feldman Barrett, 2017, p. 157).

Feldman Barrett's ideas point to the importance of the context of any phenomenon and are not too different to James' earlier beliefs that the natural world was made up of both "the objective, physical world and the subjective, inner realm of the mind" (Wallace & Hodel, 2008, p. 74). For Feldman Barrett, context includes the understandings and wider beliefs that influence its development and the way in which others interpret it, adding to, or diminishing meaning, supporting each other's beliefs, or critiquing them, as we move through a body of thought, grappling for understanding. Feldman Barrett's construction of emotion relies on socially agreed emotional concepts as prerequisites to emotional experience; essentially, we must have the concepts of emotion before we have the emotion.

As emotion emerges further from the shadow of cognition to a more prominent aspect, it is suggested that emotions actually shape the way we think (Berninger, 2016). Emotions are understood to influence thinking, having either positive or negative influence on thinking. Increased creative problem-solving ability is the positive result of a positive emotional state, such as joyfulness, while a narrowing of focus is the negative effect of an anxious emotional state. Similarly, a decrease in weighting of consequence is the negative affect of anger. Berninger (2016) finds certain emotions are seen to influence pace of thought and degrees of attention. Emotions such as fear and joy are characterised by faster thought patterns, while sadness and peacefulness are characterised by slower thought patterns. In a state of fear, perceptions of threat are foreground in stream of consciousness, while in a state of joy or happiness, perceptions of threat are relegated to the background.

Arguments about whether emotions are either cause or effect in changes in thinking abound—with the possible view that emotions are both cause and effect, or even, as Berninger (2016,

p.802) suggests, that cognitive changes are parts of emotions or "manners" of thinking. According to Berninger (2016, p.806), these "manners of thinking are complex structures involving a row of cognitive states, which in turn are part of the stream of thought." The emotion of sadness could therefore be described, in an adverbial theory of emotion, as "thinking sadly."

While theories about emotions differ according to the leanings of the discipline from which they emerge, over time, emotions have acquired a more central position in the nature of being. Whereas much theorising about emotion contains influences of the Western past, it now merges with discourse from complementary and competing disciplines, both social and scientific. Lindquist (2007, p. 153) in her consideration of emotion writes:

> Most scholars agree that what in English is called 'emotions' is a phenomenological state experienced uniquely by a human being but accounted for in terms of local culture. Emotion is both feeling and meaning, both physically felt and cognized, both socially and linguistically constructed and expressed in neurophysiological processes and bodily sensations.

This is an encompassing definition that allows interpretive insights to be woven through and across multiple perspectives in a phenomenological study of emotion in second-chance teaching and learning. It offers a holistic account of emotion that places it at the centre of experience in an assemblage of multiple interconnecting elements and reminds us of the importance of local culture.

**Māori knowledge of emotions**

For Māori in Aotearoa, emotion is understood holistically, not separate from thought, but intertwined as inseparable and interconnected elements of being human. In te ao Māori, te ngākau, (the heart), is the emotional centre, but other aspects and organs are equally involved— mind, spirit, and parts of the abdomen, the internal organs associated with feelings such as puku (stomach) and ate (liver) (Pihama, Greensill, Manuirirangi, & Simmonds, 2019). Understandings of emotions, in te ao Māori, are interlinked with spirituality and have many ahua (forms), layers or levels of intensity; riri (anger), for example, has as many as thirteen different forms (O'Toole & Martin, 2019) and whakamā (shame) incorporates other emotions such as regret, embarrassment, foolishness, inadequacy (Te Kotahi Research Institute, 2016).

Human emotions, in te ao Māori, are interlinked with the unfolding of the creation of the cosmos; they manifest with subtle variations and layers of meaning in deeply localised contexts across whānau, iwi and hapu (O'Toole & Martin, 2019). Emotions are understood as both collective and individual experiences with collective and individual effects but with no inherent Cartesian binaries (Salmond, 2017). Their deeper meanings, as Pihama et al. (2019, p. iii) explain, are often explored in whakataukī:

> There are many whakataukī that give us insights into the ways in which our tūpuna consider the role of emotions within Māori society and the collective cultural frameworks within which

> emotions and emotional expression are articulated. The term 'kare-ā-roto' itself refers to the 'ripples within' ourselves that are the physical and spiritual manifestations of how we understand and feel emotions. When we visualise ripples or the movement of waters we can see that there is always a 'ripple effect' that moves outwards. This can be representative of the ways in which our emotions have impacts that move beyond the individual and can be understood in collective ways.

Understanding that emotions have effects on both individuals and others is linked to the principles of te ao Māori, and values all emotions, emotional concepts, and emotional experiences as interconnected forces. Emotions may be carried intergenerationally, be context or relationship dependent, or emerge as short, fleeting experiences (O'Toole & Martin, 2019).

Durie's (1994/1998) much referenced model for Māori health, *te whare tapa whā*, explains emotions as interconnected elements within the four walls of a house:

> Taha wairua— the spirit
> Taha hinengaro—thoughts and emotions, mental state
> Taha tinana—the physical body
> Taha whānau—the family, wider social connections

The model, te whare tapa whā, describes the balancing and harmonising effect of these 'walls,' the importance of unity in all elements as the foundation for health and wellbeing. The interconnectedness of thinking and feeling in taha hinengaro highlights deeper understandings of emotions and their role in communication (ibid, p71):

> While western thinking distinguishes between the spoken word and emotions (and generally encourages the word more than feelings) Māori do not draw such a sharp distinction. Communication, especially face to face, depends on more than overt messages. Māori may be more impressed by the unspoken signals conveyed through subtle gesture, eye movement, or bland expression, and in some situations regard words as superfluous, even demeaning. Emotional communication can assume an importance which is as meaningful as an exchange of words and valued just as much. When Māori children are chided by their teacher for showing what they feel, instead of talking about their feelings, they are not only made to feel unworthy (of their feelings) but also must contend with a sense of frustrated expression.

The model of te whare tapa whā is an important reference for consideration of the emotional experience of Māori in second-chance education. As four walls, the model provides a visual image for the interconnectedness, interdependence, and inter-relatedness of experiences.

While Durie's model provides an accessible reference for understanding the interconnected experience of emotions, whakatauki and te reo Māori generally open doors to more complex understandings. As Pihama et al. (2019, p.iii) note, "there is a deep ontology of emotions within te reo Māori and mātauranga Māori that transforms how emotions are understood and expressed. In this

transformation there is opportunity to understand emotions more richly, there is opportunity to understand ourselves more fully, to build stronger relationships, and to improve the wellbeing of all." Implicit then, in Māori understanding of emotions, is the transformative potential of emotions—strong emotions, such as riri and whakamā, while experienced as overwhelming and unexpected, signal opportunity and obligation for transformations, transformations of ourselves and the world we live in (Te Kotahi Research Institute, 2016).

There are as many as one hundred and fifty theories for emotions (Strongman, 2003) and many more definitions and descriptions. Above, I have summarised some of the literature on emotion through a range of conceptualisations across time and culture. There is more that will be explored in succeeding chapters. Emotions are discovered as the basis for attunement (Moustakas, 2011), and intersubjectivity (Denzin, 2009/1984; Denzin & Lincoln, 2005b), as labour to be managed (Hochschild, 2012/1983), and governed by rules (Zembylas, 2005), as authentic bodily responses to lived experience, driven in and driven out (Ahmed, 2004b). They are about person environment relationships and have both negative and positive manifestations that involve harm or benefit (Lazarus, 1991). Emotions are an intersection between body and ideology (Denzin, 2009/1984); they are both personal and social, (Zembylas, 2005) sites of resistance and transformation (Boler, 1999/2005; Zembylas, 2005), ways of thinking, knowing and being (Heidegger, 1927/2013), indicators of important events in our lives (Lazarus & Lazarus, 1994). They are magical essence (Sartre, 1971), and specific intra-actions (Barad, 2007) with tremendous influencing reach. They are deeply entwined in culture and context, creation and cosmos. Emotions are centred in ngākau, puku, ate and ahua and interlinked with cultural and spiritual knowledge. In this study, my interpretative position is to lean into emotion as an interconnected phenomenon and to draw insights from multiple theories and models in a diffractive process, centred and guided in my own ngākau. From here, I turn my attention next to the literature that considers emotion in the context of second-chance teaching and learning.

## Emotion and second-chance teaching and learning

In examining literature concerned with emotion and second-chance teaching and learning, I sought studies concerned with learners from disadvantaged backgrounds, such as those who occupy the second-chance teaching and learning contexts of teen parent units, alternative education, or prison education. Although there is a body of literature associated with second-chance teaching and learning (Asotska & Strzałka, 2011; Higgins, 2013; Hindin Miller, 2018; Longbottom, 2014; Ollis et al., 2017; Schoone, 2016; Tyler & Lofstrom, 2009), the literature search found none that focus directly on experience of emotions in these settings. Studies that do reference emotions in second-chance learning environments tend to combine other factors, such as teaching emotional intelligence (Batiste,

2013), or teaching literacy through emotional processing of text (bibliodidactics)(Association, 2016) and in teaching learners how to manage or control their emotions (Vacca, 2004). Studies also combine emotional factors with other factors such as social, behavioural and learning difficulties presented in compulsory education and link these factors together as contributing to a trajectory of early exit from school, and towards criminality (Saraiva, Pereira, & Zamith-Cruz, 2011).

In this work, I follow others in recognising teaching and learning as an inherently emotional process (Ings, 2017; Pekrun & Linnenbrink-Garcia, 2014b; Yoo & Carter, 2017; Zembylas, 2005), and explore literature that offers insight on emotional experiences of both teacher and learners in second-chance education. This part of the review is divided into themes that explore emotions through inter-related perspectives under the headings of critical pedagogies, affective pedagogies, and relational pedagogies.

**Critical Pedagogies**

Critical pedagogies and also social justice pedagogies in second-chance education in Aotearoa appear to combine elements of teaching awareness of the experiences and effects of poverty and social disadvantage with emotional pedagogies of love and hope (Hards, 2014; Hindin-Miller, 2012; Longbottom, 2014). The literature that references these pedagogies in the sites of teen parent education, alternative education and in prison provision, reveals aspects of the critical pedagogies inspired by John Dewey (1859-1952) and Paulo Freire (1921–1997) but offers some evidence that these pedagogies may fall short in their long-term influence on individual, personal transformations. This review finds inattention to, and/or over-emphasis on the aspect of emotion in the understanding and application of critical pedagogies. Attention to emotion appears limited to the relational aspect of second-chance teaching and learning (Mulcahy, 2012), where its effects appear to be over-emphasised and largely unexamined.

Some studies in critical pedagogies find that experiences of earlier poor school performance, dissonance with the values of an education environment, academic failure, disenchantment, racism, or social isolation can all lead to disengagement and dropping out of compulsory education, either by choice or by force (Asotska & Strzałka, 2011; Higgins, 2013; Ollis et al., 2017; Tyler & Lofstrom, 2009). Other studies suggest other factors, such as early adult responsibilities, including young parenthood (Fergusson & Woodward, 2000; Hindin-Miller, 2012) and work or family commitments also contribute to premature disengagement from education. Nechvoglod, et al., (2007, p.7) note that low levels of participation in education are linked to poor labour force attachment and weak social participation, resulting in reduced opportunity for economic prosperity, and supporting the link between early disengagement and social and economic disadvantage. Out of these studies, the call for critical or social justice pedagogies identifies the need to raise awareness in learners of the conditions of their

alienation and disadvantage, and to leverage empathy and kindness from tutors as an effective condition for re-engagement.

Longbottom (2014, p. 249) describes an "unreserved pedagogy of love that underpins all mahi" in the Ngā Rangatahi Toa Creative Arts Initiative (NRTCAI) founded in Auckland in 2009 for rangatahi (young people) struggling in other forms of alternative education. The literature suggests this pedagogy advocates taking into account individual and personal emotional phenomena and the broader political spaces (Zembylas, 2007) within which they are positioned and influenced. In New Zealand, this would include the enduring effects of colonisation. This "unreserved pedagogy of love" (Longbottom, 2014, p.249) draws on the theories of Freire, creating space for emotional expression within a culturally responsive context that encourages students to articulate their experiences through creativity. Hards (2014, p. 233) notes, "a commitment to critical theory and culturally responsive pedagogies was essential," when working with learners who had experienced inequalities in education. Critical pedagogy takes on the challenge of transformations that are both individual and contextual, giving voice to learners lived experiences of social injustice, inequality, poverty (Longbottom, 2014), in critical conversations that make explicit those injustices and enable the empowerment of learners. Through creative and caring practices that pay attention to social justice, critical pedagogies demonstrate potential to transform negative experiences into "powerful learning tools for personal development" (Longbottom, 2014, p. 250):

> Rangatahi participants have faced more troubles than most will ever dream of, yet their smiles light up a room, and they will trust enough to go on stage and engage in truth-telling from the heart. Within these narratives are everyone's narratives, within their lessons are everyone's lessons (Longbottom, 2014, p. 251) .

Hards points to the responsibility of this pedagogy, and the promise made in any second-chance learning opportunity, to confront those inequalities in setting high expectations of equitable outcomes within a system "entrenched in the 20th Century's colonial legacy of educational inequity" (Hards, 2014, p. 236). In New Zealand, critical pedagogies are also culturally responsive pedagogies and place a high emphasis on the relational component of learning, with a holistic understanding of the relationship between tauira, kaiako, kura and whānau.

For New Zealand Māori, critical pedagogy is culturally responsive pedagogy. Literature reviewed highlights the importance of participatory techniques, group work, honouring culture and individual differences and respectful, kanohi ki te kanohi (face to face) interaction (MacFarlane, 2004; Penetito, 2010; Williams & Cram, 2012). Many Māori second chance adult tauira have been brought back into education in New Zealand through three Wānanga, (Te Whare Wānanga o Awanuiārangi, Te Wānanga o Aotearoa and Te Wānanga o Raukawa) (Williams & Cram, 2012). These Wānanga deliver education through culturally responsive pedagogy that emphasises Māori tikanga and kawa. Māori

world views and values such manaakitanga, rangatiratanga, whakawhānaungatanga and kotahitanga emphasise the importance of relationships, respect, care, and support for each other, and of cultural identity within the learning environment. May (2009), found the physical space of the marae, where wairua and Māori knowledge was evident, reinforced cultural identity and affirmed Māori as Māori in their re-engagement in education.

The teen parent unit environment, described by Hindin-Miller (2018), and the alternative education whānau or family style environment noted by Nairn and Higgins (2011), is characterised by its "loving and affirming relationships with teaching and staff members" (Hindin Miller, 2018, p. 260). This pedagogy finds its roots in relationship based culture associated with Māori culturally responsive pedagogies and the concept of whānaungatanga, broadly understood as connection and belonging, working together in shared communion. Generally, teen parent units, wananga and alternative education sites share a common assemblage of pedagogies of acceptance, respect, flexibility and affirmation focused on the positive growth of identity, but also there is a sense of isolation and marginalisation in these communities, separated as they are from mainstream education.

Hindin-Miller's (2018, p. 260) articulation of the "love" between teachers and learners and the learners' own descriptions of the unit as a "home away from home," "a second-home" and a "safe-haven" speak to the depth of felt experience and suggest that the learners' emotional experiences in second-chance education are pivotal in their transformations. This pedagogy, however, in placing much emphasis on emotional connections between teacher and learner, may not necessarily manifest as critical pedogogy.

The literature reviewed indicates that critical pedagogies may highlight wider environmental factors that hinder opportunities to engage in education yet be unable to influence or resolve them, confront inequalities, nor enable equitable outcomes. Harmes et al. (2019) found prisoners were able to articulate understanding of a range of biases against their ability to access education while incarcerated—the negative perceptions of guards, restrictions on time and access to resources, limited course offerings, inability to access on-line provision and availability of support— yet maintain an optimistic view (hope) of the positive benefit of education in transforming their identity. These learners might experience emotions such as gratitude and hope through their opportunities to learn and in their relationships with tutors, but their efforts are undermined by systemic environmental factors that limit potential for sustained transformation and personal fulfilment. Harness, et al., (2019) determine that critical pedagogy is founded on the understanding that where access to education is provided, it must be underpinned with "interpersonal support from qualified teachers, empathetic lecturers and learning communities…" (ibid., p.12, 2019). From my reading of this literature I noted the risk that emotional support from teachers and learning communities could minimise or conceal

the influence of systemic failures and, potentially, position these relational emotional experiences as compensation for environmental inhibitors.

Education programmes in prisons that are reported as "successful" are those that evidence reduction in recidivism and prepare learners for employment (Banks, 2017). Learning strategies and techniques for managing emotions or to "help them (prisoners) deal with emotions" (Vacca, 2004, p. 297) are integral to those programs. Being able to deal with, or manage emotions, particularly strong emotions such as anger, helps prisoners to reintegrate into society, but long-term transformational effects may be limited. The literature reviewed suggests that programmes that do not teach learners how to understand their emotions, or to understand the factors that influence them, leave all responsibility for the negative effects of those emotional experiences with the learner, who must try to manage or deal with feelings that may be justifiable. Again, such programmes fall short of enacting critical pedagogies; instead, they emphasise learner deficits, fail to challenge systemic influences, and advocate for the control of emotions to influence transformations.

Prompting the need for "new assemblages" (the term being understood as a collection of things, objects or ideas combined to produce something else) Smyth et al., (2013, pp. 299-301) involves advocating a critical pedagogy that emphasises capability rather than deficit. Smyth et al., (2013) identify five themes— shifts in focus— to guide the formation of this assemblage for teachers and policy makers. Like te Riele's (2006b) renaming of "at-risk" as "marginalised," and McGregor, et al., (2015) "disenfranchised" for "disengaged," these shifts draw attention to the socio-material aspects of disadvantage rather than individual learner behaviours. They draw attention towards understanding how and what people want to learn and away from prescribed curriculum, towards increasing flexibility of places and spaces for learning, towards the affective relational aspects of learning, and finally, towards the development of what is described as "the unfinished business" (Smyth, et al., 2013, p.301) of a critical pedagogy that recognises learning as a space of identity formation and emphasises the importance of challenging deficit views.

Smyth et al. (2013) propose a model that contains a set of inter-related aspects. The first, *creating relational spaces,* privileges identify formation through the creation of places of comfort and safety where learners negotiate ownership and responsibility for their learning and development, supported by caring relationships with teachers. The concept of *reigniting aspirations* reinforces capability building through shifting focus away from perceived barriers to awareness of potential identified as "positive freedoms" (ibid, 2013, p.314). The aspect*, rigorous learning,* combines practical and analytical skills that not only prepare tauira for the world of work, but also to critique it. Finally, *creating a different policy trajectory* speaks to the disparity between what is known to be effective pedagogy, and what is currently supported in policy. Smyth et al. (2013) point to a need for

educational policies that espouse conditions for learning that reflect co-operation, absence of fear, and experience of success.

These ideas highlight the complex assemblage of factors that influence the experiences of teachers and learners in second-chance education. They point to multi-faceted responses needed to address this complexity, arriving at a critical pedagogy inclusive of relational and affective dimensions essential to re-engagement in learning from both learner and teacher perspectives. This shift in focus brings the emotional context of learning to the forefront of our understanding of engagement but fails to probe the depth of its influence. From this point of view, emotion appears as tool of critical pedagogy, not a central influence. This perspective, and those above, assume a narrow view of emotion housed within the relational aspect of pedagogy (Mulcahy, 2012). They demonstrate over-puffed expectations placed upon relational emotional experience as a compensatory tool and limit a deeper exploration of the full emotional context of second-chance learning.

This review of literature finds critical pedagogies in second-chance education give attention to the socio-material aspects of disadvantage and promote greater recognition of the complex needs of individuals (Hards, 2014; Harmes et al., 2019; Higgins & Nairn, 2014; Longbottom, 2014; Nairn & Higgins, 2011; Smyth et al., 2013). Leveraging the emotional capabilities of teachers and tutors in second-chance education is espoused as a strategy for re-engagement, within a whānau, family-oriented atmosphere. Empathy and kindness, caring, acceptance and respect, positive and affirming interactions between teacher and learner are essential components of this pedagogy. In these components, critical pedagogy places emphasis on the power of emotions as transformative agents but pays little attention to the "how" of this power. There is a need to investigate the limits or possibilities of the role of emotion in the challenge against social injustice. In critical pedagogies, positive emotional relationships between teacher and learner are assumed as a taken-for-granted requirement, static and "unreserved" (Longbottom, 2014). There is a need to further investigate how these emotions are produced, how they are sustained, and to what extent they are effective in mitigating systemic experiences of inequality.

**Affective Pedagogies**

The second theme reviews literature concerned with pedagogies of affect, those that recognise affect—having an emotional impact—as pedagogy. Zembylas (2007, p. 105) positions affect as "*political* (author emphasis) manifestations of various kinds of resistances and transformation in educational environments," yet this aspect of affect is rarely accounted for. Studies that focus directly on second-chance learning contexts document a range of emotional states experienced by learners: joyfulness, happiness, trust, enthusiasm and warmth (Higgins, 2013; Hindin-Miller, 2012; Longbottom, 2014). These studies also document other emotional states such as frustration and anger when forced

out of or into education, or fear—particularly around the possibility of educational failure or having to move on from a supportive education environment. The young parent voices in Hindin-Miller's (2012) study refer to a range of emotional states, including boredom, loneliness, pride, determination, courage. While the learners and teachers express these feeling states, they are not especially probed by the researchers, and, despite Hindin-Miller's (2012) articulation of love as a key factor characterising the teen parent unit environment, studies reviewed do not fully explore the deeper possibilities that emotions produce dynamic movement, or, that this dynamism could be imagined as pedagogy—accounted for as a pedagogy of affect.

The work of Zembylas (2005) and in particular his theorising on "cultures of emotion", "emotional rules" and "emotional labour" (Hochschild, 2003, 2012/1983), and practices of formality and informality (Zembylas, 2005) as they present in education, suggests ways a pedagogy of affect is constructed. Zembylas positions emotion as "slippery and elusive" (2005, p.201) embedded within a multiplicity of interrelationships that include material and discursive practices that constitute a "culture of emotions" in educational institutions. This culture is described as "collective attitudes, meanings, and beliefs that a group of people (e.g. teachers) maintain toward emotions and their expressions, and includes ways in which institutions (e.g. schools) reflect and encourage or discourage these emotions" (2005, p.202). Conceptualising a culture of emotions imagines an assemblage that includes the feeling tone of an institution, the social political forces and power relations that shape that tone, and the ways human emotions are experienced and expressed within that culture. From this culture, these "emotional rules" emerge—rules that determine which emotions can be openly expressed and by whom, and which emotions should be suppressed, managed (controlled), or outlawed (Jagger, 1989/2008). The emotional rules and the emotional culture affect how individuals—teachers and learners—feel in the environment, what practices they can enact, and how they are able to interrelate with each other (Zembylas, 2005). An emotional culture may be found to have a positive effect—through high levels of trust and caring for each other, or a negative effect, through distrust and its resulting isolation. In this assemblage, changes to emotional rules produce changes in the emotional culture, which in turn produce changes in how individuals feel, act, and inter-relate.

The literature suggests emotional affect is also present in individuals' subjectively held beliefs about their own academic capabilities. In many personal accounts of strong negative emotional experiences learners associate with learning (Higgins, 2013; Hindin-Miller, 2012; Schoone, 2016), their feeling states are often linked to previous experiences of learning (Cozolino, 2013; Hindin-Miller, 2012) and their own perceived lack basic skills and efficacy (Llorens, Schaufeli, Bakker, & Salanova, 2007). These interpretations can lead to perceptions or "self-theories" (Yorke & Knight, 2004) of learner identity and have long term impact on the emotional wellbeing of the learner. Learners with fixed

beliefs (Claro, Paunesku, & Dweck, 2016) seek to demonstrate and confirm those beliefs and avoid opportunities that will counter their self-theory. In contrast, those with malleable theories, or growth mindsets, face challenges as opportunities for learning. Yorke, et al., (2004) suggest that the self-theories of teachers and the interplay between those of the learner may also be significant. The malleable teacher and malleable learner combine the most effective emotional learning conditions, while the fixed teacher and fixed learner is the least effective. In the fixed combination, neither teacher nor learner has the belief that intelligence or self-efficacy can be developed or enhanced. Penetito (2010, p.32), describes a poignant example of affect found in beliefs:

> Fourteen of sixteen teachers interviewed believed that the reason so many Māori students failed to gain adequate qualifications at secondary school was because they did not work hard enough and/or because there was no support from their homes. They did not see that the attitudes they or their colleagues held about Māori students might actually contribute to the levels of achievement, motivation, desire to stay at school, resilience, and realisation of potential that were reflected in the students' behaviours.

In these ideas, affect is found in beliefs which move learners and teachers to act in certain ways. This demonstrates how beliefs, affect, and actions combine in intra-action.

The notion of a pedagogy of affect finds connections with the Māori concept of "Mauri," understood as the generating and re-generating "life- force"(Charles Royal, 2003). Williams & Cram (2012) in their synthesis of *What Works for Māori,* observe that success for Māori in second-chance learning depends upon their personal commitment to re-engage in education. Williams, et al., (2012, p.31) note, "Where that power (or mauri) is positive, the chances of successful achievement are markedly increased. The obvious corollary is that when that individual "mauri" is not positively directed, the challenge is to activate its re-direction." Here, mauri is interconnected with affect, emerging through emotion to direct movement towards or away from educational participation and achievement. The challenge of *how* to re-direct mauri deserves focused attention.

The influence of affect produced through emotions is found in other studies. Emotions are described as "attractor states"(Shuman & Scherer, 2014, p. 23), that emerge from "positive and negative feedback loops" that draw on "feelings, appraisals and physiological changes" to create a particular emotional state, such as happiness or fear. Attractor states, according to Shuman, et al., (2014) are difficult to shake and, if negative, require concerted effort to bring about a positive change. As Williams, et al., (2012) suggest, where learners approach second-chance learning in a negative emotional state, that negative emotion will perpetuate further difficulties. Conversely, when experiencing a positive state of mind, learners may perceive themselves as more academically able. Positive emotional experiences, and in particular, joy, are known to impact on learning ability while also shaping learner identity and efficacy beliefs (Cozolino, 2013; Immordino-Yang, 2016b; Zull, 2010).

While Zull (2010, p. 25), identifies emotion as "probably the most important factor in our learning," and Skinner, et al., (2014, p. 335) find emotion as central to motivational resilience, or equally, to vulnerability, this centrality is still largely undertheorized.

Emotion and affect may also be linked to the materiality and spatiality of second-chance learning. While Nairn, et al., (2013) description of the place and space of the alternative education site shows it to be materially deficient, it is also shown to be emotionally enhanced through the closeness of teachers and learners inhabiting close spaces together. Watkins (2011, p. 138) points to the "confined and contained spaces" of primary school classrooms as places that generate and share intense affect between bodies. Like primary school classrooms, the students and staff of many second-chance learning spaces occupy shared time, space, and physical proximity, enabling an emotionally constructed intercorporeality, an enriched embodied experience not possible in the fragmented timetables and disconnected spaces of secondary schools. This intercorporeality enhances the power of affective states and relational phenomena (Watkins, 2011) in a second-chance learning environment, producing what Watkins (2011) describes as a "field of affect."

Similarly, Davidson & Milligan (2004, p. 524) suggest that emotions form a "connective tissue," an intangible but solid connection between emotional experience and context. Their further suggestion (2004, p.524) that, "emotions make sense only in the context of place and likewise, place must be felt to make sense," calls more attention to the influence of emotion in second-chance teaching and learning. In consideration of affective assemblages, Mulcahy (2012, p. 10), draws into a pedagogy of affect in her description of "affectivity," defined as "a socio-material process…intensity or energy," both process and product. Mulcahy (2012, p.10) suggests emotional affect is embodied materiality, rather than an individual psychological state. By asking, "where is affect?" and "how can it be channelled towards creating conditions of learning such that learning, like affect itself, is transmissible, or better, contagious?" Mulcahy invites deeper consideration of affect as pedagogy, central to learning. Mulcahy (2012 p. 22-24) finds that these "affective connections" described as assemblages of "energies, words, gestures, commitments, affections, artefacts, bodily feelings, routines and habits," create enhanced conditions for learning. As both process and product, this view finds affect is largely activated within the dynamics of situational context.

Affective pedagogy, described in the works of Mulcahy (2012), Shuman & Scherer (2014), Skinner et al., (2014) Zembylas (2007), and Zull (2010) finds emotion central to learning and posits that affect is located in multiple aspects of learning experience. Affect forms when emotions influence self-theories (Yorke & Knight, 2004) for both teachers and learners and act as attractor states (Shuman & Scherer, 2014) in negative or positive ways that influence how teacher and their learners interrelate and engage. Affect is found in spaces, in relationships, in artefacts, and in socio-material contexts, and

acts as a political force (Zembylas, 2007). Zembylas (2007, p. xxiv), however, warns that the "potential of affective connections in enabling transformations needs to be recognised in education, such connections are not inevitably emancipatory." More attention is needed in understanding the political and personal implications of emotional affect, and to the need for greater awareness of these aspects of second-chance teaching and learning.

**Relational Pedagogies**

In the third theme, consideration of the importance of emotion in second-chance teaching and learning is concentrated in studies concerned with the relationships between teacher and learner. Theorists in this realm consider positive emotional relations between teachers and learners to be an essential ingredient in successful re-engagement in education (Bingham and Sidorkin (2004); (Margonis, 2004; Skinner et al., 2014; Thayer-Bacon, 2004). Others consider the more controversial elements of the emotional relationship between teachers and learners (Hargeaves, 1998; Skinner et al., 2014; Thayer-Bacon, 2004), exploring the potential for manipulation, indoctrination and/or abuse. Thayer-Bacon (2004, p.165) describe relations as "existential connections, a dynamic and functional interaction," both personal and social. All knowing, from a relational theory, is constructed through embodied experiences with people and their surrounding environment (Margonis, 2004; Thayer-Bacon, 2004). Exploring relations in second-chance teaching and learning through different lenses opens space for the dynamic interconnections between emotion, affect, and relations to emerge.

Multiple studies find positive relationships between teachers and learners engender positive emotional experiences that impact on learning ability while also shaping learner identity and efficacy beliefs, resilience, and motivation (Cozolino, 2013; Immordino-Yang, 2016b; Skinner et al., 2014). These studies suggest that learner beliefs about their own academic ability are most likely to be positively transformed through a strong relationship, or attachment, to a teacher (Cozolino, 2013). This view is supported by studies in second-chance learning environments (Asotska & Strzałka, 2011; Hards, 2014; Higgins, 2013; Hindin-Miller, 2012; Longbottom, 2014; Schoone, 2017).

Conversely, in consideration of negative emotional impact, Skinner, et al., (2014) point to the way teachers' emotional needs are undermined by alienated learners' emotional behaviours and attitudes that in turn influence teachers' behaviours and attitudes towards those learners. A perpetuating cycle of negative affect emerges from this dynamic and provides an example of emotional intersubjectivity—defined by Denzin (2009/1984, p. 130) as "an interactional appropriation of another's emotionality, such that one feels one's way into the feelings and intentional feeling states of another." Emotional intersubjectivity describes how teachers and learners' emotional states are intertwined—emotion and affect are reflected back and forward between people who come to "define themselves and their feelings in the feelings of others" (Denzin, 2009/1984, p. 135).

A relational process (Margonis, 2004) that promotes relatedness through warmth, caring, enjoyment and emotional availability, is espoused as a precondition for successful re-engagement in learning (Skinner et al., 2014). In Aotearoa, New Zealand, for Māori, successful pedagogy places strong emphasis on social context of learning and the importance of respectful relationships between kaiako and tauira and in tuakana teina relationships (MacFarlane, 2004). In second-chance learning environments, the literature reviewed indicates that the usual institutional influences that shape relationships between teachers and learners are transformed by the philosophies of empathy and caring that relieve the normal tensions of those relationships (Hards, 2014; Hindin-Miller, 2012; Nairn & Higgins, 2011; Schoone, 2016, 2017).

The emotional connections between teachers and learners in second-chance teaching and learning sites are found to have considerable influence on learners ability to re-engage in education (Hobbs & Power, 2013), and a significant factor in learner enjoyment and participation (te Riele, 2006a). Where disengagement from school is explained as primarily a failure of social relationships between learner and teacher (Higgins & Nairn, 2014), in second-chance teaching and learning the quality of those relationships is often located in the emotional commitment—practice with hope—(te Riele, 2006a) of the teacher and in their emotion based traits—such as empathy, warmth, humour, and caring (Hobbs & Power, 2013; Schoone, 2017). Learners appear to experience higher levels of emotional commitment from teachers in these settings than they previously experienced, or felt they experienced, in mainstream education and this emotional support enhances many aspects of well-being, for example, overcoming anxiety and feelings of low self-worth (Higgins & Nairn, 2014; Nairn & Higgins, 2011; Smyth et al., 2013) that enables re-engagement in education.

Moritz Rudasill, Gonshak, Pössel, Nichols, & Stipanovic's (2013) study of vulnerable learners in residential treatment centres found that learners' perceptions of their relationships with their teachers had a significant impact on their own self-perception, wellbeing, socio-emotional development, and academic outcomes. The same study also draws on research that found negative or conflicting teacher-learner relationships are more predictive of negative future outcomes for learners than positive relationships are for positive outcomes (Hamre & Pianta 2001; Henricsson & Rydell, 2004, in Moritz Rudasill, et.al. 2013, p. 197). Meyer (2014) points to early relational difficulties in schooling as predictors of future disengagement and where there is an absence of teacher relatedness, learners' experience of learning is less enjoyable. Moritz Rudasill, et al., (2013) find that teacher-learner relationships mimic parent-child relationships and when healthy, can be transformative. Schoone (2017) suggests that relationships enhanced through humour, play, and joyfulness are keys to creating emotionally healing atmospheres conducive to optimal learning and transformation of identity.

The positive emotional states of those who work directly with second-chance learners is identified as a positive influence in second-chance learners' experience of education (Higgins, 2013; Hindin-Miller, 2012; Schoone, 2016). For teachers, however, this commitment may require considerable fortitude and courage: "You never know what their buttons are because they are so damaged. Handling the fragility of relationships is so difficult" (Smyth et al., 2013, p. 308). Teaching is often considered a skills based profession with little emphasis on the emotional "inner life" of the teacher (Yoo & Carter, 2017) or recognition of their emotional commitment to their learners. Hobbs et al., (2103) note the common assumption that teachers hold skills and competencies in self-awareness, social awareness and self-regulation and are constant in their engagement with students who are sometimes difficult or aggressive towards them. That teachers might sometimes find it difficult to manage their own emotions is often overlooked (Hobbs & Power, 2013). The consequences of a lack of regard for teachers' emotional inner lives—their own emotional intensities and stressors—is identified in the literature as high teacher attrition, emotional exhaustion, burn out, and loss of motivation and joyfulness (O'Toole, 2018; Yoo & Carter, 2017).

Studies indicate that teachers in second-chance learning situations prioritise learners' emotional safety and comfort ahead of curriculum concerns and academic achievement (Hindin-Miller, 2012; Nairn & Higgins, 2011; Schoone, 2017; Smyth & McInerney, 2013; Smyth et al., 2013). These studies show that teachers respond to learners' emotional needs with an adaptive pedagogy that takes into account "the mood and social dynamics of the group," sometimes referred to as "unauthorised methods" (Smyth et al., 2013, p. 309) or "unruly practices" (Mulcahy (2012, p. 22) that contest some of the expected rules of teacher behaviour. These unauthorised methods are performed in a dynamic flexibility, changing the plan if it isn't working, challenging deficit views, and in recognising achievement in different ways—such as regular or improved attendance, participation in group activities, personal, individual gains in confidence (Smyth & McInerney, 2013; Smyth et al., 2013). This dynamism refers to what Mulcahy (2012, p. 23) identifies as being "in contact with the moving dimensions of experience that allow for affective connection." It is in this disruption of the expected behaviours of teachers that provide opportunities to disrupt and refashion learner identities, as Albrecht-Crane (2005, pp. 493-494) observes, "encounters that shake up and mess with both teacher's and learner's sense of identity are crucial events of political intervention." This shaking up also disrupts the binary power relationship of teacher/learner, challenging this established division that reflects normalised institutional power and taking up the possibility of what Albrecht-Crane (2005, p.492) refers to as a pedagogy of friendship, "working with what one finds *between* and *through* positions of identity." In these relationships the affective connections are manifested in the emotions of courage and love.

Nairn and Higgins (2011, p184) note that tutors in the alternative education setting of their study were prepared to do the "emotional labour" (Hochschild, 2012/1983) needed to create strong bonds and trusting relationships with learners. Emotional labour (Frenzel, 2014; Nairn & Higgins, 2011; O'Toole, 2018; Smyth & McInerney, 2013; Zembylas, 2003), a concept first introduced by Hochschild in 1983/(2012b), in this context, refers to the extent in which teachers work towards establishing and maintaining emotional connections with learners. Frenzel (2014, p.520), points to the "organisationally desired emotional rules" inherent in this concept and the expectation of the "expression of certain emotions," usually positive (O'Toole, 2018), in the teaching profession. The concept of emotional labour describes how we recognise and interpret the emotions of others through our cultural understandings of emotions as "a distinctly patterned yet invisible emotional system—a system composed of individual acts of "emotion work" and social "feeling rules" (Hochschild, 2012/1983, p. 13). The word "labour" speaks of the work of emotion, of its heavy lifting, and the economics—cost and benefit—associated with emotion.

Drawing on Denzin (2009/1984) and Hochschild (2012/1983), Hargreaves (1998, p. 838) offers four interrelated points towards understanding the influence of emotions in teaching:

> "Teaching is an emotional practice; teaching and learning involve emotional understanding; teaching is a form of emotional labour; teachers' emotions are inseparable from their moral purposes and their ability to achieve those purposes."

In these points, Hargreaves finds teachers' emotions are inseparable from what is important to them, including deeply held beliefs and values about education. Teachers transmit emotion through their actions and relationships, affecting the feelings and responses of their learners. Through their emotional labour, teachers can create a positive emotional context for others, but Hargreaves also points to the many ways in which emotional understanding can become misunderstanding through power dynamics, over-crowding, over-assessment, the restrictive structures of control, timetables and the negative affect of emotional disconnect between teachers and learners. This "emotional misunderstanding" or "spurious emotionality" is named as a "significant social and educational phenomenon" (Hargeaves, 1998, p. 839), a manifestation of negative affect. For Hargreaves (1998, p.840), the moral purpose of teachers is grounded in emotional understanding, their happiness is demonstrated in pride and fulfilment for their work and, conversely, unhappiness in frustrated purpose or disappointment. The emotional relationships between teachers and learners are interconnected influential elements in the dynamic of teaching and learning, with potential for both positive and negative affect.

Echoing some of Hargreaves' ideas, research in child development and neuroscience highlights the importance of the attachment feature of relationships as a protective factor in the early

years, leading to positive outcomes later in life (Calkins & Dollar, 2014; Gluckman, 2011). Secure relational attachments are known to play a key role in brain development during the first year of life (Kandel, 2006; Rogoff, 1990; Rossouw, 2011) and form neuron networks that enable emotional regulation in later life. These early attachments shape networks linked to feelings of safety and well-being (Cozolino, 2013) and these understandings may become the entelechy that guides the development of theories of teaching and learning for future generations (Cozolino, 2013). While these studies recognise the importance of attachment for infants, few emphasise an equal significance for older learners, and in particular, second-chance learners (Immordino-Yang, 2016b).

Studies from neuroscience identify the impact of social interaction and relationships in regulating emotion in order to create optimum conditions for learning (Cozolino, 2013; Immordino-Yang, 2016a; Monk et al., 2003; Ochsner & Feldman Barrett, 2000; Zins, Weissberg, Wang, & Walberg, 2004). These studies emphasise the interconnected nature of the emotional context of teaching and learning, and potentially, the ability to reshape the neurological development of others:

> We are beginning to understand how our brains link together, influence one another, and the power that each of us has to impact and heal the brains of others. This knowledge is vital to the process of teaching – when a teacher is harsh, critical, dismissive, demoralised or severely stressed, their students attune to and come to embody these anti-learning states of brain and mind (Cozolino, 2013, p. 14).

Bingham and Sidorkin (2004) offer a set of relational propositions from which to probe the nature of relations between teachers and learners more deeply. Visualising the self as a "knot in the web of multiple intersecting relations," (Bingham & Sidorkin, 2004, p. 7) creates an image of the interconnectedness of relations and the dynamic spaces between them; the "in-between-ness" recognised in Māori society (Penetito, 2010, p. 99), the intra-action of quantum physics (Barad, 2007). In suggesting that a relation is "more real than the things it brings together," Bingham and Sidorkin (2004, p.6) identify the existential power of relations, which, as Hargreaves also identified, can be evoked in both positive (love and caring) or negative (domination) emotional terms.

In this third theme, considering emotions in the relationships between teachers and learners brings focused attention to the ingredients of successful relationships—finding some are more powerful than others—and a call to further investigate the relational preconditions for powerful teaching and learning (Margonis, 2004). Studies find that relationships between learners and teachers are predictive of positive or negative outcomes. Concepts of intercorporeality (Watkins, 2011), intersubjectivity (Moustakas, 1994a), attunement (Denzin, 2009), and attachment (Cozolino, 2013) contain inherent energies of connectivity that suggest relations have an influencing power, far greater than the sum of their parts. Considering emotions in relationships between teachers and learners also surfaces concerns around the cost and production of emotions, the emotional labour (Hochschild,

2012/1983) required of teachers working in this sector as an aspect that requires more focused attention. What is also quiet in this body of literature is any interest in the aspect of physical contact between teachers and second-chance learners, an aspect that links to the emotional connections inherent in strong relationships, yet appears contentious in teacher/learner relationships (Jones, 2001). Exploration of this theme surfaces the need to explore more deeply the emotional relationships between teacher and learner, the "in-between-ness," (Penetito, 2010) of these relationships, the costs and production of emotional labour, and to further investigate the "how" of powerful relationships.

Few studies in second-chance teaching and learning yet explore emotion as a central influence in experience. The literature that does reference emotions in second-chance learning brings forward an assemblage of influences, discovered in critical pedagogies, affective pedagogies, and in the complex relational aspects of teaching and learning. As a response to this complexity, Pekrun and Linnenbrink-Garcia's (2014a, p. 663) call for "fresh perspectives," is a call for new ways of conceptualising the frameworks of emotion and education. Dynamic, or multi-level theories combine cross-cultural, sociological, and historical perspectives with qualitative and quantitative methodology, and behavioural and neuropsychological assessment, to acknowledge that no single strategy can answer to the complexity of the phenomenon of emotion. Conceptualising emotion as a "multi-component response" (Kreibig & Gendolla, 2014, p. 625) allows for expression of this complexity and the opportunity to explore multiple entry points and emergent possibilities.

Emotions feature in different and overlapping ways in each of the three themes examined in the literature reviewed. Critical and affective pedagogies appear to harness the positive aspects of emotional connections in teaching and learning, actively supporting transformations for learners who have experienced disadvantage in life and in learning. Effective critical pedagogies appear to balance emotional and social justice factors (Longbottom, 2014) but risk relying on emotional factors as compensation for injustice or disadvantage. Affective pedagogies appear to leverage emotional forces manifested in multiple forms and demand more attention in their effects. The literature that examines teacher and learner relationships identifies teaching as an essentially emotional practice (Hargeaves, 1998; Ings, 2017) and learning as emotionally enabled or inhibited (Cozolino, 2013). Collectively, the literature reviewed across the three themes highlights the latent power of emotion and affect and surfaces more questions related to the roles and powers of emotions.

**Chapter summary**

This chapter reviews a body of literature firstly, on emotions and secondly, on the work of emotions in pedagogies that are found in second-chance education. The literature review discovers that conceptualisations of emotions and understandings about them have evolved over time. In Western thought, early theories posited emotions to be separate and distinct units with inherent

boundaries and properties capable of being understood in this way (Immordino-Yang, 2016a). With phenomenology, emotions became phenomena and this conceptual shift allowed emotions to be explored more broadly in human experience; as entangled intra-acting agencies of material and discursive practices (Barad, 2007). In te ao Māori, this entanglement is inherently understood.

In consideration of the position of emotion in teaching and learning, Zembylas (2007, p. xix) challenges us to better understand classrooms as affective spaces—terrains of forces and energies—to become aware of the intensities of these forces and energies and how they "precede and exceed" our personal intentions and the ideological systems that produce and sustain them. We open to the potential to "consider how affects are produced, erased and circulate as sites of individual and collective forces and intensities" (ibid) and, to the political and practical implications of such affects.

From the literature comes the further challenge to combine what is already known about emotions and second-chance teaching and learning with further explorations of multiple, intersecting concepts and constructs. Further exploring emotions within second-chance learning context as attractor states (Shuman & Scherer, 2014), socio-material process and product, energy-intensity (Mulcahy, 2012), affective geographies (Watkins, 2011), existential connections (Thayer-Bacon, 2004), fields of social experience (Denzin, 2009/1984), or distinctly patterned but invisible influences (Hochschild, 2012/1983) is an opportunity to uncover richer understandings of the nature of emotion and its influence in teaching and learning.

My reading of the literature finds that success in second-chance education appears to be influenced by redress of past, negative emotional experiences. Examination of critical and affective pedagogies discovers this opportunity realised in teacher-learner relationships of caring, empathy, and respect. What is less evident, but emerging as an essential element of this discourse, is the deeper nature of these connections and relations, and the how of their activation. Embryonic explorations of its magic ingredient—its transformative potential—are troubling superficial understandings of teacher-learner relationships. Less evident, yet also surfaced in this review, is the expectation that is centred on this emotional connection, the risks associated with assuming emotions are solely located in this sphere, and the urgent need to probe more fully the manifestations of emotions and affect in second-chance teaching and learning.

Together, findings from this review suggest that emotions are enormously significant in education and in pedagogy yet their significance in second-chance teaching and learning has not been greatly probed. Findings highlight a lack of deep understanding about the combined and interconnected influence of learner and teacher emotions in second-chance teaching and learning environments, and to the need for greater consideration and more focused research into the idea of second-chance teaching learning sites as affective spaces.

# Chapter three: te whenua— (methodology and ethics)

**"Kei a tatou anō te ara tika"**
*(The answers are within us.)*

In this chapter, I describe the methodology, the sources and gathering of my data, my approach to interpretation of that data, and the ethical considerations, processes and practices associated with this research. In introducing this chapter, the whakatauki above points to the importance of understanding ourselves in our search to understand the things that trouble us or interest us. The methodologies chosen align with this principle; I am searching for answers from within my own experiences, yet with the understanding that I am always in connection with others, and that every interaction is an intra-action (Barad, 2007) that encompasses multiple factors, including, in this work, the methodologies employed.

In choosing creative qualitative methodology I borrow an ethos espoused by Kamp and Kelly (2018, p. 8):

> such ethos is more concerned with interpreting rather than proving. Is more concerned with meaning rather than results. Is more concerned with possibilities rather than certainties. Is more concerned with stories rather than theories.

In this choosing, the methodology aligns with my focus on emotions; it offers opportunities to be creative and imaginative, to enter a conversation with emotion in second-chance education that can be expressed and heard through *feelings.* In line with Heidegger's (1927/2013) phenomenology, this approach upholds an inherent understanding that all experience and interpretation of experience is subjective.

Firstly, in this chapter, I describe the interconnected elements of my methodology: autoethnography, attunement, existential analysis, and diffraction. The data is a rendering of many intra-actions presented as stories derived from within the context of my mahi in second-chance teaching and learning, specifically across the domains of teen parent education, alternative education, and Corrections Department provision. These stories as intra-actions take different forms: conversations, memories, letters, observations, reflections, speeches. All articulate and engender emotions; mine, other teachers, and learners. These emotions are interpreted using the method of diffraction (Barad, 2007, p. 381) combined with van Manen's (2014) framework of existential thematic analysis.

Ethical processes and practices undertaken within this work are examined below. Here, I detail the specific ethical considerations related to autoethnography, the ethical considerations and

obligations of a bi-cultural approach, and the ethical processes enacted in the gathering and interpreting of data, along with the considered mitigations of risks in presenting this work.

## Methodology, data and interpretation

### Autoethnography

Heidegger (1927/2013, p. 42) observes that "we are ourselves the entities to be analysed," pointing the way towards the methodology of autoethnography. This, my chosen methodology, is a form of narrative described as a way of transcending "artificial boundaries between self, culture and society"(Guzik, 2013, p. 268). As I have applied it, this autoethnography is "research, writing, story, and method that connect the autobiographical and personal to the cultural, social and political" (Ellis, 2003, p. xix), emphasising the interconnectedness, the entanglement, of these realms, and traversing any "artificial boundaries" between them.

Autoethnography is a methodology for telling a story. Storytelling, according to Kara, (2015, p. 141) is an economical way communicate experience, ideas and, in this story, emotions. Storytelling offers an effective means of making sense of complexity, with an implicit understanding that it is always incomplete and partial; that all aspects of complexity cannot be known (Kara, 2015). The elements of story—character, theme, relationships, conflict, culture, setting— provide a time-tested way of learning, allowing us our own place in the unfolding of events. Stories have structure, contain conflicts, principles, and morals. Stories accept and even encourage the reader's own interpretation, predictions, and deeper understandings through resonance and empathy. Stories speaks to us through our own emotional engagement.

Autoethnography has many forms and applications, sometimes appearing as form of self-healing (Jago, 2002), sometimes described as "Creative Analytic Practices" (CAP) (Ellis, 2003, p. 194) and distinctions are made between evocative (EA) and analytical types of autoethnography (AA) (Anderson, 2006). In my own approach to this methodology, and along with Vryan (2006), I acknowledge the distinction between types of autoethnography but suggest that evocative can be analytical and analytical can be evocative, and that both are creative—I align evocative and analytic within creative practices.

This methodology is creative, it opens to a deep range and expression of human experience while also troubling larger social issues, power relationships, and intellectual challenges through the vehicle of the self. As researcher/storyteller, I am an entity in a world-space (Heidegger, 1927/2013) that encompasses both my existence and my being present at hand. Following Heidegger's thought, "that which is ontologically closest and well known, is ontologically farthest and not known at all…"(Heidegger, 1927/2013, p. 44), autoethnography is a methodology for making known the farthest

through examination of closest. Taking oneself as subject seems simple—yet Heidegger's ideas point to the deeper challenge of discovering the significance of the everyday ordinariness of being in the world. Answering this challenge, Chang, Ngunjiri, & Hernandez (2013, p. 18) define autoethnography as "a research method that enables researchers to use data from their own life stories as situated in sociocultural contexts in order to gain an understanding of society through the unique lens of self." Data found in the everyday ordinariness of specific sociocultural contexts—the stories of our lives—is unique.

My own life story crosses the sociocultural context of second-chance education. I bring to this study the embodied knowledge of a second-chance learner, and, from my roles as once teacher and principal of a school for second-chance learners and as leader in the development and delivery of programmes for second-chance learners—and as this researcher—the experiences, observations, listenings and feelings from these incarnations. But I am not alone in life, nor in this story. Through my inter and intra-actions (Barad, 2007) with second-chance learners and teachers, I bring forward other perceptions, borrowed experiences (van Manen, 1990), as my story connects with the stories of others. Here, I am stretching the boundaries of auto ethnography, perhaps expanding them.

Autoethnographic methodology is characterised by a reflective approach, acknowledging, and valuing the subjective interpretation of the researcher, studying from within his or her own experience. Autoethnographers are said to reject objectivity (Chang et al., 2013) and challenge the habits of mind associated with objectivity. As Ken Robinson (Robinson & Aronica, 2009, p. 148) writes:

> We have long been influenced by the Cartesian worldview that separates mind and body, matter and energy, life and death, plant and animal, animal and human, male and female, objectivity and subjectivity. So long have we been thinking in terms of dichotomies that we may now lack the ability to think of or even see connections, our minds trained, as they are to separate, segment, and layer. Scientific obsession with quantifiable replication may have led us to discount many salient observations in human behaviours because they are not precisely replicable. Understanding of complexity demonstrates the influence of systems that impact human behaviour and would necessarily make any observation imprecise, findings could only ever be subjective interpretations of subjective events – unmeasurable and imprecise but salient and illuminating.

I acknowledge my own bias towards subjectivity (subjectivity is bias) as a valid means of assembling meaning. Like Guzik (2013), who suggests autoethnography has the potential to subvert those entrenched Cartesian dichotomies, my intention is to work with that subversion, choosing the less obvious, imagining the "what is not there" (Davis, 1983/1992) or not acknowledged, or not privileged in the knowing about emotions in second-chance teaching and learning by *thinking with*

*feelings.* I think/feel throughout this work to position subjectivity as a creative analytic practice, seeking not to prove or evidence, but to present and propose possibilities.

While celebrating creativity, subjectivity and opening to possibility, I must and do value sound research practices within this creative methodology. While findings will not likely be replicable, I strive to ensure they are plausible and credible (Guzik, 2013) and follow Chang et al., (2013) and Kara (2015) who determine that autoethnography must transcend simple narration of self, be ethical, link theory and practice, and build on existing knowledge.

**Strengths and Limitations of Autoethnography**

There are strengths and limitations with any research metholodgy but with autoethnography perceieved limitations may also be strengths. Most of the commonly identified limitations (Anderson, 2006; Tolich, 2010), such as lack of validity, replicablity, limited single perspective, veracity, objectivity, and general "messiness" are measures grounded in the perspectives and expectations of positivist methodologies that privilege knowledge in prescribed ways (Barad, 2007). Appraising some of the limitations of autoethnography as strengths opens possibilities for re-imagining the way knowledge is created and understood and opportunities for innovation in research.

Autoethnography allows for and celebrates the vagaries and uncertainties of human experience (Nichols, 2016) but is criticised for lack of validation (Anderson, 2006), which, according to Mishler (1990), is problematic and ad-hoc in any methodology. The perception of this limitation is driven by the dominance of positivist methodology that autoethnography sets out to challenge. More important than validation, according to Denzin & Lincoln (2005a), is whether the work has the potential to bring positive change—for individuals or society—one ambitious aim of this work.

A further aim is to explore the potential of subjectivity in methodology, the possibilities and power of subjectivity is embraced here, not in defiance of objectivity but in relation to it. As Heidegger writes (1927/2013, p. 397) "Like the concept of sight 'seeing' will not be restricted to awareness through the 'eyes of the body.'" Emotion and subjectivity are positioned here as a positive repositioning of the vagary and uncertainty of human experience as vehicles of opportunity—ways to see without eyes.

A distinction is made between evocative autoethnography (Ellis & Bochner, 2000) and analytic autoethnography (Anderson, 2006). Evocative autoethnography deliberately creates an emotional response in the reader in the style and manner of a novel or poetic text, with crafted, expressive narrative but, states Anderson (2006) risks marginalisation in its rejection of more scientific, objective perspectives. Others challenge that assumption (Ellis & Bochner, 2000; Loh, 2013; Vryan, 2006) and I suggest that expressive text that leaves an emotional impact on the reader has a different kind of validity —it moves people and that movement is its own validity. Anderson's understanding of

evocative autoethnography places limits on the power of evocative expression and implicitly preserves the hierarchy of objective, quantifiable methodologies. In response and as challenge to this criticism, some voices placed within this thesis are not interpreted or critiqued, they are left to resonate as evocative expressions of lived experience. I pose the question: Is not an evocative response a valid way of knowing?

While recognising some authenticity of an auto-ethnographic author's subjective experience, Anderson (2006) further criticises the often single perspective in evocative autoethnography, positioning this singularity as a limitation. Including dialogue or additional data from others, Anderson suggests, eliminates the risk of researcher self-absorption to focus on inter-relationships; personal reflections are then grounded in data from other sources. Here, I agree with Anderson to an extent, but in this autoethnography inter-relationships are intra-actions and *auto* means *self* in the sense that there are multiple incarnations of self and my thinking/feeling, gathering, and interpretation of stories is always an intra-action. Perceiving the single perspective of most autoethnographies as a limitation denies its potential to affect others and to offer both specific and general purpose, and, upholds the private/public binary.

Another binary subverted here is that of researcher insider/outsider status, often found problematic in autoethnography. Reed-Danahay (2009, p. 32) points to a "double-consciousness" in which the researcher is both inside and observer of a social group under observation; the autoethnographer is a "boundary crosser," challenging the tensions betweeen these perspectives. Other autoethnographers have confronted this tension. Brooks (2015) utilised auto-ethnographic methodology to offer insight into the social and cultural experiences of a specialist physical education teacher. Brooks uses first person narrative to describe evocative moments that offer insight into her experience of physical and emotional outsideness as she listens from outside the staffroom to the fun and laughter of the other teachers inside, on their last day of school. This feeling of outsideness would characterise her experience in her role as specialist physical education teacher. Brooks' use of first person narrative captures that mental moment (Hustvedt, 2012) evocatively; the reader understands the anxiety Brooks experiences, her self-doubt and the loneliness of being an outsider. I also utilise the first-person position in this work but switch between my researcher self and my captured emotional moments of lived experience by using the text device of *this italics text,* to indicate that this me—the real person in and of the world—speaking. Nevertheless, this border sometimes blurs.

In Brooks' use of the methodology, autoethnography reveals its potential to offer insights into cultural experiences for those both inside and outside that experience (Ellis & Bochner, 2000; Guzik, 2013; Kara, 2015)**.** Those inside are usually the researcher or those who share the same profession, culture, and/or experiences. Those outside do not necessarily share the same context but wish to

learn about that context. The researcher gains insight into their own values, motivations, and personal beliefs, as well as their own practice. Outsiders can learn from the researcher's experiences and both can instigate changes accordingly. In Brooks' study, her experience of outsideness is explored from her insider perspective and enables the reader to understand the discomfort of that co-location.

Another autoethnographer navigating insider outsider status, Page (2009), offers a poignant account of that experience. Page (2009) describes her autoethnography as having a general and a specific purpose; to provide general insight into the experience and value of prison education, and to provide exact insight into a specific prisoner's experience of education while incarcerated. Page utilises "assembled stories" (2009, p.143) as her research data. These stories are also referred to as "empathic-witness narratives" (2009, p.146) and, according to Page, are co-authored, as they constitute a "systemic meaning making" (2009, p.143) process that involves the narratives of tutor, guard and prisoner. These narratives are interpreted through the researcher's own reflective position. For Page, generalistions and shared understandings are created from echoes that speak of common experiences or "universal particulars" (2009, p.144), a view echoed by other autoethnographers (Vryan, 2006).

These examples offer ways to navigate the insider/outsider binary and draw attention to the strengths of autoethnography. There is merit in describing insider experience for the benefit of outsiders gaining knowledge, and in producing generalised understandings of insider experiences from specific examples gleaned through outsider observation. In this/my autoethnography, the insider/outsider binary is collapsed. My involvement/membership with second-chance education is enabled through life experience and career progression and while this involvement leads to keen engagement within this specific sociocultural context, it is neither distinctly inside nor outside, yet combines elements of both (Barad, 2007). Through intra-action (Barad, 2007), the artifical boundaries of inside/outside cojoin.

Other auto ethnographers decribe challenges navigating the uncertainty of the methodology. Tamanui (2013, p. 92) described her auto ethnographic work as "noisy and messy" constantly struggling with the tensions between writing and reading and her sense that the self was not fixed, not essential, but of culture and within culture. She makes evident that the process involved an on-going struggle with identity, with the voices and stories she records and with the interpretation of those stories. She says she valued the creative licence autoethnography gave her, the "escape through a poetic dimension" (ibid, p.82). Yet she also mentions (ibid, p.93 -97) her "struggle to accept the gift of auto ethnographic uncertainty"– "I am, I have become self-conscious and I cannot see who it is that wants to speak/write." Tamanui's comments warn of the risk of becoming lost in unfamiliar territories, losing one's sense of self and facing an inability to make sense of the data, to bring it

together as a cohesive whole. In navigating this story, I enjoyed the gift of uncertainty and the licence to cross into unmapped terrains, but acknowledge multiple steps in misdirection, frustrated dead ends, and yes, at times, being completely lost.

Reed-Danahay (2009), in describing Sherrie B. Otner's autoethnography *New Jersey Dreaming: Capital, culture and class of '58* (2005) —a study of the life trajectories of the researcher's own high school classmates—offered some insights into how autoethnographic method could be utilised in other creative and flexible ways. Like mine, Otner's study was multi-sited due to a scattering of locations, and, like mine, Otner's personal narrative is not the centre of the text. It is her reflexive positioning and juxta positioning of field notes and analysis, which include "backstage" (2005, p.34) notes recorded during the study that reveal her own germane emotional and practical experiences along the way. Otner presents short personal narratives as responses to interviews she conducted, as well as background demographic data and the cultural climate of the time of her study. In combining these forms of data, Otner's study draws attention to the interconnectedness of subjective feelings of her classmates and more objective data, such as their class position or race and gender. In this way, autoethnography is stretched beyond personal, individual experience, combines objective and subjective data and her focus is more on others than self. I take aspects of this example into my application of autoethnography, making use of my own emotional and practical experiences while also exploring the stories of others.

Autoethnography presents challenges to dominant positivist research methods (Ellis & Bochner, 2000) while weathering criticism for lacking coherent and specific method (Anderson, 2006)**.** Wall (2006), describes the intent of autoethnography as an acknowlegement of the connections between personal and cultural experience, and the concept of reflexivity as the pause when a researcher stops to think about how his or her approach, or even presence, experience, values or beliefs might have influenced the research. In autoethnography, there is a deliberate and conscious revealing of identity, an association with the emancipatory aspirations of postmodernism, a focus on moral effect, and a strong emphasis on sharing stories of experience.

Ellis and Bouchner (2000) describe autothnography as a non-linear process with no specific formula, a "wander in the woods without a compass" (Ellis, 2004 cited in Wall, 2006, p. 131). This image that evokes many ancient stories and archetypes: the wolves and witches, the challenges and threats, prisons and freedoms that characterise human experience. I am drawn to this methodology as much for its perceived limitations as for its strengths. Exploring limitations as strengths, conjoining insider and outsider perspectives, finding general meaning from specific events and common relevance in personal experience opens to the complexities of research and to the entangled influences in the story of human endeavour.

**A Phenomenological Approach to Autoethnography**

A phenomenological approach seeks to break through the known and taken for granted to uncover fresh meaning, not to present through objectivity and empirical evidence, but to explore and uncover through the vehicle of one's own subjectivity. For Heidegger (1927/2013), no researcher stands apart from that which is researched, subject and object are always conjoined—from this viewpoint, it is impossible for a researcher's own life experience and subjectivity not to influence their research. The concepts of subject and object are reminders of the Cartesian dualism that influences Western thinking—how the subjective (feelings) and objective (facts) are understood as separate entities and the perception that the inner worlds of researchers and their temporal locations are unconnected (van Manen, 1990). Any arbitrary separation of objective and subjective might describe the objective as including social constructs such as the professional standards of teaching, the regulatory frameworks within which I have worked, and the organisational structures and processes that have directed the scope of my own practices. The subjective aspect might be the ways in which I experienced the emotional context of teaching and learning within my greater experience of being human, a child, a teenager, in multiple roles as an adult, and the ways in which my relationships with self and others reveal deeper understandings of context (McAuley, 2004). In this thesis/story, I position these aspects as interconnected in "myself" while acknowledging the on-going shifting of that self.

Other binaries are inherently challenged in a phenomenological approach, in the methodology of autoethnography, and in the focus topic of emotion. An autoethnography is a determined insider position that embraces subjectivity as a way of questioning, being and knowing, and the topic, emotion, is a nebulous, immeasurable, illusive entity that defies objectivity. Through the phenomenological lens, methodology and focus phenomena are one, just as I am one, an emotional and rational human being in and of the world.

## The data – sources, gathering and interpreting

The data for this study is a collection of pieces of human of stories—others' and mine. They form a kind of "bricolage—a making of something using whatever materials are at hand" (Kara, 2015, p. 27). These stories arrived through my "serendipitous advantage" (Vryan, 2006, p. 409), of being in the world, in thinking/feeling, from interactions and intra-actions encountered in the day to day experience of my mahi, or, as Vryan (2006, p. 405) puts it, from "my own naturally occurring life." What is unique in this method of collecting data, and a strength of autethnographic methodology, is that this data would not be available in any other way (Vryan, 2006).

Each story contains an authentic re-telling of emotional experience/s that materialise/s through what matters in the time and space of its coming into being, and in the time and space of my gathering of it. My evocative response, or the response of others, brought it into this study. To be included here, the story moved me—I felt strong emotion—and then reached into that emotion for deeper understanding of the feelings evoked. I collected data by allowing it to emerge from lived experience as an authentic rendering of that experience, free from interference or manipulation of any external apparatus (Barad, 2007). Here, emotion *is* the apparatus and the data.

In gathering and presenting data in this way, I risked a shambolic, disorganised cacophony of disparate voices, or, a yield of nothing at all. Lindseth and Norberg (2004) note that there are many different kinds of innovative and creative research texts that speak of the experience of being in the world and describe "a world in front of the text" (Lindseth & Norberg, 2004, p. 148) This distinction, not behind or within the text, but in front, suggests an un-covering or dis-covering process that brings to light that which has always been there but we have not observed—"seeing what is not there, looking beyond the habitual and ordinary" (Davis, 1983/1992). In the gathering of data in this way, my own emotions directed my attention to emotional content experienced in second-chance education from the perspectives of teacher or learner. In presenting these stories as data, I am seeking not to present objective truths or evidence of truths, but to speak through sensory awareness, pathos and empathy, to stir emotions and bring forward possibilities—ways of knowing that emerge from "calling us to think our feeling"(van Manen, 2003).

**Attunement**

Connelly & Clandinin (2006, p. 477) describe story as a "portal through which a person enters the world and by which their experience of the world is interpreted and made personally meaningful." The tools of storytelling, such as metaphor, imagery, and other poetic devices, capture the emotional content of human experience and in this work, emotion is the key conceptual interest. My reading on auto ethnographic methods suggests the gathering of human stories might be carefully planned and structured, or equally likely, opportunistic and haphazard (Chang et al., 2013; Guzik, 2013; Kara, 2015). My gathering was opportunistic and haphazard, allowing them to emerge as found objects, deliberately not generated through traditional research methods.

I attuned to my focus—became open and receptive to experience and content that contained and articulated emotion. This attunement is described as the "power to put us in touch with our authentic *potentiality—for-being*" (Magrini, 2012, p. 501), enabling what Heidegger describes as "a change happening from out of the work, of the "unconcealedness" of what is, and this means, of Being." (Heidegger, 1971, p72). For Heidegger, attunement is brought about through moods rather than emotions, but for me, and within this work, emotions enabled attunement. The feeling and act

of attunement brought with it a heightened awareness of the phenomena, an enhanced sensitivity to experiences of emotion that enabled me to feel the feelings of others and to become more emotionally sensitive. In this heightened state, my emotions, particularly my excitement for this work, became magnet and pilot for the gathering of stories. In this thesis/story, attunement is an authentic, orientation to the gathering of data. During the period of this study, I attuned to expressions of emotions and gathered them as they arose, copying and pasting emails into a folder, photocopying letters or reports, making notes of conversations, writing reflections on observations, re-reading my reflective journals and letters from tauira, printing and filing them until I was ready to use them. And when that time came, I made a cup of tea and began to sort them.

I found I had many more than I could ever possibly use. I read and sorted each story into a pile for each of the three context: teen parent education, alternative education, or prison education. Next I re-read them for the emotion they articulated and sorted them into categories of emotion, I found that a varied range of emotions emerged; fear, love, pride, unhappiness, frustration, anger, boredom, hope, joyfulness. Then, in a third reading, I began to select and reject, choosing which would come forward into this work and which would remain on the periphery. In this process, three main stories were chosen from each context, selected by three criteria: the "weightiness" (Ahmed, 2004b) of the emotions expressed, the power of the story revealed in the context, my subjective and emotional "knowing." In the weightiness of the emotions expressed, my choices were influenced by the emotion itself; I wanted to explore a range of emotions in each context and consider the influences these emotions and what they produced. Where my own emotions were stimulated through the power of the story, this response called attention to the influences and manifestations of the emotions expressed and, as intra-actions (Barad, 2007), deeper cultural/social context behind them.

**Intra-action**

In presenting this thesis I draw heavily from Barad's (2007) concept of intra-action. This thinking technology challenges the limitations of long-held Cartesian dualisms and separations in our thinking structures by bringing together multiple contributing aspects of the phenomena of emotion as an intra-action. In opening to the importance of emotion in second-chance teaching and learning, I open to the intra-action that contains it and from which it emerges. In the stories within story, these broken fragments of life experience (my own and others) and my subjective interpretations of these stories, my tinkering around the edges of their re-presentation here, I am living and writing the entanglement of intra-action. For Barad (2007, p. 128), this is a way of understanding the inherent imbroglio of that which is measured and that which does the measuring, in intra-action there is no separation but a reversal of expectation: "the object and the measuring agencies emerge from, rather than precede, the intra-action that produces them." In intra-action, the data and the interpretation of

data are contained within. Linking Denzin's (Denzin, 2009) understanding that we are joined to our societies through our emotions, with Māori understanding of emotions as interconnected individual, collective and cosmic forces (Pihama et al., 2019) and with Barad's (2007) concept of intra-action, brings together a proposition that our own emotions and the emotional expressions of others around us are inherently connected and mutually influential. In intra-action, emotions are contained within "ontological inseparability of objects and apparatus" (Barad, 2007, p. 128), as an entanglement of agencies which necessarily include multiple material and discursive human and non-human arrangements, policies, practices and performances. Understanding the phenomenon of an emotion as a specific intra-action based upon the fundamental inseparability of object and apparatus is an important starting point and continuing touch stone for this journey.

In this story, emotions are the measure *and* that which is measured. Barad's (2007) vision, drawn from the physical sciences and quantum physics, leads to understanding that phenomena (such as emotion) are not bounded, determinant objects-in-themselves but specific intra-actions. In applying this insight to the phenomena of emotions in second-chance teaching and learning, emotions have no independent causes or determinant elements sitting behind them, they come into being through the specific intra-action that produces them. In the same way, the stories within this story, the data for this work, come into being through the specific intra-action that is this authoethnography/thesis/story. Barad's thinking brings together entities that might be thought of as separate— here, research, stories, self, and others are intra-action. By way of this autoethnography, in the intra-action of shifting self, emotion is a way of knowing and being. I bring forward my own emotions, the emotions of others, my perceptions and interpretations of those emotions, and your emotions, reader, to direct attention to this way of knowing and being.

The stories chosen as data for exploring emotions in second-chance education demonstrate the interconnectedness inherent in the concept of intra-action and the generalities that lie beneath specific details. From this selection process—my opportunistic and haphard human endeavour — three central stories from each context are explored for the emotional experiences they describe. These separate stories interconnect within and across each other to tell a bigger story, that of the central position of emotion in the contexts of second-chance teaching and learning.

**Diffraction – cutting together apart**

Interpretation, according to Richardson, et al., (2005) is a process of crystallisation, the bringing together of multiple perspectives and entry points. As a prism, crystals contain many shapes, colours, and patterns that are reflected and refracted in many directions, but they depend on light as an energy to generate those effects. The crystal metaphor illustrates how multiple perspectives can enter and emerge from the stories that form the data of this study. Interpretation might be imagined

as light, travelling across space and time as both wave and particle, striking the prism at different angles to break apart, and re-emerge in different forms.

Barad (2007, p. 381) offers another optical metaphor for interpretation—diffraction—as a way of opening to the "entangled nature of differences that matter." Where some researchers have used autoethnography as a methodology of interpretation, relying on their own reflective analysis of insider experience (Brooks & Thompson, 2015; Loh, 2013; Page, 2009; Tamanui, 2013), I chose the method of diffraction in this work. Diffraction (Barad, 2007, 2014) takes autoethnography beyond reflection into analysis and interpretation, breaking the phenomenon apart, like a beam of light passing through openings and observing what is revealed when it re-converges.

Barad's perspective, influenced by Donna Haraway (2004), that we are not "merely differently situated in the world; each of us is part of the intra-active ongoing articulation of the world in its differential meaning" (Barad, 2007, p. 381), highlights the fundamental connectivity that characterises lived experience. As she describes it, diffraction is a challenge to the "presumed inherent separability of subject object, nature and culture, organic and inorganic, epistemology and ontology, materiality and discursively, diffraction marks the limits of the determinacy and permanency of boundaries" (ibid). Diffraction, as Barad positions it and I have understood it, is a practice where difference is making a difference and connections found are inseparably entangled. In this thesis, I interpret emotional experience found in stories through diffraction; examining emotions within a set of five existential themes as "grating" for the diffractive process, and, through what van Manen (2014, p. 327) describes as "insight cultivators," the ideas explored in the literature, both of which are grounded in phenomenological principles.

**Existential Thematic Interpretation**

Five existential themes provided the "grating" for diffraction, namely: corporeality, materiality, relationality, spatiality, temporality. In choosing to interpret emotional experiences through existential themes, I drew from Heidegger's philosophy, as Magrini (2012, p. 501) writes: in "placing great importance in revealing the existential structures underlying our lives, and in particular, the various authentic and inauthentic ways we exist." Existential thematic analysis identifies key elements of lived experience as themes through which to explore phenomena. These five existential themes are, according to van Manen (2014, p. 303), universally experienced and form fundamental themes in phenomenological inquiry. In interpreting emotions found in stories, I think/feel the emotion through these themes, asking how it is experienced or revealed in the lived experience of these themes. Phenomenology, and van Manen's (2014) use of these fundamental themes, provides a framework to explore and interpret the many different expressions of emotional experience found in the stories of the second-chances teachers and learners who appear along this journey. Anchoring

the interpretation of emotions within these universal themes draws from them the shapes and colours of authentic lived experience. This entry point throws light from a range of different directions, exploring how emotions may be triggered, generated, or experienced in the contexts of second-chance education, while considering broader, sociocultural influences. Exploring through five existential themes is a diffractive encounter that illuminates insights and deeper understandings.

Diffraction allows further insights to be drawn from other theoretical perspectives besides phenomenology and considered alongside understandings assembled from existential thematic interpretation. "Insight cultivators", as they are described by van Manen (2014), are most likely to emerge from deep reading of related literature or competing theories. They allow the researcher to "transcend the limits of our interpretive sensibilities" (van Manen, 2014, p. 325), the limits of a single perspective or frame of reference, or interpretive methodology, by opening to other ways of seeing and understanding. Insight cultivators can be drawn from many sources, systematically uncovered, or haphazardly stumbled upon. They are recognised by their "*now I see"* qualities, linked to our immersion in and attunement with the research. The understandings assembled from the existential thematic reading relate to ideas explored in the literature and theory as a way of deepening meaning, of opening to multiple perspectives, of practicing interpretation as intra-action.

In this "cutting together apart" (Barad, 2007, p. 168), diffraction connects thinking, feeling, and lived experience and brings to attention the effects of differences (Lennon, Riley, & Monk, 2018). Diffraction is a practice of interpretation where conceptual form is not bounded by the central tenets of fixed or singular perspectives. It opens to explore differences as connections and make evident the value of occupying multiple subjectivities across time and space, to bring forward the possibilities of emotions in their multiple happenings and occurrences, looking for what is different, or the same, and what makes a difference, in this story of emotions in second-chance teaching and learning.

## Research ethics

**Ki te kahore he whakakitenga ka ngaro te iwi**
*(Without foresight or vision the people will be lost)*

> Ethics is not simply about the subsequent consequences of our ways of interacting in the world, as if effect followed a cause in a linear chain of events. Ethics is about mattering, about taking account of the entangled materialisations of which we are part, including new configurations, new subjectivities, new possibilities – even the smallest cuts can matter. (Barad, 2007, p. 384)

Ethics is about foresight and my primary concern in this mahi was for the others who speak here, many of whom are considered vulnerable people. In these concerns, I explored ideas related to

the ethics of self-care, the differences between ethics as plan and ethics as practice (Ball, 2016), and ethics focused on others and ethics focused on self (Boer, 2014) in order to frame an authentic ethical model for this autoethnography.

As researcher, I was concerned for others as I engaged in research that involved human content (Kara, 2015) and guided by ethical principles that serve to ameliorate potential harm to others. I began with identification and examination of ethical principles associated with social science research. These principles, the values they espouse, and the practical application of those values, I learned through institutional ethical processes and procedures, would act as protectors and guardians of the research, myself as researcher, and any participants. These guardians loom large in ethical discourse as solid statutes, featuring in processes, templates, and committees—they speak of confidentiality and protection from harm, respect, justice, truthfulness, and the principle of beneficence—that the research should contribute positive outcomes for knowledge, humanity, and research methodology. Identifying these principles was the first step in my ethical process, challenging them and applying them in practice followed.

Ethical challenges and responses

My first challenges were concerned with authenticity, protection, privacy, and power. I wanted authenticity from my data, seeking to protect its spontaneity and avoid the commonly found disparity between what is said is done and what is actually done (Goble, 2016) found in more conventional data gathering methods such as structured interviews, focus groups, questionnaires, or surveys. The stories of others are drawn from a range of second-chance education settings encountered during my daily inter and intra-actions. These settings are the socio-cultural context for this study. Choosing emergent rather than generative sources supports authenticity, but challenges ethical practices, particularly in concern for the care and protection of others. In response to this challenge, I adopted practices that ensured protection of privacy, autonomy and voluntary participation, and the right to positive representation (Tolich, 2010). In line with institutional ethical practices, I developed an informed consent process (appendix A) for any story involving other persons. In the information given, I gave assurance that no personal identifiers would be published in any part of the thesis unless the originator requested it. The design of this research incorporates further elements of protection of others. Protection of identity and the prospect of any personal vulnerability that could arise from possibility of identification are ameliorated through the removal of all personal identifiers such as name, time, or place of the inter/intra-action. In order to alert others to my research, and the possibility of my collecting data from our interactions, I made a poster for my office (appendix B) and a smaller flyer to carry with me so that others would be visually reminded of the

research while interacting with me, and thus understand that I might consider aspects of our conversation as data.

I also gave consideration to the potential risk to others through the challenge of an imbalance of power (Tolich, 2010) between myself as researcher and any other person with whom I met as I moved through the process of attuning, gathering and selecting. Foucault (1994) points to the relationship between power and knowledge—the understanding that any action linked to knowledge is linked to power, any institution whereby knowledge is generated is also participating in power. Knowledge, states Roderick (2018), is comprised of institutional rules and discourses, which are rules of exclusion. According to Roderick (2018), institutional processes, templates, and committees govern who will speak, how long they speak, and what they will say. As researcher, I am conflicted—as an agent of this power in bringing about this research, or, excluded by this power if not authorised to bring it about. As a researcher, I am further conflicted if the processes of institutional ethical approval were to result in the exclusion of certain voices, their stories, and the deeper interpretation of those stories, especially of those whose voices are rarely heard. In bringing forward their stories there is a further risk in contributing to any negative positioning though my own misinterpretation or misunderstanding or through unintentional negative representation.

Anticipating and mitigating risk

In this autoethnography there were further ethical challenges to be considered. Tolich (2010) points to the critical importance of anticipating risk at the outset of any auto ethnographic work. Potential risk to participants, while unlikely to be physical, may be psychological and occur in the form of misrepresentation, deception, unintended consequences, increased vulnerability, or unfulfilled expectations (De Wet, 2010). Risk to myself, the researcher, is also considered. This risk may occur in the form of increased vulnerability, loss of professional credibility and unintended consequences that may arise from revealing personal and intimate experiences. An ethical consideration is highlighted by Reed-Danahay (2009, p. 36) in her discussion of "undercover" research in autoethnography, raising awareness of the use of deception as a way of gaining insider status, which cannot be authentic or ethical. Nichols (2016) identifies researcher insecurities around cultural competence, subjectification of participants, acknowledging privilege, outsider authorial power, and a desire to honour the experience of others as provoking a constant internal ethical debate. This constant internal debate resonates as a "locus of fear" (Nichols, 2016, p. 443) that serves as a cautionary measure helping to guard against exploitation of others.

Foucault calls into question the veracity of any "truth" linked to systems of power that both create and sustain it (McWhorter, 2003). This thinking leads to the view that there are no facts, only interpretations of stories—assemblages of subjectivities. Foucault challenges us to go beyond

ourselves and disrupt our own "truths" as an ethical practice leading to an awareness that facilitates acknowledgement of the "subjectivities and power relations" (Duffy, 2015, p. 516), that form our own identity. The primary challenge is to not deceive oneself, particularly in relation to one's own position, ethnicity, privilege, or power. The act of disassembling self, as a commitment of care of the self, leads then to the care and empowerment of others.

Following these ideals, disassembling self is an authentic act which kept me awake at night and by which I worked to ensure Māori aspirations are affirmed, dominant discourse challenged, and unequal power relationships disrupted (Duffy, 2015) in this work. These important ethical acts lie outside the scope and range of the processes, templates and committees of research institutions but rest rather, within what Foucault (1985) describes as the ethical substance of the researcher. Foucault (1985, p. 29) makes a distinction between ethics oriented moralities and code oriented moralities. In the latter, morality resides in codes of behaviour enforced and validated by authority. In the former, morality resides within the subject's own behaviour, thoughts, emotions, and practices which constitute the ethical substance of the individual. In this research, I am responding to both code-oriented morality and ethics-oriented morality—they do not operate independently. My locus of fear of offending or harming others is a touchstone, recognised as internal discomfort that accompanies the process of disassembling self, the challenge of revealing subjectivities that constitute self and influence the interpretation of the story unfolding. As auto ethnographer, internal discomfort is a signpost that links ethical and code-oriented moralities and leads to an ethic of care.

## Ethic of Care

When I asked Dave, an incarcerated learner, if he would consent to having his story included in this thesis, he replied: *"Please tell my story, I want people to hear my story, it might help others."*

While all research should contain constraints or restraints that safeguard the dignity and vulnerability of others; an ethic of care is a different approach to ethics practiced in social science research. Originating as a feminist ethical framework (Gilligan (1982) & Noddings (1984) cited in Schwab & Browne, 2015), an ethic of care rests on the premise that all people wish to be cared for and in turn to care for others. This ethic recognises the self within a web of interrelated interconnections and emphasises empathy as a vehicle for understanding the experiences, subjective and concrete, of others (Simola, 2015). Through an ethic of care, the researcher is led to prioritise the needs of others above the goals and objectives of the research, to base research practices on the development of relationships of mutual respect, receptivity, and collaboration with those whose lives and experiences are the subject of the research. Schwab et al., (2015) note that an ethic of care is

more appropriate for communities and individuals who are marginalised or vulnerable than the ethic of justice model dominating most institutional ethical practices. This ethic speaks to the integrity of giving voice to the stories of others in opposition to pressure or censure not to do so, and of a commitment to the development and betterment of those others.

An ethic of care includes care of the self. Choosing the self as subject creates risk in revealing intimate and personal details that could create vulnerability through an unanticipated impact on professional credibility. Ellis (2007, pp. 24-26), ironically sometimes criticised for her own ethical practices (Tolich, 2010), says that ethnography is itself an ethical practice that requires sensitivity in knowing what to reveal and what not to reveal—"which secrets to keep and which truths are worth telling." This tension serves as a form of editorial balancing arising from sensitivity, attunement, and clearly articulated intention.

Care of self, as described by Foucault (1985), goes further, taking the researcher deeply into the subjectivities that constitute identity in order to create an ethical self, capable of analysing and making change. Foucault's care of self is described as "unthinking discourse" (Duffy, 2015, p. 518) in its current form, essentially taking discourse apart in order to un-think it. Disassembling self is care of self in that it provides tools to "think otherwise" (ibid), to engage in the critical activity of understanding one's own subjectification in order to become aware of the systems of power embodied in selfhood. Foucault's critical disassemblage resonates as an imperative to un-think institutionalised ethical processes and procedures and engage in a critical care of self that creates conditions for political spirituality—a transformative activity, actively seeking new ways to establish truth and self-governance, by and through each other.

Protection and participation for Māori

Consideration of ethics, dominant narratives, and power relationships further challenged me to reflect on whether the practices of this research would meet the expectations and tikanga of Māori communities, whose people are over-represented in prisons, alternative education, and teen parent units in Aotearoa. Tuhiwai Smith (2005, p. 96), warns that research ethics can be more about "institutional and professional regulations and codes of conduct than about the needs, aspirations or world-views of marginalised and vulnerable communities." Tuhiwai Smith notes the very basic level in which current research ethical practices operate in relation to indigenous people's aspirations and she calls for self-awareness of the researcher and transparency in power sharing relationships, while also offering a reminder that ethical principles such as justice, respect, and beneficence are defined through a Western, and individualistic, world view.

While this research is not undertaken within the locus of a specific iwi, or specifically Māori context, over-representation in the three contexts of this study determine that Māori second-chance

tauira stories are heard in this research. In my early thinking, I believed that the ethical principle of justice underpinning this research would determine that Māori aspirations are affirmed, that Māori are given voice, and that respectful relationships would ensue. I believed that my own cultural sensitivity would determine a good outcome for all. Jones (2012), however, points to the inadequacy, or weakness, of this supposition. The "homogenisation" implicit in the terms Māori and Pākehā, belies the extent of the differences between and within cultures that makes the notion of cultural sensitivity, as a duty of care, at best imperfect, at worse nonsense. Jones's and Tuhiwai Smith's cautions, and the Principles of te Tiriti o Waitangi, urge researchers to go further; I needed to go further.

> The kaumatua had already given me a gift when he gave me another one. As we said goodbye and I turned to go, he said: "you have a Māori heart." Thanking him, I recognised the hau of the gift without really understanding what he meant. During this mahi, I met him again and asked, 'do you remember when you said that I have a Māori heart? I've wondered if that would give me legitimacy to work with Māori knowledge?" He thought for a moment before he replied. "Yes, but," he said, "it's like this, āhua Pākehā, ngākau Māori. Though you appear as Pākehā, you have a Māori heart, that is how I see you. But you can never be Māori. You can work with Māori knowledge, but you will need people around you."

In response, I have sought to live the attitude, the orientation, the obligation, ngākau, wairua, and āhua, that makes it safe to walk this journey (Jones, 2012). I gained support from a bi-cultural mentor, Caroline Rawlings to hold the wairua of the research for Māori, to provide cultural and spiritual guidance, support legitimacy and authority for Māori, and protect against unintentional exploitation. Drafts of this research were shared with Caroline to ascertain the appropriateness of the research, the validity of my interpretations for Māori, and, to enact an "openness to learning from the other" (Jones, 2010, p. 108). Caroline's tears, as she read the first draft nine times and again when she told me this, gave me confidence to believe that I had the ngākau, wairua, and āhua as it should be.

Boer (2014) draws from Foucault to offer a framework of four aspects of care of the self that are contained in what, why, how and end: *What* is one's own inner will to truthfulness—the part of the self that is attuned to moral and ethical expression and actions. *Why* is the recognition of moral obligation, *how* is the ethical work in action, the process of self-formation through which one acts ethically, and the *end* is the purpose of ethics, the becoming and being of ethics in lived experience—being ethically human—a human being ethical (Besley & Peters, 2007); it is also a way of forming oneself.

Drawing from these ideas, self-care is ethical practice. In alignment with the central focus of this research, I drew upon my own emotions as foundations of the research process, care of myself as researcher and care of participants. The emotions of aroha and awhi are ethics of care (Schwab & Browne, 2015) that forefront my ethical behaviours and actions. Mitigation of risk to self and others is implicit in these values: aroha—giving without expectation of return, and awhi—helpfulness and support. Where emotions of doubt or anxiety surfaced, those internal discomforts signalled areas of concern, warnings to self-question and reflect on choices. Frustration and disappointment acted as motivation for deeper interrogation, for inspiring action to question and challenge. Researcher attunement to emotions guards against the exploitation of others, provides protective support for those others, and informs ethical practices. This was most apparent in my selection and rejection of stories; any feelings of discomfort guided my choices and those uneasy feelings have left many emotional experiences out of this work. Being human is an emotional experience, in research, the emotions of the researcher act as ethical sentinels that protect both self and others.

For Barad (2007, p. 384), "Ethics is about accounting for our part of the entangled webs we weave." Throughout this work, I disassemble within the blurred spaces of code and ethic, authority and self, personal motivation and avoidance of exploitation, through self-reflection, self-knowledge, and self-evaluation (Foucault, 1985), coming to an authentic ethical guardian where these are reconciled in my own ngākau.

In summary, emotions infuse this work, in methodology, in data, in data collection, in methods of interpretation and in ethical practices. Autoethnography is a creative, evocative, and analytical practice that welcomes emotions as authentic elements and valid topics of research. In methodologies of data collection my own emotions acted as magnets and pilots in the sourcing, collecting, and selecting of data, the movement intrinsic in my emotion and through the emotional experiences of others is the movement that brings this data—these stories—into this story. In methods of interpretation, emotions are diffracted through the grating of existential themes to assemble understandings of the way emotions are generated and experienced, and the effects of those emotions. In the ethical practices, I am guided through practices and processes that link to my emotions, through challenge and resolution, comfort and discomfort, through aroha and awhi, to an ethic of care that supports self, others, and the wairua of the research. Approaching research methodologies, data collection, instruments of interpretation, and ethical practices through feelings, collapses binaries, challenges positivist methodologies, and contributes new possibilities to creative, evocative, and analytical practices.

Rest stop: Treaty of Waitangi Workshop, Waiwhetū Marae, April 2017

*When Pīripi handed out the crayons and pens and asked us to make a drawing that represents everything that is precious to us, "Everything that is your world," he said, we didn't expect to have it taken away from us. For twenty minutes we sat in companionable silence at the tables arranged inside the wharenui, the main room of the Marae, this group of educators attending a Treaty of Waitangi workshop, softly punctuating the silence with the occasional "is that a green crayon?" or "pass me the black please." We worked intently, like children fully absorbed in our task, sketching, as instructed, all that we held dear. Gradually our drawings evolved — out came the stick figure people, little and large, a husband or child, the houses, forests and rivers, rainbows and flags, the yellow sun in the top corner, the sports equipment and the family pets.*

*Then Pīripi invites us to share our world with others, some stood and proudly told their story, a person held dear, their tūrangawaiwai, (place of belonging) the ancestors lost but not forgotten, their rugby ball or spotted dog, all the symbols of the journey of life that brings us to this place today. After the show and tell, Pīripi asks us to draw eight squares on the back of our paper and number them one to eight, then swap our drawing with another person, remembering who we swap with. Pīripi tells us then of the 1867 Native Schools Act and the decree that only English can be used in the education of Māori children. "That's the number four square," he said, "take the other person's paper and rip out the number four then screw it up and throw it on the table." We all did this without question. Next, he told us about the 1881 Parihaka raid where 1600 government troops stormed through the Parihaka children and women to claim the land and imprison the men. "That's number eight," he said, "rip it up and grind it under your right foot." We all did as we were told. Ripped out the square and put it under our foot, grinding it into the floor.*

*Pīripi then went on to the "Ten days decree" where Māori were given ten days to come to parliament and prove ownership of their land, and it must be individual ownership, difficult for those whose land ownership is tribal. "Take out the second square and sit on it," he commanded. Most of us did it – I took the square out of my colleague's drawing, but I could not bring myself to sit on it, for Māori putting your bum on something is a very big insult. This was really starting to hurt. My heart was heavy and my stomach queasy. Then another square was ripped out—this time representing the 1863 New Zealand Settlements Act that confiscated land from Māori who were deemed*

rebellious. "Take out the fifth square," he said, "and put it on the table. Now give the drawing back to the person who owned it."

When I got my picture back, I saw that I still had my children, but my husband was gone, most of my house, a good part of the tree and all the river. My ancestors were torn in half. This was the most powerful experience of a Treaty of Waitangi workshop I have known, and I have attended many in my time as an educator in New Zealand. I know the Treaty, its three articles, its two translations, one in English and one in te Reo Māori, the broken promises, the misrepresentations and misunderstandings that resulted in so many losses for Māori. I know about these things, but in this moment I feel them.

It was emotionally draining, having everything taken away, and, at the same time knowing that my ancestors had been part of doing this to others. Layered within, there was also a sense of resignation—a powerlessness—perhaps soldiers feel like this in war, knowing you are part of something that is making you act in ways that are against humanity. I also felt a kind of relief to know that my things and people were actually safe, only symbolically destroyed.

Pirípi instructed us to give the pieces back to the owner of the drawing, all screwed up and soiled. And so, I handed the scraps of picture back to its owner; embarrassed, apologetic. "Unfold them and stick them back together," Pirípi commanded, "there's been the 1985 Treaty of Waitangi Amendment act since then, Māori have been able make land claims going back to 1840. There's Māori TV, there's the 1991 Resource Management Act and the 1987 Māori language act. You can stick your picture back together with some of this Sellotape." Again, we mutely followed instructions, unscrewing the squares, and sticking them back in their places, torn and crumpled. We worked quietly, the atmosphere sober. My husband is back, looking a bit the worse for wear.

Then, to finish off the lesson, Pirípi took around a plastic bag and asked for all the rubbish to be put into it, he went to each of us, saying "put your trash in here," indicating the crumpled drawings we had just stuck back together. Again, we followed instructions, gathered up the things that were most precious to us and discarded them. Only three people refused, they kept their screwed-up bits of paper, holding on to them tightly while Pirípi waved the rubbish bag in front of them. Those three were Māori.

# Chapter four: te moana— (socio/historical context)

***E raro rawakore, e runga tinihanga*.**
(Poor and without goods are those of the North, abounding in wealth are those of the South.)

In this chapter, I background the sites of second-chance education that provide the socio-historical contexts, the settings, for this story. I locate these small islands within the ocean of New Zealand's history of education, finding their origins within two distinct movements of that history, 19th Century colonisation and late 20th Century neoliberalism. In this, I find parallels in the narratives and practices of these periods and trace their enduring influences into second-chance education in 21st Century Aotearoa, New Zealand. In the flavour of autoethnography, subjective personal experiences are woven through this writing to draw attention to the personal, emotional impacts of these contextual factors—these forces and tides that push and pull the individuals within.

## The context

Second-chance learning spaces and experiences are uniquely different from those of mainstream education. In these spaces, increased vulnerabilities lie latent in experiences of marginalisation and isolation, in the sometimes uncomfortable and diminished physical spaces, and in the complex external power relations that govern access to this form of education. Second-chance education is provisioned and accessed in many ways and in many locations. In this study, I focus on three specific contexts that are the places and spaces of my mahi during the years of this research. These sites bridge the mainstream secondary and tertiary sectors and offer a second chance to many who have initially failed, dropped out, fled from, or been pushed out of mainstream education without completing secondary qualifications. Tauira in these contexts can return to education to gain nationally recognised qualifications such as the National Certificate in Education Achievement (NCEA).

Sites of second-chance learning are often distanced from mainstream in geographical and psychological terms, emphasising separation from others and the containment at distance of their occupants (Higgins & Nairn, 2014). Tauira who attend these facilities are often defined by their irregularity, having in some way breached disciplinary, social, or academic behaviours deemed acceptable in mainstream education or society, and, are now largely invisible in this exile. The education provisioned in these facilities is often limited by the constraints of curriculum and resourcing (Banks, 2017; Fergusson & Woodward, 2000; Higgins & Nairn, 2014).

Distanced and under-resourced, populated largely by those of cultural minority groups and social and economic disadvantage (Banks, 2017; Collins, 2017; ERO, 2018) these sites incubate rich emotional tensions in the struggle against disempowerment, stigmatisation, and in the learned

subjectivities of social deviance. This separation at distance has parallels in New Zealand history with two earlier forms of education that served similar cultural and socio-economic populations and specific state determined agenda: The Native School and the Industrial School. Looking for links to present day second-chance education, I explore the evolution of Native schools for Māori, and Industrial Schools for those defined as deviant or delinquent in 19th Century early colonial New Zealand. I look for similarities in the positioning of deviance in the narratives of colonisation as in the later 20th Century narratives of neoliberalism, in the separation at distance of these types of schooling, and in the perpetuation of inequalities through the norms of respectability and behaviours defined by the same dominant groups in both colonisation and neoliberalism. In underscoring these parallels, and their enduring effects, I make explicit the roots of bias and unfairness experienced in our education system and demonstrate how emotional experiences in second-chance teaching and learning are always complex, multi-factorial intra-action—*felt*, but not easily understood, or explainable.

## Colonisation—the emergence of the Native School and the Industrial School

Since the colonisation of Aotearoa in the 19th Century, global influences have left their mark on the provision of education in New Zealand. The first schools, established in the early 19th Century by missionaries in the Bay of Islands served colonising interests in converting Māori to Christianity, teaching European style literacy, and socialising Māori in European ways and values (Stephenson, 2009). For Māori, these schools provided access to European knowledge and goods. Prior to contact with Europeans, Māori culture, social structure, and lived experience were imbued in Māori knowledge shared through oral traditions of teaching and learning (Walker, 1990/2004). The early missionary schools, although appearing well-intentioned, were also vehicles of cultural dominance, described by Walker (1990/2004, p. 85) as " the cutting edge of colonisation… the advance party of cultural invasion." Their mission, writes Walker, was to convert Māori from what they viewed as barbarism to civilisation, a mission founded in the unquestionable pre-eminence of their own culture and race, with, as Jones and Jenkins (2008) point out, no expectation or desire for reciprocal engagement in Māori knowledges. The introduction of a different form of education delivered by missionaries disturbed and challenged many aspects of Māori culture, social organisation, and traditional beliefs. Missionaries, whose focus was on civilizing the uncivilized natives (Ka'ai-Mahuta, 2011), undermined traditional knowledge and the authority of chiefs and *tohunga* (those who were experts in traditional knowledge)(Stephenson, 2009), and began the process of assimilation into Pākehā (New Zealand European) ways of being. As the wife of missionary Henry Williams, mission school teacher Marianne Williams (Fitzgerald, 2004, p. 146) writes of her Māori pupils:

> They are tractable at school and have yielded to us to determine when they shall sit and when stand, and whether they shall write in long hand or small. They will consent to wear their gowns over their shifts without sitting sulky about it, and although I have lost two of my best, I have two more who can and two more who soon will sew neatly, iron and fold all the weeks linen and starched things, teach others to wash when they like without trouble…

In her letters, Marianne Williams reveals the ideological underpinnings of the role of missionary in bringing about the transformation of Māori through subjugation of their own ways of being and compliance to the authority of the Pākehā. Missionary education combined socialisation, training in domestic work and discipline delivered from an ethnocentric attitude of cultural and spiritual superiority (her Māori pupils, however, show they were not without resistance). Other commentators felt that missionary involvement in the education of Māori was detrimental to the interests of the colonisers, as Charles Southwell espoused in 1857 (cited in Ahdar, 2000, p. 23):

> We disclaim and detest the amalgamation of races doctrine practised as well as preached by Pakehas whose lot is cast with the natives. The Maori, far from being downtrodden, enjoyed too much property and too much law…Official Native policy warped in the Maori's favour by Christian do-gooders, was preventing the immense resources of the colony from being utilised in the interests of civilisation and the European population.

These views reinforce the European narrative of racial and economic superiority that strengthened the colonisers sense of entitlement and this "assumed superiority … was built into the institutions of the new society," the first of which were its schools (Walker, 1990/2004, p. 85).

Alongside missionary schools and eventually superseding them, settlers arriving in New Zealand during the 19th Century established schools in the provinces for their own children, largely modelled on those of their home countries and provided voluntarily in the homes or churches of settler families, or as private businesses for the more elite. In this way, more prestigious schools for those of the aristocratic class of immigrants emerged and charity organisations and churches assumed an ad hoc responsibility for educating the poorer children, who were already considered a risk to social stability (Stephenson, 2009). There were clear divisions emerging in the way education was viewed in early colonial New Zealand. For the Pākehā elite it represented a preservation of privilege and a way of maintaining class distinctions, for others, whose vision of New Zealand as an opportunity to develop a more egalitarian society, education was seen as a means to achieve this (Shuker, 1986).

With the Treaty of Waitangi, signed in 1840, New Zealand became a Crown Colony of Britain. In the colonising mind-set, the education of Māori was associated with assimilation of European values, beliefs, and language. In 1847, the Education Ordinance outlined principles for "Promoting the Education of Youth in the Colony of New Zealand," which would include: "Religious Education, Industrial Training and the instruction of English language." The Education Ordinance brought the first

government funding and influence to education and made provision for annual inspections and reporting on the discipline and management of the school and the attainments of its students (Calman, 2012).

In the period following the signing of the Treaty of Waitangi, New Zealanders faced extraordinary challenges. The period of land wars began as settlers by 1858 outnumbered Māori, pouring into the country in large numbers (45,000 in 1863 (Morris Matthews, 2002)) and, arriving with exaggerated expectations of the availability of land, demanded more and more of Māori traditional lands. Māori, whose population was already decimated by European disease, fought against the sale of their land, resulting in an extended period of war between the 1840's and the late 1870's. During this time further disruption to social stability occurred in the gold rush as many men deserted their families in the search for wealth, leaving women and children to fend for themselves.

At around the time many of my own ancestors landed in New Zealand, two separate government acts passed in 1867 espoused stability for Māori and for the children of struggling families of settlers. The Native Schools Act provided specifically for Māori schools and introduced self-government through committee management (Stephenson, 2009) but required that all teaching should be in English. The Neglected and Criminal Children's Act, in its title, made a link between family neglect and criminality and sought to give resourcing and support to the charities working with families whose children were not attending school and were defined as "out of control" (Baker & Du Plessis, 2011/2018). Through this act, industrial schools were established to take in neglected and criminal children, reform them through education and the development of skills that would enable their participation in trade, industry, or agriculture. These two acts, passed in the same year, while ostensibly claiming to protect both Māori and poorer Pākehā children, had far reaching consequences for both.

## Native schools

Native Schools operated in New Zealand for just over one hundred years with the objective of supporting a state policy of assimilation (Simon & Tuhiwai-Smith, 2001; Stephenson, 2006, 2009) within a dual national system of education. They are recognised now for their greater influence as a "structured interface between two cultures, a site where two cultures would be brought together in an organised collision" (Simon & Tuhiwai-Smith, 2001, p. 299). The Native Schools Act required that Māori make a formal request for a Native School in their village community, donate the land and contribute to the cost of its classrooms and teacher (Simon & Tuhiwai-Smith, 2001). Native Schools were not overtly a form of segregation, rather, they were reflecting colonisers views of the importance of English language and the need for Māori to attain this capability in order to prosper (Stephenson,

2006), a view largely shared by Māori. However, the narrative surrounding the implementation of Native Schools espoused a distinctive deficit view of Māori, limited their access to higher education and channelled them in the vocational directions of agriculture, industry, or domestic work. As Henry Taylor, Inspector of Denominational schools for Māori in the 1860's wrote:

> I do not advocate for the Natives under present circumstances a refined education or high mental culture; it would be inconsistent if we take account of the position they are likely to hold for many years to come on the social scale, and inappropriate if we remember that they are better calculated by nature to get their living by manual than by mental labour (AJHR, 1862, E-4, p.38 cited in Calman, 2012; Simon & Tuhiwai-Smith, 2001, p. 254).

Views such as those above foreshadow a limited future for the Māori people of New Zealand—educationally, economically, and culturally—views that appear to have been sustained through time and underpin systemic unfairness and bias experienced in by Māori in education.

Native schools were required to teach in English and, through this means, disseminate the ideologies of the colonising culture. Oral testimonies demonstrate the continuation of rigidly enforced use of English language in Native Schools into the 20th Century, and in Māori support for this practice (Simon & Tuhiwai-Smith, 2001, p. 147):

> We weren't allowed to speak Māori and my grandfather himself was one of those who told the teacher not to let us speak Māori on the playground. Before I went to school, I couldn't speak a word of English and my grandfather went to the school and told the teacher not to let us speak Māori. He thought that we couldn't learn anything in Māori. We weren't allowed to speak at school. (Māori pupil at Ahipara Native School, 1920-1930)

Punishment for speaking English, in some schools, was corporal, physical beatings that, as Walker (1990/2004, p. 147) points out, hurt the mind as well as the body: "The damaging aspect of this practice lay not in corporal punishment *per se*, but in the psychological effect on an individual's sense of identity and self-worth." Through the vehicle of Native Schools, Pākehā were able to define the norms and values of their culture and consolidate their political, economic, and cultural dominance.

The Native Schools system contained an agenda of Europeanisation that was both accepted and resisted by Māori (Ka'ai-Mahuta, 2011; Simon, 1998). Perhaps the most far reaching consequences of this agenda came from its foundation in a belief system of cultural and racial superiority, named as institutional racism (Ka'ai-Mahuta, 2011), the retreat of te Reo Māori, which by the mid-20th Century, seemed likely to die out (Walker, 1990/2004) and its assumption and prediction of an on-going and inevitable intellectual inferiority of the Māori people. For the wider New Zealand society, this foundation set in place a deficit notion of Māori achievement in education, of Native

schools being not as good as those under Regional Board control, and of the expectation Māori children should be educated to a standard that would allow them to participate in more menial work, while limiting their access to higher education.

> *One early morning in August of 2017, I boarded a plane in Wellington, on my way to visit some alternative education sites and Corrections facilities where programmes of learning were being delivered. I found my seat and before long, over a cup of tea, began chatting to the man next to me, Māori in his early forties. Our conversation drifted along the usual plane ride topics—what do you do and where are you going? He was interested in my work and then related a childhood schooling experience he said was "forever locked" in his mind.*
>
> *"I grew up in South Auckland," he said, "we were a large Māori family, my Dad was in the armed forces. He taught me a way of understanding numbers, so I got very good at it. When I was eleven there was a National maths test, turns out I got the highest score in the country. Within a few days after sitting the test three people arrived from Wellington, from the Ministry of Education, they made me sit the test again while they watched. What they said was, "A Māori couldn't get marks this high, you must have cheated." So, I sat the test again while they watched, and I got the same three questions wrong that I got wrong the first time. For them, this was proof that I must have got the answers from somewhere, that I must have cheated. But of course, I would get the same questions wrong, I tried to explain that—if I got them wrong the first time, I would get them wrong the next time —those were questions I didn't know. They were still convinced I had cheated."*
>
> *"How did that make you feel?" I asked.*
>
> *"Pretty demoralised," he said, "but I'm a Project Manager now and doing alright, I got there anyway, despite the Ministry of Education."*

**Industrial Schools**

As my European ancestors began establishing themselves in New Zealand, settling first in Christchurch and then on the West Coast of the South Island, the first Industrial School opened in Burnham, on the outskirts of Christchurch. I wonder if they were aware of it, perhaps they read this report from a School Inspector in the local paper in February 1874, when it was newly opened:

> The school, it may be said, is established under the Act of 1867 for providing for the care of neglected and criminal children. There are at present twelve inmates. The first arrivals were in March last, during which month one boy, 11 years, was admitted for five years, as being unmanageable ; one boy, 12 years old, for five years for larceny and one boy, 13 years, for three years, who had been residing in a brothel. In April, the admissions were one girl, 10 years, for 5 years for larceny and one boy, 14 years, for 3 years, also for larceny. In May only one was admitted, that being a girl aged 9 years, for 5 years, her offence being that of obtaining money by means of false pretences. There were no admissions in June, and in July there was only one - a boy, 14 years, for 3 years for larceny. In August there were no admissions, and in September there was one only, a boy 11 years, who had been convicted for larceny, and committed for 5 years. During the present month, two have been admitted, these being a brother and sister, respectively 6 and 8 years, who were committed from Timaru for seven years each as neglected children. Besides the children thus enumerated, there is a girl 14 years of age, the daughter of a woman of ill-fame in Christchurch. She has not been formally committed to the school, but was sent there from the Orphan Asylum as incurable, and gives so much trouble that she has to be kept apart as much as possible from the other girls…("The Industrial School," 1874).

The Inspector's report gives evidence of the poverty and criminality experienced by children and adults in their struggle to survive in a country promoted abroad as a land of plenty (Morris Matthews, 2002). The twelve children described above, their unmanageability, their petty criminality, their association with 'ill-famed' adults, will have increased to eighty within two years (Beagle, 1974), as children were swept from the streets of early colonial New Zealand and brushed into these institutions. Industrial Schools were established by provincial leaders under the Neglected and Criminal Children's Act in 1867 as a response to increasing social problems, allowing for the removal of children from families deemed neglectful and for their placement into these schools in order to be "reformed" into productive and obedient citizens. By 1900, the numbers of children contained in Industrial Schools had exceeded the growth of their age group in the total population (Morris Matthews, 2002). Reasons for children's placement in Industrial Schools included:

> "… being neglected, including found begging, found wandering without any home or visible means of subsistence; residing in a brothel; dwelling with any person known to be a thief, prostitute, or habitual drunkard; or being represented by their parents as unable to be controlled"(Beagle, 1974; Morris Matthews, 2002, p. 118).

New Zealand Industrial schools drew from the model of their British counterparts (Beagle, 1974) and implemented many of the same conditions and practices; they were austere and very often included harsh and brutal disciplinary measures and a meagre diet (Morris Matthews, 2002). Originally under the educationally indifferent control of the Justice Department, children could be committed to an Industrial School for any period of up to seven years as determined by two magistrates, with

legal guardianship granted to the masters of the schools if parents were deemed unfit. The Department of Education assumed responsibility for Industrial Schools in 1880 and began personal inspections of the institutions that led to the Industrial Schools Act of 1882 and a move towards a system of boarding children out with approved families.

The 1877 Education Act that made education compulsory for all children (although not for Māori until 1884) was based on the belief that education for all people would remedy the threat of social disorder and benefit all citizens morally and intellectually (McLean, 2009). It contained a challenge to the existing power of some provinces to determine the availability of education, and, promoted the goals of "economic well-being, the value in a democracy of an educated populace, and, in particular, the prevention of criminality" (Shuker, 1986, p. 20). The narrative around this Act also referenced ideas that linked the provision of education to social justice and social mobility (Shuker, 1986). While the Act sought to mediate opposition of the central control of education from provinces and to navigate the shifting institutional activities between state and society by allowing both central and local authority in the governance of schools, this shared responsibility also enabled a negligent application of the compulsion of compulsory schooling in situations where the labour market still required the participation of child labour (Graham, 1986). By the early 20th Century, the growing concern about "idle, disorderly and neglected" (NZPD 1901, Vol. 116) young persons brought forward a tightening attitude towards intervention and the Young Person's Protection Bill:

> The Bill is intended to cope with the difficulty that many of our boys and girls have too much liberty and allowed to go wild on the streets and from that wild on the streets go to worse things… The effect of the Bill will be to put it in the hands of proper persons to take charge of these young people when they begin to transgress, and to put them on the safe road to an honest and clean life."
> Right Honourable Mr W.C, Walker (*The Young Person's Protection Bill*, 1901) NZPD 1901 V116, P.459 in the second reading of the Young Person's Protection Bill.

The Industrial Schools Act of 1882 brought several changes to the administration of the schools that included a distinction between neglected and criminal children, on the basis of the belief that children committing a "trivial crime were not as difficult to deal with as children committed as vagrants, who had been roaming the streets without protection and without any home influences" (Beagle, 1974, p. 30). One such vagrant and once inmate of the Burnham Industrial School, politician John A. Lee's fictional yet autobiographical character calls into question the distinction between these categories and the inefficacies of such a system as a means of reformation, he writes:

> I am glad I have been a thief and a fugitive from justice, for being all these I have acquired early a unity with the pursued. I learned that respectability is conditioned by environment. In

> a crook's atmosphere the boy who inherits most ability becomes a super crook. Nor can crookedness be flogged or jailed out of him. Reformation only commences when the urge to self-expression is harnessed to a meaningful job. Given an intelligent task, every evildoer has saintly possibilities. Jails and Reformatories are not changes of environment but intensifications of prior environments. Birds of a feather are gathered together. Society is happy when the crook is seen through iron bars only. Relieved of his hateful presence, society refuses to ask whether he is being cured or taught to inhabit a cage (Lee, 1936/1975).

Narrative accounts of Industrial Schools tell a disturbing story of injustice, violence, and abuse of inmates—an intensification of negative environmental factors as described by Lee's character—held in these institutions by authorities charged with reforming "disorderly and neglected" children, and sanctioned through a lack of coherent regulation and inspection (Beagle, 1974). As Matthews (2002, p. 118) notes, "these children became a type of indentured labour force, dispersed amongst the farms, factories and households of the local communities," many of whom were further exploited or abused in these situations. By the early 20th Century, the system reached its limits as the numbers of young people sent to institutions exceeded capacity. In 1912, a review of Industrial Schools resulted in the introduction of a juvenile probation system whereby children were supervised by Probation Officers in their own homes or communities administered by the Child Welfare branch of the Department of Education. Industrial Schools were gradually closed down (Morris Matthews, 2002).

**Shadows left by Native and Industrials Schools**

The Native and Industrial Schools of early Colonial New Zealand were systems of education that served specific state determined purposes. These schools brought into existence unique forms of education for those deemed as deviant from the ethnocentric norms of the elite and governing colonising class—forms of education that purported to provide a means of growth and development, a vehicle of social mobility and justice, but instead became in their own ways instruments of oppression and exploitation.

The children of Māori and the children of Pākehā lower socio-economic groups experienced these systems of education in ways that were disempowering and emotionally dispiriting. In both systems, discourse surrounding their establishment and continuation espoused advantages to these individuals and society. In both systems, practices resulted in increased disadvantage and decreased opportunities for social mobility and justice. For Māori, this is reflected in the subjugation of language and cultural knowledge and the beginning of deficit beliefs about Māori academic abilities and their place in society. As Blank, Houkamau, & Kingi (2016, p. 6) note, "deeply held racist beliefs on Māori" continue in the form of unconscious bias that effect teacher attitudes, expectations and behaviours towards Māori pupils today. For poorer Pākehā children, a system that claimed to protect them from neglect enabled further neglect and very often abuse and/or exploitation. For both Pākehā and Māori,

these school systems presented a challenge to the authority of whānau/family, established education as a means of social control and aligned it to the economic goals of the country. These conditions and narratives resurfaced with neoliberal economic policies introduced into education through the "Tomorrow's Schools," the education reforms of the late 1980's and continue to extend their influence into the second-chance teaching and learning contexts of my mahi—as illustration:

December 2016, Wellington

*One evening just before Christmas of 2016, I phoned twenty people around New Zealand and told them they were about to be put out of work. Outside, while I was phoning, darkness fell and I could hear the wind howling in the trees and rain lashing the windows. Another storm in Wellington. These people were tutors who worked in New Zealand Corrections facilities, made redundant through the merry-go-round of competitive funding.*

*During my visits to prison classrooms, I had wondered, watching men and women drink their learning like water in a desert, why these tauira had had to wait until this time in prison for the opportunity to re-engage in education? In one such classroom, I watched a young man almost devouring a dictionary in the joy of it. "I love this dictionary so much!" he said, "I've never had one before, I just love it, every day I get a new word and that makes me feel great." And in another prison, a woman, a middle-aged mother, told me excitedly, "learning is my new addiction, I'm up doing my workbook at 3 o'clock in the morning, I just want more and more." So, when I rang these tutors to tell them that the funding for their work had gone to another provider and their contracts would expire, I was angry, heartbroken, disbelieving. And, though I was their manager, powerless.*

*I knew how hard these tutors had worked to break down the resistance of tauira who perceived themselves as academically challenged, to build confidence and trust, to demonstrate empathy and tolerance. I'd seen the toughest, hardest looking fellows saying, "yes Miss, no Miss, thank you Miss, sorry for swearing Miss." I'd walked alongside those tutors and marvelled at their bravery, everyday confronting that challenging environment, carting bins of books and equipment from one cheerless classroom to another, always smiling, chatting and genuinely caring. I know how disappointed and astonished their tauira will be when they found that their tutor, the person who had motivated and inspired them, the person they trusted and admired, the person who told them, "I hold the hope for you," would be handing in their keys and radio for the last time and walking out the gate. I expected the tutors to be very angry too, but mostly, they were resigned. "I've seen it all before," was the common comment, "it's the prisoners I feel sorry for."*

*Education is emancipation. I will always remember the young man in one classroom who left the tutorial with his eyes sparkling and his head held high, carrying his Level 1 Certificate. How excited and proud he was. How excited and proud his tutor was. "When I get out," he said, "I'll be able to read to my son." How excited and proud we all were, in that moment.*

## Neoliberalism—the emergence of market driven competition in education

In the course of my mahi, I was to learn that access to second-chance education was linked to the influence of neoliberal policy and practice (Kenway & Youdell, 2011; McGregor et al., 2015; Nairn & Higgins, 2011; Smyth et al., 2013; Vaughan, 2004) and that second-chance teacher and learner emotional experiences and expressions are intractably linked to a broad assemblage of social, cultural, political, and material forces. Since the late 1980s, neoliberal ideology dominated government policy in Aotearoa, New Zealand (Roberts, 2009) so that all aspects of policy—including education policy—unquestioningly embraced global economic imperatives. These imperatives were grounded in market forces and fed through policy documents that governed public education and served to reinforce specific economic and social perspectives (Roberts, 2009). Neoliberalism emphasises individual rights within a social and corporate environment of competition (Olssen, Codd, & O'Neill, 2004) whereby education, echoing liberal colonial discourse, becomes a "means of national economic advancement" (Roberts, 2005, p. 50), a commodity influenced by competition and choice.

In the late 1980s, the New Zealand Labour government introduced extensive education reform through the Tomorrow's Schools (Department of Education 1988) policy that led education into the ideology of market driven forces (Thrupp, 1999). According to these market principles, competition would improve quality and choice in education, as with other consumables. This unquestioned premise led to competition between education providers for government funding specifically linked to economic indicators made manifest in their competition for learners, and to competition between learners for access to the commodity of education. Alienation arises in the competition for choice and quality in education and ends with exclusion for those without the resources to compete, or those who cannot, or will not, meet the prescribed criteria for success within that competition (Kennedy-Lewis, 2015). For these groups, negative consequences include a struggle to access education, marginalisation, or drop–out status. For education providers, it leads to the erratic and under resourced delivery of less competitive, less economically beneficial and therefore less economically viable forms of provision, and it led me to the phone on a stormy night to deliver the news of redundancy to some twenty prison educators across New Zealand.

The ideologies behind Tomorrow's Schools, according to Gordon (1999, p. 251) "protect the strong against the weak (and the rich against the poor) and enhance educational outcomes for those who are included against those who are not." In New Zealand, this neoliberal influence on education has intensified the divide between rich and poor through the evolution of increasingly different forms of schooling; that with a rich and creative curriculum and that with a narrow curriculum focused on functional, work based skills and social compliance (O'Connor, 2014). Second-chance education sits outside this dichotomy, as a holding pen, or "waiting-room" (Longbottom, 2014, p. 247) for those who reject this compliancy but do not have the resources to critically resist it. As O'Connor (2014, p.263) points out: "The neoliberal assault on education creates communities without hope." Those without the resources or inclination to compete in this competitive environment become branded in the deficit terms such as the "at-risk," as identified earlier in this thesis and, as Bottrell (2007, p. 600) points out, "when young people live in conditions of marginalisation and adversity, they are likely to be identified within 'at risk discourses.'"

Statistical information gives evidence of the extent of this disengagement from education of young people in New Zealand. In 2016, some seventy-four thousand young people were identified as not in education, employment, or training (NEETs). New Zealand Government Integrated Data Infrastructure (IDI) (McLeod et al., 2015) identified twenty-eight thousand twenty to twenty-four year olds (9.6 per cent of the age cohort) and thirty-five thousand fifteen to nineteen year olds (12.6 per cent of the population) are labelled as "Youth at Risk," reminiscent of the 19th Century "Deviants and Larrikins," and equally associative of aberration, non-conformity and criminality. Of those youth in New Zealand, some eight thousand had had a custodial sentence, more than nine thousand a community sentence, youth justice or Child Youth and Family (Oranga Tamariki) history and 72 per cent were considered to be at "extreme risk" (McLeod et al., 2015). In 2015, over two thousand youth aged fifteen to twenty-four began their first prison sentences, recalling those young people consigned to the Industrial Schools of earlier times. The Integrated Data at this time identified 79 per cent of teenage girls supported by benefits and young mothers aged fifteen to nineteen as at risk across multiple outcomes. Other identified at-risk groups included those with mental or physical health needs, childhood disadvantage and Child Youth and Family (Oranga Tamariki) history, and, in all youth at risk groups, Māori and Pasifika are significantly over-represented.

The effects of market driven education reform in Aotearoa, New Zealand have been severe for those that are most disadvantaged (Gordon, 1999). Labelled a "silent epidemic" (Smyth et al., 2013, p. 300), "wasted lives" (Bauman, 2004) or even "collateral casualty" (Bauman, 2011, p. 4), many who originate from socio-cultural contexts or cultures of disadvantage (McGregor et al., 2015; McInerney & Smyth, 2014; Mills, Renshaw, & Zipin, 2013; Smyth et al., 2013) may disengage from

school under “highly charged emotional conditions”(Smyth & McInerney, 2013, p. 40), and seek, or are thrust towards second-chance forms of education (McGregor et al., 2015; McInerney & Smyth, 2014; Mills et al., 2013; Nairn & Higgins, 2011). These actions may bring some, by chance, to re-engage in education through teen parent units, alternative education or, perhaps eventually, within Corrections Facilities.

## Teen Parent Education

In Aotearoa New Zealand, teen parent education is provisioned through a national network of teen parent units attached to and governed by host schools in mainstream education. This unique network of twenty-five teen parent units in New Zealand grew out of localised community projects and significant political lobbying to address the growing numbers of teenage pregnancies in the 1990’s (Hindin-Miller, 2012). At the time of writing, teen parent units in New Zealand were provisioned through targeted funding from Ministry of Education Operations Grants to the host secondary schools that govern and support them. These twenty-five teen parent units provision the education and social support of approximately 600 students (2018) aged under nineteen, the majority of whom are found to be living in areas of low socio-economic status and include a high proportion of Māori and Pasifika students (ERO, 2018). These sites, while hosted by a governing secondary school are often positioned at distance from that school, either on a far corner of school grounds or at a different, more distant location. Teen parent provision of education is positioned under neoliberal ideology as an economic strategy to counter the anticipated life-long drain on the state of both mother and child, and, as an attempt at realignment with normative trajectories into tertiary education and employment. The clear realignment goals are articulated in the 2018 Education Review Office report on teen parent education: “It is vital for the future wellbeing of TPU students and their children, and the national economy, that they achieve academically and develop clear pathways to future education, training or employment” (ERO, 2018, p. 10).

Teenage pregnancy is linked to educational underachievement but Fergusson and Woodward (2000, p. 159) point to the “psychosocial backgrounds” of teenage parents that are “characterised by multiple social, personal, and educational disadvantages.” The provision of supportive educational resources specifically targeted for these young people is strongly advocated as a means of offsetting these factors. Hindin-Miller (2012, p. 48) traces the establishment and history of teen parent units in New Zealand and evaluates their effectiveness in “offsetting the negative impacts on young women and their children, associated with teen age parenting and socio-economic and educational disadvantage.” Her findings point to the fundamental importance and transformational potential of a pedagogy of love. She writes (2012, p.258): “It was love that encouraged the young women to perceive

themselves as valued and worthwhile young people, with something to offer to wider society." This pedagogy of love is positioned as an essential element in refashioning identity and off-setting early disadvantage and disempowerment.

Kamp (2018) however, points to the "thin version" of the educational and social offerings of a teen parent unit in comparison with those of a full secondary school, a view supported by other studies that indicate insufficient access to academic depth and breadth perpetuates low expectations (Rudoe 2014). As Director of a teen parent unit, I was frequently asked whether the teachers were "real teachers," to which I would answer, "of course, and the learners are real as well." This question voiced a common assumption that teen parent learners would not need fully trained teachers and would only aspire to lower levels of qualifications. Learners in teen parent units and in other forms of alternative education also risk "stereotype threats" (Mangels et al., 2012; Schutz et al., 2014), which emerge in situational contexts where the performance of members of a stigmatised group are impaired by knowledge of the negative stereotyping associated with that group. On one occasion, a social event where I met a teacher from another school for the first and last time, she asked me where I taught and upon my answer replied, "Oh, you teach those sluts." Her comment shocked me for its unguarded prejudice and made manifest the underlying stigmatisation teen parent learners daily experienced. As observed by Smyth & McInerney (2013) and te Riele (2006b), teen parent units and other forms of alternative education may serve to further marginalise those already marginalised. This assemblage of limitations and associated deficit constructions (McGregor et al., 2015) for these second-chance learners risks further restricting their potential for social or material success later in life. Teen parent education is a branch of alternative education and listed on the Ministry of Education website under the heading "Alternative Education" (Education, 2018).

## Alternative Education

Alternative education is described by the Ministry of Education as a "short-term intervention which supports students who have been alienated from mainstream" (Education, 2018) and aims for the realignment of those students back into mainstream education. Alternative education is also described as "little more than waiting room for entry into YNEET" (Longbottom, 2014, p. 247), a category of young people not in employment, education or training. As a system within a system of education, it is criticized for its invisibility within that system, lack of funding and resourcing, provision of a limited curriculum supported by unqualified tutors, and the resulting further marginalisation of its already marginalised learners (Higgins & Nairn, 2014; Longbottom, 2017; Schoone, 2016).

A consequence of market driven forces in education is the reduction of a school's responsibility for individual students; school suspensions and exclusions rose sharply under these

forces as concern for the image of the school became more important than the care of alienated individuals (Gordon, 1999). Criteria for enrolment in alternative education include forms of alienation that result in exclusions, suspensions, prolonged absences and stand downs, and the "professional opinion of the school alternative education is the best option" (Education, 2018). Concerns are raised that provision of alternative education may indirectly encourage schools and teachers to push learners out of mainstream education, into an "out of sight, out of mind" (Higgins & Nairn, 2014) invisibility. Its aims of successful transition for learners back into mainstream education or training or employment are, according to Longbottom (2014), limited in scale.

Alternative education is funded through a managing school and contracted to providers at distance from the school to deliver the education and pastoral care of the learners via short-term two-year contracts. At the time of writing, eighty-seven schools across New Zealand have contracts with the Ministry of Education to provide alternative education in ninety-one alternative education centres, for approximately two thousand alienated learners aged thirteen to sixteen years (Collins, 2017).

> Alternative education," writes Schoone (2016, p. 18), "remains on the edge of the education system, and in many ways the system has become as marginalised as the students it serves—in terms of funding, recognition, and the inability for students in alternative education to access specialist services that are available to students in mainstream schools.

Studies, however, report that learners attending alternative education sites feel psychologically, emotionally and physically safer than when in mainstream schools (Brooking, Gardiner, & Calvert, 2009; O'Gorman, Salmon, & Murphy, 2015) yet many leave alternative education having gained no qualifications and with reinforced messages of deviancy (Longbottom, 2017). Unlike those in teen parent units, alternative education sites are funded for only one registered teacher to provide pedagogical leadership and others are employed as "tutors" (Higgins & Nairn, 2014), with that tutoring characterised as a social pedagogy, focused on emotional, cultural and social support (Schoone, 2017). As Longbottom (2017), an educator with ten years' experience in alternative education points out:

> In the alternative education system, there is no funding for experienced and registered teacher, nor is it possible to gain or maintain teacher registration. In short, you cannot be 'a teacher' in this system. It's no real surprise that 60 per cent of 18-year-olds who have been through alternative education still have zero qualifications.

According to Collins (2017), citing Statistics New Zealand, alternative education supports the country's most disadvantaged students, those whose families have lived on welfare for more than five years, have known associations with gangs, or significant drug and alcohol dependencies, reported

domestic violence, or Child Youth and Family (Oranga Tamariki) referrals. Further statistics presented in the last ERO report (*Alternative Education - Schools and Providers*, 2011) identify sixty-three percent of learners in alternative education as Māori. A briefing paper to the in-coming Associate Minister of Education (Government, 2017, p. 28), reported that alternative education was "largely ineffective at helping the most "at-risk" students experience positive educational and social outcomes."

Alternative education settings offer some relief from the emotional impact of alienation through focus on relational engagement (Brooking et al., 2009), but the long-term impact is diminished by limited resourcing, restricted curriculum, and stereotype threats—the same factors observed in teen parent education. Nairn & Higgins' (2011) study of the emotional geography of a Christchurch alternative education facility note the marginalisation of the physical space of the alternative education site of their study—an out-of-the-way industrialised and run-down building, denoting difference, deficiency, and departure from mainstream education facilities—and, like the Industrial Schools of the past, an emphasis on learning work-based skills and functional "bare bones" literacy and numeracy (Longbottom, 2017).

For the learners interviewed by Nairn, et al., (2011) the articulation of hatred associated with mainstream education and teachers revealed the depth of their emotion and the extent of their alienation. These "normalised causalities" (Nairn, et al., 2011, p.190) removed from mainstream join other alienated youth in the sanctuary and containment of alternative education. Learners interviewed (Nairn, et al., 2011) gave expression to a range of emotional states associated with mainstream school: hatred, stress, boredom, frustration. Like learners in other studies (Bottrell, 2007; Brooking et al., 2009), they also acknowledged their own contributing behaviours and the contrast in feelings experienced in the alternative education setting—acceptance, belonging, gratitude, and love, along with an articulated understanding of the constrained and restricted nature of the education provision they experienced there. These learners, like the teen parents in Hindin-Miller's (2012) study, reference positive emotions associated with these spaces, yet, arguably, positioning alienated youth together in liminal spaces with limited educational resourcing and access to prosocial peers may produce limited long-term benefit. Recent statistics show that forty-three per cent of prisoners have spent time in alternative education (Collins, 2017) prior to their prison sentences.

### Education in Corrections facilities

In recent years, the New Zealand prison population has increased rapidly (Corrections, 2018), creating pressure on all aspects of prison experience. The two most significant issues currently facing the New Zealand Corrections environment include this on-going growth in prison population and, what is described as "the significant over-representation of Māori, including through re-offending"

(Ibid, p7). While Māori constitute less than 16 per cent of the New Zealand population, over 52 per cent of New Zealand prisoners identify as Māori, with an even higher proportion in youth and female prison populations (ibid).

Education within Corrections facilities is located within the provision of programmes for rehabilitation and funded by Crown Agency—The New Zealand Tertiary Education Commission (TEC), or by the Department of Corrections. These programmes might be identified as systems of privilege within systems of punishment (Goffman, 1961/2017), offered to some prisoners, but not all. The Department of Corrections estimates that around 65 per cent of the seven thousand, two hundred and eighty-one sentenced and nearly three thousand remand prisoners (Corrections, 2017a) lack NCEA level one literacy and numeracy capabilities and have few or limited education qualifications (Corrections, 2017b). This emphasis on low literacy and numeracy drives a focus on this level of provision in policy and practice.

As part of a rehabilitation plan, prisoners' education needs are assessed on entry and prisoners are supported in a planned learning and rehabilitation pathway towards education goals in literacy and numeracy, foundation, or vocational skills. Most education provision in Corrections facilities is offered by external providers and distance education at a foundation level (New Zealand Qualifications Framework Level 1 & 2), with some, but limited, tertiary provision (Corrections, 2017b) funded by the Tertiary Education Commission. Education in industry and vocational skills creates opportunities for realignment with normative social and economic life trajectories.

Māori and Pasifika prisoners, according to Banks (2017), have significant education needs; 77 per cent of Pasifika and 65 per cent of Māori prisoners have no education qualifications. Banks (2017, p.2,) finds that, "Education disparity amongst those in prison may have started at an early age," and that past negative experiences can pose a barrier to opportunities to re-engage in education through prison provision—particularly when it may be perceived as a repetition of those early experiences. Prison learners, asserts Banks, have complex needs located within the assemblage of "education system, funding arrangements, and custodial environments" and the "historical, socio-economic, and cultural processes that have impacted on individuals prior to their involvement in the criminal justice system, much less prison" (Banks, 2017, p.6). Provision of education in Corrections facilities requires innovative responses to support the "unique needs, goals, and aspirations of learners"—responses that must go beyond the replication of past experiences in education to address long-standing disparities.

At the time of writing, the Department of Corrections has launched a strategic initiative aimed at better supporting and rehabilitating Māori in the justice system and reducing reoffending. This strategy: Hōkai Rangi 2019-2024, emphasises the importance of bringing a Māori world view (te ao

Māori) to all aspects of the lived experience of Māori in Corrections care, including programmes of rehabilitation. The ultimate aim of this strategy, while better supporting Māori within Corrections care, is to reduce the proportion of incarcerated Māori to the level of the population of Māori in New Zealand (*Hōkai Rangi* 2019).

Like teen parent units and alternative education facilities, places of education within prison institutions can become places of enhanced emotional freedom and empowerment. Crewe et al., (2014) describe the closed emotional geographies of a prison where inmates wear emotional masks, governed by the rules of the places and spaces they inhabit within the wider institution. These masks are defensive coping mechanisms used to deter threats and disguise vulnerabilities. Within these closely governed institutional rules, education spaces become "emotional zones" (Crewe, 2014, p.67) where freedoms or "leakages" (Crewe, 2014, p. 65) of emotional expression outweigh the conventions of emotional fronting and allow for bonding, mutual kindness and shared generosity. Where these environments are conducive, prisoners express understanding of the value of education as a form of emotional release; giving their minds the material to live and travel in freedom, to engage their senses, imaginations and emotions—articulated as an escape from the physical restrictions of incarceration. As ex-prisoner, Dr. Paul Wood (2019, p. 214) writes of his experiences of re-engagement in education while incarcerated: "I was loving learning. It's true what they say: first free the mind, the body will follow."

Opportunities to engage in education while in prison are also opportunities for prisoners to name themselves as students rather than inmates, taking on a positive identity that links to feelings of hope, increase in resilience, and a distancing of themselves from the negative influences of the prison environment (Harmes et al., 2019; Wood, 2019). "Jail pedagogy" (Flores, 2012, p. 287) is characterised by kindness, compassion, personalised attention and adaptive response to the state of flux experienced in a prison classroom setting. This pedagogy, like the social pedagogy (Schoone, 2016) of alternative education settings, and the pedagogy of love in teen parent units (Hindin Miller, 2012) recognises and responds to the complex needs of individuals who bring a wide range of abilities, personal histories, and emotional needs to the classroom.

**Chapter Summary**

In this chapter, I have brought together some of the external elements that contribute to the complex intra-actions that manifest as personal, individual emotional experiences in second-chance teaching and learning. I have presented selective histories of New Zealand education that concern those who have been most disadvantaged in our society and found patterns of marginalisation, isolation, unfairness, and bias in their experiences of education. Far from being a source of empowerment and emancipation, education has been an influential contributing factor in social,

economic, and cultural disadvantage in this country, enabled through policies and practices that reflect the values and behaviours of the dominant culture. Far from being acknowledged or recognised in those policies and practices, emotions have been the invisible record-keepers of experience for those marginalised within these systems.

Teaching in Native Schools from the 1930s–1960s, Sylvia Ashton-Warner practiced a pedagogy based on the arousal of emotions. Teaching literacy through what she called "one-look words," she harnessed children's raw emotional experiences and locked new vocabulary into their memories through their emotions, primarily love (sex) and fear. In this harnessing, Ashton-Warner channelled her own emotional intensity, drawing her infant Māori pupils into a deeply connected affective space that required that her pupils "be like me. More than that. They had to be part of me" (Ashton-Warner, 1964, p. 171). In this methodology, Ashton-Warner was, as noted by Jones (2006, p. 28), "foregrounding the power of the irrational and the emotional in learning and teaching…" In her focus on the power of emotions in learning, and, in the fostering of her pupils' emotional attachment to herself, Ashton Warner was cultivating a terrain of forces and energies with little regard to personal intentions or ideological systems. Her methods are representative of the collective, paternalizing (Penetito, 2010) experience of New Zealand's education system, for Māori, a system that has "be like me" and "more than that, be part of me" implicit in successful achievement. What, we might ask, were/are the consequences of these emotional forces for her/our Māori pupils?

In John A. Lee's account of life as a pupil/inmate of the Burnham Industrial School, his fictional protagonist channels his anger against injustice into a force of resistance. This "moral anger" (Zembylas, 2007) manifests as an on-going struggle against politically and socially sanctioned injustice and in hope for transformation. His continual bids for freedom and the beatings he endures as a result, are sustained through the emotions of anger and hope, emotions that are personal and "witness of violations of justice, humanity and dignity" (Zembylas, 2007, p. xii). In his account, Lee's character's emotion acts in what Foucault, as Zembylas (2007) points out, would describe as *resistance* and Deleuze and Guattari (1988/2017) as deterritorialization, or lines of flight. Emotion is both knowing and acting.

Both examples, emerging from the difficult histories of New Zealand's educational past, draw parallels in today's second-chance learning environments where the emotions of teachers and learners form terrains of forces and energies that influence their experiences in education and in personal transformations. Second-chance education is blown about by many contradictory imperatives, narratives, and practices. While outwardly provisioned and positioned as empowerment, as justice, compensation, personal advantage, it is governed by rules and assumptions that reinforce disadvantage, disempowerment and discrimination. As Freire (1972, p.70) suggests, this form of

education may “serve as a crafty instrument for the domination of one man by another.” Present day neoliberal policies that inform and actualise this provision continue the imperatives of colonisation in serving the economic interests of the state and in their control at distance of those deemed out of alignment with social, cutural and academic norms. It contains within it the Sylvia Ashton Warner effect of “*be like me*” and continues the casualties of colonising ethnocentrism to include a proportionally high number of Māori excluded from schools and gathered into the sites of teen parent units, alternative education and in Corrections facilities.

Within these spaces, emotional manifestations are an articulation of shared histories, coloniser and colonised, collective and individual troubled knowledge (Zembylas, 2005), and, enduring hopes for change (Darder, 2002). The focus of this chapter, in providing context for this work, exposes many forces that impact on second-chance teaching and learning—external economic, historical, political, and cultural factors that may go unrecognised in personal, individual emotional experience. Currently, a Labour led coalition government embarks upon a significant reform of the compulsory and post-secondary education sectors, leading the narrative away from competition towards collaboration within and between sectors— a sea-change perhaps?

# te ngahere

This section begins the interpretative part of the authoethnography. The first chapters provided the foundation for the study, presenting the literature, the methodology, ethics, and the historical and sociocultural context of the phenomena of emotional experiences in second-chance teaching and learning. Te ngahere offers the interpretation of those experiences. Here, I explore the emotions identified in the stories within this story using diffractive methodology (Barad, 2014), cutting them through the five existential themes of corporeality, materiality, relationality, spatiality, and temporality. Within this existential interpretation, further insights are cultivated (van Manen, 1990) from the history, theory, and literature explored in this first half of the thesis, and, *identified in these italics text throughout*, my own auto-ethnographic observations, reflections, and memories. The assembled understandings probe the stories to discover which emotions are experienced, what that experience is like in the context of second-chance teaching and learning, what they might produce, and what emotional experiences influence transformations for kaiako or tauira.

Three main chapters present the three contexts of second chance learning: teen parent education, alternative education, and foundation education in prison. Each has a different feel that accounts for these different spaces and my own position within, alongside, or outside that context. Each of these chapters is centred on three main stories drawn from kaiako or tauira. The chapters are followed by a gathering that brings together the characters from the three chapters above and teases out the patterns from the diffraction. The conclusion follows, the final chapter where I present the main findings of the study, the implications for policy and practice, and reflect on the contribution of this research.

In preface of this section, I return to the research questions:

- "How and what emotions are experienced by kaiako and tauira and what is that emotional experience like in second-chance teaching and learning?"
- "What emotional experiences have the potential to influence transformation for tauira or kaiako?"
- "What implications understanding these emotions might have for enhancing provision?"

Te ngahere begins with a memory from a meeting I had with a second-chance learner; a young woman named Alnetta King, (her real name) while in the United States completing a research project. This meeting left a strong impression on me, for her experience of the cruelty of the disciplinary powers of education, and, for the enormity of her expectations of teachers. Echoes from Alnetta's experience and expectations resound in the stories that frame my interpretation of the phenomena of emotional experiences in second-chance education.

## Rest stop—meeting Alnetta

*Alnetta King is her real name, she gave me permission to use it, in fact she insisted upon it, "I want my voice to be heard," she said. Alnetta is black American, I met her when I was in America with a Fulbright Award in 2015-2016, talking to second-chance learners about their experiences in education. Alnetta was attending an adult education academy on a DOR programme, an acronym, I discovered, which stands for Drop-Out Recovery.*

*Mother of three beautiful girls, she told me, she dropped out of school when she became pregnant at seventeen, she dropped out because of finances, she said. At seventeen she was already living on her own, she tried to work part-time and stay in school but couldn't make ends meet on four to five work hours a day. "I'm not the type to seek help," she said, "I figured I just had to make it work for myself. When I was a kid, we moved house a lot, this meant learning for me was always front-back-front, one day I'd be in front, next I'd be at the back, then I'd be up front again, but I learnt I had to figure things out for myself." Now at thirty and with three children, Alnetta was working hard and delivering straight A's at the Academy, on her way to graduating with her High School Diploma.*

*I asked her about her experiences in high school, before she dropped out, the best and the worst. "Schools have to understand," she said, "that teachers got to be your parent." Perhaps this was the first thing that came into her mind because of her own early disconnect from parents, and her own responsibilities as a parent now and as a teenager. "You're with teachers eight hours a day and they got to be your parent, they got to protect you, teach you, guide you, correct you, discipline you, provide for you, and they got to care about you. Not many schools I went to understood that, but when you get a teacher like that, that's the best experience being at school."*

*For Alnetta, the worst experience she remembered were 'the sweeps.' "Students had five minutes to get from one class to the next," she said, "and if you need to go to the bathroom, sometimes you're not going to make it. If you were late, they closed the doors and you were left outside. Then security came and 'swept' you into one room, you had to stay there until the next class." She paused for a moment, and I asked her what that had felt like.*

*"It felt like you were jailed."*

*"It felt like you were missing out."*

*"The feeling was like – 'you do this or else…'"*

*"It crippled a lot of kids."*

*"One day, when this happened, I didn't go to the room, I just walked out."*

# Chapter five: Wāhine Toa in Teen Parent Education

***Whāia te iti kahurangi ki te tūohu koe me he maunga teitei.***

*(Seek that which is most precious. Do not be deterred by less than a lofty mountain.)*

I worked in teen parent education for seven years, managing a unit, leading the academic programme and the social support services, teaching alongside three other part-time teachers. For three of those years I chaired the Association of Teen Parent Educators in New Zealand and occasionally acted as advisor to the Ministry of Education on Teen Parent Education. Many young parents I met were school refusers and many had not had positive mainstream schooling experiences. This chapter marks a time and place of remembering my work as an educator in this setting, through the stories of tauira whose emotions and my own come together in these pages. This chapter has three main stories, from the voices of teen parents Yani, Tamara and Sarah—a letter, a reflection, and a speech. Their voices are interspersed by fragments from others that reinforce the insights drawn from personal emotional experiences, and, some of my own memories and experiences from this unique environment. Together, these intra-actions provide opportunities to explore emotion as a form of consciousness, a way of explaining our experience of the world through being in the world (Heidegger, 1927/2013).

## Yani

The first intra-action comes from an apology letter written by a tauira I have named Yani. This letter, addressed to me, appeared on my desk in the days following a heated argument between Yani and another tauira, which I stepped in to mediate. In the heat of the moment, Yani turned her anger on me with such force that it left me weeping. The intra-action of this emotional experience captures a collision of space/time/matter (Barad, 2014) bringing together the emotional worlds of my teacher/principal self, my sensitive child self, Yani's learner self, and her own hurt child self. Yani was aged fifteen at the time of writing, she identified as Samoan and was the mother of a new baby girl. She writes:

*Dear Lynne,*

*I apologise for my rudeness and disrespecting behavior towards others and you. What I have been displaying was deffinitly uncalled for and I have no excuse for it. I do have a short temper that has become my problem the past years only with what I went through my whole life, I have always built that hatred within me and always seem to take it out on*

*good people like you. I am disappointed in myself for letting you down. I have always looked up to you and always adored your humour and your positive energy around me. It broke my heart that what I did has hurted you so badly and putted you in tears. Your such an amazing person, has supported me through everything and I am thankful and blessed to have that positive someone in my life since all I knew from when I was little was violence, abuse and negative. I will sort my anger out. I onestly hate the way I act when I am angry. Just hope you forgive for what I have done. I am so sorry for hurting you that bit broke my heart the most seeing you cry. I would never wanna do anything to make you cry. I'll make sure I'll always keep that beautiful smile of yours on your face and make you proud. I love you. Truly blessed to have someone like you.*

In her letter, Yani references strong feelings of anger. This emotion comes into being through an event occurring in a teen parent unit which she says links to her past experiences of "*violence abuse and negativity*". Yani's written reference to her lived experience of violence is an example of how second-chance tauira and/or kaiako may bring latent emotions with them into the classroom.

I have witnessed strong emotions like anger erupt quickly when something triggers them—usually the words or actions of another. Some learners have said they don't remember a time of not feeling angry or, that they frequently feel like punching something. In this moment in time, the thing of violent anger is experienced as pain, it is Yani's own pain that turns into a force to be inflicted on another, in this case, moving quickly from the other tauira to the principal who tries to intervene. In presenting this story, I hope to assemble understandings into the complex, difficult and powerful effect of emotion in the lived experience of second-chance teaching and learning, for both kaiako and tauira.

**Existential thematic interpretation— Yani's emotions (and mine)**

Interpreting this emotional experience, I examine Yani's performance of anger alongside my own experience, presented in italic text, as the target of her anger. These emotional performances and experiences are interpreted within the framework of the five existential themes; anger as it is generated, stored, and felt in the body, (corporeality) as it is explained in the thing of the letter, (materiality) as it is experienced in our kaiako/tauira relationship, (relationality) in the disciplinary space of the principal's office, (spatiality) and, in the temporal reach of our combined emotional herstories (temporality).

*Yani's anger ignited at the end of hot afternoon when the dishevelment of the environment created tensions among us all. The classroom was untidy—netbooks, computer cords, workbooks and food scraps were scattered across desks. In this mess, a half empty coffee cup*

*spilled its contents on to someone's just completed assignment. Tauira were snappy with each other—someone talking loudly received a brusque "shut-up!" from an irritated classmate, a restless infant's ear-splitting screams fractured our nerves, while a blustering hot wind slammed internal doors and rattled the walls and roof. The kaiako looked hot and tense, impatiently cajoling tauira to begin the end of day tidy up. My principal antennae were on high alert when an altercation between two tauira erupted. I hurriedly separated them and brought Yani, who appeared to be the main provocateur, to my office. I closed the door, ready to instigate a disciplinary conversation about what was, and was not, acceptable behaviour. Before I could begin, Yani exploded in rage.*

The existential theme of corporeality highlights how emotions are generated, stored, and felt in the body in ways that we are not always aware of and cannot always control. Caught in the tempest of her anger, Yani's body became fully involved, her voice loud and tone harsh, her facial expressions distorted and her eyes fierce and focused, her arms and fingers thrusting and stabbing. She drew close to me and I could feel the sprayed moisture of her spit as she shouted in my face. Every aspect of her physicality was drawn into this expression of anger and I was quickly overpowered by the unexpected force of it.

*Alone with Yani in my office, I received her anger as a violent force coming like waves so powerful that I felt physically attacked. I put my hand out like a shield and said, "Please stop, you are hurting me," and that is when I felt myself collapse inwardly and I began to cry. This shocked Yani, momentarily she went silent, but quickly recovered her anger and began shouting again, a barrage of invective hurled like weapons around my office. I cannot remember her words, only the force of her anger.*

In her letter, Yani connects anger with hatred, she describes hatred as something built up inside her but taken out on others (expressed) in the form of anger. In this metaphor of building up inside and taking out, Yani expresses the corporeal experience of these emotions as a pressure or force stored within herself that must be released. She links her present feelings to her past experiences of "*violence, abuse and negativity,*" as the fuel for this emotional pressure.

Ahmed (2004b) challenges the view of emotions as something experienced inside us and points to the central importance of *feeling* in any struggle against injustice. The language of emotions, posits Ahmed, assumes interiority, centred in subjective feelings and we express our feelings to get them out—this is the inside outside model. In her release of stored anger, Yani was responding to pain forced inwards and drove it outwards towards others. Her performance demonstrated the power of

anger directed as an intention to harm, and my own tears revealed my vulnerability to this emotion, and my body's autonomic response.

> *Two teachers came to my office, concerned by the level of angry noise from within, Yani was escorted to the waiting van and with her child, taken home with instructions not to come to school the next day. Stunned and shaking, I sat down behind my desk, unable to stop crying. The other teachers returned, made tea, and sat with me, tried to console me, but it was a long time before I could calm myself and drive home.*

In Yani's understanding of her emotions, she sources her anger as originating from without and having been pushed inwards—an outside-in experience. According to Ahmed (2004b), in the outside-in model, emotions may start out there but link to something in us that we are drawn into. In this event, I experienced Yani's anger coming from outside, but it linked to something in me, from my own experiences in childhood, that in turn triggered my emotional response.

> *The effects of the encounter stayed with me overnight, I slept poorly and the next day returned to work exhausted, physically, and emotionally drained. I felt the space of my office differently, it contained affect carried forward from the intense emotions of the day before and influenced how I felt in that moment. The empty teacups of yesterday's recovery were still on my desk, screwed-up tissues in the bin, reminders of the fragility of my authority. In this mood, I later reacted in anger to a classroom situation and passed my own emotional discomfort and forced-in anger on to others, contributing to the on-going cycle of outside-in emotional transfer.*

Corporeality, spatiality, and relationality are seen to overlap in this diffractive interpretation. Watkins (2011, p. 138) points to the way affects generated in the spatiality of education are transferrable between the bodies that occupy them: "bodies, as such, are always emplaced and the affectivity of places is itself embodied and transferrable." The interiority of the principals' office is a disciplinary force, influencing the subjectivities of those who occupy it and those brought into it. This dynamic is an "interweaving of power and affect," (ibid.) where the angered authority of the principal often brings about the remorse or tears of the miscreant tauira. In the event between Yani and myself, the regulatory spatial affectivity was reversed, it was the tauira whose directed anger undermined the authority of the principal whose tears signified a personal, biological response to a challenging social interaction.

Examining the lived thing (materiality) of the letter brings insights into the connections between emotions and power. Left at home the next day, Yani constructed her apology letter. In the writing of her apology, she examined the effect of her emotional performance and recognised that she had crossed boundaries and destabilised taken for granted sanctions and hierarchies: age, position, and power. Hochschild (2003, p. 84) alerts us to the way anger generated by the experience of powerlessness in society is often deflected down to those with less power. "Anger," she writes, "runs in channels of least resistance." The "rightful" target of anger, the source of oppression, is largely protected through the status of hierarchies and sanctions that govern appropriate expressions of emotions (Hochschild, 2003). Yani, in childhood, appears to have been the target of anger deflected down by decree of her status in family hierarchy. Where her expression of anger is directed at her school principal, from within the spatial authority of that principal's office, she breaks the rules of status and sanctions and increases her own risk in the hierarchy of power.

> *In my own performance of anger, directed at wrongdoing tauira the next day, I, unconsciously perhaps, sought to reassert my position in the hierarchy of power and invoke sanctioned use of anger to control and punish others. My use of anger, as an emotion generated intentionally, was directive and resolute but ultimately a negative measure of power and control.*

Yani's apology letter was written in time when her anger had dissipated, and she appeared to feel regret. In Hochschild's (2003, p. 85) account of anger she observes: "Under the governance of socially organised fear, there is both the downward tendency of negative feelings and the upward tendency of positive feelings toward powerful parental figures." Yani recognised that her performance created both risk and vulnerability for herself and others and through her apology letter sought a way to make amends. She writes to explain it, to excuse it and to offer positive emotions as a way of countering the effects of her boundary crossing. In reversing her error of displacement, Yani sought to reconstruct her relationship with me—the more powerful other—with words of love and a promise to make me proud.

The theme of relationality finds positive emotions from another influence self-identity. In her letter, Yani revealed how her perceptions of my positive emotions towards her influenced her feelings about herself, in contrast with other relationships experienced in her life. She recognised the negative effect of her destructive emotions and she experienced pain in causing pain to me: *"it broke my heart that what I did has hurted you so bad and putted you in tears."*

*As the target of Yani's anger, her violent outpouring both hurt me and exposed and challenged a power hierarchy that I took for granted. Receiving this letter, left anonymously on my desk by another tauira, a friend of Yani's, I felt a wave of empathy, a release from some of the discomfort caused by the event, relief from the negative emotions associated with it, and also perhaps, some restoration of my authority and status.*

Yani's anger and my own response to it demonstrates how kaiako tauira relationships are constantly being made and remade (Lennon et al., 2018) and the power imbalance within this relationship. This event is a complex intra-action, Yani's anger emerged from an altercation with another tauira but had its origins, as she revealed in the letter, in violence that had characterised her life since childhood. Yani's expression of anger is a performance that repeats her own experiences as the receiving target of violent anger. It also brought visceral remembrances of my own childhood experiences of parental anger and the feelings of vulnerability and injustice that arose from it. As Barad writes (2007, p. 234):

> "The past is never left behind, never finished once and for all, and the future is not what will come to be in an unfolding of the present moment; rather the past and the future are enfolded participants in matter's iterative becoming. Becoming is not an unfolding in time, but the inexhaustible dynamism of the enfolding of mattering."

Caught in this intra-action, our worlds collided—kaiako and tauira—crossing boundaries of age, status, and culture and brought us together in a shared experience of vulnerable childhood that had marked us differently. For Yani, anger forced in was forced out in a haphazard mirroring of her own experience, while I crumbled in on myself, as I often had in childhood. My teacher/principal identity and Yani's tauira identity collapsed as we both grappled with a moment of emotional intensity that changed what we knew about each other and what was to come from that knowing. Together, we performed our emotional responses in this "dynamism of the enfolding of mattering" (ibid, p. 234).

Temporality finds emotions, as intra-actions, experienced in one time and place travel onwards to other times and situations, having effects beyond their originating events and exposing the powerful intensity and reach of emotional experience. For both of us, the experience had links with the past, and changed our ways of being in the present. The event itself lasted a few moments yet the effects continued for some days—the time taken for recovery greatly exceeded the time of the actual experience. Yani's apology captured the intensity of her experience of being in time, she recognised that her identity had been formed through a "*whole life*" experience dominated by negative influences, as Ahmed (2004b, p. 11) suggests, emotions "accumulate over time, as a form of affective value." In expressing this whole of life experience, Yani became aware of the way her anger was accumulating, the way it was influencing her, the negative "affective value" (ibid.) it was having

in determining her identity. Her anger was something she recognised as stored within herself, a problem for herself and others, and something she needed to "*sort out*."

> *As the momentary target of Yani's anger, I was confronted with my own vulnerability, the fracturing of my identity, the collision of past experiences re-emerging in the present and my own responsibility for self-care and protection. As the Principal and protector of the community, I navigated responsibility to Yani, to the wider community, and to myself to consider the potential harm that could arise from Yani's latent anger unexpectantly unleashed at displaced targets in the future. How could this be managed? I confronted the disquiet of my own performance of anger manifested as a technology of power and an attempt to regain my authoritative identity. This agential cut (Barad, 2007), a momentary equilibrium, challenged the constitution of my own subjectivities, my own place in the hierarchy of power, and my dual relationship with the emotion—as target of and user of—in my own "always already becoming" (Deleuze & Guattari, 1988/2017).*

When Yani returned to the teen parent unit, we opened our arms to each other and hugged. Our relationship was remade differently because we had known each other differently—we had been connected in a powerful emotional experience. This experience demonstrated how the emotions of tauira or kaiako experienced in one body, thing, relationship, space, or time have the potential to influence others and their experience in second-chance education—emotions travel.

### Tamara

The next story comes from tauira I have named Tamara, she recounts her decision and experience of returning to education through a teen parent unit. Tamara's story was written as an English essay, later published in a collection of autobiographical stories from the teen parent unit. Tamara describes her thinking and her actions as she contemplates the decision of whether to re-engage in education after being prompted by an influential person in her life. In her story, Tamara reveals a range of emotions that underlie this thinking and the actions she takes. Tamara is around eighteen at the time of writing, she identifies as Māori and is the mother of two young girls.

She writes:

> *"Have you ever thought about going back to school?"*
>
> *Her words kept coming back to me. No, I'd never thought about going back to school, and it was a scary thought. There was a lot to think about before I could make any decision.*

*Every night the idea would run through my head, how could I fit it in with work and spending time with the girls? How would the girls fit in; would they like it? I wasn't so keen on leaving my girls with people I didn't know, it felt like dumping them. For what? To have my head in a book all day? I thought some more. Good points were coming up; if I went back to school my girls might have a future instead of no start in the world, no hope – just because I did nothing.*

*I talked to M about it.*

*"What about my job?" he asked, "you said you'd always look after the kids. I'll have to quit." I didn't know what to think then. Did he not want to do right by me and our daughters? I was so down that he didn't agree that it would be the best future for our girls. The way he made me feel made me question myself. What should I do? Was it the right thing, to go back? Was I making the wrong decision? I kept putting it off. I was scared.*

*Months passed. I kept myself busy, working, looking after the girls, making the house tidy, but the question kept coming back – should I go back to school? When I was clearing tables at work, I wondered whether going back to school would get me a better job. When I was cooking dinner, I wondered if there was more to life than spag bol. When I was changing nappies I wondered what I would be doing when the girls were at school.*

*School. I had such horrible experiences there. Teachers didn't want to put the effort into helping me because of my family history. I was kinda horrified to even be thinking about teachers again, or students (girl students to be exact). If I did go back to school, I knew what it would be like – bickering and backstabbing. I didn't want to go through that again. I knew I needed to do something with my life … but school? Really?*

*Two more weeks passed with these thoughts running through my head – school, school, school. I needed to decide. I sat down at the kitchen table and thought it over. It was for the girls. It was the right thing. I wanted the girls to have a future. I was not going to let anyone tell me different.*

*I had known my decision from the start. I just didn't want to admit it. Now I had to build the courage to ring and make an appointment to visit and see if the girls would like the childcare. I picked up the phone and dialled, someone answered, it was Lynne, the Head of School. We chatted about dates I could come in and look around, see the school and where the girls would be cared for. I put the phone down. I had done it.*

*A week later, I went into the school; it was very tidy. It wasn't like a normal school. It was relaxing. Lynne introduced me to most of the girls; they seemed nice. I was still very nervous. I didn't say much; no-one talked to me either. There was another new girl who had just started, I was so glad I wasn't the only new person. N, the other new girl, looked familiar-*

*like I knew her from somewhere. We started talking. She seemed really kind and friendly. She offered to stay in childcare with me on my first day; she had a wee boy in there.*

*N and I became good friends that day; it was cool. I finally met someone my own age that wanted to be friends with me. After that first day settling the girls in childcare, I went through to the classroom. I was basically pooping myself. I sat next to N, everyone else just kinda ignored the fact that I was there.*

*It wasn't as bad as I expected. Now that I have been here a month, I have started talking to the other girls; some of them have even invited me out in the weekends. I haven't been yet, but someday I might, it could be fun and a great opportunity to get out of the house and enjoy myself.*

*To this day, I'm still worried about not fitting in, but I figured just being myself is best; I'm not going to change who I am. I'm glad I made the decision to come back to school – it's one of the best things I have ever done. The girls are doing really well, they've made lots of friends and both are really settled. And M? Well, he finally understands why I did this; he understands that an education is important for me and our girls. I don't want to be sitting on my bottom or working a job that doesn't earn enough to support me and my family. I have done right; my girls will have the start in life some children will never have the opportunity to have.*

*And I am proud.*

In her essay, Tamara's thinking journey and eventual return to education references several emotional states—fear, desire, courage, and pride. She also appears confused and may be depressed. Courage and pride are emotions she names in her story, fear is identified in her use of the words "*scary," "nervous," "horrified,"* and *"basically pooping myself,"* desire is inferred through her thoughts and actions. These emotions come into being through the experience of considering the prospect of returning to school, from the memories of her past experiences in education, from her concern for the future of herself and her children, and, in her decision to act on the choice to return. Tamara's emotional states appear to compete for influence as she weighs and balances the threats and rewards navigated in her return to school; they oscillate as she does, moving between preventing and enabling in their influence on her decision making, just as they are produced by her decisions.

The idea of returning to school arises from the prompting of an influential adult who suggests she might think about it, just as Mr McGraw did for me. Fear arises from Tamara's memories and past experiences in education that had left her with negative feelings and emotions about school. Others (teen parent tauira) echo Tamara's feelings in their own return to education: *"I was really scared on*

*my first day." "It was terrifying, everyone looked so confident and I felt so scared."* And, like Tamara, *"It took me about six months to pluck up the courage to come and I only came because my Plunket nurse brought me here."* Fear makes it difficult for second-chance learners to return to education.

According to Lazarus (1991, p. 822), each emotion contains its own "action tendency" and for the emotion fear, this tendency is often escape or avoidance. As Tamara responds to the prospect of re-engaging in education the action tendency is to avoid. Also, according to Lazarus, each action tendency produces a psychophysiological pattern and its own physiological change, even when the emotion and subsequent action tendency is controlled or supressed. This suggests that for Tamara, even in her action tendency of avoidance, she is preparing to meet the environmental challenges that illicit the emotion.

Throughout the journey of decision and physical return, she alternates between past negative associations with education and her desire to inhabit a different future. Eventually, Tamara "*builds*" the courage to make a phone call to inquire about returning to school at the Teen parent unit. Across the span of the many months from the suggestion, "*have you ever thought of going back to school?*" to the writing of this account, Tamara's emotional pathway traces a significant transformation. From a fearful beginning, but motivated by desire for a different future, she builds courage and acts, comes to acknowledge her own strengths and determination, gains new friendships, her partner's acceptance, and experiences pride in having made the choice to re-engage in education, which she states is: "*the best thing I have ever done.*"

**Existential thematic interpretation—Tamara's emotions**

Interpreting Tamara's emotions—fear, desire, courage, and pride—by diffracting them through the grating of five existential themes surfaces phenomenological understandings of these emotions. In this thematic reading, corporeality uncovers ways emotions are felt and revealed in Tamara's physical body and mind, in materiality how the lived thing of education and her own material conditions influence her emotions, relationality discovers the influence of relationships with whānau, kaiako and peers, spatiality, the influence of the physical space of the teen parent unit as an affective pedagogy, and in temporality, past, present or future influences on Tamara's emotions are identified. This interpretation follows Tamara's oscillating emotions to discover which emotions are present, what that experience is like, and how they influence Tamara's actions and decision to re-engage in education in a teen parent unit.

The theme of corporeality highlights the bodily experience of emotions. Tamara's fear is experienced in body and mind, inhibiting her decision making. She feels it as extreme nervousness and

anxiety. Throughout her story she describes being *scared, horrified,* and "*basically pooping myself*." Her description reveals a visceral experience of fear, something she links with being unable to control the functioning of her body on a basic, primal level. This fear, produced by the thought of returning to school, has links to Damasio's (1994) ideas of somatic markers, the "implicit memories" (Immordino-Yang, 2016a, p. 93) of emotion experienced in the body as a physiological effect. For second-chance tauira, an imprint left by experience in education could produce this visceral reaction. Berninger's (2016) ideas of certain emotions influencing pace of thought and degrees of attention are also relevant in Tamara's experience. Fear is characterised by faster thought patterns and in a state of fear, her perceptions of threat are foreground in her stream of consciousness, making the idea of returning to school seem more frightening. The bodily experience of desire, inferred in Tamara's constant thinking about the suggestion to re-engage in education, also stimulates her thought patterns. She has "*thoughts running through my head*," returning to the thoughts over and over, as though her mind will not let her rest until she resolves the question. When she sits down, finally, at the kitchen table, it is desire that fuels the uplifting energy needed to make the decision. This emotion moves her beyond the inhibitions of fear.

In the physical action to "*sit down and think*," take up the phone, visit the school, and eventually, to return to education, courage further propels Tamara past the limiting effects of fear. She names courage as the thing she has to "*build*" within herself to be able to make changes in her lived experience. Where fear is imagined as a loss of control of the body, courage is imagined as a taking control, a fortifying and strengthening that enables action. Tamara's courage is manifested through the goal of a different and better future, hope for change in identity and material wellbeing. Courage appears alongside desire to produce the energy of movement towards that material goal.

Tamara describes feeling proud at the very end of her account of the lived experience of returning to school. This feeling good about herself marks a change in her bodily feelings from visceral terror to the relaxed and happy state that feeling proud allows. It appears to be experienced as a something she has not previously enjoyed in a school situation. Tamara's experience of pride exposes a relationship between emotions and power. Identified by Foucault (1983, 1994), the disciplinary power of schools and the awarding of qualifications is the practice of giving and transferring pride to some while denying it to others. Those who experience social marginalisation are often denied the experience of pride, this emotion being replaced by feelings of whakamā or worthlessness. Where Tamara's past identity was formed by negative associations with education which categorised her as a failure, marked her for herself and others by the "law of truth" (Foucault, 1983, p. 212) the experience of pride marks her differently, overturning the deficit subjectivity formed through lack of recognised school achievement.

The existential theme of materiality draws attention to the way emotions are influenced and produced by material conditions, including the lived thing of education. Where the thought of returning to education might produce Tamara's fear, there is also a positive productive aspect to her experience of the emotion. Ahmed's (2004, p.8) theorising on fear as an emotion of "towardsness" and "awayness" has resonance in Tamara's experience; fear both inhibits and motivates her actions. She equates education with material well-being and while school is inherently threatening to her, fear of not being able to provide adequately for her children through a lack of education moves her towards the decision to re-engage. As she moves through her existence of paid work and housework, she reveals feelings of discontent and it is the fear of limiting her own life and desire for a better future for herself and her children that prompts her eventual decision to return. Here, fear and desire work together as enabling emotions.

The closed order of Tamara's existing life and her past experiences of education are challenged by desire for enhancement of her material conditions and prompts her action to re-engage in education. For Deleuze and Guattari, (1983) desire is revolutionary but limited in its reach by our perceptions of it as a form of self-interest. While Tamara's desire for an education might appear personal in nature, it is also taking on inequalities experienced in education and fuelling the energy to overcome them. "Desire is the tendency towards flow and difference, which also means that desire is inherently revolutionary and destructive to any closed order" (Coleman, 2002, p. 143). Tamara's need for an education is derived from desire, or the emotion, desire, produces her need for an education (Buchanan, 2008).

Relational connections have influence on Tamara's emotions. Fear is present in Tamara's relationships with others; with her perceptions of feeling uncared for by teachers and in past difficult relationships with other tauira. In contemplating her return to education, she is fearful of revisiting those same negative experiences. Like the vulnerable learners in residential treatment centres in a study by Moritz Rudasill, Gonshak, Pössel, Nichols, & Stipanovic (2013), Tamara's perceptions of her relationships with past teachers had a significant impact on her own self-perception, her personal wellbeing, socio-emotional development, and academic outcomes.

Relational connections associated with fear are also linked to wider social and cultural influences. When Tamara considers school again, her perception, *"teachers didn't want to put the effort into helping me because of my family history,"* may reference a deeper disconnect from education rooted in the experience of education for many Māori across New Zealand history, the experience of unconscious bias in the education system and the impact of those factors for Māori. As Blank, et al.,(2016) point out, implicit or unconscious bias affects Māori through their own consciousness of those negative beliefs and stereotypes, as Tamara expresses in her understanding

that she is being associated with the behaviours of older brothers, and through the lowered expectations of teachers. As a form of consciousness, Tamara's fear of returning to education combines multiple interconnected elements, including the enduring effects of colonisation.

Relational connections also produce desire, courage, and pride. Desire is present in Tamara's relational experiences with self, partner, and peers. Being able to provide for her children, to feel good about herself, to prove herself to her partner, and to gain friendships with peers are all aspects of desire that rest on her decision to return to school. It is friendships with peers that she seems to value more than good relationships with teachers, "*I finally met someone my own age that wanted to be friends with me."*

Tamara's courage in returning to education has other relational influences. Lazarus (1991) encompasses cognitive, motivational, and relational as interconnecting elements in any emotional experience. In relational, there are emotional harms or benefits in person-environment relationships. In motivational, the presence of goals in eliciting emotions, motivation as an individual characteristic or disposition and a transactional response to demands and challenges emerging from the environment. In the cognitive aspect of emotion is the individual's appraisal or evaluation of a situation in terms of its personal significance to themselves. Through this lens, Tamara's courage is enabled through her appraisal of the benefits and personal significance to herself and her children of re-engaging in education; it is a transactional response to challenge, an individual disposition, and it is goal driven.

Tamara experiences pride through positive relationships with others in the teen parent unit and within her own whānau. Foucault (1988) links pride to intention and action as a technology of self. This emotion surfaces acts of care and respect for the self and others, it is a lifting up of energies that enables one to "attempt to develop and transform oneself" (Foucault in Rabinow, 1984, p. 282) and an embodied reward for sustained and worthwhile effort.

The themes of spatiality and temporality find other influences in Tamara's emotional experiences. While the spaces of Tamara's work and home are revealed as familiar and safe, she also experiences their limitations, producing the desire for difference. While she does not know what the spaces and places of children's care or the school are like, fear of the unknown is an inhibiting element in her decision making. Even when she visits the school, and finds some of her negative pre-conceptions refuted, fear is still present: "*I was still very nervous*." But in her anxious scanning of the teen parent environment, Tamara finds things that run counter to her expectations - the school appears "*relaxed*" she notices it is "*very tidy*" and "*not like a normal school*."

At the teen parent unit, we deliberately crafted this feeling of "difference" to create the disruption of expectation that Tamara experiences. Elements of home and school are blended, desks

are grouped in circles and a collection of soft chairs and bean bags around a coffee table suggests informality, ease, and comfort. The walls are covered with many images and symbols of women's empowerment, alongside visual celebration of cultural diversity, motherhood, and academic achievement. Other young parent tauira recount similar experiences of this perception of difference: "*It's different, I don't know, more relaxed, maybe, I just feel more comfortable here*." "*It's awesome, it feels more like a home than a school*." One new tauira claimed to have "*fallen in love with the place.*" These spatial practices are assemblages of "affective pedagogies" (Smyth et al., 2013) and building a "culture of emotions" (Zembylas, 2005) that combine informality and whānau/family style environments (Nairn & Higgins, 2011), effective in reconnecting second-chance tauira in education. In this affective pedagogy, Tamara's fearful expectations were disturbed.

Lived experience in space and time contribute to Tamara's desire, courage, and pride. In her search for something more than her present experience of home and work, in her wiping of tables and cooking, in her changing nappies, in her sitting down at the kitchen table to think, in asking: "*what will I be doing when the girls are at school*," she imagines another life outside of those closed spaces, a different future, freedom from what appears to be experienced as drudgery and limitation. With courage, Tamara overcomes the debilitating effects of remembered negative associations, and like desire, this opens her to other possible futures. Courage defines the demarcation in time between not acting and acting. It is a strongly felt emotion that appears in the present moment of the action and continues to sustain Tamara through the further challenges of her decision to re-engage in education.

When Tamara experiences pride, she reflects over negative past experiences and the emotional journey that has preceded this state. The emotion appears as a contrast to fear and, as Tamara expresses it, comes into being through the pathway of desire and courage. Pride is a temporary mental state, a positive emotional experience that is related to happiness, and according to Lazarus (1994) it also confirms or enhances feelings of self-worth. "When we feel pride, we have lived up to—or even gone beyond the personal and social standard to which we aspire." (Lazarus & Lazarus, 1994, p. 100). In her expression of pride, Tamara has appraised herself in terms of her goal to return to education, lived up to her own aspirations and the social and cultural values that assign educational achievement with success in life. As Lazarus suggests, Tamara's experience of pride demonstrates how her emotions depend on the meaning constructed from what is important in her life. For Tamara, writing from the now familiar and comfortable Teen parent unit, pride is expressed as a final state, an outcome of a difficult emotional journey, an end point in that journey.

Tamara's journey from disengaged to re-engaged tauira traces a range of emotions influential in this transformation. Awareness of the emotional journey behind and within this transformation

offers insights that might enable those working in second-chance education to better prepare for the tentative first steps of each new tauira seeking to re-engage in education.

### Sarah

The third story is a speech written by a second-chance tauira and orated at the occasion of my leaving the teen parent unit to take up a new role. The tauira, who I have named Sarah, wrote this speech as a farewell to me and she tells of her experience of transformation through our tauira kaiako relationship. Sarah identified as New Zealand European, she was nineteen years old at the time of writing, and the mother of a two-year-old son. In her words:

> *When I first began my journey here, I had a very negative outlook on school, I hated teachers, and I especially hated the principal. This hatred came from my horrible experiences through-out my schooling life, I was always picked on for being the loud, outgoing person. I began to rebel against all teachers as a way to piss them off. High school was the worst, and when I started here my thoughts straight away was that this is High School, and I need to stand my ground.*
>
> *I Obviously learnt the hard way. Here is nothing like a normal High School. Lynne and I didn't get off the best of starts. I underestimated her and thought she was the biggest push-over. Little did I know she had a hidden dark side to her. My first incident with Lynne was over a Facebook drama with a student and at that point I had no idea how much Lynne hated Facebook dramas! It was stopped by one yell, which I thought at the time was a little psycho from Lynne. From that point on, I realised Lynne wasn't a pushover, like I originally thought, she held the ground and protected what she loved which was the peace and happiness of those in and around the school. Immature student that I was, I packed a huge shitty. But I was worried I had ruined my chances with Lynne and ever having a relationship with her, and at that point wanted to give up and never come back.*
>
> *However, I got an opportunity to attend the adventure camp and when I look back now, I'm glad I went because for me this was when my relationship with Lynne really started, when she earnt my respect and I began to trust her. For a while things were great, until I learnt something about myself. I have somewhat of an anger issue. I'm also a little OCD which I'm sure most of you have witnessed. It all started over a cooked lunch of nachos which wasn't done the way I wanted so I had a wee rant and rave over it. Lynne pulled me into her office and brought out her inner darkness again and literally got me to pull my head out of my own arse. Lynne then began to help me discover who I was, what my potential was, what*

*my strengths are, and how to use them in a positive way. For me this had a huge impact on my life, and now Lynne will forever be in my heart. She not only helped me to gain a good life for my son, but she also helped me to grow up which was what I needed.*

*I had never had this attention before from a teacher, everyone seemed to give up on me and put me in the too hard basket but Lynne wasn't like that, she never gave up hope on me and was always reminding me of how great I am and how I am going to go so far if I use my strengths in a positive way. I had finally gained an amazing relationship between Lynne and me and suddenly it all went crashing down when she announced she was going over to America for 6 months. Don't get me wrong I was over the moon for her and thought what a cool experience that would be, but I feared the change that was coming.*

*Whilst Lynne was in America, I lost myself for a while and had forgotten everything Lynne had told me. I felt like I had lost the person I could confide in when I felt angry or had an issue. I then started to become that little high school bitch I was at the beginning. My anger started to control my actions and I let myself down. I felt like I had disappointed Lynne. I didn't let this bring me down however, I picked myself up and fixed everything I had broken … literally broken! I missed Lynne a lot when she wasn't there, I struggled with the change but knew it wasn't for long.*

*Once the new year began, and Lynne returned I found myself back to where I was before she left. I was happy. I was proud. And I had been taught never to give up. Then … Lynne decided she would take us out for lunch. I knew something was up. I knew you don't get a free lunch for nothing. I had my guard up and was preparing myself for bad news, at first I had thoughts in my head that maybe Lynne was sick and other thoughts were pouring in but instantly, before she could say anything, I yelled: 'Lynne you better not be bloody leaving us again." And to my horror, she announced she had been offered a job up in Wellington. At first, I was angry again because things had just got back to normal and the previous change was a shit-storm and I wasn't prepared for that again. I wanted to leave. But of course, our Lynne made sure I wasn't leaving, nor anyone else for that matter.*

*I still don't properly know how I feel about you leaving Lynne, I know that not only me, but we all, will miss you greatly, and I hope your new co-workers and students treat you with the respect you deserve. But before I wrap this up, I just want to tell you how thankful I am, and I'm sure every past, present and future student is as well. You have helped us build a future for our children, and a future for ourselves. Without you Lynne, I don't know where I would be, but I know I'd still be the snarky little tart I'm sure you remember well.*

*I hope I have made you proud. I hope we have made you proud.*

Sarah came to the teen parent unit after an early exit from mainstream schooling with a young son but without any completed school qualifications. In this speech, written as a tribute on my leaving teen parent education and after Sarah had been a pupil in the unit for approximately two years, she identified feelings of hatred and anger associated with experiences in education and the respect she gradually came to have for me, the then Principal of the unit. In intra-action, these emotions— hatred, anger, and respect—produce dynamic affective intensities that enable transformation.

Sarah's account demonstrates how each new learner can bring past experiences and emotions that "stick" and "ripple" (Ahmed, 2004b), as they enter a second-chance learning environment. Hate, according to Ahmed (2004b, p. 15) works by sticking figures of hate together and transforming them into a common threat. The emotion passes within and between bodies (Ahmed, 2004b), it is carried from past to present, imagined, generated, and forced towards and onto an object. For Sarah, I am "stuck" in this collective of hated objects before any personal relationship between us is formed, my role as Principal marks me as an object of hatred.

Sarah's account and my own experience of this intra-action reveals how teachers accommodate, through their genuine emotional labour (Diefendorff, Croyle, & Gosserand, 2005; Hochschild, 2003), the often difficult emotional experiences of others. Sarah's perception of my "*inner darkness*" is, I believe, an articulation of how she experienced my emotional labour in accommodating, deflecting, and redirecting her strong emotional states. Her account offers a learner perspective of an affective pedagogy (Mulcahy, 2012) in second-chance teaching and learning context.

**Existential thematic interpretation—Sarah's emotions**

I explore Sarah's described emotional performances and experiences as a dynamic intra-action that includes my own experience, presented in italic text, as entangled participant in these states. In assembling meaning, I interpret the emotions through the five inter-related existential themes; as they are shown and felt in corporeal performance, as they are explained in the lived thing of affect, as they are revealed and experienced in our relationship, in the space of an adventure camp, and across the temporal reach of her (and our inter-related) growth in subjectivity.

The theme of lived body, corporeality, highlights Sarah's bodily involvement in producing and demonstrating her emotions. In her reflection on past educational experiences Sarah described herself as "*loud, outgoing,"* she referenced deliberate attempts to act out and "*piss them [teachers] off.*" Sarah's hatred, and the anger manifested in response to that hatred, were outward expressions of feelings of disempowerment and alienation associated with relationships with teachers and school

principals. In the teen parent unit, she used her body and voice to demonstrate her feelings: "*packed a huge shitty," "rants and raves."* She slammed doors and shouted at people when upset. She entered the teen parent unit with the expectation of needing to "*stand her ground,*" an image of her physicality engaged in acts of both challenge and defence. This standing took the form of intermittent challenges to expectations and behaviours; she produced anger in response to small incidents or frustrations experienced in the moment—it was easily triggered and quick to surface.

In his work on teacher identity, Zembylas (2003) argues that it is important to recognise the role of the body in emotional experience, emotion is performative and corporeal, embodiment is central to self-formation. Sarah's acts and behaviours generated the kind of affect recognised by Zembylas (2007, p. 105) as "*political* (author emphasis) manifestations of resistances and transformation in educational environments."

> *Sarah's powerful projections of emotion, the uneasy mixture of hate, anger, and her desire for acceptance produced tensions (affect) that I could feel in her presence. Her early perception of me as "the biggest push over" tells of the resistance and challenge she brings to our relationship and the affect produced by that resistance. The strength of her emotional projections brought me into a shared intercorporeality with her, I 'felt' her watching me, assessing my behaviours, testing my boundaries. I came to feel her moods and knew when she was unhappy or unsettled.*

As Zembylas (2003, p. 112) also suggests, the character of emotion is performative "which makes it a particularly affective and direct way of knowing."

Hatred and anger, as Sarah performed it, could work in negative affect, determining further disempowerment and rejection in confirmation of her own expectations as she rubs against me, the authority figure and, as she later comes to recognise, protector of the community. Sarah's embodied hatred and demonstrations of anger presented as a challenge to emotional rules, and to the power relationships and boundaries inherent in those rules and relationships (Zembylas, 2003).

Sarah's early outward expressions of her emotions were violent actions, manifesting disconnecting and disrupting affect. Affect, according to Hickey-Moody (2009, p. 273) is a "material exchange" and, "a kind of pedagogy" or "relational practice through which some kind of knowledge is produced." Mulcahy (2012, p. 10) describes affectivity as both process and product. It is a "social rather than psychological construct" that produces new affective and embodied connections; it operates beyond consciousness and incorporates objects. According to Mulcahy (2012, p. 11), affect

is “intensities, sensations or energies,” with the potential for empowering or disempowering consequences.

Sarah broke the rules of sanctions and hierarchies in her uncontrolled articulation of the unfairness of her past experiences in school. She re-turned to acts and expressions of anger many times when her perception of unfairness, small and great, re-produced those feelings and her challenge to power was re-ignited. This on-going struggle with perceptions of injustice manifested affective intensities in the environment that others could feel.

> *Sarah first experienced what she referred to as my “inner darkness” in an event related to a Facebook posting that caused emotional harm to another learner. In this event, Facebook was the object through which affect was discharged and the energies and intensities of that affect rippled through the closed environment of the teen parent unit. Her experience of my “yell,” where I performed anger, using voice as a disciplinary force, caused her to reassess her view of me as a “push-over.” As Principal, I often found myself torn between the need to protect others, including myself, from negative affect and protecting learners like Sarah from further disempowerment produced by their own performances of anger and the consequential disconnections from relationships and communities that could support and protect them. Balancing community perceptions of being ‘too soft’ or ‘too harsh’ was an on-going struggle across the uncertain boundaries of care, discipline, and protection.*

Conflict, re-presented in Sarah’s re-turning anger and hatred for authority figures, is inherent in the technologies of domination—the disciplinary powers of education—that are camouflaged as disciplinary protection. Zembylas (2003, p. 111) writes of the need to “understand the link between subjectivity and emotion in order to understand the way in which emotions as discursive practices and performances are productive and how they are related to power.” Sarah’s challenges to authority and the technologies of domination resulted in her exclusion from mainstream and reinforced her own negative subjectivities in a perpetuating cycle of deepening disconnections. Second-chance learning contexts, and the teachers and learners within them, are governed by, and govern with, the same disciplinary technologies Sarah experienced in mainstream education, but they must respond to the challenges of learners differently, in order to provision, and maintain, their second chance.

> *In the role of Principal, my struggle from within and against the inherent conflicts of at once <u>being</u> a technology of domination while fighting against it, and, at the same time, deflecting anger and hatred from learners who are or have been subjugated by it, was a*

*daily emotional labour. Many times, I heard Sarah's voice and the tone of her anger and knew that I would have to intervene. In one of these interventions there was a goldilocks moment; "not too soft, not too harsh, but just right." My technology for meeting her anger was to try to diffuse it through gentleness and wait for the release of tensions through the tears that eventually came, tears that revealed a vulnerability —like my own—beneath her tough and loud exterior. Here, affect generated by our shared emotional encounters produced movement towards and away in a collapsing of time/space/mattering (Barad, 2014) that brought change into effect (Mulcahy, 2012).*

The theme of relationality highlights the way our emotions are interconnected in intra-actions. Sarah described her past relationships with teachers as extremely negative: "*everyone seemed to give up on me and put me in the too hard basket*." She felt "*picked on*" for her loudness and became rebellious because of this feeling. She built up within herself a hatred of teachers, "*especially*" principals. In her perception, Sarah was an outsider in schools and did not expect to attain insider status, even when she entered a new environment. She recognised herself as different, *"loud and outgoing,"* and then enflamed that difference through rebellious behaviours that further increased disconnections between herself and others.

Sarah's experience in her relationships with teachers and principals is an example of the way emotions become "attractor states" (Shuman & Scherer, 2014, p. 23), producing "positive and negative feedback loops" that draw on "feelings, appraisals and physiological changes" and influence the growth of subjectivities. Her negative "attractor state" brought the potential to perpetuate on-going difficulties in the teen parent unit and in her relationships with new teachers and principal.

Following intense emotional events, firstly with Facebook and then nachos and multiple other incidents, Sarah experienced a different relationship with a principal that disrupted her expectations of rejection. Where she thought she had ruined her chances of a positive relationship with me, and wanting to give up and not come back, she found understanding, acceptance and respect. Mulcahy (2012, p. 9) writes: "registering bodily as intensity, affect effects change in pedagogical relationships, impelling acknowledgment of its substantive nature and its political import." She points to the need to give attention to "moments in classrooms that move and affect teachers and learners as embodied practices of assembly, which are often mundane, every day, and seemingly trivial."

*In choosing to include Sarah in the group taken on camp, despite her disruptive and volatile behaviours, I took a risk, hoping that our developing relationship would stabilise her behaviours. Nevertheless, I was fearful of an eruption of anger and the consequences it might*

*have for others in a place and space not bounded by the authority and discipline of school and supported by the proximity of others.*

At the adventure camp, Sarah's physical strength and courage gave her an opportunity to experience success and lead others. Taking risks: rock climbing, white-water tubing, abseiling, etc., brought out her innate strengths and skills. It was this experience that she describes as marking the change in her perceptions of her relationship with me, but also in the growth of her own subjectivity.

*At camp, I was watchful of Sarah and wary of any triggers that might upset her, I spent time alongside her, praising her skills and encouraging her leadership. I participated with the learners, played games and abseiled from heights that terrified me. We ate together, went on navigation activities, and shared a noisy and uncomfortable night. In one game, I hit Sarah repeatedly with a pool noodle and she got to return the treatment until we both fell over, rolling on the ground laughing.*

Sarah gained respect, or rather, I "*earned her respect,"* in this disruption of expectation which also created other shifts and balances and opened Sarah to the "connective tissue" (Davidson & Milligan, 2004, p. 524) that characterised our relationship. This disruption of expected behaviour opened opportunities to refashion Sarah's identity, disturb the binary power relationship of teacher/learner, and take up the possibility of what Albrecht-Crane (2005, p.492) refers to as a pedagogy of friendship, "working with what one finds *between* and *through* positions of identity." This moment/time in an adventure camp is an example of "encounters that shake up and mess with both a teacher's and student's sense of identity" (Albrecht-Crane, 2005, pp. 493-494), recognisable as a crucial act of intervention.

The spatial significance of an adventure camp undoubtedly had an influence on Sarah's opportunity for transformation. There, Sarah was freed from any negative associations with school spaces and her interactions with others were performed in open, outdoor spaces of river, forest, and surrounding mountains. As Albrecht-Crane (2005, p. 506) notes, "identity forms itself on the body, through people's direct, experiential relation to the world." In this different spatial environment, Sarah's experiential relation to the world brought about feelings of joyfulness, fun and laughter. She experienced feelings of success in her prowess in outdoor activities, could lead and support others in these activities, and enjoy a different, relaxed emotional relationship with teachers and principal.

The existential theme of temporality highlights the way Sarah's and my emotions, subjectivity and identity were, and are, fractured and multiple, contradictory and contextual (Zembylas, 2003). In her tribute speech, Sarah looked back over her past experiences to locate herself in a different time, acknowledging the negative emotions and experiences from that past, brought with her and enfolded

in the present (Barad, 2007), where she expected the reconfirmation of her beliefs about herself, school, teachers, and principals. Sarah reviewed her enfolded past, present, and future growth in subjectivity. During her encounters and through her relationships at the teen parent unit, Sarah could acknowledge her anger and hatred as an issue causing harm in her life and to others. In her speech, she disclosed the technologies of self (Foucault, 1988) that she employed during her time in the teen parent unit through the growth of self-knowledge. She also explored the ways in which, over time, those technologies were lost and found again.

Sarah's first technology was in her recognition that things were different, not as expected, and through that difference to find opportunity for growth. Sarah's experience of difference, a destabilising of expectations, provided an agential cut (Barad, 2007), a moment of balance, that opened opportunity for new learnings and new ways of being. Over time, Sarah was challenged and challenged again; patterns of behaviours were repeated and changed, returned to, and changed again. Her "exercise of the self by which one attempts to develop and transform oneself, and to attain a certain mode of being" (Foucault in Rabinow, 1984, p. 282) was enacted and re-enacted multiple times, giving evidence of the entangled forces that disrupt and destabilise an individual's practices, performances and identity. Over time, Sarah's ability to self-care became stronger as she learnt to accommodate change and accept the disappointments and frustrations of daily life.

In her experiences, Sarah demonstrated the way strong emotions forge memories, she remembered her feelings in the teen parent unit in times when her emotions were most engaged. She remembered moments working with me and the effect of her emotions in those moments. Sarah's reflection suggests that it was not her growth in academic achievement but the growth in her own subjectivity that seemed to have most impact for her. Her moments of strongly felt and expressed emotions produced affects that moved her from old belief systems and practices towards new. Her growth and change occurred in increments that were not consistent or unidirectional. In that inconsistency, ripples and changes in subjectivities appeared, affective intensities were interrupted, deflected, or re-directed by intersecting and opposing emotional events, found in the dynamic space of our relationship.

In this chapter, I have explored some of the broad range of strong emotions found in intra-actions derived from the second-chance teaching and learning context of teen parent education. The emotions are produced by complex material and discursive practices and they in turn produce effects that lead to transformations of identities. The diffractive interpretations of emotions found in the stories provided by Yani, Tamara, and Sarah uncover the "knotty work" (Lennon et al., 2018, p. 629) of second-chance education where the "multiple subjectivities, identities, bodily performances,

histories, speech acts, relationships, experiences and emotions are forever and always entangled" (Lennon et al., 2018) in, as Barad (2007, p.234) puts it, an "inexhaustible dynamism of the enfolding of mattering."

> On leaving the teen parent unit to travel to America, I met Alnetta King, whose words begin this section and have echoed in my mind since I met her: " *teachers got to be your parent, they got to protect you, teach you, guide you, correct you, discipline you, provide for you, and they got to care about you."* I came away from my meeting with Alnetta carrying a weightiness, an internal discomfort from the enormity of these expectations and the responsibility they entail. I could reference many moments in my own teaching/principal career where I would have fallen short of those expectations, not understanding the complex combinations of forces and influences contained in specific intra-actions, not managing to meet the emotional needs of everyone, teachers and learners at the same time. I felt guilt at having left Sarah at a time when her transformation was vulnerable.

The emotional experiences described by Yani, Tamara and Sarah provide insight into the centrality of emotion in the activity of second-chance teaching and learning, for kaiako and tauira. They remind me of my own emotional "inner life" (Yoo & Carter, 2017) in those moments, of the continual demands of emotional labour (Hochschild, 2012a) required in this work, especially when tauira or kaiako present with intensities carried from past experiences of unfairness or injustice in education and/or life. I am reminded of times when I found it difficult to manage my own emotions (Hobbs & Power, 2013) feelings of burn out (O'Toole, 2018), loss of joyfulness (Yoo & Carter, 2017), and emotional exhaustion.

I am also reminded of the enormity of the successes of these and other transformations, those precarious yet crucial acts of intervention (Albrecht-Crane, 2005), those moments that move and affect (Mulcahy, 2012), those powerful, productive performances (Zembylas, 2005), the joyfulness and excitement inspired in these emotional entanglements. From Yani, Tamara and Sarah's (and my own) emotional experiences, described in these specific intra-actions, come the beginnings of a suggested Pedagogy of Emotion for second-chance education. From Yani, understanding that emotions travel, from Tamara, that emotions are forces, and from Sarah, that affect is material.

> From these findings, I leave the Teen Parent environs and travel on to Alternative education.

# Chapter six: Rangatahi toa in Alternative Education

***Hapaitia te ara tika pumau ai te***
***rangatiratanga mo nga uri whakatipu***
*(Foster the pathway of knowledge to strength, independence, and growth for future generations)*

*As part of my professional role in distance education, I engaged with Alternative Education sites in Aotearoa, provisioning distance education Foundation studies programmes. The stories in this chapter come from visits to these sites.*

Chapter six has three main stories from alternative education, and excepts from others, with a common theme of love. The first comes from my own outsider perspective, formed during a visit to an alternative education centre. This outsider view of inside experience (Brooks & Thompson, 2015) includes remembered conversations and my own feelings, observations and reflections on that visit. The other two stories tell of insider experiences from alternative education, a speech from a tauira, (tauira) and a memory recounted by a kaiako. In each story, while other emotions are present, the central focus is to probe the possibilities and limitations of a pedagogy of love, as a transformative and revolutionary force in education (Lanas & Zembylas, 2015).

Alternative education carries legacies of the New Zealand's colonial and educational past, bringing aspects of both Native schools and Industrial Schools into its territories. Alternative education might be viewed as a form of containment at distance, a temporary shelter for those deemed unable or unwilling to succeed in mainstream education but not yet old enough to leave school by law. Tauira are separated from their more "successful" peers and contained together in "intensifications" (Lee, 1936/1975, p. 7), where they are encouraged, through a restricted curriculum, to complete basic qualifications and gain skills for employment. Many tauira in alternative education are young Māori (*Alternative Education - Schools and Providers*, 2011; Longbottom, 2017) and, in this containment, separation, and re-alignment with the economic goals of the nation, there are reminders of earlier, similar practices.

## Tania

The first story, *Tania,* is my memory of one visit to an alternative education facility, representative of other such visits, settings, and experiences in alternative education. My relationship with the head teacher, who I have named Tania, had begun a year earlier when I first approached her to discuss a partnership to provision distance learning to these tauira. Tania is a New Zealand Pākehā

woman of middle age, who had worked in this centre for twenty years. Over the year since our first meeting, the partnership had developed and tauira were enrolled and actively working on the programme. Returning from this visit, I wrote the following:

*As we pulled up outside the alternative education centre the day's rain had begun to ease off but deep puddles pooled on the uneven surface of the rough concrete pad that foregrounds the little 1960's state house, now an alternative education "whare." I have been here before but remember the difficulty I had finding it the first time, hidden down a long driveway, with no sign outside to advertise its location.*

*I can see Tania, the head teacher of the centre through the window. She waves and smiles as we run in from the rain and comes forward to hug us as we enter. Tania exudes warmth and her welcome and enthusiastic acceptance of our gifts makes us all feel joyful. A group of young wahine are playing cards and we are introduced to the newest of the group who we haven't met before. They look comfortable and relaxed in the space and the new wahine offers us a cup of tea. "Come and look at what they have done," Tania enthusiastically pulls us towards the workbooks displayed on a row of tables, loudly praising the tauira efforts. "These are amazing!" we agree, just as loudly, "what beautiful work!" The young wahine look up, watch us for a moment and then go back to their cards, slamming them down in noisy rivalry. Their slight smiles belie their seeming nonchalance, evidence of their own pride.*

*The card game ends as others, kaiako and tauira, come through from another room, signalling the end of the school day. I am struck by how big the tauira are, these rangatahi seem too large for the chairs they flop down in as they push past each other and jostle for space. A confused conversation about who is driving them home and which car will be taken ends finally with consensus and Tania hands over her own car keys to the kaiako, a large, middle-aged man. We take our tea through to Tania's office while a frenetic packing up and putting away takes place in the main room of this little school, under the booming direction of the kaiako. Each of the rooms bears witness to its distant past, Tania's office was once the main bedroom, teaching spaces have been created from other bedrooms and the once-upon-a-time living and dining rooms joined together. Old couches offer comfort and rest while the original kitchen provides scones and tea, as it always has. The walls are painted white and covered in posters and tauira art works, warmth is pumped valiantly into the rooms by two heat pumps, chugging away, full-bore.*

Glancing around, I am excited to see the blue boxes containing our course materials stacked away on shelves with names of tauira written on the sides. "This has changed my life," Tania tells us, waving at those boxes, while tauira after tauira troop in to put away their things and give her a hug. "Goodbye beautiful," she says after hugging the new tauira, "make sure you are on the corner tomorrow, I will see you at 8.30am—don't be late." Not only is Tania their kaiako, it seems she is their mentor, mother, guide, and ride to school—no wonder she considers the programme of study has changed her life, a complete learning package delivered to each tauira means she can concentrate on their immediate pastoral needs—nurturing and creating and maintaining a safe space for learning. "You know what?" she says, pointing again to the boxes of course materials, "Having these beautiful boxes of books and all those resources makes them feel like someone really cares. These kids are used to getting random worksheets and they know it's just a teacher's way of making them fill time—this is different, they take real pride with this."

When all is quiet and the wild clearing up and searching for lost keys and bags and hoodies has ended and the last tauira slams out the little whare's front door, we relax. I remember similar moments in the teen parent unit, the soft end-of-day stillness that yet reverberates with the frenzied energy of the rangatahi who fill these spaces by day. "Not only do they feel someone cares," Tania returns to the topic of the learning materials, "but also, it's about themselves, they are learning about themselves, what makes them tick, and why things happen the way they do, that's powerful." Sipping my tea, I feel pleased and proud that this mahi is reaching and benefiting others—tauira and kaiako, that is what we hoped for.

Tania begins another story, telling us about an unhappy tauira who had a melt-down earlier in the week, "I'm not sure if she'll be back," Tania says, "she may be excluded." Tania recounts the drama of the occasion, the threat to others, the violence of the language, the unleashed and uncontrollable rage pouring forth from this young wahine that could only be ended by intervention from the local police. Tania tells it like a joke, making it funny with dramatic detail of how this young person is taken away yelling and swearing, slamming doors and kicking walls, promising never to return to this "fuckin' shit-hole" but then insisting on taking the box of her course materials with her. We laugh together, somehow this is funny, an angry young person, in the zenith of their own drama, escorted by uniformed officers to a marked vehicle, engine running—angry, alienated, disconnected—carrying with her, tucked under her arm, a box of learning. Something precious; taonga.

*As we laugh, I see through Tania's office window, a young rangatahi walking up the ramp to the front door, sixteen-maybe seventeen years old, baggy clothes, lean face with black eyes shadowed by a grey hood. The front door bangs and he appears in Tania's office, ignores us sitting there, and wraps his arms around her.*

*"Hi, ....." she says, muffled in his embrace, "nice to see you, boy."*

*"Love you," he mumbles, as he releases her.*

*"Love you, Beautiful." She replies.*

*Eyes down, he turns and leaves, we watch through the window the unconvincing rapper swagger of this hooded figure until he disappears out of view. "He's a past pupil," says Tania, "comes in everyday for a hug. I've taught the whole family, nine of them, he's the last." That's when Tania tells us she is leaving, after twenty years in the role, she is moving on. "I've loved this mahi," she says, "and I love those kids, but it's time to hand over to someone-else."*

*We finished our tea and got ready to leave; the mood had dampened a little. Outside, I hugged Tania goodbye, feeling sad, knowing the loss she will be to this community of tauira. From my outsider perspective, watching Tania at work was inspirational, her love for her mahi and tauira evident and powerful in her actions and words. Yet I felt tensions also, feelings of sadness and loss that I felt in her and from her, disturbed feelings that I carried away from this meeting and troubled over.*

Lanas and Zembylas (2015, p. 33) theorise on the potential of love as a transformative and revolutionary force in education which is as yet, "notably absent" or unrecognised and largely unacknowledged in policy. They ask important questions, namely: How is love brought into existence? What is its relation to us and others? What are its limits or transformative possibilities? What does it do? How is it aligned with power? Asking these questions of Tania's love for her mahi and her tauira offers insight into the troubled feelings I found in the intra-action recounted above, and, into the limits and possibilities of a pedagogy of love.

**Existential thematic interpretation—Tania's emotions**

In this thematic reading, *corporeality* uncovers the way love is expressed or performed in bodily actions, *materiality* considers how love is experienced in the lived thing of work, in *relationality*, how love is manifested in kaiako/ tauira relationships, in *spatiality* a pedagogy of love is influenced by the spatial elements of the alternative education centre, and, in *temporality*, time, as containment or enforcement, influences the pedagogy of love discovered in this intra-action.

The theme of corporeality draws attention to bodily involvement in a pedagogy of love. Tania, the head teacher, performed love as an intentional act. Her physical expressions of love, her generous hugging and complimenting of tauira, her loud demonstrations of pride, acts of caring, nurture and practical support appear directed intentionally: to move tauira to respond in certain ways, to strive beyond their own expectations, to forge positive subjectivities and relationships. Lanas and Zembylas (2015) point to the way love is brought into existence by doing it; it is performative and embodied. In this doing of love, they warn, there is risk and vulnerability to the self. This risk may be greater or lesser in specific socio-cultural contexts.

In her bodily expressions of love, hugging and being hugged, Tania does expose herself to risk. There are unspoken emotional rules (Zembylas, 2005, 2006) in education and codes of professional practice that deter bodily contact between kaiako and tauira. Emotional rules, according to Zembylas (2005) are cloaked in professional standards, codes of behaviour and ethics, classroom expectations, and in pedagogical practices. Emotional rules are difficult to understand or readily identify, they are subtly inferred and equally difficult to defend. While some attention is given to this subject for younger children (Jones, 2001; McWilliam & Jones, 2005), the emotional rules around teachers touching older students, or those in second-chance education appear largely unexamined in literature. These emotional rules are bound up in the binary of professional/private and, as McWilliam and Jones (2005, p.109) point out, the negative logic of "risk-consciousness."

> *In my own experience in teen parent education, hugging tauira came as naturally as hugging my own children, or any other person with whom I had a close relationship. Hugging and gentle touching is an act of caring, an act of demonstrating love. In the opening of arms, we are welcoming, accepting, forgiving and bringing together. Touching is an integral element of a pedagogy of love, but, in this act there is always consciousness of breaking rules, of crossing "professional" boundaries; it opens possibilities of risk that need to be surfaced and challenged in this, and perhaps all, contexts of education.*

Tania, in her intentional acts of touch, denies her own risk in favour of the genuine emotional expression of caring. The vulnerability of her tauira demands a different response, an "expanded duty of care" (ibid, p111) that ironically, through its negative logic, characterises caring touch as potentially injurious yet fails to address the harms that may have occurred through uncaring and unsafe practices of unfairness or bias left long unchallenged in systems of education.

In lived body, emotions are also inwardly experienced, more difficult emotions suppressed in the continual negotiation of insider and outsider status and the construction of positive affect. When Tania tells me of the tauira's "melt-down," she tells it with humour that may belie the emotional difficulty for herself in that intra-action. Maintaining and sustaining the outward expression of love while meeting and deflecting anger is a bodily act of intention that I recognised, from my own experience, as a demonstration of Tania's inner resources of resilience. As Lanas & Zembylas (2015, p. 36) note: "Love is not a safe haven, the choosing of which would protect us from evil we do want to face. It does not alleviate suffering."

In the lived thing of her mahi, Tania connects her love of this work with her love of these tauira: "*I've loved this mahi, and I love those kids*." This love is a choice, an attitude, a conscious and willing act to bring out the best in others through powerful emotional connection. Understanding acts of love in second-chance teaching and learning as critical and political choices directed towards opening "up the possible subjectivities and possible selves of others" (Lanas & Zembylas, 2015, p. 37) positions Tania's choice to love as an integral part of what she sees is her work. Tania makes this choice repeatedly, with each new tauira brought to her after each enforced exit from mainstream education. Tania's love for her mahi and tauira is an ethical agency that carries a responsibility for others. She is called upon to reconstitute that love in response to the daily needs of others, and, continue to provide it even after the kaiako/tauira relationship has ended: *"He's a past pupil, comes in everyday for a hug."* Tania's love is not an abstract thing, but a created, tangible, material condition that binds humans together, an enactment of a pedagogy of love (Freire, 1997), a "transforming power" (Lanas & Zembylas, 2015, p. 40).

> *The learning materials, a contribution from my own mahi, provide another material factor in this pedagogy of love. Tania's recognition of the tauira's perception of the distance learning materials as evidence of caring brings forward the value of quality curriculum resources. These resources were designed to raise awareness of political disadvantage and forms of alienation, they contain modules on self-awareness, emotional, social, and psychological phenomena, with a strong emphasis on cultural responsiveness. These materials are an example of a critical pedagogy that takes on the challenge to bring about transformations, giving voice to tauira lived experiences of social injustice, inequality, poverty (Longbottom, 2014). In leading the development of these materials, I witnessed many acts of love in their making, performed by education designers, from writers and editors, project managers and the delivery team of academic and support staff. There were tears cried over this development, and many hugs and joys on its completion. People*

*involved made a professional and emotional investment in producing a programme of learning that did exactly as Tania described: "... it's about themselves, they are learning about themselves, what makes them tick, and why things happen the way they do..." This application of a critical pedagogy of love collapses boundaries of spaces and bodies in an intra-action that is emotional, political, and material.*

In collaboration, Tania's and my own mahi form an "armed love" (Daniels, 2010), a kind of love "that looks larger and sees deeper into the bigger implications beyond the classroom as well as within it" (ibid, p. 10). Tania's active love and care for the tauira and my own work in provisioning education founded on a critical pedagogy, brought together a commitment against social injustice and an opportunity for transformation in others. Where for Daniels (2010), armed love and caring are difficult to separate, here, armed love is both political and emotional commitment, focused on transformation through nurturing, sustaining, and, educating.

Considering love through the theme of relationality offers further insights into the way this emotion manifests as pedagogy. Tauira, in the alternative education unit led by Tania, experience disrupted expectations in their relationships with kaiako. Kaiako are referred to by first names and actively encourage, through this practice of informality, relationships that have features of familial responsibilities and behaviours—driving tauira home, picking them up, demonstrating emotional warmth and caring. This is love that transcends self, is for others, and gives attention to those others (Lanas & Zembylas, 2015). These informal and familial relationships again challenge the binary of professional and private, they contribute to building feelings of safety and acceptance and allow tauira to experience authoritative adults in unexpected and surprising ways. An alternative education tauira describes how this influenced her feelings about learning:

*"The alternative education centre was the school I attended for the longest … the students got on well with the teachers, we didn't call them Miss. or Mr. or whatever. We called them by their first names. Getting on with a teacher and being able to have a conversation, to me that was not normal. This made it easy to get up and go to school because I wanted to go. The environment was an awesome place to learn and be part of."*

These practices constitute the genuine emotional labour (Diefendorff et al., 2005; Hochschild, 2012/1983) of Tania and kaiako working in this sector. This labour is enacted in their choice of language, their deliberate enabling and enhancing of pride, gentle touching, hugging, humour, and, in forgiving. Through their relational connections with kaiako who go beyond the normative boundaries

of emotional and professional rules, tauira find acceptance and belonging, they experience safe and supported opportunities for growth in personal, social, and academic capabilities.

Relational connections between kaiako and tauira are challenged in difficult emotional experiences, but these experiences also open spaces for transformations. Emotions, observes Lanas & Zembylas (2014, p.38) "are, to some extent, products of previous experiences." Tania and other kaiako in alternative education strive to overcome the fixed self-theories (Yorke & Knight, 2004) of many tauira formed by past experiences in education and the emotional responses associated with them. Tauira with fixed beliefs of low efficacy in education may act in ways that seek to reconfirm those beliefs and avoid opportunities that will counter their self-theory. Kaiako, working alongside tauira, balance the tension between setting expectations within reach, while challenging the tauira to move beyond their fixed beliefs and the associated emotional responses, such as riri or whakamā. Where this balance fails, a "melt-down" can occur and result in a further opportunity of reconfirming fixed beliefs. The tauira who insists on taking her learning materials during her "melt-down," demonstrates a shifting of her beliefs, a movement towards growth in subjectivity as she traverses overlapping terrains of destructive and growth behaviours. Transformation is not instant, it appears as a process, constantly changing position within a dynamic field of emotional experience.

Lived relations finds close links with spatiality and temporality in alternative education. Emotional closeness between tauira and staff is enhanced through their physical and temporal proximity, being held together in small spaces for longer periods than would be experienced in a mainstream secondary school setting. In contained spaces, the emotions of those within become tangible fields of affect (Watkins, 2011) that influence the feeling states of others. Denzin's (2009/1984, p. 130) concept of emotional intersubjectivity is useful in understanding how the positive emotions of teachers influence the emotional states of learners. Emotional intersubjectivity describes how Tania and her tauira' emotional states become intertwined—so that the love she generates and shares is reflected back and forward between others who come to "define themselves and their feelings in the feelings of others" (Denzin, 2009/1984, p. 135). Lived relations are not static in this close environment, but constantly reconstituted, and negative emotional states equally influence the field of affect (Watkins, 2011). The tauira's "melt-down" gives evidence of the build-up of tensions and pressures in close spaces that co-exist with acceptance and belonging, and the impermanence of insider status—this being constantly disrupted and reconstituted as tauira and kaiako negotiate its limits and boundaries.

Spatiality further discovers the work of love as a political force and brings insights into its limits and possibilities (Lanas & Zembylas, 2015). The lived spaces of this and other alternative education centres I have visited, write a diminishing, and, paradoxically, restorative narrative upon occupants'

possible subjectivities. In these contradictions, love is revealed as an active force in passages of transformation. Tania's alternative education site is an old state house, down a long driveway off a main road in a suburb of a main New Zealand city. There are no signs to indicate its presence there and the house/school is hidden from view of the street, so that tauira and their activities—triumphs and calamities—are enacted out of sight of others. This designed obscurity is an articulation of the hidden nature of alternative education in New Zealand (Higgins & Nairn, 2014), an enactment of a discursive practice that determines its marginalisation and is repeated across many other alternative education facilities (Longbottom, 2017). Viewed from the outside, the space is small, insignificant, and minimally maintained.

This material spatiality combines emotional tensions and political forces. The marginalisation and poverty of the house mirrors that of the suburb of its location; its spatial geography might be familiar to its tauira, who may inhabit similar homes. The house is representative of the limitations experienced within—the limited space and the limited education experience provisioned. From within, tauira may recognise the deficit of these spaces: "*fuckin' shit-hole*." In the small rooms, they negotiate territories—space and time for themselves and their possessions; they compete for the attention of staff and accommodate the tensions and moods of many others in proximity. This linkage between deficit materiality and alternative education, through a Deleuzian lens (Deleuze & Guattari, 1988/2017), is a way of constraining thinking, a converging of a collection of forces, a "territorialising" that produces and reinforces limitations. At the same time, deterritorialising forces are also at work.

As a repurposed home, the house/school evokes associations of whānau/family where love and bonds are constituted and the security and warmth offered by a home is recreated in the familiar rooms of the alternative education centre, with their shabby, comfortable furniture and accustomed spaces. The centre is a welcoming shelter, a safe place governed by empathetic and loving adults, a place where tauira can lounge around without being scolded, where personal items can be discarded carelessly, where warmth and nourishment are given and taken in the warm spirit of maanakitanga. Spatiality reveals connectedness; all are accommodated together, creating bonds that mirror family togetherness in rooms that reflect home-like characteristics; the shapes and spaces of school are the spaces and shapes of home. Spatiality denotes relaxation, comfort, being at ease in body—feeling welcomed and loved, "a site for collective becoming" (Lanas & Zembylas, 2015, p. 38). The messages implicit in spatiality convey further challenges to professional/private boundaries.

Where love is recognised to "manifest differently in different spaces and places (Lanas & Zembylas, 2015, p. 38) the love that manifests in this specific socio-material context is influenced by both the deficit and enhancing qualities of the physical space. The home-like characteristics break down the normal emotional rules of mainstream education and create conditions for more home-like

relationships and emotional engagement. The deficit characteristics of the marginalised space create greater "need" for love to be made manifest to provide enhanced conditions that support and enable transformations. In making a choice to love the tauira and her work, Tania takes on the political lack of spatial investment in alternative education with a countering, equally political, emotional investment.

Inherent contradictions in the way love might be enacted and experienced are also exposed in the theme of temporality. Time forces conditions of outsideness or insideness for tauira. We watch the rangatahi approach from the outside, his exclusion from insider experience has been determined by his age, not his need—for either education or social/emotional support. Time in alternative education is limited by the age of the tauira, who at sixteen, must find another place to be, another "home," or not. As a tauira in Higgins and Nairn (2014, p. 159) study observes: "if I am not here, then I am not anywhere." This time limit surfaces a limitation in a pedagogy of love, its possibilities restricted by its temporary provision, challenging its transformational potential.

In this experience, time can also be understood as containment or enforcement. Time holds tauira in alternative education until they reach the age by which law decrees they leave, then their leaving is enforced. His insider time enabled short-term growth and positive feelings, made evident in his daily return, while externally imposed limitations on time undermine that growth and potential for long-term transformation. The rangatahi's daily reappearance shows his discontent with outsider status and his desire to return to the inside—he appears to be adrift, left with time to fill and an on-going search for connectedness. Here, time is a cut (Barad, 2014) that separates, an end point.

This end point is also revealed in Tania's decision to leave her role as head kaiako, "*… it's time to hand over to someone-else."* Tania has made a choice to stop bringing this love into existence in this place and time, in these relationships, and in this mahi.

> *"Tania, something has been troubling me. You give so much love to those kids, but something about that worries me."*
>
> *"You mean, what happens afterwards?"*
>
> *"yes, that's it, you love them, and they love you, right? But what happens later?"*
>
> *"You're dead right, it worries me too. What I try to do, and I've always done this, is to build a community around them, I bring them to the community, and I bring the community to them, so they see it's not just me who cares about them. I want them to learn that there are other people, out there, important people, the mayor, or the politicians, all the local big wigs I can muster, care about them too. I want those kids to see these people are human and that they also have responsibility for them."*

*"Would that happen if you didn't make it happen?"*

*"Dunno. Maybe. Possibly not."*

My observation of Tania as head teacher in an alternative education facility draws together many facets of the intra-action of emotion in this specific context. It reveals alarming shortfalls in this system contained within the system of education contained within the greater responsibility of the wider social and political milieu of Aotearoa, New Zealand.

## Aroha

Continuing to explore the possibilities and limits of the pedagogy of love, the second story comes from the tauira who had the "melt-down," described by Tania, in the story above. The tauira, who I have named Aroha, wrote this reflection several months after her angry event, as a tribute to Tania on the formal occasion of her leaving her role in alternative education. Aroha is Māori, aged fifteen at the time of writing. Addressing Tania, she orates this speech:

*Oh my God, where do I start? I'm honestly going to miss seeing you every morning greeting me with a heart-warming hug. I remember when me and mum came here for my interview, I was in a bad state and pretty sure deep down you didn't want me coming here and the look on your face was like 'shit this girl looks like a bitch', (ha-ha) but what I can say is I felt the same (ha-ha) - kidding, or am I? (ha-ha).*

*I appreciate all the things you've done for me while I've been here, you've pushed me through so many things, like helping us get a job, always putting us first, making sure we're always got what we needed, getting all these opportunities for me in life and lots more. I could go on, but I don't wanna be here for years (laughter) but most of all, always having faith in me. I love how we have our nice agreement conversations, that's going to be one of the things I'll miss most.*

*Do you remember our first fight? (laughter) well, I do, I was such an abusive little shit back then, swearing and yelling the house down but you always had the guts to throw things back at me (laughter). Even though we've been through some pretty trying times you were still there for me even though I just wanted to run away sometimes. The effort and patience you have put into me means more than words can explain and I'll never forget you for that, I will miss our chit chats in the car with you nagging me about my attitude all the way to Waterloo and how you slammed on the brakes - low key, I thought I was gonna die for a second but we survived.*

*Over the past two years of schooling for me was really hard and I struggled pretty bad to cope through it all, but you had your arms wide open and took me in like there wasn't another day to spare. I appreciate and thank you from the bottom of my heart and soul for taking me in because honestly, I wouldn't know where I'd be standing right now if it wasn't for you.*

*I hope everything goes well for you and your new job, gorgeous, you won't have us kids nagging you all the time (laughter) saying excuses just to get out of work. Why did time have to go so fast? At the moment you'd think, nah we have ages together but next time you know it's time to leave the nest… you've sacrificed so much for us kids and given us things no one else would, - why do you need to leave us so soon?*

*We should just run away, aye, quickly grab a bag of clothes and we'll run away together, leave everyone behind (laughter). Like I've told my mum, I'm going to tell you the same, I'm going to make you proud as can be with my schooling, get all my qualifications and show you that there is a good Aroha here, and I'll make you proud for the next time I see you.*

*You best keep in contact with me and tell me everything about your new job, brag about me to everyone, (laughter) we'll just brag about everyone (laughter). I'm going to miss you spending time with us girls, dancing, trying to sing, take funny photos, videos, (laughter) that's going to be missed on a daily. Thank you for everything.*

In her tribute, Aroha speaks of her own growth and transformation from an "*abusive little shit" to* someone who strives to make her kaiako proud. She attributes her transformation largely to her relationship with Tania, "*honestly I wouldn't know where I'd be standing right now if it wasn't for you,"* and Tania's on-going efforts on her behalf—namely, the positive affect of the daily "*heart-warming hug*," the invitation into an insider group, the provision of things and opportunities. Aroha articulates the impact of Tania's behaviours as a force moving her from an unhappy and abusive person to someone with the desire to make another proud. The emotions that characterise Aroha's transformation, implied or named in her speech, traverse states of anger, gratitude, love, pride and sadness. These emotions are explored below within the framework of the five existential themes.

**Existential thematic interpretation—Aroha's emotions**

A holistic approach to the existential theme of corporeality focusses on the interconnectedness of emotions carried and felt in the body and spirit. From Māori perspective, the four dimensions of hauora (wellbeing) are interconnected: taha tinana (body), taha wairua, (spirit), taha hinengaro (mental and emotional), taha whānau (social) (Durie, 1984) make up the four pillars of wellbeing. Aroha describes her unhappy arrival at the alternative education centre, "*I was in a bad*

*state."* Such a state might incorporate emotions of anger, sadness, frustration, discontent, shame, or despair. This state describes disturbance of the mental and emotional (taha hinengaro) as she transitions from secondary school to alternative education, the social disruption of that experience, (taha whānau) and her expectation of further rejection. The imbalance of Aroha's taha hinengaro and taha whānau will, according to the holistic framework of te whare tapa whā, also affect the other dimensions of her wellbeing. Arriving at the alternative education centre, Aroha is destabilised, her pillars shaky. This "*bad state"* is temporary, emerging in this time of tension, and carrying with it negative associations with schooling.

The existential theme of materiality further discovers the interconnectedness of emotional experience. Aroha's "*bad state,*" is an example of the "troubled knowledge," of many disempowered groups, the accumulated effect of a collection of negative experiences and "feelings of loss, shame, resentment, or defeat" (Zembylas, 2013, p. 177). Her state at the time of her arrival is a response to disempowerment—a limiting of choices, subjectivities, self-worth, connections with others, and, an expansion of differences and distances between and with others. On arrival, Aroha is met by Tania and expects further rejection: *"pretty sure deep down you didn't want me coming here*."

Societal power relations surface in the lived thing of Aroha's transition to alternative education. Her transition is a disconnection and disruption that has the potential to move her towards self-exclusion, towards marginalisation and risk, or, in a more positive sense, towards "*arms wide open*," nurturing communities that, potentially, challenge more conventional societal power relations. Aroha's feeling state at this transition is a recognition of loss and discomfort experienced, and an internal regulating mechanism—a way of identifying what is right, or not right, for the self. While the transition has potential for limiting possible subjectivities for self and others, *"this girl looks like bitch,"* Tania, and other kaiako, play a conscious role in diminishing Aroha's accumulated negative emotions through their intentional acts of welcome, acceptance and love. These kaiako demonstrate their ethical responsibility to help influence the emotional state of tauira by creating opportunities for happiness to emerge—through meaningful work, recognition of effort, physical comfort, and connected relationships sustained by love and pride. Aroha has agency in her choice to maintain a "*bad state*" or move towards other choices and the potential growth of subjectivities—opportunity to balance the pillars of her wellbeing.

Boler (1999/2005, p. 5) suggests emotions in education should be understood as "collaboratively constructed terrain," that are shaped by structures and experiences of race, class, and gender. Boler (ibid, p.4) also directs attention to the way young people's "few spaces of power," is in resistance to authority in education. In her speech, Aroha remembers experiences of anger she displayed during her time at the alternative education centre:

*Do you remember our first fight? (laughter) well, I do, I was such an abusive little shit back then, swearing and yelling the house down…"*

Freire (1998) argued that anger in the expression of injustice, disempowerment, negation of love, exploitation or violence is legitimate and that joy can be found in the legitimacy of its expression. Aroha's anger was both embodied and performative, being expressed in bodily tensions and actions. As an attitude, her anger forcefully articulated latent feelings of unfairness or disadvantage, giving voice to pain through violence in language and actions. While it cannot be assumed that Aroha's anger was necessarily a product of societal power relations, or that all anger is anger at injustice (Zembylas, 2007), it is likely to be linked to feelings of disempowerment. When her anger produced disruption, the police were called, and she was removed from the community. Here, the emotion emphasised her powerlessness against the higher authority of kaiako and law enforcement officers. Anger, as an embodied practice, is outlawed (Jagger, 1989/2008) and can be controlled by others. This emotion, expressed by Aroha, exposed tensions that resulted in vulnerability for herself, and, as a failed act of resistance, presented further possibilities of loss and alienation.

Boler (1999/2005, p. xii) points to the need to better understand these aspects of "the social control of emotions, and emotions as a site of resistance." As a site of resistance, Aroha's anger is subjugated under the authority of school and law, authority that serves the interests of dominant discourses. Tania acts to protect the community from Aroha's anger, but in doing so consents to this form of control. In her negotiated return to alternative education, Aroha must obey the emotional rules. Aroha's transformation, from her self-reported "*abusive little shit"* to *"a good Aroha,"* might be viewed as a form of assimilation and the loss of one of her "spaces of power" (Boler, 1999/2005, p. 4). In second-chance education, making space for the legitimacy of anger as an expression of injustice deserves more focused consideration.

Where Aroha expresses her rage in bodily actions that result in her physical removal from the alternative education centre, she also expresses hope through the action of taking her learning resources with her. These competing emotions are both choice and response (Lanas & Zembylas, 2015); as choice, Aroha allows the loss of control but also chooses an action that counters this loss by demonstrating control. The choice to take her educational work with her, as she exits in anger, reveals her hope that learning will bring change and enable a return to her insider status, and the normative, socially sanctioned trajectory through education to graduation and employment. It demonstrates her own recognition that her anger is fleeting and her hope of return. It is this action that in turn brings hope and joy to Tania and opens opportunity for that return. Aroha's presence and words at Tania's leaving ceremony give evidence of her successful return to the community, her restored relationships

within, her self-refection and recognition of her own disruptive behaviours, and her commitment to move beyond anger to become "*good Aroha."* In choosing to obey emotional rules, Aroha was restored, not only to the alternative education community, but into broader, socially, and politically sanctioned opportunities and experiences. In this way, a pedagogy of love might become a tool of re-alignment.

The existential of relationality emphasises the importance of relations in producing emotions and their affects in alternative education. In her tribute, and in recognition of her own challenging behaviours and attitude, Aroha revealed how she expected the head kaiako not to want her, to reject her from the community. Love, gratitude, and pride are emotions that feature in Aroha's speech, they mirror the emotional experiences characterised in her relationship with Tania. Counter to Aroha's expectations, and those of many other tauira exiting mainstream education in similar circumstances (Higgins & Nairn, 2014), Tania's "affective posture" (Hook, 2005, p. 93), her "*heart-warming hugs"* her *"bragging,"* actively built on Aroha's subjectivities of success and achievement. Evidenced in Aroha's tribute, her experience of the love and pride, cultivated and continuously reaffirmed by Tania, despite the challenges of tough times together, was transformational. From Aroha's point of view, Tania directed her positive emotions to disrupt Aroha's expectations of dislike from kaiako, to counter her negative self-perceptions, and to move her, *"pushed me through so many things,"* towards goals and achievements she might not otherwise have considered possible. Tania's genuine emotional labour undermined Aroha's negative expectations and self-theories (Yorke & Knight, 2004) enabled her growth, and, produced Aroha's equivalent response, an acceptance of love and pride and a return of the same. Seeking to make Tania proud leads Aroha towards self-belief and to her own transformation.

Aroha experiences her relationship with Tania in many unexpected ways that challenge her beliefs about authoritative educators, and her own subjectivities. She finds Tania courageous, surprising, and, in being, "*still there for me*," despite Aroha's angry outpourings, forgiving. In her speech, she references the many technologies Tania has applied in her efforts to shape Aroha's behaviours, from heart-warming hugs, to agreement conversations, throwing things back, nagging and bragging, creating opportunities for employment, dancing, singing, taking photos, making videos, etc. Arising in the relationship between kaiako and tauira, this mutual pride and love are chosen emotions, consciously created, given, accepted, and given back, but there are also risks to be considered.

This is another side to this relational love that deserves to be examined. As observed above, Tania's pride and love influences Aroha's academic and social achievement. Aroha's desire to inspire pride in Tania moves her toward recognised school qualifications, the politically sanctioned marker of success. These emotions shape the formation of identity of both as "successful" —the successful adult

who is able to turn failing tauira around, and the successful tauira who, despite her difficult experiences in schooling, "*over the past two years of schooling for me was really hard and I struggled pretty bad to cope through it all,"* is able to progress academically. For both Tania and Aroha, pride and love are performed as an ethical responsibility to produce reward for effort and build efficacy in others—being proud and making proud brings and binds people together and moves them towards agreed goals. This kaiako/tauira relationship is an example of genuine caring, but also what Freire might have identified as the "banking system" (Freire, 1970/1972, 1997) of education, filling students with received knowledge as though they are empty and waiting to be filled. This system, it is argued, leads to passivity and conformity that limits the development of critical reflection and independence. It could also lead to dependence. Aroha's sorrow and loss at Tania's leaving, described in her speech, seems to mirror that of the past pupil who returns at the end of each day for a hug. Like the past pupil, Aroha's love for Tania is deeply relational, arising from a shared history of time together as kaiako and tauira where trust and caring form bonds that support the growth of love. The experience of sadness and loss also exposes the vulnerability of Aroha and the past pupil, whose time within the sphere of Tania's love has ended.

> *"Why did time have to go so fast? At the moment you'd think, nah we have ages together but next time you know it's time to leave the nest…"*

Aroha faces this loss as she prepares to continue in education without the support of this relational connection. As an act of service and caring, love is empowering and transformational, but also has the potential to create dependence and enforce an extended responsibility beyond professional expectations:

> "*… we'll run away together… you best keep in contact with me … you've sacrificed so much for us kids and given us things no one else would - why do you need to leave us so soon?"*

The powerful emotions produced by kaiako draw tauira inside the safe and nurturing community and expose them to opportunities for learning, growth in subjectivities, and to stabilise the foundations of their wellbeing. While this pedagogy of love clearly sustains and supports alternative education tauira through the challenges of deficit materiality, limited curriculum offerings, and the accumulated and compounding frustrations of disempowerment and marginalisation, it does not transform or challenge the system that sets those shortfalls. The sadness evidenced in Aroha's speech raises further questions around risks and limitations in the possibilities of love within second-chance education.

Barad's (2014) concept of intra-action focusses attention on what is produced by forces, rather than the production of the forces themselves—in analysis, this suggests moving focus from the way in which kaiako and tauira navigate their emotional experiences in alternative education towards the effect of those experiences. Imagining emotions as forces is a way of understanding these effects. In the stories above, emotions in complex intra-actions act as forces that move kaiako and tauira towards or away. The third story in this chapter continues exploration into the possibilities and limitations of pedagogies of love in alternative education. This story is drawn from the perspective of a kaiako I have named Mita, recalling her experiences working in alternative education, and her relationship with a challenging tauira. While drawn from a different time and place, there are similarities to the experiences of Tania and Aroha, similarities that suggest general understandings can be surfaced from specific intra-actions (Barad, 2007). From Mita's story, I pay attention to the forces produced in the emotional experiences described. At the time of her telling of these memories, Mita was in her second-year teaching in this sector, after a long and varied career in education. Mita is Māori, in middle-age, a mother, and grandmother.

## Mita

*"I could tell you some stories - believe me!" On my first day, I came in early to get set up ready and there was this one girl here by herself sitting like she owned the place with her feet up on the desk, Māori girl, about fifteen and, boy, did she have attitude.*

*"Who the fuck are you?" she said, all feisty and tough as.*

*I said, "I'll tell you when the others get here."*

*And I went about getting stuff ready, I wanted to make my first day look like I knew what I was doing. I was petrified. Other kids started coming in, doing the slap of hands, yer bro, 'sup bro, stuff going on all around me, most of them pretty much ignored me and then I stood in front of them and asked them to settle and quiet and pay attention, mostly they did and I started my pepeha (introduction & identity), told them who I was, and what I cared about—them and their education.*

*When I finished, Madam, still with her feet up, says all smarty voiced, "give her a week," and everybody laughs, well, I'm still here two years later, and I got to love that girl and she loved me. I made a real effort to get her through her NCEA Level two (National Certificate of Educational Achievement) and when she got through, I was so proud of her and then when she went on to an apprenticeship, I kept up with her. I heard she was doing really well, and she was really proud of herself, she loved it.*

*Then, the next I heard one day she just stopped going and dropped out. I felt really, really sad, because I thought we had got her there, but in the end the negatives, they won her back.*

*You know, I've learnt to protect myself from the negatives, when I get home, I focus on my own children and my mokopuna, I look after them."*

**Existential thematic interpretation — Mita's emotions**

In the following thematic interpretation, *corporeality* explores the affective posture taken by Mita in her engagement with tauira, *materiality* combines with *spatiality* in uncovering the impact of emotional affect found in the experiences of these existential. In *relationality*, the intention of love manifested in kaiako/ tauira relationships is again explored, and in *temporality,* limitations of a pedagogy of love are once more surfaced.

In her recount of her first day teaching in Alternative Education, Mita remembers fear—"*I was petrified*." Her first challenge comes from a tauira, a young woman, also Māori, whose body language and actions convey that challenge and take an offensive position. Mita quickly takes the affective posture (hooks, 2003) of standing her ground, but without defensiveness. She begins with the delivery of her pepehā—who she is, where she is from, her whānau and iwi history, and "*what she cares about*;" the tauira and their education. The existential theme of corporeality draws attention to the importance of Mita's affective posture in this first introduction to the tauira. Even though she may feel shaky in taha hinengaro, she is strong in her other pillars.

In feeling fear, Mita is expressing the feelings of kaiako and tauira alike, entering this sector of second-chance education. Aroha, in the story above, had expected rejection, confirmation of self-theories, as did Sarah and Tamara entering the teen parent unit. Mita's fear is similar [and I recognise it from my own first day experience in teen parent education] based on feelings of concern about rejection, inability to form relationships with challenging tauira, threat to professional credibility. Mita's technology, in countering the awayness (Ahmed, 2004b; Lazarus & Lazarus, 1994) effects of fear, is in her purpose, supported by whānau and whenua acknowledged in the delivery of her pepeha, to care about the tauira and about their opportunity to succeed in education. In this entry, Mita and other kaiako have advantage sustained by their position in social hierarchies and in their personal and professional status, that tauira do not have. Mita has resources that enable her to stand firm on her first day despite the challenging confrontation.

Despite her higher social status, Mita's first day fears reflect the experience of tauira entering an alternative education facility for the first time. Tauira, like Aroha in the story above, might be accompanied by an authoritative adult or disappointed parent, they arrive following an enforced exit

from secondary school with the same outsider feelings and, as Aroha revealed, expectations of rejection. Kaiako and tauira bring feelings of fear and unease as they navigate unfamiliar territories and negotiate their identity in a new and somewhat exiled community. These feelings produce ripples (Ahmed, 2004b) in the field of affect (Watkins, 2011), as each tauira and each kaiako's individual history, and the feelings associated with that history, are stored within this constantly changing field. Strong outwardly expressed emotions, such as those projected by the young tauira with her feet up on the chair, will be felt by others. Mita's and Aroha's similar corporeal experiences, but reversed roles, highlight the importance of understanding both the field already in existence and the forces brought into it within a second-chance learning context.

On her arrival, Mita is confronted by this challenging tauira, whose language and manner conveys her resistance to authority, and her claim of a "space of power" (Boler, 1999/2005). The challenge continues with another comment, "*give her a week*," and the dismissive laughter of others. As seen previously, these tauira demonstrate fixed beliefs (Yorke & Knight, 2004) that they seek to reconfirm though their own behaviours, the expectation that Mita will not choose to work with them. Mita's continued presence, like Tania's and other kaiako, is a challenge to those fixed beliefs and provides opportunities and openings for growth. Mita, in being there "*two years later*" is enacting a genuine emotional labour (Diefendorff et al., 2005; Hochschild, 2012/1983) an action and an intention (Lanas & Zembylas, 2015) of love.

The materiality and spatiality of this site contribute to emotional affects that influence towardsness and awayness (Ahmed, 2004a). Mita, on her first day would have been confronted, as I was, visiting, by the appearance of the facility and its furnishings. Entering from a busy main street, the rabbit-warren walls of a rundown building are covered with the kind of street art that has its roots in graffiti—fierce images that shout of anger, violence, and disaffection. Outwardly the materiality and spatiality denote deficit, the rooms are dark, untidy, under-resourced, and characteristic of many alternative education sites (Longbottom, 2017; Nairn & Higgins, 2011). The affect is an uncomfortable force of awayness (Ahmed, 2004b). On her first day, Mita brings fear into this environment, the outsider fear of the unknown—unknown people, unknown spaces, unknown expectations, and self-doubt, "*I wanted to look like I knew what I was doing."* Faced with the combined effect of this materiality and spatiality, it would be easy to feel anxious, or threatened, as an adult, entering this space so overtly claimed by others.

Yet within the spatiality, other affects are created. The graffiti, while confronting for some, is also a form of artistic expression—created by tauira and sanctioned within the alternative education centre. It is a claiming of space and a writing of identity, a source of pride and belonging for others. The lived thing of this provision of second-chance education allows space for this ownership and self-

expression, disrupts expectations of schooling by offering spaces and feelings of power (Boler, 1999/2005). For tauira, in materiality and spatiality, effects of "towardsness" (Ahmed, 2004b) are created from this ownership, identity and belonging that foster confidence and connection. The young tauira who challenges Mita displays this confidence and ownership.

The existential theme of relationality finds other possibilities in a pedagogy of love. Mita describes the love that developed in her relationship with the challenging tauira, "*I got to love that girl, and she loved me,"* and identifies how she "*made a real effort to get her through*…" This intentional pedagogy of love, like that of Tania, is a technology for pushing and motivating, a force inspiring the tauira to complete the goal of NCEA Level 2, the sanctioned gateway to employment or further education. As pedagogy, this love is mutually reinforcing for both kaiako and tauira, like the love between Tania and Aroha, and my own and Sarah's. Mita's effort and love support the challenging tauira in her academic endeavours and are returned with that tauira's own effort and love, which produce her success in achievement. Pride becomes Mita's reward for the genuine emotional labour (Diefendorff et al., 2005; Hochschild, 2012/1983) of her caring, which in turn contributes to her own feelings of self-worth and achievement.

In telling her story, Mita describes a love that is relational, a voluntary act of care, responsibility and respect (Lanas & Zembylas, 2015) for her tauira, a responsibility, like Tania, that she continues after the kaiako/tauira relationship has ended. The effects of this intentional love from kaiako in these settings are revealed (rather poetically) by others, as this tauira in another second-chance learning environment writes of her kaiako:

> *My teacher is one of the most inspirational people I've come across. She carries an aura of kindness, courage and perseverance. She greets all her students every morning with a genuine "Hello! How are you today?" Said with a soft and nourishing tone. She creates this wonderful vibration of love that radiates all around us and flows smoothly around the walls of our classroom. Her calm personality is such a pleasure to be around. She says all the right things, offers all the right help, and if she can't, then you can guarantee she will find a solution.*

Like the examples from Tania and Mita, this tauira's words further emphasise how love, in these settings, moves beyond feelings into intentional acts of pedagogy—connecting, problem solving, creating opportunities, and enabling personal transformations. She continues:

> *She has done amazing things for me. She gave me an opportunity to find myself again, she showed me I am worth it, and she reminded me that I do deserve to succeed in life. She really*

*helped me in a time of crisis and recommended services that pulled me out of the gutter. I now wake up every morning eager to learn, eager to participate, even eager to read books for the first time in my life! I will never forget what she has done for me, offer me a second chance, support me through it, and then be there when I come out the other end. I can't thank her enough for her time, the kind words, and the love she has shown me.*

This tauira's words demonstrate the power of relational love, as a transformative force (Lanas & Zembylas, 2015). In these acts of love there is focused attention on the needs of another with an encompassing expectation that the other will succeed, if only given the right conditions.

Lived time highlights further similarities between the emotional experiences of Mita and Tania and their tauira that again draws attention to time-bound limitations in a pedagogy of love. Mita's story spans the two years of her time at the alternative education centre and the temporal span of her relationship with her challenging tauira. Mita continued to "*keep up with her,*" beyond the time of her enrolment, into the next phase of her life in an apprenticeship. Mita's pleasure in the tauira's success was short-lived:

*"Then, the next I heard one day she just stopped going and dropped out. I felt really, really sad, because I thought we had got her there, but in the end the negatives, they won her back."*

Beyond the temporal reach of a pedagogy of love, her tauira dropped out of the normative trajectory of education and employment and Mita's pride became sadness, an expression of loss and futility. Drawing attention to the time-bound provision of pedagogies of love in alternative education highlights the need to build capacities that sustain transformations beyond that provision. Love, as Lanas and Zembylas (2015, P. 39) assert, "cannot be contained to specific acts," and I would add, to specific places and times.

Rest spot– Being everything

*It was late in the year and late in the day when I called on Janice, another Head kaiako in alternative education. I was late to our meeting because I had been lost, even google maps couldn't help me find this alternative education site. She seemed tired, but cheerful as she made tea for us both. The tauira had all gone for the day, so we were alone.*

*"… You've got to teach them everything," Janice sighed, taking noisy a sip from a chipped mug. "You've got to teach them how to grow food, how to prepare it, how to cook it, and how to*

*eat it. When you get them to plant the food you get to teach them maths and science. You've got to teach them how to tie their shoes and make a cup of tea, that's maths again. You think they might know how to look for a job or write a CV? Not a chance. That's when you teach them English. You've got to be everything, their mother, their big sister, their teacher, their auntie, their bank manager. You've got to pick them up or they won't come, you've got to take them home or they won't ever go. You've got to love them and care for them —what are the families doing? —what is the government doing? That's what I'd like to know."*

**Chapter Summary**

This chapter began with the questions posed by Lanas, et al., (2015); How is love brought into existence? What is its relation to us and others? What are its limits or transformative possibilities? What does it do, and how is it aligned with power? With these questions in mind, I embarked upon an exploration of love as pedagogy from three stories sourced from alternative education. The stories in this chapter give examples of pedagogies of love intentionally created to produce effects that enable change and open possibilities for others. These pedagogies manifest in strong, outwardly expressed emotions such as love and pride, in joyful actions; singing, dancing, hugging, laughing, and in practical acts of caring, by "being there." Pedagogies of love are produced with intention to open possibilities for others and to diminish the effects of disempowerment and are therefore inherently tied to power. These pedagogies constitute fields of affect (Watkins, 2011) in alternative education settings, that are in turn, influenced by human and non-human agencies producing disturbances, ripples, (Ahmed, 2004a) that pose challenges to its positive benefit, potentially reinforce limitations, and re-territorialise deficit narratives. Where caring adults actively create love as pedagogy, their efforts are disrupted by hidden practices that re-produce destructive emotions and behaviours in tauira. A pedagogy of love requires powerful effort—labours—by kaiako working in alternative education, and has persuasive possibilities, as well limitations, in effecting transformations.

Existential thematic analysis discovers contradictory tensions in a pedagogy of love. These pedagogies may produce surprise, gratefulness, pride, and return of love. Or, they may produce dependence, loss, sadness, and further risks. Similarities found in the architectures of home and school contribute to, and detract from, this pedagogy in alternative education. Feelings of safety and familiarity, insider closeness and the warmth of shelter, co-exist with instability, overcrowding, and marginalisation. These strands compete for influence; limiting vision, lowering expectations, creating feelings of disempowerment, while offering support, relief, and a welcome sense of belonging. Within, there are overt yet socially hidden opportunities to claim of spaces of power. The transformative power of pedagogies of love are intersected by limitations imposed by the time-bounded educational

experience, the moods and tensions of others, and the pressures of containment, in time and space. Non-visible emotional rules (Zembylas, 2005) and aspects of the social control of emotions (Boler, 1999/2005) further restrict the possibilities of a pedagogy of love.

Uncovered through the diffractive methodology, patterns, and differences in pedagogies of love converge. This pedagogy influences tauira to actively engage in learning and strive for academic goals, yet these actions might ultimately limit their personal growth, producing dependence, a desire to please and motivation to meet the expectations of kaiako, rather than intrinsic motivation to succeed for the sake of self. Experiences of pride and love move tauira towards politically sanctioned goals but where tauira are vulnerable and disadvantaged, these emotions could become forces of re-alignment, assimilation, and the giving up of personal "spaces of power" (Boler, 1999/2005). Without the deeper, more focused intention of critical armed love (Daniels, 2010), the stories in this chapter suggest that desire for, and giving of love, may not sustain tauira beyond the bounded provision and connected relationships of alternative education.

The critical pedagogy espoused by Smyth et al. (2013) promotes greater recognition of the complex needs of tauira and the socio-material aspects of disadvantage; interpretation of the emotional experiences of these stories from alternative education support this call. Critical pedagogy, as espoused by Smyth, et al., (2013) sees leveraging the emotional capabilities of kaiako in second-chance education as an identifiable strategy for re-engaging tauira, but as one aspect of an interconnected set of strategies. These ideas recognize the power of emotions as transformative agents but are challenged to articulate the "how" of this power, or to understand the risks and costs involved. What is missing, and demands attention, is the need for pedagogies of love to be fully underpinned by critical understandings; to recognise and espouse conditions for learning that reflect empowered relationships, absence of fear, experience of success (Smyth et al., 2013) and belonging in society. This aspect opens space to explore the deeper influences of emotion in the constitution of pedagogies for second-chance tauira, focused on long-term sustainable transformations where these experiences of success, acceptance and belonging extend beyond the corporeal, material, relational, spatial, and temporal reach of alternative education. Pedagogies of love as social and political, not individual, responsibility.

*From these findings, I leave the alternative education environs and travel on, into the classrooms of Corrections facilities.*

# Chapter seven: Tangata toa in Corrections facilities

**Poipoia te kakano kia puawai**

(Nurture the seed and it will blossom)

*At the gatehouse, the guard is surly and slow to admit us, much vigorous typing is done on a keyboard we can't see as we stand outside the closed glass window, slotting our IDs into the little drawer that slides backwards and forwards below the partition. Finally, after the scan and wand, we are admitted. We follow the Principal Advisor of Rehabilitation and Learning down a long series of corridors to a windowless room where three volunteers and three staff are waiting to be instructed. They are stiff and silent.*

*We are here to introduce the course materials and explain how these volunteers and staff might support the tauira in their studies. We begin with introductions. One man is retired now, "I used to be a scientist," he tells us, "I'm here because I feel I had a very privileged life and I want to give something back." Another, handle-bar moustachioed, has been a farmer, he is anxious, worried that he will be out of his depth, not having had a very comprehensive education himself, and the woman, of middle eastern descent, explains that she is doing voluntary work while she finishes her social work degree. Then there is the staff, resistance evident in closed faces and tightly folded arms—this is more work for them when they haven't got enough time already. I smile, they don't.*

*I begin the workshop, it's the same workshop I have given many times, teaching staff and volunteers how they can assist tauira through these programmes of learning. Each time I will tell different stories, share narratives from other prisons —stories of tutors or prisoners and their experiences in learning. Today, I talk about the guy who left school at the age of twelve, because of the war in his own country, and now, at fifty-four, in prison in New Zealand, he is having his first educational experience since then. I talk about how seriously he takes it, how he savours every module, how he builds a rich glossary from every new word he encounters, how he takes each piece of information, each new idea or concept, and mulls it over – chewing it thoroughly before swallowing – asking questions, challenging answers, digesting, and then writing thoughtful, deeply perceptive responses to every task. I tell them about his advice to other tauira: "When you do this study—do it well—give it everything you have got."*

*While I tell the story, I can feel the volunteers and staff relax, see their arms unfold, feel their anxiety ease as they smile together, drawing together through this shared*

*purpose. Together, we bring many elements to this assemblage, foundation education in Corrections, this thing we are doing. Cheerfully, we begin our mahi.*

In this chapter, the second-chance learning spaces in this specific environment are explored as "affective spaces" (Zembylas, 2016), places of emotional intensity that enhance potential for transformations. Like the others, this chapter is structured around three main stories from tauira I have named, Hōne, Dave and Wiremu, reflecting on their experiences as they embark upon, or complete education programmes within this context. The first, Hōne, is just beginning his studies, the second, Dave, at the completion of his programme, and the third, Wiremu, writes back to his kaiako from the outside, having been released after the completion of his studies. These stories are written as anonymous letters to new learners contemplating re-engaging in education while incarcerated. Another story, Johnnie, is from my own memory of a classroom visit. To ensure privacy and anonymity, some words and sections in these stories have been changed or omitted. In my interpretation of these stories, I continue the quest to identify what emotions are experienced in this context, which of these demonstrate the potential to influence transformations, and how these understandings might bring about enhancements in the provision of second-chance teaching and learning in Corrections facilities.

## Hōne

The tauira, who I have named Hōne, identifies as Māori. Now in his late thirties, he has made the decision to re-engage in education while serving his sentence and writes this reflection as he begins his studies:

> *"I feel daunted at the thought of studying again. I left school at fifteen with no qualifications but I'm keen to do something constructive with my time to break up the boredom of sitting around in my cell for hours every day. I'm a school dropout and I doubt myself a lot, teachers pretty much gave up on me and I didn't care much either.*
>
> *A lot of us here have lived our lives in gangs, grew up in abusive homes with no food in the cupboards, drugs were the main source of income and alcohol fuelled a general hatred of life. We were brainwashed about education, we thought, "education is for pussies" or "who needs education when we can just hang out with our mates?" Now, I wish I had paid more attention to my teachers and made more effort toward my education when I was at school, but like most people, you think at that time of your life, it's just a waste of time.*

*I feel anxious about starting this course, I get frustrated when I don't understand things and that makes me angry, I also like to do things my own way and don't like being told what to do—I'm stubborn I guess, so I give up easily if things don't go well. But I've decided to give it a go, I've got nothing to lose in here and now that I've made the decision I feel better about myself, I'm proud I have the guts to try something new and I look forward to whatever comes from it. It would be great if I could achieve something in my life, other than a prison sentence. Thank you for the opportunity.*

**Existential thematic interpretation — Hōne's emotions**

Below, I explore the overlapping emotions referenced by Hōne or inferred from his words (anxiety, regret, hope, boredom, courage, frustration, anger, pride, and gratitude) within the five existential themes of lived experience (Merleau-Ponty, 1962). In this thematic interpretation, *corporeality* demonstrates the movement inherent in the emotion of pride and courage, while the *materiality* of the lived thing of second-chance education exposes contradictory and conflicting emotions. Hōne's experiences of the kaiako/tauira relationship are coupled with insights from a kaiako perspective to further explore the impact of emotions inherent in this relationship. The theme of *spatiality* reveals how spatial influences have physical and psychological impact on emotions. Hōne's experience of time is found to overlap with the existential experiences of space and materiality to have further influence on the emotions he associates with learning in this context.

The existential theme of corporeality shows the way Hōne's emotional experiences in education bring about changes in his mind and body. While his body is imprisoned, re-engaging in education offers opportunities for his mind. Experiencing pride, he feels differently about himself, he recognises the potential for a different way of being in the future, becoming aware of "corporeal possibilities" (van Manen, 2014, p. 304), new and different ways of acting and being in the world beyond what he has experienced.

In his reflection, Hōne recognises the impact of his gang background and past associations with alcohol and drugs as related to his negative feelings about life, and the effects of what he calls "brainwashing"—being made to believe things that now prove questionable. Hōne is moving himself physically and mentally, away from the stillness and boredom of "*sitting around in my cell for hours every day*" to the activity of doing something different to become something different. Pride in his choice, and the courage to see it though, is experienced as movement, lifting him towards action and the possibility of transformation.

The lived thing of second-chance education is a vehicle for that transformation, but for Hōne, it also produces other emotions. Hōne's pride and courage compete with his anxiety and, if learning proves difficult, the potential to trigger frustration and anger that he knows will lead him to quickly abandon his engagement in second chance learning. Even as Hōne contemplates the choice to participate in education while incarcerated, balancing competing emotions, his educational choices have been limited by multiple, intersecting forces converging on the provision of education in Corrections facilities, outlined in chapter three. As a student who left school with no formal qualifications, he is eligible for the offering of NZQF (New Zealand Qualifications Framework) Level one and Level two education, but his opportunities to progress beyond those levels are limited (Corrections, 2017b). Hōne's anxiety indicates his perception of the challenge it will be for him to re-engage in education. Though Hōne is unaware of it, his limiting self-perception is mirrored in policy that limits his further opportunities. The materiality of second-chance education is restricted in its scope, constrained by non-visible forces which impact on the way a tauira experiences this education, and, what they may come recognise about themselves in this limitation. This limited materiality is also evidenced in the provisioning of support for learning—relying on volunteers to fill gaps between paid staff. There is an echo, in this assemblage of limitations, of the restricted vision for the education of Māori, and poorer Pākehā, traced from the period of colonisation of Aotearoa, New Zealand explored in Chapter three.

Foucault's idea that the "subject is constituted through practices of subjectification to, or liberation from, a number of rules, styles, and interventions to be found in the cultural environment" (1988, p. 50), provides insight into the emotions that Hōne experiences as he approaches re-engaging in education. In expressing his expectation of frustration and anger, he reveals a "self-theory" (Yorke & Knight, 2004) of tauira identity and its long term impact on his emotional wellbeing. His perceived lack of skills, his acknowledged self-doubt, his perception that teachers gave up on him, have formed "fixed beliefs" (Llorens et al., 2007). These beliefs demonstrate how his subjectivity has been constituted through technologies of power and domination (Besley & Peters, 2015), how he has been subjected to ideas about himself through the rules, styles, and interventions found in the cultures of colonised New Zealand, of education, of gang life, and now, of the Corrections environment. Any difficulty in his attempt to re-engage in education has the potential to re-confirm his beliefs and lead Hōne away from opportunities that will counter his self-theory. Conversely, the hope and pride he brings to this opportunity may propel his liberation.

Despite limitations and conflicting emotions, Hōne is hopeful that the attainment of the learning and qualification made possible through re-engaging in education will transform his identity

from prisoner to learner: "*It would be great if I could achieve something in my life other than a prison sentence."* He is grateful for this opportunity. The lived experience of second-chance teaching and learning in this specific context is an intra-action that brings together a complex range of components: Hōne's personal and individual emotional experiences and wider, societal, and historical forces.

Hone's emotions in re-engaging in education are influenced by his relationship with his kaiako. Many second-chance tauira who succeed in education provided in prisons credit their success largely to the patience and empathetic support of their kaiako. Other incarcerated tauira make these comments in their letters to new learners:

> *"There were times where I felt like giving up because of life challenges and if it wasn't for my tutor I probably would have. She pushed me to persevere and complete the course even though there were times I was a bit of a brat, but I guess challenges are good for everyone—students and teachers."*
>
> *"With past studies when a task has been challenging, I was a person who gave up, but the tutors and their guidance helped me stride through these barriers for which I am truly grateful. In my eyes, the tutors that helped me throughout my studies are part of the reason I accomplished my level one."*

These excerpts articulate the importance of the relationship between kaiako and tauira in this context. Like the tauira above, "*a bit of a brat*," and "*a person who gave up*," Hōne refers to his stubbornness, his resentment at being told what to do, and his perceptions of past negative relationships with teachers. His dismissive, "*teachers pretty much gave up on me and I didn't care much either,"* emphasises past emotional distance in his relationships with teachers in mainstream schooling experience and his own challenging behaviours. Sue, a prison tutor with many years' experience in this context, recounts an incident when Hōne's frustration in a difficult learning experience ignited his anger:

> *"It's the first time," she said, "I've had to use my radio and get help. It was after I'd been away on holiday and I'd warned him not to go too far in the maths book without feedback." He said, "piece of cake Miss, I'll have it finished before you get back."*
>
> *"Well he did have it finished, but I thought he would have gone too fast and not completed the working correctly so I took it away and marked it, bringing it back with a lot of stickers down the side where corrections were needed. This was when he got annoyed. Well, he went to his seat and started working through the corrections in the book and then came to section he didn't understand—I asked him what he had done in his head to work out the equation, and he said, "I don't know what I did, I just know it and anyway there's more than*

*one way to know something." That's about when he lost it and started kicking the door, yelling and swearing, demanding to be let out. My hands were shaking under the desk when I pressed my alarm button. It took a while before they came but finally there was one guard outside, and I was never so pleased to see his face outside the door as I was that day. The other students just kept working, didn't bat an eye. I stood him down for a week.*

*A few days later, I heard that he had asked someone to apologise on his behalf, and when I meet him on the unit he said, "you'll have to accept my apology." I replied, "I might do, but I haven't heard it yet." Then he told me he'd had a bad week and lot of things had got on top of him. I said, "well you didn't have to give me a bad week, as well." After the one week stand down, he returned to class and worked quietly to complete his corrections. Now whenever he sees me, he puts his hand up to his mouth, like he has a radio and goes, "breaker, breaker, incident in education." We have a laugh."*

In managing Hōne's frustration and anger in a way that enabled him to return to the learning, Sue was able to demonstrate that although there had been a difficult emotional experience for both, she did not give up on him. Their relationship appeared to be strengthened through their shared humour over the event.

In this positive relationship with kaiako, there is opportunity for Hōne to transform his identity and beliefs about his own abilities (Cozolino 2013). From an interaction such as this, there is also potential for the negative emotional impact identified by Skinner, et al., (2014) to emerge. Hōne's emotional behaviours and attitudes could have influenced Sue's behaviours and attitudes towards him, or he might have interpreted Sue's actions as a repetition of previous experiences in education. These incidents have the potential to create a perpetuating cycle of negative emotional affect.

In the Corrections environment, where tauira can be perceived negatively because of their identification as criminals (Harmes et al., 2019) there is magnified potential for their emotional needs and the emotional needs of kaiako to be in conflict. Confronted by an angry tauira, Sue felt fear, evidenced by her trembling fingers; Hōne felt frustration and anger, evidenced by his yelling and swearing, banging on the door. The emotions of Hōne and Sue form an intra-action that demonstrates the resilience and courage of both kaiako and tauira in this specific context, but also the precariousness of their relationships.

In this context, lived space and lived time combine as a sentence served and produce other emotions that contribute to the second-chance learning experience. Hōne's past experiences of spatiality, "*no food in the cupboards*," references material struggles of poverty and deprivation, where domestic spaces held little comfort and may link to his feelings of frustration and anger. The lived

space of incarceration is, by its nature, austere, and in this nature may mirror past physical and emotional experiences, creating barriers to learning. In their reflective letters to potential learners, many prisoners speak of encountering barriers to learning that metaphorically reference spatiality:

> *"Sometimes I hit a wall, however I had to remember my goal and press on to complete."*
>
> *"Often when I hit a wall, I had to ask myself what the barrier is that I have hit and then re-evaluate how to get past it."*
>
> *"Sometimes I doubted myself when I hit the various barriers to learning."*
>
> *"Mostly the barriers were my own lack of confidence and motivation due to factors happening on the outside."*

The tauira' articulation of "barriers" and "walls" in their learning experiences reflect the spaces of their physical incarceration and link to the way their subjectivities have been formed; the "brainwashing" of Hōne's past. For these tauira, finding ways around or over these barriers is a psychological response to imprisonment that mirrors their physical reality. Learning, therefore, represents both opportunity for escape, or, as Hōne fears, reinforced imprisonment if the learning seems too difficult.

Also, in this learning context, time appears to be experienced in ways that impact on the emotions of tauira and overlaps with the themes of lived space and lived materiality. While incarcerated, lived time is a sentence that becomes both containment and opportunity. Time experienced in length—a stretch or lag—marks the severity of the offence. In this way, time, space, and materiality intermingle as time served being and staying in one place becomes payment for material offences against human or non-human agents. The emotion most evident in this containment in time is boredom. Time of waiting and doing nothing is experienced differently from time actively engaged in something meaningful (van Manen, 2014). The long stretches of time provide openings for reflection and opportunities to engage in meaningful activities that might otherwise not be available or contemplated. Like Hōne, other prisoners speak of the way in which boredom acts as motivating force:

> *"Originally when I was asked to start this course it was just a time filler and something to do."*
>
> *"I wanted to do this programme because at first I thought it would be a great way to get rid of the boredom of sitting around in my cell for twenty-two hours of the day."*
>
> *"I am enjoying doing the foundation course while in prison, it gives me something constructive to do with my time."*

Time incarcerated produces boredom which, in turn, becomes a factor in directing tauira to re-engage in education. Once engaged in education, prisoners articulate how their perceptions are altered as their time becomes productive:

> *"Now that I have started the programme my view has changed. Now I'm glad that I have taken up the opportunity to do something positive with all the free time that I have on my hands while I'm being imprisoned."*

Here the view of time becomes "free" in contrast to "wasted." Time used productively produces feelings of wellbeing.

Feelings of regret are also surfaced in Hōne's lived experience of time. He locates past poor choices in a "time of life" when hanging out with mates seemed more important than schooling, then regarded as a "waste of time." In his contemplation of the choice to re-engage in education, Hōne looks backward to review the struggles of his upbringing and the opportunities he might have had, had he acted differently. Time then was wasted; time now is opportunity. From the present, Hōne recognises that his use of time now will produce rewards and benefits in the future. His regret at past lost opportunity adds to the motivational impact of boredom, moving him to re-engage in education, while in prison.

### Dave

This second story, written by a tauira on completion of his programme of Foundation education, had a significant impact on others. This letter was read to regional Corrections staff at a weekly meeting and some were observed to be crying as they left. The letter was also shared with local media. When I received this refection, I shared it with others in my workplace, who also responded emotionally, some with joy and excitement, others with sadness. Whatever the emotion, this letter inspired many others who worked in the provision of education in Corrections facilities. The tauira, who I have named Dave, is a middle-aged, Pākehā male. He writes of the transformation that occurred for him through his second chance in education, while serving a prison sentence.

> *It felt good to study again, over the course of many years I've wasted 100's of 1000's of man hours sitting in prison essentially staring at the walls. As I've gotten older, I find I can no longer be content watching my life leach away whilst being of no benefit to myself, my daughter or my grandchildren. I left school towards the end of the 3rd form without any qualifications whatsoever.*
>
> *My life had gone off the rails at a young age, I was made a ward of the state, and schooling wasn't any kind of priority for me. I was made to believe things about myself which were both harmful and untrue, like I was incapable of succeeding and lacked the smarts to*

*achieve in constructive or purposeful pursuit. It has taken me several weeks to work my way through the course material, I've enjoyed the feeling of usefulness and achievement my progress and the tutor have given me.*

*I struggled with the 'Living in Aotearoa' book as this was both new to me and challenging of some of my long-term beliefs. Working with numbers is something I've previously allowed myself to feel intimidated by due to lacking any prior skill in numeracy, it feels good to have completed the maths book because I am now comfortable around arithmetic and confident I possess the skills to come up with a solution to everyday maths problems.*

*I found my tutor willing to offer both assistance and encouragement in a life where I have experienced little of either, that helped me successfully navigate the course. It made me feel really good to be doing something productive for myself. I've done more for myself, my daughter, and my grandchildren in the last two months than I have in the last twenty years. For the first time ever, I feel proud of myself and what I have accomplished.*

*I feel my choice to undertake this course has enabled me to begin moving my life towards a brighter tomorrow and away from the futility and despondency which have been the hallmarks of a troubled life. Anybody who wants a brighter future, to increase the amount of choices they have, or to take a step towards something new, the one thing I know you can do for yourself, which can be a springboard to other opportunities, is this programme. Next, I hope to undertake a course on psychology in the hope of gaining insight into not just how others think, but myself as well. The one thing I do know, after completing this course is that it's not beyond me.*

**Existential thematic interpretation— Dave's emotions**

Dave emotions, contentment (expressed as "enjoyment and feeling good"), futility, despondency, pride, and confidence are interpreted within the five existential themes of lived experience (Merleau-Ponty, 1962). In this thematic interpretation, *corporeality* considers how emotion is embodied and the way learning changes the brain. Materiality finds connections between Dave's material experiences in life and his self-identity and considers how the provision of education in Corrections facilities might his emotions. Dave's relationships with self, with family and with tutors are considered in the theme of relationality and *Spatiality* highlights Corrections classrooms as emotionally differentiated spaces (Crewe et al., 2014). In *temporality*, the time spent in learning as a "removal activity" (Goffman, 1961/2017) is found to go beyond its goal to fill time to change the experience of time and enhance emotional experience.

Corporeality brings attention to Dave's bodily experiences of emotions. Dave begins his reflection with the opening words: *"it felt good,"* an expression of the embodied experience of wellbeing gained from re-engaging in learning after a long time away from it. He mentions discontent at the meaninglessness of his life and the many hours passed in inactivity and what he calls futility. He gets pleasure from the "*usefulness and sense of achievement*" he gains from learning, feelings that are powerful in their transformative potential. Dave also reveals his "*struggle*" with the process of incorporating new knowledge that subverts old beliefs, particularly around culture and values, and how he "*feels good"* and has *confidence* now in mastering skills which previously defeated him. For "*the first time ever"* he feels pride in his own achievement and expresses a belief that he can move forward into new and different ways of acting and being. The experience of second-chance learning has changed his experience of being in the world; while still physically imprisoned, he experiences a new freedom—freedom of the mind (Wood, 2019).

Through learning, Dave experiences changes, shifts in the way his mind works, a reshaping of his brain. This physical experience of the brain changing is echoed by other prison learners:

> *"I feel my brain hurt when I do this work, it's not a headache, it's like my brain is using muscles it hasn't used before."*
>
> *"I was challenged a lot because I was out of practice with doing bookwork and studying and retaining information. I dealt with these issues by not giving up and just putting in the effort, it got easier as time passed, and my brain got used to it."*
>
> *"The stimulation is something that my mind needed…"*

This physical reshaping of the brain is a reshaping of subjectivities:

> *"I used to think to myself that I was dumb or stupid, but I was none of those and now I look back and have realised I was just lazy."*
>
> *"I've never done education before jail. It took me five months to complete the programme and all the reading and writing was frustrating for me. Now, I feel good and happy that I started and finished. If you start, keep going, one page at a time."*

As Dave and others demonstrate, these changes produce shifts in perception of self and others that are linked to emotions such as pride, excitement, confidence. These emotions produce action tendencies (Lazarus, 1991), moving him towards further learning and future goals.

These goals, however, may be limited by material factors that determine the scope of education provision in this context. This opportunity is part of a privilege system contained within a punishment system (Goffman, 1961/2017), also identified as a removal activity, something that relieves inmates from the day to day drudgery of institutionalism (ibid). While the provision of—and

participation in—education is seen to enable a significant shift in Dave's internal life, privilege within punishment has limitations and restrictions, with the potential to reinforce beliefs shaped over a life-time.

Dave reflects on his passage through life from the time of becoming *"a ward of the state,"* and the way his beliefs about himself, like Hōne's, were shaped by others*; "I was made to believe things about myself which were both harmful and untrue, like I was incapable of succeeding and lacked the smarts to achieve in constructive or purposeful pursuit."* Dave's former feelings of despondency, produced through the accumulation of negative self-knowledge, have led him away from people (his daughter and grandchildren), and from opportunities—producing limitations on his behaviour and choices. Dave's despondency, coupled with futility, derives from broader, whole of life experience. In the prison context, this diminished sense of self can be reinforced in the powerlessness of physical and temporal containment and the inability to enact behaviours of resistance.

Dave's emotions are aligned with influences of power. His responses to accumulated patterns of negative experiences reinforce subjectivities that, in turn, confirm deficit views of the self. These practices draw attention away from the way subjectivities are constructed—deflecting criticism from institutions that contribute to this construction. Dave articulates the lived reality of being among the "silent epidemic" (Smyth et al., 2013, p. 300), by his own admission his life feels wasted (Bauman, 2004), a "collateral casualty" (Bauman, 2011, p. 4) among many who originate from socio-cultural contexts or cultures of disadvantage (McGregor et al., 2015; McInerney & Smyth, 2014; Mills et al., 2013; Smyth et al., 2013). His reflection describes the complex needs of prison learners emerging from the "historical, socio-economic, and cultural processes" (Banks, 2017, p.6) that have impact prior to incarceration.

Dave's experience of second-chance learning in this context reflects the importance of how the learning is presented and provisioned, the importance of relevance, context, content, meaningfulness, continuity, and support in learning. In order to make significant shifts in consciousness, learning must incapsulate critical pedagogies that enable these shifts (Smyth et al., 2013). Dave had to "struggle," and find a way through this struggle; his old beliefs were challenged, and he was forced to confront alternative truths. In this internal struggle, Dave found his own subjectivities changed. As Bauman *(2005, p. 1095)* writes:

> *"To understand one's fate means to be aware of its difference from one's destiny. And to understand one's fate is to know the complex network of causes that brought about that fate and its difference from that destiny. To work in the world, as distinct from being "worked out and about" by it, one needs to know how the world works"*

In naming the emotion of despondency and feelings of futility, Dave takes an active step towards understanding the forces that have produced this despondency and acted on upon his

knowledge and beliefs about himself. His opportunity to reflect along the learning journey provides a form of confession, a way of surfacing truths which may lead to empowerment (Anderson, 2015). In his learning experience, Dave is empowered to recognise how his feelings of despondency have arisen from practices of power that have oppressed and dominated him. Foucault's (1994) ideas regarding the reciprocally constitutive relationship of power and knowledge, finds Dave within those same practices of power gaining insight into his own subjectivity, and the inner truth of his lived experience. This privilege within punishment (Goffman, 1961/2017) brings Dave to an ethical practice of self-reflection (Foucault, 1988) and the opportunity to reform his identify.

Successful learning experiences produce emotions that impact on relationships, including those between tutor and learner, familial relationships, and Dave's own relationship with self. Dave's comment, *"I found my tutor willing to offer both assistance and encouragement in a life where I have experienced little of either, that helped me successfully navigate the course,"* is a reflection on both past and present relational experiences in learning and in life. Dave appears to have experienced similar lack of support and encouragement in earlier life, both in education and in domestic relationships, as did Hōne.

Freire (1998, p. 11) observes that an educator's task is to encourage human agency, rather than to mould it, and this is a critical element to the learning experience in Corrections facilities where learners and tutors cannot form long-term personal relationships that develop over time. The strength of the relationship between learner and tutor is founded on a tutor's "rigorous ethical grounding" (Freire, 1998, p. 12) and respect and hope for the learner. Some tutors make their emotional commitment explicit: *"I tell them I'm holding the hope for them*, *that I carry it in me*," a Corrections tutor told me, "*it's amazing what a difference that makes in how they respond.*" When learners like Dave feel respected by tutors and supported through encouragement and guidance, they are enabled in their own efforts in learning.

Freire (1998) points to the radical nature of hope, as a chosen emotion it arises from a choice made, and it is deliberately cultivated, as evidenced by the tutor above. There is a joyfulness associated with hope, an uplifting of spirits that produces movement created and maintained by decisions and actions. As a response, it opens possible subjectivities for self and others; it becomes an ethical responsibility to self, to improve, to try, to do something challenging, and it is a movement towards others, classmates, tutors, and families. Hope is "aimed at a better life and the possibility of new type of existence" (Besley & Peters, 2015, p. 168). Hope is connected to action and intention, an act of respect, of care and responsibility for the self and to others, and it influences those others.

Two emails from prison tutors demonstrate how prisoner learners' successes become hope for others:

*"Hi Lynne,*

*We had a heart-warming presentation of a level one certificate today for X in front of his classmates. He has been in and out of here for the last 28 years, and it has taken him a year to complete level one. He was really chuffed and kept sliding it in and out of its envelope quietly throughout the lesson with a big grin on his face. Then he stayed behind for a second after the lesson to tell me he was going to show it to his elderly mother when she came to visit this weekend, he said, "the only thing she's ever seen me get is a prison sentence—thanks Miss." We often forget how much things mean to our learners; it was a nice moment."*

Also, from a prison tutor:

*"Kia ora Lynne,*

*Just a quick note to ask if you could please fast track the qualification certificate for Z as he wants to give it to his partner as a Valentine's Day gift—he wants to show her he is pretty determined to make changes in his life and be a better father and partner. Anything you can do would be appreciated."*

Both these learners, like Hōne and Dave, felt proud to have achieved something "*other than a prison sentence*" and wanted to give significant people in their lives a visible demonstration of their efforts in meaningful achievement. Their achievement, presented as a certificate, is a representation of transformation that becomes a gift of love and hope to other people. Dave, in feeling good about his achievements in education, links these feelings to his relationships with his daughter and grandchildren. The positive emotions generated by educational achievement produce opportunities for enhanced connections with others.

In his expression of pride, Dave, like Hōne and the others above, is further demonstrating the mobilisation of reforming his identity and opening to thinking and being differently, experiencing new freedoms while within the constraints of imprisonment. The emotion of pride brings feelings of satisfaction which produce movement towards openings and opportunities. Dave's experience of pride, "*for the first time ever"* reinforces the positive value of the choice he has made to re-engage in education and the change in his relationships with others and self. As with hope, pride is a connecting emotion that brings Dave closer to family: in acting on behalf of his self-improvement, he is acting for others—his daughter and grand-children.

The existential theme of spatiality draws attention to forces that produce other emotions generated in the teaching and learning spaces of education in this context. Prisons are often characterised as uncomfortable environments: "unwaveringly sterile, unfailingly aggressive or

emotionally undifferentiated" (Crewe et al., 2014, p. 57). These views suggest that this experience is the same in any prison space, including the education spaces.

> *I met Dave when I was visiting a prison class, I asked to talk to him about his reflection and tell him of the impact it had had on other people, also to gain his informed consent to include it in this work. I waited in the central recreation space of the unit surrounded on each side by floors of cells and watched over from a circular glassed station at one end, where three guards monitored a bank of screens that followed the activities of the men inside: a realisation of Foucault's panopticon—a metaphor for disciplinary power through hidden observation. Dave came from his cell down a central bank of metal stairs to where I waited at the table, over to the side of the noisy recreation area. Everything in this space is grey; the walls, the ceiling, the floor, the stairs, the metal furnishings bolted to the floor, the men inside. Dave was dressed in a grey track suit and he had the grey pallor of someone who had been indoors for a lot of his life.*

Meeting Dave in this environment, I felt the colourless spatiality of prison could produce despondency and contribute to feelings of despair and depression. Learners experiencing these feelings could bring them into the learning spaces of the prisons, contributing to a negative field of affect (Watkins, 2011) by lowering energy and increasing tension. A prison environment can be challenging context to teach within, but the prison classroom is also experienced as a differently constituted emotional space (Crewe et al., 2014; Harmes et al., 2019), separated from the larger institution by practices that enable different ways of thinking and being. Goffman (1961/2017, p. 69) points to these spaces within such institutions as "little islands of vivid, encapturing activity" in an otherwise dead sea.

> *While I waited for the guard to find Dave, Johnnie came over to show me a photo of his children, a little boy and girl. I had met Johnnie earlier, in the classroom, a concrete room with one barred narrow window high up the wall on one side, a set of plastic form tables and seven or eight white plastic chairs, nothing else. The tutor, Joanne, and I had followed the men as they were escorted from the unit by a guard who drew a bunch of keys from his belt to open the classroom door, and, after slamming the heavy metal door behind us, locked us in with the five male prisoners. The men took their seats and opened their workbooks, looking around the room as they did so. Johnnie was the smallest man in the room, maybe mid 30's, Pākehā, with a yellowing bruise above his right eye.*

Joanne introduced me to the men, we had already decided that she would use the conversation as a way of collecting naturally occurring evidence for an oral assessment that required the men to participate in a group interaction. I would ask them about their schooling experiences, and she would note their participation in the interaction and give feedback at the end.

I told the men a little about myself, Joanne had already informed them that her "boss" was coming, and they were sworn to be on best behaviour, "we'll be angels," they had assured her. The men took turns to introduce themselves and tell me a little about their schooling history. They were open and friendly, happy to tell their tales of poor school performance and how they were gradually adjusting to academic work in this environment, having decided it was a constructive way to spend the time. Harry told me how reluctant he had been to begin with and how he thought Joanne "was the devil from hell,' when he first came to class. Joanne and the others laughed happily at this description. He had only wanted to get out of there, he said, but Joanne, while holding firm, persuaded him to stick with it and he was now "reaping the benefits," claiming an increased sense of confidence and pride in his achievements.

When it came to Johnnie's turn to speak, I was surprised by how much he revealed, telling me and everyone else about his anger. He had always been angry, he said, even as a small child. In his first year at school, in a fit of anger, he had attacked his teacher, resulting in his first expulsion and the beginning of a troubled passage through education. The room was silent and very still as Johnnie spoke, the other men listening respectfully.

Johnnie spoke earnestly, telling us that the learning he was doing now was giving him an opportunity to change, it had shown him how to see other people's points of view, and he was understanding how he could apply what he was learning to his own life. Johnnie talked about the changes that were occurring for him, he talked about his children, a girl of eight and little boy, how he didn't want to be angry anymore, "it's just a front," he said, "acting tough." He told us that he felt he was letting his kids down; he didn't want them to think of him as a bad person. Because he was small, he had always been bullied, he said, so he made up for it by being angry and fighting anyone who teased him or laughed at him. Johnnie showed us the bruises on his face and the marks on his hands and wrists, he hurt himself now, he said, because he feels so bad.

"I think I can change, maybe? I want to be kinder," he said, looking up at the others.

*"But you're the kindest, most caring guy on the unit," said the man sitting beside him, a big guy, Nathan, who acted a bit of clown, but clearly had the respect of the others.*

*"Am I?" said Johnnie, tears forming in his eyes.*

*"Yeah, man, absolutely, you are!" replied Nathan, while the others nodded, or added their agreement.*

*Johnnie looked astounded.*

*When the group conversation had finished, I went over and sat alongside Johnnie who wanted to know if he was on the right track with his work. He showed me where he was up to and we went over some activities that needed a bit more development, including a piece that asked him to write about an experience of maanakitanga (hospitality, generosity and support offered to others).*

*"What about what just happened in here?" I asked him, "why don't you use that as an example?"*

*I sat with Johnnie as he began to write his example of maanakitanga. He explained how he experienced trust and safety within this group and how that had enabled him to share his feelings. "How did you feel," I asked him quietly, "when Nathan said you are the kindest guy on the unit?"*

*"No-one has ever said anything like that about me before. It shows me that I can change, and that other people notice."*

*Johnnie's pride and happiness were infectious, we all shared the joyfulness in the classroom and the respect for Johnnie that had emerged. When he later brought me the photographs of his children, he was beaming with pride.*

My captured moment in a prison classroom is poignant example of an "island of vivid encapturing activity" (Goffman, 1961/2017), an affective space (Zembylas, 2016). The classroom, despite the locked door and the austere physicality, is an emotionally differentiated zone, where the staff, volunteers, or visitors from the outside bring alternative discourses that enable learners to experience themselves and others differently. Crewe et al. (2014, p. 59) note, "very little work has taken seriously the idea that prisons are complex and spatially differentiated emotional domains." This differentiated spatiality demands greater attention in understanding the impact of emotions in the transformations of learners in this context.

In lived time experienced in learning, Dave's emotions influence his movement towards change. Dave speaks of time wasted as if it is a physical resource: "*100's and 1000's of man hours*" spent staring at walls and watching "*life leaching away,*" being of no benefit to himself or his family.

Time wasted is lost productivity and contribution, which brings about his feelings of despondency and futility. Goffman (1961/2017, pp. 67-68) writes of the time institutionalised as "time bracketed off" from regular life, time that is lost, destroyed or wasted. In exile from his own life (ibid), Dave's feelings of despondency and futility relate directly to this lost time. Where time is served as punishment, this waste is countered with a range of activities, known as "removal activities," (ibid) ways to use or fill the otherwise empty time.

Dave's narrative shifts back to the past and his early exit from school, aged around thirteen or fourteen years old, and to his disadvantaged childhood where he situates the beginning of his difficulties, the place in time where he was "*made to believe things about myself which were both harmful and untrue."* In looking back on the past, he sees the way his life has been shaped by the views and actions of others, his exiles from family and community as a child, and his current disconnection from his daughter and grandchildren as an adult. In his review of past and present, the futility of the waste of his life emerges as he acknowledges the harm done to him, and the harm he does to others.

When Dave writes about the time it has taken him to finish the course, several weeks, it is a different experience of being in time; a time of productivity, a "usefulness" that brings feelings of enjoyment and pride. Other learners in this context also reference their different experience of time when learning and the enjoyment that comes from it:

> *"When I first started the thought of doing formal study was daunting but as I got into it, I enjoyed it and looked forward to my Friday sessions."*
>
> *"This is my new addiction! I'm up at three in the morning doing my workbook, I can't get enough."*
>
> *"I found myself looking forward to classes."*
>
> *"It felt hard at the start, but I got to the end. Looking back from where I started, I feel really good because I have achieved something in my young life."*
>
> *"I never thought I'd actually want to be in class, but I did. The time always went so fast."*

Learners express enjoyment not only of the work but also of the opportunity to use time productively. Dave's and others' opportunity to engage in education is more than a "removal activity" (ibid), going beyond the goal to fill time, to change the experience of time. Time is metaphorically referred to as a journey, moving from one place to another, both in the workbook and in the development of self. In the prison classroom, time is served differently from other time served in prison—time is productive, it is contribution to self, family, and society, and this in turn produces pride

and confidence. Through learning, Dave becomes discontented with futility and despondency, stimulating his motivation to change.

### Wiremu

The final story presented and interpreted finds similarities and differences between the emotional experiences revealed in the stories of Dave and Hōne. From the methodology of diffraction (Barad, 2007), overlaps and convergences provide opportunity to reach more deeply into the emotional experience of second-chance teaching and learning in this context, exploring what is produced by these experiences, their effects, and the sustainability of these effects outside the learning context. The third story comes from a learner who has completed his qualification and been released from prison, writing back to his tutor in fulfilment of his agreement to write a letter of encouragement to other learners. I have named him Wiremu, he identifies as Māori and is aged in his mid-thirties.

> *Kia ora, sorry for taking so long to send this back. Now I'm outside time slips away from ya, days pass quickly. I'm doing ok, not as fast or as much as I'd hoped for, my impatience is a downfall tho' sometimes, wanting things to happen yesterday. (I wasn't in line when God handed out patience.) Being independent is a big thing with me so relying on family help isn't an option I like—but it is what it is. I set some goals before I got out, through the Foundation course, it was a positive direction but not so easy to apply in real life. My bone carving was my first goal, I have run into a few obstacles which have slowed my progress, but I am working around them which will take a little longer than I expected. I will get there eventually tho'.*
>
> *I thank you again for your assistance with the tutoring. I felt lost and together with attending your course as well as Tikanga I found a foundation. I completed the course reasonably fast because it had programmes in it that appealed to me concerning my past/ personal life, I found it relieving, satisfying and in some parts quite emotional. It was a pleasure for me to apply myself, a challenge too I suppose. I never had too much trouble with any of the exercises, percentages, and problem-solving tasks, they were good for me, as I like a challenge.*
>
> *I really think 'Living in Aotearoa' was my most challenging course as it related personally through family ties, the treaty of Waitangi, nature, tangata whenua, etc. (don't start me up! Ha-ha!) I would certainly recommend this course to anyone feeling lost, looking for a foundation, who they are, where they are from—it would help, as it has me. I knew*

*starting again wasn't going to be an easy task but having a foundation, which I now have, has got to be a pretty good start eh?*

*Kia kaha Aotearoa, kia kaha Māori!*

*Thank you.*

*P.S thanks for the dictionary, I use it frequently.*

**Existential thematic interpretation—Wiremu's emotions**

Wiremu's letter brings echoes of the emotional experiences of those revealed in the other stories shared in this chapter. He writes of experiences of hope, impatience, and of feeling emotional, satisfied, and relieved by the learning experience. Freire (1998, pp. 45-46) writes:

> One of the most important tasks of critical education practice is to make possible conditions in which the learners, in their interactions with one another and with their teachers, engage in the experience of assuming themselves as social, historical, thinking, communicating, transformative, creative persons; dreamers of possible utopias, capable of being angry because of the capacity to love.

In re-engaging in education during a period of his imprisonment, Wiremu found freedoms denied him in earlier life. He describes his feelings of being lost, not knowing who he was, and how learning gave him a sense of identity and deepened his knowledge of heritage and culture. He set goals and left prison with hope, dreams, and a foundation upon which to build. His experience in second-chance teaching and learning in the Corrections context enabled his transformation from a lost individual to one with an identity located in place, in culture, and in history.

Wiremu, like Hōne and Dave, expresses gratitude for the support and encouragement he received from his tutor and the opportunity to learn. His reference to *"feeling lost"* before re-engaging in education describes a physical and emotional disconnection from society, whānau, and self that he had, like Dave, experienced. From the learning he derived pleasure, challenge, and insight into his own lived experience as Māori in Aotearoa, New Zealand. Understanding things that have personal relevance to lived experience gave him the "*foundation*" upon which to re-create his life.

Wiremu's hope moves and directs him towards socially, politically, and economically sanctioned goals and achievements. Like Dave, Hōne, and others referenced in this chapter, he recognises education as being of value not just to himself but in the wider world; a rule, style, and intervention found in Western culture—a gateway to opportunities such as employment and further education. Wiremu's expression of the pleasure gained in the learning experience also matches that of many others referenced in this chapter. The pleasure and enjoyment found in learning appear as embodied experiences that produce corporeal changes, changes to the structures of mind, disruptions to patterns of thinking, and that produce physical changes in the energies of the body. Through the

changes that have occurred through learning, Wiremu, like Dave, is motivated and energetic, striving for goals and continuing to learn: "*thanks for the dictionary—I use it often"*.

Upon release, however, Wiremu's transformation is tested. Writing his reflection from outside the context of his physical imprisonment, Wiremu continues to experience barriers and walls, "*obstacles*" that impede his progress in life and the goals he set for himself. For Hōne, Dave, and Wiremu, the emotion of hope, derived from their positive experiences in education, directed transformations of identity. Outside, Wiremu continues to hold this hope around him while he also feels impatience generated through experiences of disempowerment. While inside, it seems that his hope was bigger than it is now, on the outside: *I'm doing ok, not as fast or as much as I'd hoped for."*

Wiremu's outside experience of time overlaps with but also differs with that of the others by reinforcing how time is experienced differently in different contexts. For Wiremu, now released, time "*slips away,"* it is not described as "free," but seems to link more closely with "wasted." The slippage of time produces impatience as he finds he has not achieved as much as he had hoped for. Wiremu's hope contains his goals and dreams and his impatience drives him on towards those goals, even as they are frustrated.

Wiremu recognises this difference between what was hoped for and what is achieved—what was imagined and what becomes real—in the mobilisation of his transformation. The obstacles Wiremu experiences outside the prison context may be material, in the form of access to resources, to knowledge, to sustaining relations, to employment or opportunity; or they may be psychological, in the form of beliefs about the self that are re-confirmed with each set back. Wiremu struggles with his material dependence on family and the personal disempowerment this creates for him. This disempowerment overlaps with that described by Dave, his feeling of being of no use to others, and the lack of productivity that produced his despondency. Wiremu's feeling of dependence is a further robbing of his hope. His desire to be independent, to provide for himself is a statement of efficacy to self and others, an ethic of care that produces pride. While dependent on others, pride is denied and could produce a further diminishing of his hope. Despite these struggles, Wiremu writes of his continued forward projection towards the goals he set as part of his learning and his expectation that he "*will get there eventually,"* as he works through the challenges before him. Wiremu, like those inside, plots ways to overcome the barriers and walls and keep going, sustained by the hope that supports him in his new knowledge and reconstituted subjectivity.

Wiremu's, Dave's and Hōne's experiences, and the emotions that are produced by them, describe the human struggle to effect and sustain transformations enabled through second-chance learning. Where that learning is contained within technologies of power based on disciplinary order (Besley & Peters, 2015), where the rules, styles and interventions of a system of punishment also

oppress and dominate them, contradictions and challenges may emerge. Wiremu left prison with a renewed sense of self, sustained by hope, enabled through his experience in learning. His second-chance at education was provided from within the governing power that also enforces its limitations. Challenging these contradictions is Freire's challenge to critical education, harnessing hope as a transformative essence is not enough. To affect and sustain transformation, as they return to society, Wiremu, Dave, Hōne need understanding, support, and purposeful opportunities.

**Chapter Summary**

Gifted to the Department of Corrections (Ara Poutama Aotearoa) by Rangatira at Waiwhetū Marae in 2001, the Department is guided by this whakatauki:

***Kotahi anō te kaupapa: ko te oranga o te iwi***

(There is only one purpose to our work: The wellness and wellbeing of people)

(*Hōkai Rangi* 2019)

This whakatauki articulates an ethic of care for the inmates and staff of Corrections Facilities in Aotearoa, New Zealand. This ethic and the inspirational and aspirational direction of the Hōkai Rangi strategy (2019) acknowledge the importance of the principles of an ethic of care (Monchinski, 2010) in supporting New Zealanders like Hōne, Dave, Wiremu and others in sustaining long-term transformations.

Exploring Hōne, Dave and Wiremu and others' emotional experiences in second-chance learning diffracted through the five existential themes brings together overlapping and converging insights. Powerful emotions: anger, fear, frustration, boredom, dependency, impatience, contentment, hope, pride, and confidence compete for affect as learners navigate the walls, barriers and negotiated freedoms of their lived experience. Similar experiences in the constitution of subjectivity lead to strong negative emotional associations with education and suggest limits in the possibility of transformations through re-engagement in education. However, the enhanced emotional zone (Crewe et al., 2014), the affective space (Zembylas, 2016) of the prison classroom, the fortitude and courage of tutors, the strength of their relationships with learners, and new learning delivered through critical pedagogies create movement and opportunity for transformation. Prison learners recognise and experience corporeal possibilities of different ways of being (van Manen, 1990).

For Hone, Dave, Wiremu and others, the material restrictions, and constraints on the provision of education in Corrections facilities, may impose limits on the sustainability of these transformations

inspired through positive emotional experiences in learning. In alignment with the vision and ethic of the guiding whakatauki, understanding and supporting unrestricted and unlimited provision of second-chance teaching and learning for prisoners as responsibility and right, rather than privilege within punishment, would be an enactment of this purpose and a guiding principle in an ethic of care. A step on the pathway of excellence for Corrections tauira.

## Rest Stop: Letter from Corrections Tauira

*Dear marker of my assignment,*

*I would like to thank you for your comments, which to a person like myself, are appreciated: I hope you don't mind that I'm about to respond with my own.*

*You write: "You have briefly discussed the reliability and credibility of each source. Credibility is mainly identified through researching the authors and noting their experience and qualifications, e.g. do they really know what they are talking about? Why should we listen to them?"*

*My reply to you: Of course, you are perfectly correct, and I have learnt something from your comment. How could we possibly know or take the word of anybody about anything without prior knowledge, and whomever that person may be presenting their kōrero, their credibility as an individual is dependent on the value of their kōrero. I should point out to you, that as a rule, our education tutors are not allowed to help us, and, being in prison, we do not have the internet, we are not allowed to use it in any manner. It is forbidden. My resources for the books and authors I have are only the books and resources given with this course. The library we have is not set up for educational purposes. I have read all the books I was given. My first assignment was due on the day I received my books, so a two-week extension was given. I could not possibly have had enough time to read any other information, or the time to have them sent here, it would have taken days off my extension. I am though, thankful for being able to take part in learning.*

*You write: "You have certainly chosen sources that can be depended upon in regard to reliability, but it is not always clear what the strengths and weaknesses are. You list the contents of each source, but what are their strengths? Is the writing easy to understand? Are there helpful illustrations and tables that add to the knowledge base?"*

*My reply: Due to my little education, I don't want to appear stupid or dumb, so I don't write or comment on how books are easy or not to understand. I guess now my opinion would be yes and no. For someone like me with little education, they can certainly be difficult. But to someone educated, like yourself, this reading and these authors may be a simple matter.*

*I am saddened by the limits to our education here, the lack of library resources and how the education staff can't help us in pursuing a better education, the lack of internet access or being able to use a computer. All these factors are such a hinderance to inmates wanting to excel in some type of learning and rehabilitation, how it would accelerate that process if we had access to those tools. It seems perhaps more profitable to keep prisoners returning to jail rather than returning them to society with better qualifications to be better mothers and better fathers, uncles, cousins, aunties, etc. to be providers and future leaders, earning their bread and butter rather than stealing it. But they're good at lip service, here.*

*You write: "it would have helped me as the marker to have a clear understanding of what your essay topic was before beginning to read your assignment. I know now it was to do with the Treaty of Waitangi, but that wasn't very clear at the beginning."*

*My reply: I guess I felt put in the deep end with not really knowing what I was doing, finding the study confusing, not reading the books thoroughly enough, skipping pages, going back to read other pages, pressed for time, pressured, feeling incapable of what I was doing, so I took a shot in the dark, one might say. And with that, I'm so pleased I saw that through to stage I'm at now. I truly expected to fail but was still keen to learn what I had to do to pass. But I did pass! I can say I started with no idea whatsoever, I am grateful for your comments, I can reflect on them to progress. I still think my assignment was poor but now, I am sure I can definitely improve.*

*Once again, thank you for your time and your comments.*

# Chapter eight: kōrero— (discussion)

***Ka mua, ka muri***

(Look back, so you can move forward)

This chapter serves to draw together the patterns that have emerged from the diffractive methodology, and to honour the experiences of the characters I have met along the way, and their stories.

It's late in the evening when I arrive at a clearing in the forest. The moon is bright, its light diffracted through the trees. I am guided by voices and the soft strum of a guitar leading me closer. At last, there they are, a haphazard circle, gathered around a fire, talking, and laughing softly, looking around expectantly.

"Ah, here she is," says Dave, as I emerge from the shadows, "come and sit down, take the weight off." Dave offers me a space beside him on a smooth log and I sink down gratefully, the others also sit or squat on rocks, logs, or just upon the ground, except for Yani, she remains upright, poking the fire with a branch, the flames reflected in her eyes. I

see she has grown into a woman, serenity and confidence are evident in her stance and movement.

"Welcome, Lynne," she says softly, "nau mai, haere mai."

"thanks," I reply, "but what is this? what are you doing here?"

Collectively, they laugh.

"This is our school," Sarah replies, catching my eye from across the fire, "in the richest, deepest, earthiest sense."

They laugh again, joyful at my confusion.

"We're being in the world," says Hōne, "and of the world."

Of course, they have been with me all the way, why shouldn't they appear now?

Tania comes forward smiling warmly, she gives me a hug.

"Tell us now," she whispers in my ear, "what you found."

I take a deep breath, uneasy at this challenge, doubtful of my own abilities, but conscious of my debt. "Let me begin," I say, looking around the sets of eyes gleaming in the firelight, "by thanking each of you for all that you have shared. It was my intent to retain the authenticity of your experiences and your stories and I hope that I have done that. "Yani, come and sit beside me, yours was the first story, so I'll begin with you. It's so good to see you all again." Dave and I create a space while Yani drops her branch into the flames. She comes to me; we embrace and smile as we look into each other's eyes. Then I begin.

Four years ago, I set off to find out about emotions in second-chance teaching and learning. I had a hunch, based on my own emotional experience, that they were more important than we recognise. I wanted to know which emotions were experienced, what that experience was like, and which emotions influenced personal transformations. I hoped to provide insights for others in second-chance education contexts, for practice and policy. My aim, now that I have arrived here, is to review what I have seen along the way, pull together insights from each intra-action and determine what they might mean in relation to the research questions. And through this mahi contribute to knowledge about emotion in the second-chance education in Aotearoa, New Zealand.

Yani, our shared experience in the teen parent unit taught me lot about myself and how closely related emotions are to power. Anger was the main emotion we experienced in this story. This emotional experience exposed hidden rules and sanctions of hierarchies and behaviour, like who can express anger and who cannot. I found anger can be a technology of power, a controlling and dominating force. I saw how this anger was forced in and forced out in an on-going struggle of deflection and re-direction as it recalled and recreated our past experiences, tauira and kaiako alike.

While there was less risk to me in my use of anger as a more powerful other, you risked consequences in breaking the codes of hierarchies and sanctions that govern the expression of emotions. Your performance of anger was an example of how those who have themselves been the target of downwardly displaced anger store that emotion and can be further disadvantaged through inability to manage its stored effects. From this intra-action, I saw how anger originating through powerlessness can drive distances between groups and individuals and create further disempowerment. This could then reduce opportunities to re-engage in education.

There was another side to our experience. Ahmed (2004b) points to the way emotions like anger are not always destructive or negative, sometimes they can enable or motivate movement out of harmful situations or injustice. Anger can be a technology of self, a powerful force in transformation that produces awareness of injustice and desire for change. In the wounds produced by anger—our agential cuts as Barad (2007) calls them—we find openings for growth, for alternative ways of being, and for knowing each other and ourselves differently. In your reflection on your use of anger, you took on an ethic of self-care, a responsibility to yourself, to your child, and to us, the learning community—you brought to life the Ahmed's (2004b) possibility that anger can be enabling.

Yani, this emotional experience opened new subjectivities for yourself, and for me in my role as the more powerful target. Through this event, you were learning to negotiate which others it was appropriate to demonstrate these powerful emotions on, and what effect those emotions had on those others. You were able to recognise the source of your anger and understand that your performance was damaging to yourself. You expressed a strong desire to transform. I experienced the uncomfortable cut of wounds re-opened and the gift of having my own teacher/principal subjectivities confronted and challenged. For me, this entangled intra-action gave me insight into how teacher and learner performances, identities, and relationships are continually configured and reconfigured through our emotions. Thank-you, Yani.

Tamara, you were next, your story had a lot of emotional experiences to contend with. Yes, I knew you would laugh at that. I grappled with your expressions of fear, desire, courage, and pride. Each of these emotions influenced your transformation from someone who had dropped out of education to someone actively re-engaged in education, working towards recognised qualifications. In your detailed contemplation and eventual return to education, your emotions inhibited or inspired your choice to re-engage in education. I was able to see how emotions can progressively overlap, merge, and change alongside your movement towards decision and re-engagement.

Your first emotional state of fear acted as an inhibitor of your return. Lazarus (1991) would call this an action tendency of avoidance, or Ahmed (2004b, p. 201), "awayness." In this state, re-

engagement in education appeared as a hostile reality, a negative experience to be avoided. Freire (1998) tells us that fear is inevitable in any movement that requires courage and your feelings demonstrated the reality of this. Fear of limiting your future and that of your children brought you closer to the decision to re-engage. Through desire, you moved beyond the limitations imposed by fear. Desire was strongly influential in prompting the action that enabled your transformation. What I learnt through your experience of desire is that there is a productive element to this emotion. I was able to observe it woven through corporeal, material, relational, spatial, and temporal interconnections and overlapping with the emotions of fear and courage, seeming to build from one and into the other. You also gave me another important insight, that desire for good relationships with peers had a greater influence on your transformation to engaged learner than desire for relationships with teachers—horizontal relational connections were just as important as vertical.

In your courage, I saw the physical activation of desire, the energy that enabled purposeful action towards defined goals and overcoming the inhibitions of fear. Your courage was future focused yet energised in the present; it was responsive to spatial cues and sustained you through the risks associated with returning to education. Along the way, I saw how your courage was enhanced or diminished through relations supportive or unsupportive. In the combination of emotions in your story, it was courage, linked to desire, that had the most powerful impact on your transformation, sustaining action and supporting motivation. Then, when you got there, you experienced pride and that emotion was like a reward and validation of your decisions and actions, a feeling strongly associated with alignment with socially sanctioned achievements and denied to you, and many who are socially, culturally or materially marginalised, before.

Tamara, your story of contemplation and eventual return to education revealed how emotions were connecting and interconnected elements in your experience of re-engaging in education. Your emotions appeared to be forms of consciousness (Merleau-Ponty, 1962), strongly influential in the whole of this experience, from your first thoughts, to being there and doing it. Understanding that these, or similar emotional experiences, could underlie each phone call inquiry, or each first visit, or each first day in a second-chance learning environment could have important implications for those of us working in second-chance teaching and learning. Ngā mihi nui, Tamara. Kia ora.

Sarah, thank you. The emotional experiences you described in your tribute showed how emotions such as hatred, anger and respect can influence transformations through their affect. In interpreting our connected intra-action, I drew from Mulcahy (2012, p. 10) who asks, “Where is affect?” and Hickey-Moody (2009, p. 273) who suggests that it is the materiality of change, or “the

passage from one state to another" (Deleuze 1988, p. 49). Your speech described a dynamic set of emotions brought together in intensive affective situations that produced passages for the changes you made. In your speech, I could "see" affect, and trace your transformation across these emotional states.

It was the moments of outwardly expressed anger that first brought you to experience what you referred to as my "*inner darkness."* I interpreted this as a disruption in your expectation of your relationship with me, and then, through the agential cut (Barad, 2007) of exposed vulnerability, open your pathway to self-care. Together, we created an affective relational space. The vulnerabilities exposed in our early conflicts were negotiated through our growing mutual respect and out of these came opportunities for transformation. I could also see how these opportunities could easily be lost in the haphazard, unruly and unpredictable (Lennon et al., 2018) spaces of emotion—if we are unaware of the affect generated in these emotional states.

Your speech and tribute highlighted the power of positive teacher learner relationships and equally the potential power of negative teacher learner relationships. Your past experiences and exclusions from schools and relationships with teachers had left you, shall we say, rather rebellious and confrontational. Yes, we can both laugh now. In your speech, you say I earned your respect, but not how, what you made clear is that I had to earn it. Initially, you saw me as repetition of the negative relationships you had had in the past—you carried your experience of feeling judged into our relationship and expected the same outcome, you lumped me into what Ahmed (2004b, p. 201), calls "figures of hate." I could feel your subtle challenges and the ripples of affect they created before they were outwardly expressed. Our intra-action allowed me to see how genuine emotional labour in naturally felt emotions (Diefendorff et al., 2005), like mutual respect, create affects that intersect and challenge other affects. In the work of emotions, equilibrium in affect can be achieved and openings for change created. This is the towardsness and stickiness (Ahmed, 2004a) of emotions acting to form connections and bring about transformation.

Phew, Sarah, your expressions of anger, grounded in hatred, became opportunities and openings. When anger was deflected with respect, rebellion directed against others became your own internal rebellion, a desire for change and positive enhancement in ways of being in the world. We can learn from your story that affective pedagogy is an ethical agency that moves across differences to recognise the inherent potential in outwardly expressed emotions, whatever their nature, to form bonds with others and open spaces for growth. Understanding the influence of these emotions, and the affects created, adds to this kete of possibilities for enhancing provision of second-chance teaching and learning. Thank you again Sarah, I will always appreciate your words, your courage, and your honesty.

A lot of change occurred while I was on this journey, personal and political. During this time, I left Teen Parent Education and moved to Wellington to take up a new role. My experience of the Alternative Education context was different from that of the Teen Parent context. In Alternative Education, I was a visitor, not an insider. Tania, Aroha and Mita you taught me a lot about love, though what I did learn surprised me and, to some extent, saddened me. Your stories came together, diffracted, and interpreted across the five existential themes of lived experience. Love, as you showed me, has demonstrable possibilities, but I also found limitations to its the potential to influence transformations.

Tania, the love you gave to your work and your rangatahi, was truly inspirational. Tauira in your care were sustained through a nurturing and personalised pedagogy of love that opened their opportunities for transformations and change. I could see how this embodied and performative love collapsed the binary of professional and private and brought about many actions and expressions more intricately linked to the lived experiences of the private and personal realm. Yet, I felt sad as I also saw how these effects were being constrained by systemic practices of deficit and marginalisation. Diffracting love from this intra-action through the existential grating showed how the effects of the love you produced served to mitigate the effects of other emotional manifestations generated and experienced by tauira navigating these experiences of marginalisation. In this intra-action, I saw how a pedagogy of love breaks rules, crosses of boundaries, and yet also contains inherent risks and contradictions. Your very visible expressions and enactments of love threw light upon nonvisible forces driving its creation and recreation, which, as pedagogy, was powerful but also conflicting in its effects.

I saw Aroha and others who dropped out or been driven out of secondary school in alternative education settings sustained and nourished through this pedagogy of love and how effective it was in deflecting the effects of other emotions, like anger. Tania, your and then Mita's expressions and enactments of love as pedagogy were extraordinary, but I worried about our own (personal and political) expectations of that love, and its limitations against those nonvisible forces; the discursive and structural practices of deficit and marginalisation I observed in alternative education. Thank you, Tania, witnessing your work was truly inspirational.

Aroha, your story threw light on the activities of emotions in human and non-human relationships: relationships between kaiako and tauira and the relationship between second-chance education and power. The emotions I found in your speech and tribute to Tania were also powerful—anger, love, gratitude, pride, and sadness. My interpretation of your experience of love, gratitude and

pride found these emotions have the potential to influence transformations, but, again, were constrained in that potential through the effects of those other forces. They appear to enable conditions for learning and growth, while they also appear to build and sustain power imbalances, directing tauira and kaiako in actions and performances that serve personal and, ultimately, social, economic, and political goals. Aroha, your expression of anger, what we called your "melt-down" had the potential of both negative and positive affect, driving personal connections apart, or, challenging conditions of disempowerment. An important insight from your experience was understanding that angry feelings often have links to social hierarchies that silence or control those feelings (Zembylas, 2007). I saw you gave away what Boler (1999/2005), calls a space of power, and maybe that was intentional and a good thing, or maybe not. We should ask ourselves, were you empowered or disempowered?

Aroha, the experiences and performances of your emotions in your relationship with Tania demonstrate the transformative potential of pedagogies of love and hope espoused by Freire (1970, 1994, 1997, 1998) and expanded by many others (Daniels, 2010; Darder, 2002, 2003; de los Reyes & Gozemba, 2002; Giroux, 2001; hooks, 2003; Monchinski, 2010) but you were deeply sad when your relationship with Tania came to end. Were you able to sustain your transformation without her support? Tania and Mita—this is hard— despite all the love you gave, I saw limitations in pedagogies of love in bringing about long-term, sustainable transformations. The risks and limitations are inherent in its time bound provision and inevitable discontinuation, and, in its potential to create dependence, to perpetuate injustice through silencing individual feelings, and in reducing or limiting those spaces of power (Boler, 1999/2005). I found there is a need to focus on supporting critical and emotional pedagogies that pay more attention to the interconnected forces and energies contained in these intra-actions, and, what is produced by them.

Mita, you gave me confirmations of my intuitions, your emotional experiences seemed to overlap with those of Tania. Your pedagogy of love seemed to produce similar effects. In your story there was another emotion made explicit, one that linked to my feelings when I left Tania's alternative education facility and felt again, as I sat with you and listened to your story, I felt it in other alternative education centres I visited. As we talked, I heard and felt the sadness in a very tangible way. There was a detachment in your expression, and I thought perhaps this was a recognition of the loss of potential of your tauira and the power of the forces that determined that loss. Your recourse, to care for your own children and grandchildren, was for me, recognition of powerful protective and motivational qualities of a pedagogy of love, but also confirmation of its constraints. I came away with the understanding that pedagogies of love, where the love is generated and contained in the closed

spaces of alternative education, the time-bound provision, and in kaiako tauira relationships, ultimately risk falling short in affecting long-term transformations. This is the source of our collective sadness – mine, Tania's, Aroha's and Mita's. We need more help—genuine, purposeful political commitment and action to end the systemic unfairness and bias in education. Thank you Mita, for these insights.

> Next, I went into prison. During the time of this mahi, I had the privilege of visiting every Corrections facility in New Zealand, I worked with tutors and sat in on many classes, meeting learners from every walk of life. Hōne, Dave, Wiremu, it is great to see you here. I cannot thank you enough for what I learned from you.

Tena koe, Hōne. You showed great courage in your decision to re-engage in education. In this decision you experienced emotions that produced actions and movement towards your own transformation. Your story began with identifying your anxiety, you felt "*daunted*" at the thought of re-engaging education and this feeling took you back to the past, surfacing emotions associated with that past—regret, frustration, and anger. You also felt pride from the courage of taking that step to re-engage, hope for change that might come from it, and gratitude for the opportunity. My existential thematic interpretation of your emotions uncovered ways emotional experiences have the potential to influence transformation of identity; your identity changed from high school drop-out, gang member, and criminal, to a successful learner awarded a recognised qualification. My thematic interpretation of your story also uncovered potential to disturb that transformation and re-constitute your past beliefs and identity.

You described your experiences of boredom, pride, and courage—these emotions were influential in changing your physical actions and re-shaping your thinking. These emotions created movement, I saw how boredom drove you towards something different, and pride reinforced your courage to make change. In the provision of second-chance education in prison, I saw how your emotions of anxiety, pride and hope were also bound to material forces that govern that provision. If we think of second-chance education as a vehicle for change, the potential for your transformation was not limited by your own emotional resources, but by the resources allocated to support its provision. It is a vehicle that does not travel far enough. These limitations echo the limitations of past systems of education for Māori and produce potential to re-ignite feelings of frustration and anger experienced in the past.

Hōne, when I looked closely at your experiences of the tutor-learner relationship in this specific context, I found an example of the way feelings of frustration and anger could be triggered

but also relieved with empathy, forgiveness, and humour. In your ability to reconstitute the tutor learner relationship after a difficult emotional incident, you found further opportunity for personal transformation. I also became aware of the possibility for a different outcome in the unpredictability of human responses to stressful situations. This reminded me of my own emotional responses and experiences in teen parent education. How often I might have got it wrong.

In your story, I found that spatial influences of Corrections have physical and psychological potential to trigger emotions associated with past deprivations. Your experience of time served as a prison sentence overlapped with existential experiences of space and materiality to incite regret and boredom, alongside hope and opportunity. I glimpsed complex, multiple influences producing opportunities for transformation and countering influences and forces reinforcing negative subjectivities. Making these forces visible would bring opportunity to enhance practices that support growth and transformation, and, minimise competing discourses. You showed me there is a lot of work to do in this space. Kia ora, ngā mihi nui, arohanui.

Dave, thank you for being here. Your story had a profound effect, not just on me, but also the many others who read it. The emotional experiences you described in your journey through life and the changes you experienced through education—feelings of futility and despondency, then pride, contentment, and confidence—showed how these emotions influenced your transformation in different and complementary ways. Your learned subjectivity was disturbed by experiences in learning that evoked change, not only in the way your thinking was shaped, but also your perceptions of the world, and your ways of being in that world.

In your story I saw the opportunity to re-engage in education in Corrections facilities as what Goffman (1961/2017) calls a privilege within punishment, creating opportunities for self-development and reconstituting subjectivities through the achievement of something "*other than a prison sentence*." The certificate you gained at the completion of the programme of education was a material recognition, and validation of transformation of identity, that you were able to give to your daughter and grandchildren, as a gift of hope and love. Your success in re-engaging in education became proof of a reconstituted identity and your realignment with socially sanctioned goals and behaviours.

I saw how your relationships with self, with family and tutors were all enhanced through your emotional experiences in education. How your reformed identity enabled you to think of others and stimulate your desire to give more of yourself, to be more productive in society. It was your pride, which you said you felt for the "*first time ever*" that brought you to this state and gave you this new energy in your otherwise bleak experience of life. The confidence you gained from your success in education led you to seek further opportunities, but I was worried about your ability to access those

further opportunities. I was concerned about the limited education provision in this context that might ultimately limit the extent to which your transformation could be realised.

Dave, your and others emotional experiences in Corrections classrooms exposed these spaces as what Crewe et al., (2014) recognise as emotionally differentiated zones, spaces that enhance emotional experiences and the potential for transformation in identity. In your experience and in Hōne's and Johnnie's, I saw how different dialogues and narratives, different inter-personal relationships, different practices and ways of behaving are experienced in these spaces, and the spaces themselves, although physically austere, become emotionally enhanced. As Crewe, et al., (2014) point out, there is a need to explore this further in the interests of understanding more about the influence of this enhancement.

Your references to your experience of time revealed the emotional impact of the difference between time wasted and time fulfilled. In the time spent in learning, your experience of education, which Goffman (1961/2017) refers to as an institutional removal activity went beyond its goal to fill time to actually change the experience of time, and enhance your emotional experience. What was interesting and worrying from your account was the "*100's and 1000's of man hours wasted*" in prison seemingly before you were encouraged or offered the opportunity to engage in education. Like another learner, who said he had been in and out of prison for twenty-eight years and had just completed his first qualification, questions arise about the time taken to provide this opportunity. Is it possible that had you engaged in education earlier in this passage through the justice system, and experienced the emotional relief that comes from it, your life course could have been significantly different? Where is the accountability for this lost time? What is the cost? Thank you, Dave, for all that you shared, and I wish you good luck for the future.

Tēnā koe Wiremu, ngā mihi nui. Your story was also very moving. I loved how open you were, and the way you wrote of your feelings of hope, impatience, and of feeling satisfied and what you called "*relieved*" by your experience of learning while in prison. Your story told of how you found freedoms through your education that had been denied you in earlier life. You told of feeling lost, not knowing who you were, and how the learning gave you a sense of identity and access to your own heritage and culture.

Wiremu, like Hōne and Dave, you felt gratitude for the support and encouragement of your tutor and for the opportunity to learn. Your description of "*feeling lost"* helped me to understand the physical and emotional disconnection from society, whānau, and self that you had experienced through not knowing what you know now—who you are, where you come from, your history and culture, your place in the world. From the learning you derived pleasure, the feeling of relief, that

comes from understanding your own lived experience as Māori, as tangata whenua, in Aotearoa, New Zealand. The pleasure and enjoyment you found in learning produced changes to the structures of your thinking, disruptions to old patterns of behaviours and physical changes in the energies of your body and spirit. You left prison with hope, goals, and dreams and what you called a foundation upon which to build. The pillars of te whare tapa whā (Durie, 1994/1998) had been restored. Outside, you were challenged, you experienced more "*obstacles*" to overcome. The hope you gained from your learning sustained you in those challenges, but you also started to feel impatient. I saw that your outside experience of time was different from that inside, you felt time slipped away from you, in lost opportunity to be productive. I wondered how long your hope would last if your experiences of disempowerment continued?

In your recognition of the difference between what was hoped for and what you were able to achieve—what you imagined and what actualised—I saw how transformations enabled through re-engaging in education could fall short of long-term effect. There seemed to be two aspects to this. Firstly, there were material obstacles outside the prison context that you had to contend with: finances, access to further knowledge and skills, societal and personal relations, opportunity of employment. Secondly, there were psychological and emotional challenges with each set back. These two aspects were interconnected. Your feelings of material dependence diminished your feelings of hope. I saw your desire to be independent, to provide for yourself as an ethic of care, and that ethic in turn produces pride. While you were dependent on others, your pride and hope were compromised. Despite all the challenges outside, you wrote of your continued forward projection towards the goals you set as part of your learning and your continued expectation to "*get there eventually."* This is so very inspirational. Kia mihi, Wiremu.

> *I turn back to the group, smiling now, "thank you all, your stories brought light to my pathway, now I need to bring this together, to form generalisations from these specifics and present them in ways that others can draw from."*

# Chapter nine: mutunga— (conclusion)

**He kokonga whare e kitea, he kokonga ngākau e kore e kitea**

(A corner of the house may be seen and examined, not so the corners of the heart)

This chapter brings the story to its end. In these pages I review the research questions—the path travelled—and summarise my findings from the patterns found in diffraction. I present implications for policy, and a pedagogy of emotion, kare ā roto, to support practice in working with emotions in second-chance teaching and learning. I discuss my contributions to qualitative methodology and share my perceptions of the strengths and limitations of my different methodological tools, and my suggestions for further research in this field. Lastly, I submit my conclusion, the final day dénouement.

## Te ara – the pathway

In chapter one, I outlined the research questions and the phenomenological stance of "what is this experience like?" (van Manen, 2014) that underpin this research. This mahi was driven by my own heart, my own "internal search to discover," (Moustakas, 2011, p. 3), that which is undeniably connected to my own identity and selfhood. Setting off, I chose a pathway signposted by Denzin's (2009/1984, p. xiii) position that emotions are central in all aspects of social life—"micro, macro, personal, organisational, political, economic, cultural, religious" and along the journey drew from mātauranga Māori to locate emotions in interconnected individual, collective, and cosmic terms (Pihama et al., 2019). I sought to draw attention to the lack of attention to emotions in second-chance education and claim an authentic and central place for emotions through the presentation of implications for practice and policy.

I framed my first question, "which emotions are experienced by kaiako and tauira and what is that emotional experience like in second-chance teaching and learning" to stimulate exploration of whichever emotions emerged in specific second-chance teaching and learning experiences, in whatever ways they might have manifested. Along this pathway, all the emotions examined appeared as markers of consequence. I encountered a broad range of emotions, namely: fear, anger, love, hope, courage, gratitude, pride, hatred, respect, desire, boredom, confidence, and impatience in these contexts. Of this range, four emotions stood out most strongly: anger, hope, pride, and love, and of these two, anger and love, appeared most frequently. These emotions appeared across different contexts; they were experienced by both kaiako/teachers and tauira/learners and came into being through a multifarious array of past and present forces, situations, or events.

Anger, as it was exhibited in second-chance education, traced its roots back to past experiences in education and in life. It reignited in teaching and learning experiences in teen parent education, alternative education, and in Corrections foundation education; evidence that emotions travel. Outwardly, the force of anger showed itself to be a force of disconnection. For tauira demonstrations of anger risked increasing disadvantage and marginalization; for kaiako, anger could be used as a form of control. This emotion, considered negative and "outlawed" (Jagger, 1989/2008) in educational contexts, produced possibilities for disempowerment, but when allowed, also created opportunities for growth and change. Alongside anger, the other powerful emotions of hope and pride forged connections and produced movement in individuals, communities, and environment. Love stood out from the others as a powerful emotion that formed in the relationships between tauira and kaiako; it served to mitigate many of the experiences of disadvantage tauira had encountered in education previously. I became concerned, however, that love could manifest as a form of compensation that failed to address long-term systemic disadvantage and, unintentionally, support these systems of exclusion that manifest as second-chance education provision. I became concerned about the individual risks and costs associated with love, the expectations kaiako and tauira might have had of that love, and the lack of recognition in policy and practice for this form of emotional labour.

In seeking to understand what emotional experience was like I applied a diffractive lens to emotions using existential themes as the "grating" for splitting each emotional experience apart and interpreting its meaning. In this splitting apart, I sought to bring out the activities and features of emotional experience to reveal overlapping patterns of behaviours and effects of emotions that would allow for generalising, and present implications for policy and practice. The first step in this process was to position emotions as the light moving through this diffractive grating. In this positioning comes the first overlapping pattern—recognition of emotions as forces and fields of influence in second-chance education. Making emotions central in the activities of second-chance teaching and learning reveals their influence and ways of working with them as knowledge. This is the heart, the ngākau, of this work.

The second pattern was that of equal emotional needs of kaiako and tauira and their mutual obligations in meeting those needs. This aspect of emotional experience is hidden in unequal power relationships, in codes of practice and rules and sanctions surrounding emotions in education and it is further distorted in mismatched but rarely articulated emotional expectations of the role of kaiako. Exploration of emotional experiences in the three second-chance contexts found that while the emotional experiences of kaiako/teachers and tauira/learners are powerful forces in re-engagement in education, they are not especially probed by the kaiako or tauira themselves. While kaiako and

tauira may experience strong feelings and those strong feelings may produce actions, the default position is to call upon emotional rules and retreat into sanctions that determine who can have, use, and feel these emotions and who cannot. There is little challenge to these rules and sanctions, and limited connection is made to broader systemic contexts and influences. This pattern draws attention to the opportunities and obligations of emotions as they manifest in second-chance education; it reveals emotions as both sites of resistance and sites of social control (Boler, 1999/2005). Making this pattern visible creates opportunities for challenging expectations, codes, sanctions, and unequal power relationships.

The third pattern lights the way towards making the power and effect—the physicality—of emotions known in the contexts of second-chance education. The diffractive methodology revealed the shape and form of emotions, their ability to constitute barriers and obstacles, to transfer in different spaces and between individuals and groups, and to produce movement, towards or away. This pattern pays attention to the affective spaces of teen parent units, alternative education and Corrections education facilities called for by researchers in this field (Albrecht-Crane, 2005; Mulcahy, 2012; Watkins, 2011; Zembylas, 2016). It provides insights into ways of re-shaping emotions and reconstituting spaces and relationships in second-chance education, and in harnessing the power of affect in these spaces.

The final overlapping pattern reveals the transformative aspect of emotional experiences, and addresses my sub question, "what emotional experiences have the potential to influence transformation for tauira or kaiako?" Powerful emotions that might be considered negative, such as anger, produce opportunities for transformation, if they are given space and legitimacy. Powerful emotions that might be thought of as positive, such as love, also influence transformations, but, where limited to the relational and time-bound provision of second-chance education, may not always be sustained. While emotions and transformations are strongly interconnected, this pattern shows that transformations occur incrementally, that multiple emotional experiences may be involved, and that transformations may travel in many directions. This pattern makes visible the "how" as much as the "what" of the role of emotions in facilitating or impeding personal transformations and, in making this visible, offers ways to stabilise the variable progression of transformations.

The four patterns above bring together insights from the diffractive methodology. With my third question, I wanted to know what implications understanding emotions and emotional experience might have for enhancing provision of second-chance education. Two sets of implications emerged— those for practice and those for policy; these are presented below:

## Implications for education policy

In chapter four, I traced the roots of bias and unfairness experienced in our education system through the periods of colonisation and neoliberalism. This tracing served to demonstrate how emotional experiences in second-chance education are formed in complex, multi-factorial intra-action, and that while we might experience strong emotions in these contexts, we cannot always understand or explain these feelings. This research highlights the significance of emotions in the recognition and long-term consequences of historical and current experiences of unfairness and bias in our system of education. Equally, individual emotional experiences can evidence fair and unbiased treatment in education. This research demonstrates the extraordinary influence emotions had for the individuals engaging in second-chance education in these contexts and implies this influence generally, in education. Many of the emotions, particularly anger and fear, "travelled" from past experiences in education; they are traced back to our educational history and surface in present-day life experiences of disadvantage. These external contextual elements contribute to the intra-action that is emotion, and in te ao Māori, as interdependent elements of being. Successful re-engagement in education and long-term sustainable transformation of identity lies in the mahi of emotions, in the skills of those working with this mahi, and in the recognition of this centrality in education policy.

The emotional experiences explored in the three contexts of second-chance education highlight opportunities and obligations for policy. There appear to be practices of material deficit in the provision of second-chance education for these marginalised groups, particularly evident in alternative education and in the Corrections facilities. In alternative education, these experiences of deficit materiality appear to drain the emotional resources of kaiako and limit the sustainability of transformations of tauira. In Corrections education provision, the limitations on access and resourcing of education may stimulate further negative emotional experiences, such as frustration or despondency. In both contexts these emotional experiences intersect and disrupt positive emotional experiences gained through learning and resurface unfairness and bias in the system of education. Material disadvantage in these contexts could have emotional consequences that inhibit long-term transformations. While teen parent units are better resourced, all three forms of second-chance education act as sites of exclusion, separation at distance from mainstream education and society, resonant of past systems of separate schooling for those deemed out of alignment with the norms of society. This separation, alongside the presence of deficit, seems to reinforce negative subjectivities of marginalisation and disadvantage. The obligation, for policy, is to address the materiality of second-chance education and to provision truly equitable access to educational resources and opportunities.

The provision of education in the three second-chance education contexts relies heavily on the emotional commitment of kaiako/teachers, yet this commitment appears little valued or

recognised in policy, not mentioned at all in the Education Portfolio Work Programme of 2018 which sets the vision for the broader system of education for the next thirty years. The emotional labour of educators directly contributes to alleviating negative subjectivities formed through disadvantage and through past experiences of unfairness and bias in education. This genuine emotional labour is based in the love kaiako invest in their tauira, for the benefit of those tauira; it reaches beyond the professional role into personal relational spaces. This creates risks for individuals and can be limited in its long-term effects. The emotional labour of educators presents as an individual investment, rather than a policy investment. The opportunity and obligation for policy is to deliver value and recognition for this labour.

As I conclude this mahi, I look towards the future vision of education, for Aotearoa, New Zealand, described in the Education Portfolio Work Programme of 2018. In undertaking reform in education, the New Zealand Government presents a vision of whole of life, "cradle to grave," (*Education Portfolio Work Programme*, 2018, p. 4) opportunities for learning; opportunities that connect personal and social fulfilment, potential and reward to all citizens—from all social, economic, cultural and ethnic backgrounds, or with disabilities—through a system of education that is fair and unbiased. The Labour-New Zealand First Coalition agreement to develop an "enduring thirty-year approach to education" (*Education Portfolio Work Programme*, 2018, p. 4) is organised around five objectives: Learners at the centre; Barrier-free access; Quality teaching; Quality inclusive public-education; 21st Century learning. These objectives bring recognition of the enduring effects of colonisation and neoliberalism to the present-day problems experienced in our system of education: there is focused attention on Māori and Pasifika achievement and opportunities, there is redress of the enforced accountability and compliance policy settings of the "20th Century mindset" (2018, P.4), and there are opportunities for consultation and contribution from the wider society. Not evidenced, however, is consideration of the emotional experiences of individuals, teachers, or learners—emotions and their mahi remain invisible in this vision.

This research demonstrates that where fair and unbiased treatment is experienced, for some, only in second-chance education, any cradle to grave vision must attend to the emotional needs of individuals in its system of education. The opportunity and obligation for policy is to pay attention to emotions in the objectives of education, so that emotions become visible record-keepers of the health of our systems, as well as the individuals within them. Placing learners at the centre must emphasise he ngākau in that centre, with a focus on learning environments that are not only "culturally and socially responsive" (2018, p.4) but also, emotionally responsive. True barrier-free access looks beyond its focus on material barriers to include emotional barriers, with the understanding that material barriers contribute to and reinforce those emotional barriers. Quality teaching reaches

beyond its relational focus to recognise the emotional labour that is inherent in this concept of "quality" and give value to that labour. Quality inclusive education recognises emotional investment in education, it reaches into the darkest corners of our society to provide truly equitable educational opportunities for all. In 21st Century learning, emotional knowledge stands alongside knowledge in technologies and practical skills. From this research, emotions have emerged as the barometer of fair and unbiased experience in education, any "enduring thirty-year plan" must, therefore, give recognition to their influence.

## Implications for practice

It is from practice implications that a pedagogy of emotion, ***kare ā roto***, is unfurled. The pedagogy draws inspiration from the whakatauki that begins this chapter; it is an attempt to make visible "the corners of the heart" so that they may be recognised for their influence and mahi. This pedagogy re-presents the overlapping patterns made visible by the diffractive interpretation. They form four objectives (fronds) that make explicit the behaviours and effects of emotions, describe ways of being with emotions in second-chance education contexts that may enhance experiences for kaiako and tauira and encourage long-term, sustainable transformations. The four fronds offer practical strategies for working with "the ripples within" in ways that value those ripples and the deeper knowledge that comes from them.

## A pedagogy of emotion: Kare ā roto

### The first frond: Placing emotions at the centre of second-chance education (Ngākau)

In ngākau, emotions are recognised as individual, collective, and cosmic events incorporating shared communal responsibility through these actions:

- Taking the pulse of emotions: regularly naming and inquiring about emotions, asking, "how are you are feeling?" or having a ritual at the beginning or end each class—naming what emotions were felt and why.
- By co-creating a set of emotional norms for the classroom and emotional zones and spaces (safety) with "parking spaces" for travelling emotions.
- By validating emotions when they appear, allowing space for their expression and recognising how they travel from one body, thing, relationship, space, time to others. This includes reconstituting outlawed emotions as knowledge, as questions, and as celebrations of resistance.

### The second frond: Meeting the emotional needs of all (Puku)

In puku, emotional needs are felt and met. These needs are recognised for their interconnectedness, with the understanding that kaiako and tauira have equal emotional needs and responsibilities. Emotional needs are felt and met through these actions:

- Through named practices of shared emotional investment and commitment, for self and others in the enactment of genuine emotional labour. Making explicit the ethical agency of emotions along with their possibilities and limits.
- By positioning outwardly expressed emotions, whatever their nature, as opportunities to form bonds and open spaces for conversations about emotions.
- Through practices that foster vertical (kaiako/tauira) and horizontal (tauira/tauira) emotional connections, with the understanding that horizontal may be more influential in transformations and endure longer than vertical.
- Allowing emotional downtime—not every emotional expression has to be significant, sometimes there are moods which cannot be explained, just allowed—with acknowledgement of the field of affect.

### The third frond: Making emotions visible (Āhua)

In āhua, emotions are made visible, their shapes are known, power relationships inherent in emotions are disrupted, the fields and forces of emotions are made tangible as "Affective Spaces" through these actions:

- Paying attention to the feeling tone and "messages" of the physical spaces, regularly reviewing emotional experience in the context of these spaces.

- Showing how experiences of classroom emotions are transferable to other contexts, whānau, home and society, and in reverse.
- Creating dialogue to describe how affect is constituted by emotions and/or disturbed by them, how affect is transferable between bodies in confined spaces, how emotions as forces are built up inside and carried in the body, how forces of different emotions produce movement towards or away, and how to recognise and manage these forces and affects in the classroom.
- Uncovering and examining emotional rules and sanctions in the classroom and in the wider society, bringing awareness to the ways unconscious bias presents in emotions (for example, acting more warmly towards some students and not others), finding ways of addressing those differences.

**The fourth frond: Transforming through emotional experience (Ate)**

In Ate, transformations are enabled through emotional experiences by these actions:

- Recognising emotions for their opportunities and obligations in transformations, and that transformations are not linear. Naming the emotions that are attached to transformations, and those that are attached to barriers and walls, creating opportunities to examine those emotions in time by tracing their appearance on a timeline/map.
- By making the abstract concrete: Identifying an end goal so that tauira see what they are working towards, for example, if the goal is not to feel angry all the time, trace which emotions might relieve that anger, what acts will produce those emotions, what opportunities will allow those acts, how they will be recognised and recorded along the map.
- Using story-telling methods, whākatauki and mythology, to remove any immediacy and threat of naming emotions. In stories, place typical emotions with certain roles or identities, for example, “as a mother I feel,” “as a student I feel,” “as a woman I feel,” “as Māori, I feel.” This demonstrates that emotions are attached to perspectives and identities that have wider, socio-historical contexts.

This pedagogy, kare ā roto, draws from mātauranga Māori alongside other knowledges and experiences of emotion explored in this thesis. Its layers stem from the lived experiences of kaiako and tauira whose stories form the data of this work and my diffractive interpretation of those experiences. This amalgamation is presented with humility, with the spirit of aroha and awhi, for the use of kaiako and tauira in second-chance education.

## Methodological Contributions

In chapter three, I outlined the interconnected elements of my methodology: autoethnography, attunement, existential analysis, diffraction, the sources of my data, my methods of interpreting that data, and the ethical considerations related to this mahi. In this section, I reflect on those elements and the contribution I make, in combining these interconnected elements, to qualitiative methodologies. I summarise the strengths and limitations of these elements and offer suggestions for future research in this field.

### Autoethnography

I approached autoethnography grounded in phenomenology as a storytelling methodology and shaped this thesis in the model of the archetypal hero's journey—the quest. As the author/narrator/hero of this autoethnography, this was my story, an unfolding personal narrative of shifting-self, being in and of the world. As Elwyn and Gwyn (1999, pp. 187-188) write:

> We are all continuously involved in the process of adding new stories to our own sustaining fictions. Stories are renewed, reconstructed, or abandoned but are always central to the individual's presentation of self and sense of personal identity.

Being continually involved in the process of adding new stories to my own story is a way of describing how this thesis developed. In storytelling I found an efficient way to communicate experience, because its elements—character, theme, relationships, conflict, culture, setting, emotional experiences, morals and principles—are understood, as is the understanding that it is always incomplete, and that all aspects of complexity cannot be known (Kara, 2015). Stories also encourage the reader's own interpretation, predictions, and deeper understandings through their empathy for the characters. These dimensions and understandings suited the focus topic and my approach to this research.

As a hero on a journey I was to encounter demons and dungeons along the way—such challenges were my own decisions, some of which form the strengths and limitations of this thesis. This autoethnography is a continuing story, packaged in the way of an academic thesis. There is an inherent tension in this: navigating the creative licence offered by autoethnography while balancing the demands of academic rigor. My natural inclination is to veer towards creativity, but the discipline of academic rigor imposes restraint that ultimately strengthens the story. Many drafts were abandoned along the way.

In undertaking an autoethnography, I found myself challenged in other ways. I was confronted by the "subjectivities and power relations" (Duffy, 2015, p. 516), that formed my own shifting identity. Unexpectedly, my primary antagonist turned out to be my own self. The struggle, in autoethnography, to not deceive oneself, particularly in relation to one's own position, ethnicity,

privilege, or power, is immense. I was grateful for the opportunity of this stripping down, and the naked humility that comes from it. While the experience of having my own identity described in the phrase: "āhua Pākehā, ngākau Māori," was confronting, it was also inspiring and motivating, an opportunity, an obligation, and a precious gift.

Another tension arose from bringing the voices of others into an autoethnography. While this was and is my story, I was never alone in it. There are stories within the story, characters I met along the way: Yani, Tamara, Sarah, Tania, Aroha, Mita, Hōne, Dave, Wiremu (pseudonyms) and others. In the hero's journey other characters appear because they have something to teach you. I used this narrative device, the story within story, to tell a bigger story than my own, one that travelled across the history of education in New Zealand and inside the lived experiences of disadvantaged second-chance learners in three contexts. The tension arose in maintaining the authenticity of their voices, of allowing their experiences and emotions room to speak for themselves, while at the same time balancing the requirement to impose my interpretative authority (Pickering & Kara, 2017) on those experiences. I tried to resolve this by maintaining their true voices, using their own words and by giving space for echoes, places to stop along the way and listen, without my intrusion. These echoes were intended as emotional resonance, and to a certain extent, validation of my interpretation. Autoethnography requires a constant shifting and balancing of voices, mine as researcher, as practitioner, as human—which text type should I be using? There were many places where this line became blurred.

In autoethnography, grounded in phenomenology, blurring is intentional. It makes explicit a central premise and a strength of this methodology, that there is no clear boundary between researcher and self (Ellis & Bochner, 2000; Ellis, 2003; Guzik, 2013). In taking a phenomenological approach to this autoethnography, I wanted to demonstrate that life is research, that subjectivity is knowing, and to use the vehicle of my own lived experience in that demonstration.

**Attunement**

My experience of attunement occurred naturally as part of the process of adding new stories to my own. I set out to argue for emotions as a way of knowing, so I needed to practice this as well as preach it, using my own "feelings" as a data gathering methodology in a deliberate positioning of that intention. As I became more focused on the research I became "open" to the data that presented itself. I experienced a sense of the "power to put us in touch with our authentic *potentiality—for-being*" (Magrini, 2012, p. 501), in physical and emotional terms. I felt heightened, the energies of my body lifted when I encountered emotional experiences, and my own emotional commitment to this work became an "attractor state" (Shuman & Scherer, 2014, p. 23) that brought more stories of emotional experiences to me. In the evolution of this story, attunement was the authentic, naturally

occurring data gathering methodology. The strengths of this method are in its authenticity, and its alignment with the focus topic of emotions. The limitations are in its uncertainty, the risk of failure to produce any data, or enough data to provide for meaningful insights into the phenomena. It is a happenstance rather than systematic approach that might be viewed as refreshing to some, and the data considered authentic and legitimate, as it was intended to be, or it might challenge those with more pragmatic expectations. It requires a brave (or foolish) stance to trust the process and resist calls for a back-up plan.

**Existential Analysis & Diffraction**

In my approach to interpretation I chose the methodology of existential analysis outlined by van Manen (1990) and combined this with the methodology of diffraction described by Barad (2007). Combining these two frameworks offered a unique form of interpretation that combined two ways of seeing into the phenomena of emotional experiences. Five existential themes provided the grating for diffraction and anchored the interpretation in universally experienced themes. In interpreting emotional experience found in stories, I looked for how it was experienced or revealed in the lived experience of each existential theme. The strength of using this combined methodology was in its ability to open multiple viewpoints of individual experiences and combine insights gained from broader social context. It provided structure and a framework for analysis of a phenomenon known to be difficult to interpret. Limitations to this approach might be found in the slavish need to adhere to this formidable structure once embarked upon the course.

**The data**

Following others using autoethnographic methodologies (Chang et al., 2013), I used data from my own life, situated within the sociocultural context of second-chance education, in order to offer understandings of this context from a unique vantage point. In my approach to the data for this thesis, I used the thinking tool of intra-action (Barad, 2007) as a way of positioning emotional experiences as complex, interconnected intra-actions that could not be understood in their entirety. The data is a rendering of many intra-actions derived from within the context of my mahi in second-chance teaching and learning, specifically across the domains of teen parent units, alternative education, and Corrections Department provision. These intra-actions take different forms, they come from conversations, memories, letters, observations, reflections, speeches. All articulate and engender emotions: mine, other kaiako, and tauira. The thinking tool of intra-action determines that the phenomena of emotion are not bounded, determinant objects-in-themselves but come into being through the specific intra-action that produces them. This conceptual tool underpins the data gathering, the data itself, and the interpretation of the data—the stories within this story, came into being through the specific intra-action that is this autoethnography/thesis/story.

The stories chosen as data for exploring emotions in second-chance education demonstrate the interconnectedness inherent in the concept of intra-action and the generalities that lie beneath specific details. The strength of the data, and what is unique about my method of gathering data, is that it is inarguably authentic (Vryan, 2006) and it would not have been available any other way. Had I used more conventional data gathering methods, such as questionnaires, focus groups or surveys, I could not have known whether participants' responses were influenced by the tool or their positioning as participant in research (Barad, 2007; Goble, 2016). A limitation suggested at the outset of this journey, was that I might have difficulty in "proving" the reliability of my findings. Even as phenomenology espouses the impossibility of quantifying unquantifiable human experiences, I never felt entirely free of this expectation.

**Ethical considerations**

Consideration of responsibilities to those others framed the ethical considerations of this study. This question—is it ethical to include the stories of others derived in contexts not related to this research and gathered together in this happenstance way?—was thoroughly debated across three institutional ethical research committees and agreed yes, with the proviso of fully informed consent (see appendix A). A further proviso came in the form of my own "locus of fear" (Nichols, 2016, p. 443), an internal emotional response, an uneasiness, that served as a cautionary measure helped me to guard against exploitation of others.

I recognise now, in these final words, that there was a further ethical consideration that I failed to address at the outset of this research—the gap between what might be described as naturalism (faithful representation of reality), and interactionalism (where data is a product of the interaction between researcher and researched) (Pickering & Kara, 2017). I had supposed that my approach to the research, researcher, and researched as intra-action (Barad, 2007) would take account of this interconnected complexity and bring both ends of that spectrum together as one. I had supposed that the greater research good of giving voice to others' experiences outweighed concerns of ownership of interpretative authority. In this research, I have tried to walk the line between faithful representation of the personal emotional experiences of others and my interpretation of those experiences using my own emotions as guides. What I did not do was make this approach explicit enough to those others. There is space left here to define this approach in a more detailed and overt manner, and in so doing, to further enhance the authority of emotions as ways of knowing.

A strength of my ethical approach lay in my commitment to go beyond the expectations of institutional ethical procedures and find a knowledgeable kaitiaki to guide the bi-cultural aspect of this research. Caroline willingly and enthusiastically undertook the responsibility of holding the wairua

of this research for Māori, she challenged me to work harder in my understandings of Māori experience and gave me the emotional and spiritual security to walk this path.

**Contribution and further suggestions for research**

Being true in methodology and message was important in my attitude to this research. Although imperfect, my contribution to creative qualitative methodology is to position naturally occurring life as an authentic source of data, and for the authority of subjectivity in the interpretation of that data. I contribute a methodology that is replicable, others could utilise a diffractive grating combined with existential thematic analysis, bringing together Barad's insight from the physical sciences with the principles of phenomenology, in different research contexts.

Throughout this work I did strive for plausibility and credibility (Guzik, 2013), and was determined to ensure, guided by Chang et al., (2013) and Kara (2015), that my autoethnographic study would transcend my own narrative, be ethical, rigorous, link theory and practice, and build on existing knowledge. At the same time, I embraced subjectivity, I tried to write evocatively and emotively, and I allowed/wanted emotion to colour my judgement. This approach was intended to present a compelling and authentic retelling of human experience in a way that encapsulates the emotional content of that experience for the reader. At the same time, it was intended to present a disciplined and analytic text that meets the expectations and requirements of doctoral certification.

There are opportunities for further research to build from this mahi. More work could be done to test the alignment of these methods in true kaupapa Māori research context. To further test the alignment of te ao Māori and Barad's conceptual thinking tools, to explore similarities and differences in these perspectives and expand the application of research methodologies across different cultural settings. Further research could apply the presented pedagogy of emotion, kare ā roto, in authentic second-chance education contexts or in kura kaupapa settings and report on its usefulness or shortcomings.

There is opportunity also, to explore emotional experiences in second-chance education through different lenses, for example, through the lens of gender. I encountered many crossroads on this journey where a compelling perspective such as gender presented itself. I chose not to take this path because I felt it was a different, though interconnected, story from the one I was telling. Had I travelled this route I felt it would overwhelm other viewpoints. Likewise, there is opportunity to choose one theory of emotion from the many explored in the literature review and stay with that theory. At such crossroads, turning away was a sacrifice I made, but it leaves the way clear for others.

## Conclusion: Journey's end

I set off on this journey with perhaps more confidence than I deserved, quietly dismissive of the two wise women waving me off and their warnings about losing my way. My bravado lasted about two years before I started to unravel. Every time I reached a milestone and sent it off, I expected those wise women to say, "wow! that's amazing!" but they never did. Instead, the invariable response was, "go back and do it again," or, "good, but you can do better if…" At around the third ascent on the mountain of literature I contemplated giving up and going home. Certainly, this was a test of fortitude as much as anything else, but I will always be grateful to those kaitiaki for their wisdom and continual challenge.

I chose a qualitative methodology partly because it suited my focus topic of emotions, phenomena that are considered to be difficult to measure (Denzin, 2009; Immordino-Yang, 2016a; Zembylas, 2005), and partly because I have no affinity for quantitative methodologies. Pekrun, et al., (2014b, pp. 665-666) suggest that "qualitative methods may be best suited to derive in-depth descriptions of these phenomena (emotions) and to obtain explanations for unexpected findings." This suggestion comes with the caveat that these methodologies are also "limited in their potential to derive causal conclusions." I was not trying to find casual conclusions, having established early that emotions are intra-actions (Barad, 2007), impossible to disentangle. Along the journey, however, I found myself wandering in the quagmire of interconnected forces and terrains that gave the appearance of causes.

I have linked emotional experiences in second-chance teaching and learning with long-term unfairness and bias in our systems of education, with practices of disadvantage rooted in the colonisation of Aotearoa, New Zealand, and with the economic principles of neoliberalism. These linkages reinforce the underlying premise of emotions as invisible record-keepers at the heart of policy and practice in second-chance education. I set out to examine emotions in second-chance education and discovered them to be firmly encased in intra-actions (Barad, 2007) that interwove multiple component parts, and in the second-chance education context of this study, strongly linked to the sociocultural context of a system within a system of education. The influence of this system could not be ignored. Here, a conundrum emerged: while individual and personal experiences of emotions were linked to experiences within this system, the system itself, or more accurately, those in charge of it, seemed not to be paying much attention to individual and personal experiences of emotions. I turned to the Office of the Minister of Education to review the Education Portfolio Work Programme of 2018 and looked for any reference to emotions in the Programme. I found mention of pride (2018, p.2) in an education system New Zealand can be "proud" of, but qualified with, "it needs to change." I found acknowledgement of the shortfalls in the system of education, recognition of long-term inequalities,

unconscious bias, unfairness, and low expectations particularly for, and experienced by, Māori, Pasifika, and other disadvantaged groups. In this thesis, I have tried to draw attention to personal, emotional experiences, the ripples within, that could be connected to these inequalities and their enduring consequences for individuals, and, for New Zealand society. While the Education Work Programme does not direct attention to the specific contexts of this study, its emphasis on acknowledging and addressing these systemic issues in education, its focus across early childhood through to adulthood, and its aspiration for barrier-free access to education signals hope for these contexts and the individuals within. But as shown above, it falls short in recognising the central place of emotions in education. The Work Programme also invites some "disruptive thinkers," some "provocateurs" (2018, P.8). Emotions might put their hand up and say, "pick me!"

Along my own life path, I found that I had limited access to the source of my own emotions, or the source of the emotions of others. I came to believe that this emotional myopia disguises the centrality of emotions and relegates them to the background of our experience, even as they appear, often violently and loudly, right in front of us. At other times emotions are invisible but no less forceful. Making those invisible forces perceptible became a challenge of this work. Emotions proved to be ever playful and tricksterish; they are dynamic, interconnected, and inter-related. Like children, they need conditions of nourishment to thrive and reach maturity, otherwise they will bother us incessantly. As I explored them more closely, I found emotions change, and that change comes from emotions; that emotions matter, and they are matter; that emotions imprison, and they release; and, that emotions are forms of challenge but also forms of control. The enigmatic nature of emotions made this a rewarding and challenging study—the more I learned the less I felt I knew.

The suggested pedagogy of emotion and revisioning of the objectives of the thirty-year plan are intended to champion emotions as the heart/ngākau of practice and policy in second-chance education. Through this thesis, my hope is to highlight the impact of personal emotional experiences connected to the long-term systemic unfairness and bias, to inspire others in this focus, and to stimulate greater interest in this discussion. The challenge for Aotearoa, New Zealand is to end the need for second-chance education—that first experiences in education are of **loving learning**.

# Poroporoaki

*Alone now, I am afraid. The others have gone, the fire is dying, tiny embers left glowing in the dark. The forest is still, its shadows falling silently across the clearing, menacing giants leaning over me. In the specific intra-action that is this autoethnography, I am the child, sensitive, small, and nervous, struggling with unfairness and unkindness, fearful of harsh voices, dark moods, and heavy undercurrents. I am the loser, seller, and wearer of shoes. I am the second-chance learner who returned to education in later years, fearful of failure but excited by learning that brought about understanding of my own lived reality. I am the educator, always changing, always becoming, always entangled in the personal, political possibilities of emotions in second-chance teaching and learning. I am the researcher/autoethnographer/storyteller excited but still fearful— left wondering, am I there yet?*

*... Of course not!*

# Karakia Whakamutanga

Kia tau ki a tātou katoa

Te atawhai o tō tātou Ariki, a ihu Karaiti

Me te aroha o te Atua

Me te whiwhingatahitanga

Ki te wairua tapu

Ake, ake, ake

Amine

*May the grace of the Lord Jesus Christ,*
*and the love of God,*
*and the fellowship of the Holy Spirit be with you all*
*Forever and ever*
*Amen*

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# Ngā āpitihanga (Appendices)

Appendix A Informed Consent

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18/6/2018

# Loving Learning? Experiences in Second-Chance Education

## *Information Sheet for Associates, Colleagues, Second-Chance Learners*

Hi, my name is Lynnette Brice. I am currently undertaking doctoral research with the University of Canterbury on the topic of second-chance education, with a particular focus on emotional experiences in second-chance learning. The research is about my experiences as second-chance learner, educator, and researcher.

Some of my data will come from my everyday interactions with other people and what I learn from them. I will be collecting this data from July 2018 to June 2019. Examples of the types of interactions are documents such as letters, evaluation feedback on courses, emails, or conversations we might have. If I do use these interactions they will be presented in my thesis with complete confidentiality – anything that identifies any other person will be removed, including where and when the interaction took place. Any names will be substituted with an alias or pronoun. A copy of any information/interaction or quote that may be included in the research will be included with the consent form for your information.

I am inviting you to let me use the attached (letter/evaluation/conversation) in my research. If you would like to do so, you can at any time withdraw your consent for this information to be used and – provided the thesis is still in preparation (expected completion date is early in 2020) - it will not be included in my research. You may ask to review the draft research thesis. The resulting research will be in the form of an Educational Doctorate thesis; the thesis is a public document and will be available to others through the UC library.

All the data that I collect for use in the thesis will be securely stored in a locked filing cabinet at my home, or on a password-protected file. The data will only be seen by me, my supervisors, and my Māori mentor. I will keep this material for ten years, and then it will be securely destroyed.

The research project is being carried out under the supervision of Dr. Annelies Kamp (annelies.kamp@canterbury.ac.nz) and Dr. Veronica O'Toole (veronica.otoole@canterbury.ac.nz.) They will be pleased to discuss any concerns you may have about the research project. The project has been reviewed and approved by the University of Canterbury Educational Research Human Ethics Committee and the Open Polytechnic Ethics Committee. If you have any concerns, you can address them to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

Department: Education, Health & Human Development
Telephone: +64 049155884

Email: (lynnette.brice@pg.canterbury.ac.nz)

UNIVERSITY OF CANTERBURY
*Te Whare Wānanga o Waitaha*
CHRISTCHURCH NEW ZEALAND

## Loving Learning? Experiences in Second-Chance Education

### *Consent form for Associates, Colleagues, and Second-Chance Learners*

This form documents your consent to include information from an interaction we shared, the details are included with this form. In signing this form, you agree that:

- ☐ This project has been explained in full and I have been given an opportunity to ask questions.
- ☐ I understand that my involvement in this research would be through the use of everyday interactions as data.
- ☐ I have viewed the details of the (letter/evaluation/conversation) that could be included in this research.
- ☐ I understand that involvement is voluntary and that I can withdraw at any time while the thesis is in preparation for publication (expected completion date early 2020) without penalty and my information will not be used. You may contact me on the email address below to action any withdrawal of consent.
- ☐ I understand that my identity will be protected if my data is used and that there are no anticipated risks associated with being involved.
- ☐ I understand my data will be securely stored and will be disposed of after 10 years.
- ☐ I understand that I can contact the researcher or her supervisors if I need further information; I further understand that I can contact the Chair of the UC Educational Research Human Ethics Committee if I have any concerns (human-ethics@canterbury.ac.nz).

If you would like to receive a summary report of the findings of this study please include your email in the space below.

In signing below you give consent for the specified information attached with this form to be included in this research:

Name: _____ date: _____

Signature: _____

Email address for summary report of findings if required_____

Lynnette Brice – Researcher

lynnette.brice@pg.canterbury.ac.nz

# Warning!

**I am doing research and anything you say may be become data.**

**But don't worry, I will seek your informed consent before I use any conversation or interaction that may form part of my data.**


"Hey, my pup is sick. Are you a real doctor or just PhD?"