

THE THEORY AND PRACTICE OF PSYCHODYNAMIC PEDAGOGY

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ABSTRACT This paper outlines the theoretical antecedents and underpinnings of psychodynamic pedagogy. Central to such a theoretical perspective are concepts such as emotional memory, affective sensitivity, mirroring and empathy. The case is argued that teaching and learning are enhanced when teachers are able to create in students a dynamic between their cognitive and affective processes. Hence the need for teachers to be empathetically attuned to their students' thinking and feeling states. The nature of empathy within educational contexts is explained, together with its significant function in psychodynamic pedagogy. Furthermore the teaching principles and some research issues arising from this theoretical perspective are outlined and discussed.

Educators with an inquiring mind and a reflective nature, will acknowledge that there is still much uncertainty about what influences truly effective teaching and learning. Experienced teacher educators know that effective pedagogy, experienced often as moments of enlightenment for both teachers and students, occurs for reasons deeper than can be explained by check lists of teacher and pupil attributes or background. In such moments, teachers and students all know and feel that something significant has happened. Larger than the formal content of the lesson is the often powerful feeling of excitement, curiosity, mastery and even awe that such moments are inspired by. The emphasis in the last three words is deliberate because it suggests that feeling gives life to thinking: a proposition underlying a psychodynamic theory of pedagogy.

The central theory of this paper is that the dynamic reciprocity between thinking and feeling, these two essential components of human experience, underpins effective pedagogy. Further, to be effective, such pedagogy aims to be deeply personalised, modified and practiced by its adherents in coherent and integrated ways. This position, and its principles, take account of the role of affect in learning, not only to increase students' sense of well-being in classrooms, but to develop their conceptual understandings of subject content, interpersonal dynamics and the contexts of pedagogy. This paper will outline some aspects of the development of the psychodynamic theory of pedagogy and indicate why it has special relevance for teaching and learning. In the course of doing that, reference will also be made to some

distinguishable areas for research arising from this conceptual innovation in pedagogy.

The influences upon this theoretical development have been my own longitudinal study of school children's writing development (Arnold, 1991a), and other work (1993a, 1994). The theory draws on a number of sources including early infant studies on the development of affect (Stern, 1985), psychoanalytic studies (Kohut 1959, 1982) and from writing development (Wilkinson, 1986). These disciplines, and drama in education (Arnold, 1992) and teacher education (Arnold and Hughes, 1992) have been influential not so much because they are uniquely relevant to such theory development but because they are the disciplines within which I am most actively engaged professionally.

They are, nonetheless, disciplines which can offer teachers and students particular experiences in thinking, feeling, embodying, articulating, composing, symbolising and enacting. Such experiences, arguably, help us make sense of ourselves and our world which is a fundamental process in the psychodynamic model and in related areas of pedagogy. Further, it has become very clear to me through working with colleagues and postgraduate students who are developing and applying this model, that it needs to be experienced and reflected upon by its adherents, in personal, idiosyncratic and creative ways. It is a theory which offers insights, principles and informing frameworks which beg to be certified, modulated and exemplified by those working within it. It is a theory which tends to attract those educators with a belief in both the deeply personal and collaborative nature of human learning, and a need to understand and articulate the complexities of pedagogy. This theory is both a comfort and a challenge to its adherents. It offers no easy insights and profiles its own development through its essentially spiralling nature.

It will come as no surprise to teachers whose professional work is characterised by dynamic engagements with students - engagements which involve listening carefully to students' contributions, organising students into group or individual activities which involve complex levels of teachers'/students' academic and interpersonal skills - to recognise the argument underpinning psychodynamic pedagogy. The core of that argument is that effective pedagogy is enhanced by context in which there is an engagement between thinking and feeling, at personal, interpersonal and intrapersonal levels. This is not to say that cognitive approaches precede affective ones, or that affectivity underpins cognition. Rather, it is to argue for the desirability of teachers to be skilled in ways of recognising empathically, students' feeling states, and skilled in knowing how to create a dynamic between their feeling states and their cognitive awareness. Skilled teachers might well recognise when students are able to articulate their thinking with some fluency, but such teachers are even more skilled when they can recognise the underpinning feelings informing students'

articulations. The word 'articulation' has been used deliberately here because it can suggest both verbal and non-verbal (or physical) expressiveness. Traditionally scholarship has emphasised cognitive abilities. Now, with the recognition of arts-based pedagogy, (Taylor, 1996) the articulation between scholarship and pedagogy in cognitive and performative modes is acknowledged as necessary. The metaphor of articulation is useful to suggest co-operation between self-contained units and the process of moving forward through synergies.

The central proposition underpinning psychodynamic pedagogy is that learning occurs most effectively when it involves a dynamic and very complex interplay between the thoughts and feelings of the learner, and significant others. Hence the fundamental inter-psychic and intra-psychic nature of this interplay needs to be understood. Given the nature of this dynamic intervention within selves and between others, the process can be positively enhancing or thwarting of development. It is argued here that in human learning, perception is followed by feelings, thoughts and behaviour (or consequences). That is, the brain registers a sensory perception of events which triggers affective and cognitive responses. Extreme situations such as being confronted by danger can serve as an example here. In such situations of panic or terror feelings can be either modulated or increased by the activity of cognitively assessing the reality of the danger. The dynamic interplay between feeling and thought can function in complex ways, and in less extreme ways than cited above, but it is fundamental in human learning, notwithstanding the capacity for denial and repression.

This theory posits the individual at the centre of the psychodynamic process, not as an isolate but as the initial perceiver. In the earliest phases of human life and largely throughout development, learning involves significant others and social contexts. However, psychodynamic learning at its deepest level acknowledges the importance of interactions between aspects of self, both intrasubjectively, (between one's feeling states), and intracognitively, (between one's thinking states). The dynamic nature of the process derives from the self-energising characteristic of an interplay between both intra-thinking states and intra-feeling states. The psychodynamic experience involves second by second shifts in thinking and feeling, stimulated by perception, reflection and introspection. Social influences clearly impinge and the process becomes more complex as individuals internalise and make sense of the thinking and feeling states of significant others. Ideally, in humanistic and psychodynamic models of pedagogy, individuals can distinguish between their own effective and cognitive states and those of their significant others. It could be argued that this concept underpins mature psychic growth and as such should be an informing principle of contemporary education. Needless to say, it is easier to promote and measure intellectual

forms of logic and problem solving, for example, than it is to measure and promote the fluid processes of human psychic social, inter/intrasubjective interactions. But is it preferable?

A concept which is important in the psychodynamic model is that of mirroring. In early childhood, it is argued here, the effectiveness of adults' mirroring of infants' affects can be crucial in emotional development (Stern 1985) Consistent with the fundamental principle of psychodynamic pedagogy, mirroring is therefore important in cognitive growth.

Theoretical antecedents to the psychodynamic model

In order to contextualize the psychodynamic of pedagogy, exploration of the theoretical antecedents is necessary. Charles Darwin in the 1860s (1965) noted the expression of universally recognisable affects in human beings. While there are idiosyncratic variations in the physiological expression of those feelings, it is possible to recognise in humans the expression of anxiety, anger, guilt, sadness, shame, excitement and joy, affects that lead to universal phenomena. Self psychologists more recently have developed synonyms for these affect states in order to differentiate shades of feelings, but the basic emotions are believed to be experienced across cultures and races and expressed in recognisable facial forms, notwithstanding cultural and social pressures to repress or conceal some feelings (Horowitz, Narmar and Wilner, 1979).

It is interesting to note the remarks of Steven Rose, a practicing scientist working at the forefront of medical research, in his book, *The Making of Memory* (1993, p.36). He describes his experience of discovering that his feelings interfered with his game of chess, a game which he had previously believed involved 'purely cognitive and logical skills'. From his scientific work and his reflections upon his own learning experiences, he argues that 'cognition cannot be divorced from affect, try as one might'. He continues, 'Even today I find myself frequently in danger of forgetting that lesson, though the problems that it illuminates are fundamental to my research strategy, just as much as their resolution ought to be fundamental to a research strategy for living'.

In a similar vein, but from an aesthetic perspective, Michael Heyward (1994), writing about the Australian artist Donald Friend, remarks, 'What Friend thought, saw and felt was swept up by his enormous gift for telling stories. He knew, better than most people, that feeling is the source of all knowledge, and he put into his diary most of what he knew'. Howard Gardner (1985, p.294), in arguing for a more complex view

of intelligence than commonly prevails, comments, 'the roots of a sense of self lie in the individual's exploration of his own feelings and in his emerging ability to view his own feelings and experiences in terms of the interpretive schemes and symbol systems provided by the culture'. Stimulated by these remarks, educators and scientists might well join forces in articulating a fitful place for affect in education and in formulating models for pedagogy in the future.

The essence of what is being argued here signals the underlying rationale of psychodynamic theory; that formal education builds on, either firmly or in a skewed fashion, the earliest developmental experiences; that our affective coding of experience powerfully influences our interpretations of experience; that interactive teaching and learning can effectively capitalise upon the inherent dynamism of interplays between feeling and thought, stimulating such dynamism to deepen our consciousness, expressiveness and insights, into and within, individual and social contexts.

The role of mirroring in learning is supported by a number of infant studies (Lichtenberg, 1981, 1983; Beebe and Stern, 1977; Stern, 1977; Trevarthan, 1979, 1980, quoted in Stern, 1985) which demonstrate that infants are programmed to seek engagement with others and with their environment. These studies focus attention on the infant's development of a subjective self and what Stern calls 'the domain of intersubjective relatedness' (Stern, 1985:27). The infant engages the mother's attention through eye gaze, bodily movements, cries, and so on. In normal development, when the mother responds to the infant she perceives, intuitively, his/her affect state and responds accordingly. If the baby cries urgently the mother tries to soothe, if he/she smiles, the mother smiles back, mirroring for the infant what its affect state stimulates in her. This process whereby the mother's empathic responsiveness (or otherwise) can amplify, soothe, validate (or deaden) the infant's affect states, stimulates the development of what Stern calls Representations of Interactions that have been Generalised (RIGs) (Stern, 1985:97). It is the mother's, and others' empathic responsiveness to the infant which influences the integration of 'agency, coherence, and affectivity' (Stern, 1985:99) to provide the infant with a unified sense of a core self and a core other: 'the existential bedrock of interpersonal relations' (Stern, 1985:125).

In the early stages of development (to about 9 months) the empathic process goes unnoticed but the empathic response is registered by the infant. At about nine months, infants seem able to notice the congruence between their own affective state and the affect expression seen on someone's face (MacKain et al. 1985, in Stern 1985:132). The infant is now able to experience inter-affectivity; the dynamic interplay of its affects with those of others.

While the mother's (or sometimes significant others') empathic responsiveness is helping the infant's encoding of affects, it is also

creating certain meanings for him/her. It is not the case that the mother (or significant other) simply feels 'in tune' or 'out of tune' with the infant. She reacts spontaneously or makes decisions about responding even sometimes deliberately invalidating a particular response (for example, the baby may squeal with delight at the sight of

a red-back spider, at which the significant other gasps with fright) thereby teaching the baby an appropriate emotional response. The mother's function is not only to validate, sometimes it is to protect. The mother's (or others') empathic responsiveness is crucial to the development of the core-self in the pre-verbal stage. Such empathic responsiveness is not just a case of mirroring the infant's affective state but rather one of responding in a way which modulates the infant's affects, through soothing or intensifying. Later the child engages with others, and with toys and space as self-soothing or exciting objects.

Clearly, empathy continues to be important in the development of interrelatedness, but as the child develops physically, cognitively, linguistically, socially and self-reflectively, other people, events, and objects can serve subjective and cognitive needs. As the mother's empathic responsiveness in the first nine months or so is crucial in the development of a core self, it is easy to imagine that at a significant level, albeit an unconscious one, empathic responsiveness from adults and learning/socialisation experiences are closely aligned in children's minds. It is fair to assume that the infant's feelings about significant others become part of the encoding of experience, and part of the later development of intrapersonal records or templates of experience. That is, one records the experience at several levels of affectivity, creating a complex template of affective responses which are continuously expressed, refined, elaborated upon or repressed through one's life. This somewhat simplified explanation suggests how interactive pedagogy can repeat, extend and work upon deeply internalised affective and cognitive experiences.

Assuming that a mother and significant others have done a 'good-enough' job in promoting a child's psychic development, to borrow Winnicott's (1965) empathic and insightful comment about parenting, we can assume that laid down in our psyches are memory traces templates of the powerfully affective contexts in which early learning occurred. Whether we can access the templates consciously depends on levels of self awareness, and in the case of some affectively experiences, psychic robustness and willingness to access memory. These concepts of mirroring and empathy have reference to early language development.

Halliday (1975) theorised that early language development occurs in part because infants recognise what language does for them. If we acknowledge the role of empathy as significant in early learning, then it is plausible and timely to theorise that the empathic attunement of

significant others to the infant's efforts to speak are also an important trigger to language development. With the development of language and cognition, affective coding can be expressed and made conscious to a greater or lesser extent throughout development. Prior to that development, and the development of impulse control, the infant might well be regarded as dominated by affects and the need to soothe or amplify them. It could well be that language development itself is prompted, in part, by a need to express feelings in more differentiated ways than crying allows.

A definition of empathy

The concept of empathy as a medium for learning development has its genesis in the infant studies mentioned above and the self-psychology movement emanating from the work of Heinz Kohut (1959, 1971, 1979, 1982).

In common parlance, 'empathy' means being able to imagine, often

intuitively, how the other feels. Kohut (1959) described 'empathy' as 'vicarious introspection'. A more complex process than 'identification', 'vicarious introspection' includes both affective attunement and the cognitive capacity to judge how best to respond empathically to another's feeling state. It is important to note at this early stage in an exploration of the concept of empathy that it is not just a simple capacity to know how another feels based solely on awareness of how you feel yourself. Sympathy suggests we share common experiences with others, empathy encourages us to decentre, to acknowledge that another may be feeling differently to us and it encourages us to experience feelings beyond those immediately accessible. It is a sophisticated ability involving attunement, reflection, decentering and introspection.

Empathy in Human Development

As our understanding of child-centred pedagogy and language development has been much influenced by intensive observations of infants, it is worth looking at the role of empathy in normal development prior to discussing its place in teaching and learning. Kohut argues that the assertion that the presence of empathy is beneficial both in the clinical setting and in human life is a scientific hypothesis because 'it suggests an explanation for certain observable contents and/or sequences of events in man's psychic life' (Kohut, 1982:197). His analysis of the case of Mr Z (Kohut, 1979) provides a fascinating background to his own theoretical development of the value of empathy in psychotherapy and presents a model for qualitative research into empathy in educational settings. As well, Kohut demonstrates how

reflection upon practice and a capacity for introspection can inform theory development. In the case of Mr Z, Kohut had a chance to re-analyse a long-term client and in so doing he recognised the negative influence of his un-empathic lapses in the first analysis. He then developed his theory of self-psychology, part of which rests on his argument that the development of a nuclear self into a mature cohesive self is promoted by the self-soothing and empathic responses of parents and others (Kohut, 1971).

Kohut warned 'empathy is used non-intuitively, ploddingly, if you wish, by trial and error. I did not write about empathy as being always correct and accurate' (Kohut, 1982: 96). He stressed, 'empathy is a value-neutral mode of observation... attuned to the inner life of man' (Kohut, 1982: 396) and that it should be 'examined and evaluated in an empirical context as a mental activity' (Kohut, 1982:397) (his emphasis). This distinction and his further comments about empathy as a precondition for a mother's appropriate functioning as the child's self object helps to clarify the function of empathy in child development, in psychotherapy and in education. In all these fundamentally significant processes, one partner in the dyad has to put aside self needs in order to attend to the other. That is, the mother has to be able to tune into the child's signals (eye gaze, cries, movements) and understand, intuitively, in this case, the child's physiological and affect state. If she responds appropriately, picking up or feeding or just smiling, the child's affect is validated and self functioning is stimulated.

Book (1988) makes an important distinction between being empathic intrapsychically and being empathic interpersonally. The intrapsychic experience of the therapist, who is able to feel the complexity of the affects being experienced by the client, and therefore able to enter into his/her subjective world, is 'empathy' in Book's terms. The empathic interpersonal response is being able to convey an

understanding of the client's inner experience to him/her in such a way that he/she feels understood and soothed. Without directly acknowledging it, Book tunes more finely Kohut's notion of empathy as 'vicarious introspection' and provides clinical examples to illustrate how the essential oscillation functions between the therapist's role as a participant and observer. He also outlines the semantic confusion, conceptual difficulties, counter transferential difficulties and technical misuses of empathy in psychotherapy. The essential corrective to these misuses is the therapist's capacity to oscillate between the intrapsychic and the interpersonal experience. In this subtle, dynamic and essential therapeutic function the therapist's intrapsychic experience is data - gathering, or informed, affectively charged observation of both self-states and the other's subjective experience. The interpersonal empathic response requires an ability to take into account that intrapsychic experience while predicting the

most empathically appropriate response in terms of understanding the client and the role of therapy.

In psychotherapeutic terms the task of being empathically responsive is especially complex. Guided by empathic attunement, the therapist's capacity for introspection and sensitivity to the state of the therapeutic alliance functions to soothe the client's feeling state, and/or to stimulate awareness of masked feelings, in the expectation that understanding and explaining can then be effectively developed. In educational settings, the teacher's empathic awareness can also be an effective precursor to understanding and explaining. In such settings, the nature of empathy remains fairly constant, but its realisation has to be modified for very obvious contextual differences between mother - child learning situations, school contexts and between the intimacy of psychotherapeutic settings.

Educators in classrooms of twenty or thirty individuals might well envy mothers and therapists their rather more conducive learning and relating environments. Nonetheless, even with the necessary modifications to expected outcomes determined by the realities of classrooms, empathy can be a powerful tool in human learning. To pick up again on Stern's (1985) RIGS, mentioned above, part of learning in normal development involves modifications to those generalised interactions laid down unconsciously and consciously throughout early childhood and life. The Piagetian notion that learning is a process of increased cognitive differentiation, now needs to be partnered with a concept of learning as also a process of increased affective differentiation through psychodynamic teaching and learning. The process of psychodynamic pedagogy has been symbolised as a spiral (Arnold, 1991) in order to conceptualise the self generating dynamic of such pedagogy.

The Nature of Psychodynamic Pedagogy

While it is clear that teachers have a different role in being empathic in classrooms to therapists in a consulting room, the experience of understanding where students are coming from in order to pose questions or make explanations or design tasks is not so different in form.

At the heart of the psychodynamic and empathic model advocated here is a principle that teachers can engage students in a dynamic exploration of thought and feeling, leading to increased differentiation of both: thought becomes increasingly more complex and feelings become more accessible and finely tuned. Their expression in languages, spoken and written, movement (enactment, physicalisation) and symbolisation (aesthetic artefacts) can record moments of insight and points in

development, concomitantly with stimulating further thought and feeling.

Elsewhere I have argued that while authentic learning can be an affect-arousing experience, it can also be spiralling in nature (Arnold, 1991a:13 - 32).

Empathic teaching creates a milieu within which the teacher's non-judgmental, accepting, and validating stance allows affects, emotional states and cognitive understandings to be expressed, explored and modulated. The teacher's purpose is to be empathic in order to facilitate the kinds of powerful learning about the world and mastery of skills which occurs in early infancy and beyond. Empathic learning contexts can promote shifts in affects and cognitive states which enlarge our awareness of life's possibilities. Furthermore, empathic teaching subtly encourages students to be at the centre of their learning; not to remain self-centred in the pejorative sense, but to recognise the developmental potential for learning through engagement with others and the world of relationships, knowledge and culture. The RIGS, Stern (1985), postulates from his early infant studies signal a powerful link between affect and the development of reflective thought.

If an infant has experienced sufficient empathic responsiveness from a mother and significant others, he/she is likely to see the world as relatively safe and benign - in the absence of evidence to the contrary, and therefore likely to tolerate the uncertainties of exploratory learning. It is a tenet of empathic responsiveness that if feeling states are validated first then explaining and understanding can follow more effectively.

The idea of teachers encouraging students' imaginative responses to learning by finding relevant contact points is now an orthodoxy in child centred pedagogy, but imaginative responses can involve a number of cognitive strategies such as visualisation, hypothesising, re-conceptualizing, speculating, lateral thinking and problem-solving. Empathic approaches to learning are based on the feeling and cognitive responses humans have to various situations. When these responses are aroused, an empathically attuned teacher can modulate them in a number of ways which encourage a dynamic between affect and cognition. It is this dynamic (reciprocal engagement) between them which is central to psychodynamic pedagogy.

Clearly, not all learning could be called psychodynamic. Rote learning probably involves little dynamic interplay between thinking and feeling, and certainly instinctual behaviour and habitual behaviour are rarely psychodynamic. However, many situations involve psychodynamics.

For example, driving a car might be an habitual or learned behaviour until a change such as driving a different car or a sudden road emergency means that one's actions become highly conscious and feelings of apprehension or fear surface. When that shift occurs, there is usually some reflection and awareness of the differences between past and present experiences. An intrasubjective monologue might occur in which we talk to ourselves to make sense of changed circumstances. For example, we might think, 'I never realised before how awkward the

steering was on my old car' or 'I really should drive more carefully on this road' and so on. In a moderately significant learning experience there may be little need for discussions with others, or for the soothing of feelings aroused by the experience through an intra-subjective monologue. However, when existing personal constructs (Kelly, 1955) or ways of construing the world are disturbed or disconfirmed, there may be the potential for powerful learning to occur and the experience could arouse strong feelings. In dealing with such experiences, psychodynamic processes come into play. Thoughts and feelings interact intrasubjectively, and inter-subjectively if others are involved, to expand the self/other dynamic here. If the process of

denial is evoked effectively, then the experience may be repressed; if it is dealt with as a learning experience then through reflection and introspection, whereby the thoughts and feelings are worked through to a tolerable degree, shifts in self-awareness and world-awareness can occur.

Psychodynamic pedagogy focuses on the individual though clearly powerfully significant learning occurs as individuals interact with others. The learning of language as an obvious example. When we acknowledge, however, that others have their own thoughts and feelings influencing their interactive responses, the complexity of pedagogy becomes apparent. By centring the individual at the core of psychodynamic processes, socialising influences upon individuals are not denied. Rather, they are regarded as undeniably a part of the human developmental process, especially in the function of mirroring, whereby others' responses to us influence our self-perceptions. In this psychodynamic model, the way an infant records psychically, for example, early socialising experiences, will depend very much on the feeling states experienced in the process of being socialised. And those feeling states and their intensity can be highly variable.

Teaching in an Empathic Mode

Although teachers can use questioning for all kinds of purposes it is regarded primarily as an effective way of developing cognitive skills and concept understanding. In that primary function, nonetheless, questions need to be structured empathically so that they achieve a desirable affective - cognitive dynamic. It is worth considering how this might be done.

- An empathic teacher will choose questions which may serve a number of functions at different times. They may validate, soothe, seek amplification, encourage curiosity or promote lateral thinking. They will be phrased in a non-confronting way so that students can respond in general, non-disclosing ways if they so choose. It is attuned teachers who can successfully 'scaffold' learning through the

structures they build into work with students (Vygotsky, 1978).

- Empathic teachers will listen rather than just hear, picking up nuances in students' tone of voice, and recognising how to modulate their own voices appropriately. It could be useful to have students sub-text our own dialogue as teachers to determine whether the meanings they heard were those we intended.

- Empathic teacher will feel comfortable with their own feelings, however powerful or disconcerting they might be. As well, that teacher will know when it is appropriate to disclose or express such feelings and when decorum dictates they should be concealed. Johnstone (1981:17) touches on the issue of emotions in learning contexts in a poignant anecdote:

`One day, when I was eighteen, I was reading a book and I began to weep. I was astounded. I'd had no idea that literature could affect me in such a way. If I'd have wept over a poem in class the teacher would have been appalled. I realised that my school had been teaching me not to respond'.

Would things be different now, even in child-centred classrooms? Johnstone (1981:15) also cites an incident where a psychotic girl was invited by a teacher to `look at the pretty flower, Betty'. In raptures Betty said `All the flowers are beautiful'. In a blocking

response the teacher replied `but this flower is especially beautiful'.

At that Betty rolled on the ground screaming. She responded to the destructiveness of the teacher's well-meant but unempathic response through which the teacher unfortunately indicated to Betty that classification was more important than emotional attunement.

- An empathic teacher will take heart from the knowledge that human beings are quite robust psychically (all the more so for having empathically attuned parents/care-givers) and knows that failures in empathy are inevitable and rarely catastrophic. Furthermore, empathic teachers will forgive themselves such failures, recognising too that students are also more ready to learn from (and forgive) those teachers whom they recognise as empathically attuned or who have their interests at heart. By the same token, empathic teachers will set appropriate boundaries on their own time and availability so they do not risk emotional exhaustion or `burn out'.

From the theoretical outline above, the concepts, principles and outcomes of psychodynamic pedagogy can be summarised as follows:

CONCEPTS

- *empathy/empathic attunement

*mirroring of affects and thoughts by significant others, signalled by:

- *attuned attention
- *postural alignment
- *eye contact
- *repetition of words/phrases
- *requests for elaborations

*Representations of Internalised experiences Generalised (RIGs)

*integration and increased differentiation and expression of thoughts and feelings

*dynamism/spiralism

*inspiration/enthusiasm - teachers and learners need to be committed to the learning experiences

*mobilisation of inter/intra-subjective dialogues

PRINCIPLES

*Affect and cognition exists in a dynamic relationship in learning contexts and both need to be engaged.

*The dynamic between affect and cognition can enhance learning through a process of modification of prior experiences and a process of differentiation.

*Educators need empathic understanding and attunement to teach psychodynamically.

OUTCOMES

*It needs to be acknowledged that unconscious thoughts and feelings can influence behaviour.

*The nature of the content involved in learning is a significant variable in the relative strengths of the affect/cognition dynamic.

*Mirroring of the affect and cognition involved in pedagogy by educators enhances learning.

*Scaffolding of cognition is one process by which educators put into effect their empathic attunement (or ZPD in Vygotsky's terms).

*Modulating (escalating or soothing) feelings is another process.

*As a result of psychodynamic pedagogy learners become increasingly independent of external validation, and draw more on their internalised self-directing, self-affirming, unconscious-tapping repertoire of maturing processes.

*Psychodynamic learning engages learners in reflection involving inter/intra-subjective dialogue.

In one of the teacher education courses in the Bachelor in Education (Secondary) programme at the University of Sydney, work is in progress to evaluate the effectiveness of psychodynamic pedagogy using drama enactments across the curriculum for the development of student-teachers' competence in classrooms. Qualitative responses from student teachers are encouraging and further analyses will be undertaken of students' reflective journals. Such journals can enhance psychodynamic pedagogy and provide insights for research (Arnold, 1993a) because if appropriately structured, they can encourage students to acknowledge the dynamic between thought and feeling in their own learning and they can encourage students to differentiate their thoughts and feelings. Such reflective writing can provide both a stimulus for cognitive development (Arnold, 1991) and a means for the measurement of the effectiveness of psychodynamic pedagogy. It is proposed to extend the implications of this work in progress more fully into teacher education, drama in education, English education and gifted education.

In attempting to understand the very complex processes involved in pedagogy it may be helpful to reflect upon the experience of looking at computer images which generate abstract fields of colour. Publishing houses are currently promoting books and posters of such images*. The reader/viewer has to stare at these seemingly abstract images until a three dimensional image appears. The process of staring at these images is frustrating at first, and one's credulity is severely tested but if you allow yourself to follow the instructions, to 'let the image come to you', magically, it seems, the picture develops dimension. You perceive depth, perspective and a clearly foreground image. There is, no doubt, a complex physiological explanation for this phenomenon. What is particularly relevant to pedagogy and the development of theory are the psychological dynamics involved in the processes of trying to perceive dimension in the picture. Belief, disbelief, hope, despair, confidence, determination, anxiety, help from others and memories of past learning experiences all have a part in the process. Just as they do in most occasions when we try to develop new ways of looking at the world.

Psychodynamics as development

The claim that this approach to teaching and learning is developmentally sound rests on a number of arguments about the nature

of human learning. If we consider the extraordinary kinds and quantity of learning which occurs in the first five years of life, it has to be acknowledged that non-formal learning (that is, what happens in the family and play-group) must be based on some intuitively sound principles. Positive feedback and mirroring, enthusiasm of the learner, modelling by adults, patience with failure and encouragement to practice are just some of the characteristics of much informal positive learning. Consistent with the principles of psychodynamic pedagogy is the hypothesis that learning in early childhood had a strong affective underpinning for the infant/child. That effective underpinning would be variable in intensity and duration according to individual circumstances, but one could conjecture that a constant factor might be the pleasure the infant experienced in a sense of mastery or achievement. Presumably, learning has intrinsic psychological rewards of an affective, as well as a cognitive nature, alongside the social benefits. Certain milestones in an infant's development like standing, talking and impulse control are rich with psychological rewards which become the basis for the infant's self-esteem. Mindful of these early childhood experiences, psychodynamic pedagogy looks to build upon the largely unconscious affective foundations which are a powerful part of early learning. Piaget's concept of development as increased differentiation, can apply to affective development also. In such an application it would be argued that increased ability to recognise feelings and to verbalise or express them in increasingly more differentiated ways would be a measure of development. Hence the need to become aware of the influence of RIGS on our behaviour, in order to modify and differentiate them. That is, to short circuit the unconscious, generalising habit which, in some circumstances, thwarts development. In such processes there is potential for a dynamic between affect and cognition to be realised and elaborated, in the interests of enrichment and development.

Research issues

It is timely to put these theoretical propositions to the test by conducting empirical and qualitative research. My work in writing research (Arnold, 1991a) which demonstrated that students taught writing in psychodynamic ways became better thinkers, needs further development. The nature of efficacy of empathic teaching deserves further scrutiny. The subjects for a well planned research project will be found among empathic teachers and teacher educators and several researchers presenting at this symposium can elaborate their own work.

A research project analysing and critiquing the relationship between psychodynamic pedagogy such can occur in drama enactment work, and the kinds of reflections appropriate for student journals might well highlight the way feeling and thought can interact dynamically to deepen understanding. Interactive experiences can be shaped in new ways when they are written about and reflected upon.

Similarly, the role of psychodynamic pedagogy in enhancing literacy development, particularly reading, merits attention. Maza's work (1996) on psychodynamic pedagogy in deaf education, Nicolson's (1996) on her work in a juvenile justice setting, Fritz's (1996) work in design and technology, Hughes' (1996) on the nature of psychodynamic pedagogy, Kitson's (1996) on literacy development and Bechervaise's (1996) and Wearing's (1996) offer promising advances.

While the focus of pedagogy is commonly upon teacher-students interactions, there are possibilities for effective teaching and

learning between peers. Psychodynamic pedagogy encourages students to teach and learn cooperatively, and accelerates their learning (Arnold, 1991a). It is likely that such pedagogy taps the tacit abilities to which Polanyi (1958, 1959, 1969) alerted us. As alluded to earlier, psychodynamic pedagogy has a place in teacher education, and across the curriculum. Research into its effectiveness across these areas could be very fruitful.

Conclusion

The primary reason for arguing for psychodynamic pedagogy is that it does seem to tap tacit abilities in students, thus enabling teachers to focus on developmental methods rather than upon primary motivation. Students are enthusiastic about methods which are pleasurable, enhancing and effective. Teachers working in empathic and affective ways are themselves energised, rather than enervated. Thinking and learning become internalised and personalised when they occur in harmonious social contexts which engage the right and left side of the brain.

A psychodynamic theory is active, expressive, student centred, creative and imaginative, and may involve symbolic activities like drawing, movement, drama, model-making and play activities, alone and with others. Ideally, such an approach will not necessarily become less creative and more formal as students move up the secondary school but will continue to encourage the development of both creative and analytic abilities. In a dynamic and interactive classroom the teacher will encourage exploration and self-expression through various symbolic and expressive experiences in the belief that students have the ability and the need to make sense of their world through a range of learning

experiences. At the same time the teacher will have a well-developed working model of what constitutes affective and cognitive development and will be able to structure experiences in ways which promote that development. The teacher will also be a model of a well-integrated, creative and analytic mind.

It is generally not acknowledged that the interactive classroom can provide the teacher, as well as the students, with opportunities for imaginative explorations of formal and informal texts and human interactions, together with opportunities for self-reflection and cognitive development. The teacher's responsibility is to structure developmental activities which increase the students' awareness and understanding, to provide an adult, responsive, constructive audience for their work, along with the audiences provided by their peers, and to clarify with them the kinds of thinking, language and creative abilities they may have demonstrated in their work. The teacher needs to be engaged with students some times and appropriately disengaged other times in order to analyse sensitively what is happening in the classroom and what needs restructuring. Such a balanced, demanding role for the teacher requires, at the very least, insight, well-developed personal language skills, empathy, flexibility and a capacity to engage students in undertaking and analysing knowledge, ideas, issues and classroom interactions. One of the many advantages of an interactive classroom, however, is that the teacher can involve students in perceiving, analysing, reflecting and commenting upon that they hear, see, feel and think as they engage in classroom activities. The classroom can therefore become a workshop for real life and a safe environment for experimentation and risk-taking.

Psychodynamic pedagogy rests on a belief that our psychic templates influence our behaviour and ways of making sense of experience rather

more powerfully than our social experiences. In other words, the psychic experiences filter the social and pedagogical ones. This is the challenge and articulation of this paper.

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