A NEW WAVE OF SENSATION: THE CRITICAL ROLE EMOTIONS PLAY IN CRITICAL REFLECTION

Key words: emotion, critical reflection, holistic

Dr Jacqueline McManus[1]
University of New South Wales
j.mcmanus@unsw.edu.au

Abstract

This paper is a first attempt at outlining a conceptualisation of critical thinking that foregrounds the role of emotion. Building on a relational and interdependent perspective (as opposed to the traditional technical-rational view), it is proposed that greater awareness of emotions and the information they are conveying to us (emotional literacy) is something that would enhance the process and impact (or result) of critical reflection and contribute a significant advancement of the conceptualisation of the approach.

[1] Correspondence to: Jacqui McManus; address: The University of New South Wales, NSW 2052, AUSTRALIA; phone: +612 9385 2808; email - j.mcmanus@unsw.edu.au.

A NEW WAVE OF SENSATION: THE CRITICAL ROLE EMOTIONS PLAY IN CRITICAL REFLECTION

Dr Jacqueline McManus
University of New South Wales

Key words: emotion, critical reflection, holistic

1. INTRODUCTION

'Critical reflection' and related activities to support learning have increasingly gained prominence and status in management, organisational and workplace learning. For example, Cunliffe (2002) "reconstructs learning as reflective/reflexive dialogue" in her attempt to address criticisms of management education calling for a critical pedagogy, such that reflexive dialogical practice is incorporated in management learning. In organisational learning, Vince (2001, p. 1325, emphasis added) claims that "organizations are learning when the 'establishment' that is being created through the very process of organizing can be identified and *critically reflected upon*".

Critical reflection is used widely across a range of professions and contexts and for various purposes with significant support (many terms are used interchangeably or in conjunction with critical reflection, for example, 'reflexivity' is often considered a part of critical reflection). Nonetheless, critical reflection is not without criticism. One of the most significant being the lack of theoretical and empirical evidence for the claims made about its potential value for individuals' and organizational learning (Fook et al, 2006). Related to this is the lack of clarity around what is meant by the term/terms used often interchangeably.

Although generally not explicitly theorised, many models of critical reflection are based on rationalist-cognitive assumptions and the ideas of learning associated with them. With this there is generally an exclusion or downgrading of aspects of learning that are not considered cognitive. However, it is time we try to conceptualise the role of emotion in critical reflection and position it differently given the developments in understanding about the brain and learning. For example, there have been significant advancements in neuroscience that provide scientific evidence that emotion cannot be separated from (rational) thought (Demasio, 2003), together with social scientists exploring human agency and finding the importance of emotions taken as 'commentaries' in evaluating a situation (Archer, 2010) and psychological studies exploring the purpose of emotion and their role in decision making (for example, Gohm and Clore (2002) found the role of the affective feelings as informative).

It is proposed we need to reconsider the dominant a technical-rational view of the world as much as a socio-cultural approach and instead, explore holistically these views amongst others, in an integrated form. That is, not focus on individualism alone, or social structures but the interdependence and relationality between the two. This paper summarises a first attempt at developing this a conceptualisation of critical reflection on this basis. Using a range of complimentary findings in psychology, social science, science, and philosophy some of the shortcomings and underexplored areas of critical reflection are discussed. In doing so, the central or 'critical' role of emotions in this conceptualisation of critical reflection is foregrounded and

particularly, the proposition that that greater awareness of emotions and the information they are conveying to us (high emotional literacy) is something that would enhance the process and impact (or result) of critical reflection.

I begin with a broad overview of critical reflection and related terms and their shortcomings. Drawing on a range of fields, some of these shortcomings and common features are addressed to start to flesh out a new, realistic and more holistic conceptualisation of critical reflection. In the following section, current thinking around emotions in the context of critical reflection is discussed. Based on more general research on emotion in learning and organizations, emotions are the located within the coneptualisaiton of critical reflection outlined in the previous section. Finally, some suggestions for future investigation to progress this work are listed.

2. What Do We Mean By 'Critical' Reflection

Fook et al. (2006) offers a useful overview of the literature on critical reflection and highlights the significant diversity of understandings and uses of critical reflection. In doing so they provide a distinction between a range of models and underscore the importance of being very clear on the expectations and purpose of using different models in order to achieve any sort of benefit.

The lack of clarity around the model used is one of the biggest criticisms of critical reflection (Swan and Bailey, 2004). This is exacerbated by the number of terms used interchangeably, and with variable meanings, in relation to critical reflection. Bleakley (1999) distinguishes some of the most common terms including: reflection, reflectivity and reflexivity, critical reflection. However, in doing so it is clear that this is not a simple task. As Bleakley (1999) begins to compare and contrast terms we see that the discipline and philosophical positioning of authors can impact on their meaning and in some cases whether or not they even recognise the validity of some terms. For example, Bleakely, 1999, p. 325) notes that,

> The critique of reflection as grounded in the technical-rational and the personalistic is at root a questioning of the rational Enlightenment view that frames reflection as the ability for the human mind to think about it own thinking. This has been described as a cycle of conceptualisations that gradually squeezes out passion, intuition, and imagination, and is importantly unreflexive about the epistemological and ontological status of the 'thinker'.

Indeed, the terms involve their own set of complexities and theoretical developments. And for these purposes, as Fook et al (2006, p. 17) suggest, "It is not profitable or helpful to delineate ad differentiate the separate meanings." Consequently, I persevere with some definitions and broad ideas to first establish general ideas associated with these terms but also to bring these together to begin to develop a working conceptualisation that allows us to explore the role of emotion.

With that background, starting with 'reflection', this term can be described most simply as a mirror image. On a practical level, Reynolds (1997, p. 314) describes (instrumental) reflection as being 'concerned with practical questions about what course of action can best lead to the achievement of goals or solutions of specific problems.'

Swan and Bailey (2004, p. 106) comment that "[M]any advocates of critical reflection are keen to emphasise the difference between critical reflection and instrumental reflection. The way that this difference is conceptualised varies …but overall, it is widely believed that critical reflection is a deeper, more complex, ethical and political transformatory form of reflection than instrumental reflection". Reynolds (1997, p. 221) explains in distinguishing between the two that the 'important question is then whether the intention of education is to enable learners to understand the description of the world as described by others, or to encourage individuals to be critically reflective about their world and their position in it."

Burns (2002, p. 255) describes critical reflection in relation to the widely held view in adult education that experience is a central pillar of learning but in order to learn from experience you need to reflect on it. "The essence of learning from experience is to be found in the relationship between the learning and the context. The vital process of noticing, being aware of what has happened and taking action."

Critical reflection is based on three interrelated processes according to Burns (2002, p. 255):

1. The process by which adults question and then replace or reframe assumptions that up to that point have been uncritically accepted as representing common sense wisdom.
2. The process by which adults adopt alternative perspectives on previously taken-for-granted ideas, actions, forms of reasoning and ideologies.
3. The process by which adults come to recognise dominant cultural values and understand how self-evident renderings of the 'natural' state of the world actually bolster the power and self-interest of unrepresentative minorities.

He also notes political motivations and consequences can be associated with understandings of critical reflection.

Mackenzie (2002, p. 191), drawing on cognitive theories of the emotions, develops an account of critical reflection as requiring emotional flexibility. She suggests: "it is a mistake to conceptualise critical reflection primarily in terms of backward-looking introspection. Not only does such a model of reflection underestimate the complexity of our psychologies, it also overlooks the normative and relational dimensions of reflection."

In organization studies, based on critical reflection a newer conception of 'organising reflection' has also emerged. This is described as reflective practice from an organizational perspective rather than the individual (Vince and Reynolds, 2004). This builds on 'public reflection' (Raelin, 2001) which was one of the first concepts to theorise the need for collective rather than individual reflection. It also takes into account productive reflection (Boud et al, 2006), which is focused on the learning potential for work. Reynolds and Vince (2004, p. 13) explain that, "A critical perspective emphasizes the importance of collective reflection on emotional, moral, social and political as well as material considerations. The function of such reflection is to improve reflexive capabilities within organizations…"

Reflexivity is different to reflection. Cunliffe (2002, p. 28) describes reflexivity as "complexifying thinking or experience by exposing contradictions, doubts, dilemmas

and possibilities...". Archer (2010, p. 2) distinguishes reflexivity from reflection (the action of subject towards object) based on its "self-referential characteristic of 'bending-back' some thought on the self, such that it takes the form of subject-object-subject." Although it is acknowledged there are 'fuzzy borders' between the two. And again, as Archer (2010, p. 6) explains, reflexivity is not a valid notion to many including 'monadic individualists…or cultural determinists".

But how does reflexivity compare to critical reflection? Fook (2004) argues that a reflexive ability is central to critical reflection, in that an awareness of the influence of self and subjectivity is vital to an appreciation of how we construct and participate in constructing our world and our knowledge about the world. Vince and Reynold (2004, p. 7) also take this position as evidenced in their outline of the concept.

Archer's (2010, p. 17) extends the idea of reflexivity or 'inner speech' as she calls it, (also referred ta as internal conversation, inner language, self-talk and inner dialogue) arguing that not only is thought 'exercised through inner speech,' but so too is action. She explains,

> We talk our thoughts, at least a lot of the time. But we also talk our goals, options, deliberations , plans and moves. We talk our way through our actions.
>
> In one sense, it is the whole self that decides and acts. But in a more localized or pin-point sense, action is the work of the dialogical self conversing with itself in the arena of inner speech. Of course, action is often exercised or carried out through the body, as when we use out hands to dial a phone number or our legs to run. But inner speech is the controlling or directing factor in action.

This development of the idea of reflexivity (in agency theory) can be utilised in sketching a model of critical reflection and reflexivity that is embodied (O'Loughlin, 2006). As Archer (2010, p. 12) sees it reflection, reflexivity and action are intertwined and one in the same,

> …the agent is always active (or potentially so) rather than passive. They are people whose properties and powers, which is a dry way of referring to their pursuit of their ultimate relational concerns in a social context, always seek realization, even if – again reflexively – they are constrained to accept second or even third best. These agents are not rational maximizers but strong evaluators and, as such, they are emotionally involved, if emotions are taken as commentaries upon our concerns. Therefore, reflexive deliberations cannot be uniformly modelled on instrumental rationality.

Furthermore, Archer (2010, p. 9) highlights the notions of relationality in this more holistic approach to action and reflectivity. Through her consideration of 'the point of reflexivity' she highlights the distinction between relations (something we have) and relationality (active, and formative of who we are) and the need to reposition our thinking based on the later. Furthermore, through a richer conception of relationality, reflexivity is characterised as something aligned with evaluative and communicative processes, where they are not driven by technical-rational thinking but focus on the pursuit of the goals but where emotions are "commentaries" guiding and evaluating their actions.

Collecting these ideas and the common themes emerging begins an early but developing and fuller representation of critical reflection. One that necessitates a move from focusing on a narrow conception of learning and reflection, towards an

approach that develops and increases individual and organizational openness and awareness of change based on interactions and relationships and understanding of its impact in broad and holistic ways. It is holistic in that people are characterised as interdependent, not independent individuals, and therefore cannot be objectified or analysed without consideration of their 'context' and relationality.

Context here is meant in a broader sense. It is an outcome of activity or is itself a set of practises, that focuses on *contextualizing* rather than context (Nespor 2003). Practises and learning are not bound by context but emerge relationally and are polycontextual, i.e. have the potential to be mobilized in a range of domains and sites based upon participation in multiple settings (Tuomi-Gröhn et al. 2003). Edwards & Miller (2007:8) in *'... taking a relational view of context, [are] viewing it not as something that pre-exists practise but rather something that is effected through practises.'* Consequently, critical reflection and learning that results can be described as a practise of contextualization rather than simply emerging within a context.

Again, this reframing of context in relation to learning through critical reflection shifts the focus to individual learners and their differences, social learning and collective participation, together with how they all relate to each other. This interconnected and interdependent nature of context bi-passes thinking in terms of subject/object. This is a common way of talking about the world. For example, Cunliffe (2002, p. 39) highlights the persistence or at least dominance subject/object dichotomy in current or traditional thinking on critical reflection:

> While seeing critical appreciation as a basis for emancipation and change, fundamentally knowledge and practice remain separate because the focus lies on a reflexive intellectual critique of rather than acting reflexively within circumstances.

The significance of this holistic, embodied and interconnected approach to critical reflection in particular, provides an opportunity to (re-) examine the role of emotion holistically – not limited to the personal or psychological and not only in terms of social transformations or emancipation but both. The embodied nature of reflexivity and thus critical reflection that has emerged from the brief consideration of a range of fields of study above, including sociology (theory of agency), organizational studies, philosophy, neuroscience and psychology, demand that emotions are taken into account in their conceptualisation. The role of emotion is explored in the following section.

3. WHERE IS EMOTION IN CRITICAL RELFECTION?

Not many authors have explored emotions in the context of critical reflection or a similar process. Some include Raelin (2001), in his model of public reflection; Vince (2002), in his conceptualisation of organising reflection; Mezirow (1991), in his transformative learning theory. Boud et al (1985) have also, in outlining components of learning from experience, considered a form of critical reflection and include a stage of the process they call 'attending to feelings".

Although there are fundamental differences in the way these authors conceptualise critical reflection and emotion, they concur on some points: emotion can act as a catalyst for reflection, be a source of reflection, and a by-product. They also all infer

that reflection on emotion and with emotion is beneficial. However, all these models are derivative of a rationalist model where emotion is considered problematic and requires management (Vince, 2006).

In fact, much of the literature that does consider emotion generally in organisations or at work focuses on 'managing' emotions. The idea of managing emotion is a work context also significant in the social sciences, referred to by is variety of terms, including emotion regulation, emotional control, emotion inhibition, self-regulation, self-control, emotion-focused coping (Härtel et al, 2005, p. 254). The work in emotional labour and managing emotions for work is of course highly valuable, but it is premised on the assumption that emotion is negative, separate from thought and action (physically and mentally) and acceptable to 'display' only according to 'social rules' or norms (Hochschild, 1979). Little is written on the information or communicative characteristics of these emotions, and how they can be embraced and used positively, although in might be argued this is some ways inferred in the regulation and management.

One area that does show great promise in more deeply exploring these broader and more holistic characteristics of emotion is emotional literacy. This is a concept largely accredited to Goleman (1995) and his work on emotional intelligence. Emotional Intelligence is defined as a person's ability to recognise emotions and emotional states and to name them. It also includes the ability to control emotions 'appropriately' and to recognise them in others and make interventions such as calming or redirecting them in useful ways (Goleman, 1995; Mayer et al, 2000). Your Emotional Quotient (EQ) refers to quantification or a measure of your emotional intelligence using psychometric questionnaires. It is a "soft skills" managers and leaders are encouraged to master in order to progress in their career.

Despite the welcome attention on emotions, there are some issues or limitations of Goleman's (1995) argument regarding emotional intelligence that impact on its use in this context. Firstly, the whole concept as presented is based on a narrow are of (brain) research. This is rather limiting in the exploration of the possibility of emotional literacy. Significant related contributions from various other fields need to be taken into consideration to build a holistic understanding go of this concept that can be incorporated into the conceptualisation of critical reflection.

Secondly, and related to/resultant of the first point, Goleman (1995, p. 291) perpetuates the notion that thought and emotion are separate. For example, he asserts that feelings can, and often do, come before thought. He says "the emotional mind is far quicker that the rational mind, springing into action without pausing even a moment to consider what it is doing. Its quickness precludes the deliberate, analytic reflection that is the hallmark of the thinking mind." This demonstrates a limited scope of the concept, base don cognition alone.

Thirdly, the focus on the individual is problematic in Goleman's first account of emotional intelligence. This is addressed in a later publication where the social nature of emotional intelligence is explored by focusing on human relationships (Goleman, 2006) but the notion of EI as an independent management competency prevails, so more can be done to understand an integrated and interdependent social environment.

Finally, overall, the most problematic outcome of the Golemans' popularisation of EI is the resultant attention on the measure (EQ) rather than the substance of the idea. Unfortunately, as Fineman (1997, p. 18) points out, "[e]motion as-performance or competence does not require an ability to read or express emotion in any depth or variety. Nor does it address the interaction of private feelings and emotional display."

Research in the field of psychology regarding the purpose of emotion supports the potential value of focussing on and developing emotional literacy. For example, (Harber, 2005) shows that people can make better choices and respond more adaptively to challenge by attending to their feelings. And Gohm and Clore (2002) suggested that a pivotal characteristic of affective feelings is that they are informative. This and similar findings, suggest that efforts to develop a greater awareness of emotion and the information they are conveying to us (emotional literacy) is something that would enhance the process and impact (or result) of critical reflection on learning. Greater *emotional literacy* can lead us to a deeper and richer understanding of our values and beliefs – self-awareness - one of the key purposes and intended outcomes of critical reflection. Not simply create initial 'irrational' reactions.

Emotions are more than primitive reflexes and are increasingly recognized for the constructive role they play in higher forms of human experience (Cacioppo and Gardner, 1999). Indeed, according to Burkitt (1997, p. 37), emotions can be considered as more than 'things' or expressions of inner processes, but as multidimensional 'complexes' or 'modes of communication'. That is, they are both embodied and socio-cultural, arising in interactions and interdependence. To continue to develop an understanding of emotion for the purposes of building our conception of critical reflection, these issues with Goleman's (1995) representation of emotional intelligence are addressed, firstly by drawing on a range of literature from fields outside cognitive psychology to define emotions more holistically (beyond the brain) and secondly, by considering literature on emotion as information as opposed to irrational reflexes.

3.1. Defining emotion

Emotion has been explored by a number of disciplines including, biology, cognitive and social psychology, neuroscience, behavioural science and economics using a range of different concepts, theories and approaches. This alone suggests they are complex and not easily understood or defined.

Emotions and feelings are usually short term and attached to a particular object or occurrence. However they are not the same. Emotions are what we show. Feelings are considered private and subjective Fineman, (2003, p. 8). That is, feelings are the "qualitative subjective experience of emotion" (Zhu and Thagard, 2002, p. 34). Although, Hochschild (1979) argues they are still subject to social rules.

Küpers and Weibler (2008) suggest "Instead of essentialising notions, it is more productive to view emotions as dynamic process an communicative events that mediate body, mind, social and cultural relations.

Küpers and Weibler (2008), in building a holistic approach to emotion, note two distinct conceptual approaches used in research on emotion: either an individual-oriented psychodynamic approach is taken (for example, Hirschhorn, 1988); or a more interpersonal and context-oriented approach (for example, Hochschild, 1979; and Fineman, 2003). And as acknowledged by Küpers and Weibler (2008) both make important contributions to our understanding of emotion. However, they also argue that an integral approach is needed where all these different perspectives can be recognised and utilised. A multi-dimensional integral framework of individual feelings and collective emotion in organisations is presented in four quadrants (Küpers and Weibler, 2008, p. 268). The four quadrants represent the internal world of an individual and social structure (for our purposes the organisation) as well as the external world of both individual and social. Clear representation of the aspects of reality can then be over-laid with the interactions between and within each. Küpers and Weibler (2008, Figure 2, p. 270 emphasis in original) refer to his as '*emotional relatedness*'. They explain:

> This relatedness can be understood as the emotional process of experiences, behaviours, social and systemic dimensions that exist within and between members of organisations. Within this interrelational capacity, an emotional dimension on all of the outlined spheres may support, mediate or intervene and conflict all relations in organisations.

Notably, this holistic and more realistic representation of emotions aligns directly with the broader perspective underpinning the emerging conceptualisation of critical reflection.

3.2 Emotions as information

Although emotional literacy as discussed in terms of emotional intelligence suggests a reposition of emotion as something more integrated and informative than the traditional models, in relation to learning and working in an organization, this was not the case on closer inspection. The only other reference to the listening and responding to emotions to compliment and clarify thoughts and develop self-awareness was in the context of action theory (Archer, 2010). Similarly, in this context philosophers (in action), Zhu and Thagard (2002, p. 20) explain that emotions "serve the function of providing appraisals about…what is happening… In many cases, emotions, rather than deliberate intellectual calculations, supply the most reliable information about the situation and ourselves…". Additionally, they contradict Goleman's (1995) characterisation of dichotomous and oppositional relation between reason and emotion, arguing they as "integral and supportive to each other, rather than antagonistic and conflicting as widely conceived." As a result, they concluded that "the concept of emotion deserves a distinctive position in our understanding of human action.

In summary, although the dominant discourse in management and organisational learning is still based on a rational-technical mode where logic is supreme and emotions an undesirable and a separate function, there is evidence to the contrary. Recognizing the inseparability of emotion and thinking has a significant impact on our conceptualisation of critical reflection. This is key point for arguing that rather than measuring, separating and isolating emotion (and generally being scared of it), we should be focusing on becoming more emotionally literate. Developing the ability

to read and interpret the information our emotions conveys to us, being comfortable to consciously acknowledge emotion a integral, natural and indeed critical would be advantageous in the process of critical reflection. And based on the interdependencies, connected-ness and relational characterisation of critical reflection emerging, engaging in critical reflection would equally facilitate the development of that literacy.

4. ISSUES/IMPLICATIONS

The foregoing outlines a limited review of literature on critical reflection and emotions in an attempt to begin to build a more realistic and robust model of critical reflection, and in doing so highlight a proposed shift in approach emotions as central in the process. However, at this very early stage there are a number of issues requiring attention – more raised than addressed! Some particularly significant ones are briefly outlined below.

- Autonomy (agency), power and self-awareness

Although alluded to, the purpose and outcomes of critical reflection have not been explored in this paper. However, both critical reflection generally and high emotional literacy are claimed to increased self-awareness. This is a complex concept that needs 'unpacking' in this context to understand what that really means and the implications. For example, connected with that are the potential consequences in terms of agency, power and autonomy.

The result of any or all of these could be both positive and/or negative in terms of the individual engaging in the critical reflection and/or the organization (including the workers) they work in. This requires further consideration.

- Individualism

Critical reflection is typically characterised as involving personal introspection that attracts criticisms and fear of a potentially hedonistic, selfish society. This notion of individualism is in part linked to the point above. However, the conception of critical reflection emerging draws attention to the interdependence of people, interconnected-ness of actions and interactions and draws the social and individual closer rather encouraging an individualistic approach to work.

In this model individuals see the world through who they are. Wheatley (2006, p. 167) explains this different conceptualisation,

> All living beings create themselves and then use that 'self' to filter new information and co-create their worlds. We refer to this self to determine what is important for us to notice…. Yet it is very important to note that in all life, the self is not a selfish individual. "Self" includes awareness of those others it must relate to as part of its system. Even among the simple cell, there is an unerring recognition that they are in a system; there is a profound relationship between individual activity and the whole.

Nonetheless, this shift in perspective and its implications are beyond the scope of the paper but do require greater explanation and exploration.

- Corporatisation/brain washing

Critical reflection undertaken by someone who has high level emotional literacy will have greater consciousness or awareness of their emotions, other peoples' emotions and the interaction and impact of each. The purpose in a work context would be, to improve at work and create opportunities for career advancement. From an organisation's perspective, emotional literacy and critical reflection developing that literacy, as well as utilising it in improving work practice and performance, is attractive. Greater workers' satisfaction and improved performance is likely to result.

The process and the outcome, however, may lead to a question of self-monitoring and self-consciousness that could be perceived as corporate 'brainwashing' (also see below) or at least regulating emotions and behaviour to meet social norms, 'social appropriateness' and organisation's expectations through on a high reliance of feedback from others regarding their behaviour and how they are perceived by others (Härtel et al, 2005, p. 257).

However, an interdependent conceptualisation of critical reflection is about how an individual is in the organization. Their critical reflections would be about improving their lives and professional satisfaction through an alignment of their goals (based on their beliefs and values – again linked to the development of self-awareness) with the organisation's goals. If these are incongruent, the critical refection will not cause people to change to adapt to the organization, it would most likely cause them to consider what they are doing and why (possibly change employment). But again, a fuller conceptualisation is required to flesh out these details.

- Therapeutic turn

Swan (2009) discusses the consequences of the proliferation of professional development in work and what she refers to as the therapeutic culture that results. Clearly, critical reflection and particularly a kind focused on emotion should be considered part of this 'therapeutic culture' and as such the idea should be explored. I note that in literature around education, for example, the idea of activities that result in having some therapeutic nature are considered undesirable and problematic (Ecclestone, 2008; Swan, 2008). Swan (2009) brings a more critical perspective in exploring this notion in the context of work, recognising the potential risk as well as benefits as well as risks. This needs to be applied to critical reflection.

- How to improve emotional literacy

At this point, there has only been a brief reference to the idea of emotional literacy. There has not been a detailed consideration of what it looks like or how it would be learnt. As noted above, the concept is associated with emotional intelligence and there is a huge industry around improving emotional intelligence in order to be a better manager and/or leader. The four aspects of emotional intelligence that Goleman (1995) identifies (self-awareness, self-management, social awareness and relationship skills) should collectively result in increased emotional literacy. However, as critics

have explained, this is not necessarily the case as this activity is based on conceptualised on the traditional rational model and measured using psychometric test. So it is noted that the idea of emotional literacy and how it can be developed requires attention.

- Further work

This has been a very introductory and brief exploration of some emerging ideas supporting my proposal about the 'critical' role emotion and feelings play in truly critical reflection. Consequently, I note there are many issues in addition to those briefly outlined above that need to be addressed. And if they seem to be uncritically accepted or the complexity not recognised in the foregoing I apologise and attempt to address this shortcoming in part here by naming a few areas I believe requires further consideration. These include, the slippery and very complex notion of self-awareness, its tangled relationship with autonomy (particularly in learning context but also in terms of agency) and consciousness (for example, Edelman and Tononi, 2000) as well as the notion of embodied.

Additionally, I recognise the scope for the review and collection of ideas outlined and connected here is limited. Essentially, literature on emotion has only been considered in terms of critical reflection. However, there are various related theories and areas of research that are potentially relevant and useful in developing the more holistic conception of critical reflection and that can contribute to a better understanding of the role emotion can play in that.

5. CONCLUDING REMARKS AND

Mackenzie (2002, p. 189) argues for a relational approach to critical reflection "that questions the primacy given to introspective models of reflection and rationalistic conceptions of reasons for action." She proposes that "critical reflection should be conceptualised as a process whereby, through effecting a shift in emotional salience, an agent thereby shifts her sense of the relevant reasons for action. In other words, one of the central aims of critical reflection is to understand, and sometimes change, the emotional schemas through which we perceive ourselves and relate to the world." In this paper, I have drawn from a broad range of research to begin to build a conception that meets these demands.

Critical refection is emerging as a process that involves an emotional awareness deeper than knowing your score on a psychometric emotional intelligence test or even simply the source of feelings and emotions. It is a self-conscious awareness of how it is that you come to feel what you feel; an awareness of the assumptions, reasoning, evidence and justification that underpin your values and beliefs that things are the way you interpret them. It is based on a holistic approach that recognises the interdependencies, connected-ness and relational characteristic of people and organizations, such that we shape and are shaped by our interactions. So too, it follows that critical reflection is a means for noticing, understanding and providing meaning as well as a way to facilitate the ability to do this.

6. REFERENCES

Archer, M. (ed), (2010), *Conversations About Reflexivity*, Routledge, London.

Bleakley, A. (1999), 'From Reflective Practice to Holistic Reflexivity', *Studies in Higher Education*, Vol. 24, No. 3, pp. 315-330.

Boud, D. Cressy, P. & Docherty, D. (eds), (2006), *Productive Reflection at Work*, Routlede, London.

Boud, D., Keogh, R. and Walker, D. (1985), 'Promoting Reflection in Learning: a model', in D. Boud, R. Keogh and D. Walker (eds), *Reflection: Turning experience into learning*, Nicols, New York, pp. 18-40.

Burkitt, (1997), 'Social Relationships and Emotions', *Sociology*, Vol. 31, No. 1, pp. 37-55.

Burns, R. (2002), *The Adult Learner at Work* (2nd ed), Allen and Unwin, Sydney.

Cacioppo, J. and Gardner, W. (1999), 'Emotion', *Annual Review of Psychology*, Vol. 51, No. 1, pp. 191-214.

Clark, M. and Wilson, A. (1991), 'Context and Rationality in Mezirow's Transformational Learning", *Adult Education Quarterly*, Vol. 41, No. 2, pp, 75-91

Cunliffe, A. (2002), "Reflexive Dialogical Practice in management Learning", *Management Learning*, Vol. 33 No. 1, pp. 35-61.

Demasio, A. (2003), *Looking for Spinoza*, Harcourt Inc, New York.

Ecclestone, K. and Hayes, D. (2008), *The Dangerous Rise of Therapeutic Education*. Routledge, UK.

Edelman and Tononi, (2000), *Consciousness: How matter becomes imagination*, Penguin Books, New York.

Edward, R., and Miller. K. (2007), Putting the context into learning. *Pedagogy, Culture & Society,* 15(3), 263-274.

Edwards, R., Beista, G. & Thorpe, M. (eds), (2009), Rethinking Contexts for Learning and Teaching (UK: Routledge)

Fineman, S. (2003), *Understanding Emotion at Work*, Sage Publications Limited, London.

Fineman, S. (ed), (2000), *Emotion in Organizations (2nd ed)*, Sage Publications Limited, London.

Fineman, S. (1997), "Emotion and Management Learning", *Management Learning*, Vol, 28 No, 1, pp. 12-25.

Fook, J. (2004), 'Critical Reflection and Transformative Possibilities', in L. Davies and P. Leaonard (eds), *Social Work in a Corporate Era: Practices of power and resistance*, Routledge, London, pp. 16-30.

Fook, J. & Gardner, F. (2007), '*Practising Critical Reflection: A Resource Handbook'*, Open University Press, London.

Fook, J., White, S. & Gardner, F. (2006), 'Critical reflection: a review of contemporary literature and understandings' in S. White, J, Fook & F. Garnder (eds), *Critical Reflection in Health and Social Care*, McGraw-Hill, Melbourne, pp. .

Gohm, C. and Clore, G. (2002), 'Affect as Information: An individual-differences approach, in L. Barrett and P. Salovey (eds), *The Wisdom in Feeling: Psychological processed in emotional intelligence*, Guildford, New York.

Goleman, D. (2006), *Social Intelligence: The new science of human relationships*, Hutchinson, London.

Goleman, D. (1995), *Emotional Intelligence: Why it can matter more than IQ*, Bloomsbury Publishing, London.

Harber, K. (2005), 'Self-Esteem and Affect as Information', *Personality and Social Psychology*, Vol. 31, pp. 276-288.

Härtel, C., Zerbe, W. and Ashkanasy, N. (eds), (2005), *Emotion in Organizational Behavior*, Laurence, Erlbaum Associates, London.

Hirschhorn, L. (1988), *The workplace within: Psychodynamics of organizational life*, MIT Press, Cambridge, Mass.

Hochschild, A. (1979), 'Emotion Work, Feeling Rules and Social Structure', *The American Journal of Sociology*, Vol. 85, No. 3, pp. 551-575.

Küpers, W. and Weibler, J. (2008), 'Emotions in Organisation: An integral perspective', *International Journal of Work Organisation and Emotion*, Vol. 2, No. 3, pp. 256-287.

Lakomski, G. (2008), 'Cognition versus Emotion? Revisiting the rationalist model of decision making'. Paper presented at the 3rd International Organization Knowledge, Learning and Capabilities Conference, Copenhagen.

Mackenzie, C. (2002), 'Critical Reflection, Self-Knowledge, and the Emotions', *Philosophical Explorations*, 5(3), pp. 186-206.

McManus, J. (2010), 'Developing Capacity in Workers: A pre-condition for lifelong learning', in S. Jackson (ed.), *Innovations in Lifelong Learning: Critical perspectives on diversity, participation and vocational learning*, Routledge, London Ch 12.

Mayer, J., Caruso, D. & Salovey, P. (2000). Emotional intelligence meets traditional standards for an intelligence. *Intelligence*, 27, pp 267-298.

Mezirow, J. (1991), *Transformative Dimensions of Adult Learning*, Jossey-Bass, San Francisco.

Nespor, J., (2003), Undergraduate curricula as networks and trajectories. In R. Edwards, and R. Usher (eds), *Spatiality, Curriculum, and Learning* (Greenwich, CT: Information Age Publishing), pp. 93-108

O'Loughlin, M. (2006), *Embodiment and Education: Exploring Creatural Existence.* Springer, Dordrecht.

Prpic, J. (2005), Managing academic change through reflexive practice: A quest for new views. Paper presented at HERDSA….

Perriton, L. (2007), The Personal Becomes Polemical?: The Problematic Second Generation of Facilitative Practice. *Management Learning* 38(2), 155-171

Perriton, L. (2004), A Reflection of What Exactly? Questioning the use of 'critical reflection' in management education, in M. Reynolds & R. Vince. (eds.), *Organizing Reflection.* Ashgate Publishing Limited, Hampshire, pp. 126-141.

Raelin, J. (2001), 'Public Reflections as the Basis of Learning', *Management Learning*, Vol. 32, No. 1, pp. 11-30.

Reynolds, M. (1997), 'Towards a Critical Management Pedagogy', in J. Burgoyne and M. Reynolds (eds), *Management Learning: Integrating perspectives in theory and practice*, Sage, London, pp. 312-327.

Reynolds, M. & Vince, R. (2004), 'Organizing Reflection: An introduction', in M. Reynolds & R. Vince. (eds.), *Organizing Reflection,* Ashgate Publishing Limited, Hampshire, pp. 1-14.

Salovey, P. & Mayer, J. (1990), Emotional Intelligence, *Imagination, Cognition, and Personality*, 9, pp. 185-211.

Swan, E. (2009), *Worked Up Selves: Personal development workers, self-work and therapeutic cultures*, Palgrave Macmillan, London.

Swan, E. (2008), Let's not get too personal: critical reflection, reflexivity and the confessional turn. *Journal of European Industrial Training*, 32(5), pp. 385-399.

Swan, E. and Bailey, A. (2004), "Thinking with Feeling: The emotions of reflection", in M. Reynolds and R. Vince (eds), *Organizing Reflection*, Ashgate Publishing Limited, Hampshire UK, pp. 105-125.

Toumi-Gröhn, T., Engeström, Y. and Young, M., (2003), From transfer to boundary-crossing between school and work as a tool for developing vocational education: An introduction. In T. Tuomi-Gröhn and Y. Engeström (eds), *Between School and Work: New Perspective on Transfer and Boundary-crossing* (Oxford: Elsevier Science), pp. 1-15.

Vince, R. (2006), 'Being Taken Over: Managers' Emotions and Rationalizations During a Company Takeover', *Journal of Management Studies*, Vol. 43, No. 2, pp. 343-365.

Vince, R. (2001), 'Power and Emotion in Organizational Learning', *Human Relations*, Vol. 54, No. 10, pp. 1325-1351.

Wheatley, M. (2006), *Leadership and the New Science: Discovering order in a chaotic world,* Berrett-Koehler, San Francisco.

Zhu, J. and Thagard, P. (2002), Emotion and Action, *Philosophical Psychology*, Vol 15, No, 1, pp. 19-36.