

EDUCATORS' EXPERIENCES OF USING METAPHORICAL EXPLORATION
FOR MANAGING ANGER IN THE SCHOOLS

by

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Abstract

This study explored educators' experiences of discovering and exploring their metaphors of anger in the schools. Through a visualization and interviews with the researcher, personal metaphors were identified and, in some cases, altered by the participants. Research participants were then asked to describe their experiences of trying to remain conscious of their metaphors while engaging with angry students. The researcher also examined any changes which the participants identified in the attitudes and behaviours of themselves or their students.

The process of uncovering and examining one's metaphors as a means of anger management in the schools appears to have been effective for those who participated in this study. By becoming conscious of their metaphorical images of the students, these educators were able to detach themselves emotionally from angry outbursts and alter their views of themselves from that of observers to active agents for change. Uncovering and exploring metaphorical images drew compassion from some educators that had been lost for particular children. They began to look at how they might be reinforcing the children's anger. The participants reported that modifying their own behaviours they were able to reshape those of their students, reducing the intensity of anger in their classrooms and transforming the atmosphere to one which was more relaxed and peaceful.

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In a knot of eight crossings, which is about the average-size knot, there are 256 different "over-and-under" arrangements possible...Make only one change in this "over and under" sequence and either an entirely different knot is made or no knot at all may result. (The Ashley book of knots, cited in Proulx, 1993)

If there is anything we wish to change in the child, we should first examine it and see whether it is not something that could be better changed in ourselves. (C.G. Jung)

Chapter One: Introduction

Purpose of the Study

Children today are forced to deal with a rising number of pressures which often creates stress and anger. Anger, which can lead to violence, has become an increasingly serious problem in today's schools. A 1993 study found an estimated 400,000 students were victims of violence at schools in the United States and that violence had become the second leading cause of death for America's students (Prothrow-Stith, 1994). Murders by teenagers as young as fourteen and fifteen are on the rise.

The rise in violent crime by teenagers in Canada shows a similar trend. Data provided by Statistics Canada (Canadian Centre for Justice Statistics, 1995) show that from 1986 to 1993 the number of female youth charged with assault increased by 190%, rising from 1,728 charges in 1986 to 5,096 charges in 1993. The number of male youth charged increased by 117%, rising from 7,547 charges in 1986 to 16,375 charges in 1993. This increase cannot be attributed to the increase in population. While the population of adolescents in British Columbia increased at the rate of 6% during this period (1986 to 1993), the number of female youth charged with assault in this province increased by 250% and the number of male youth charged increased by 118% (Police Services Division of the British Columbia Ministry of the Attorney General).

As children and youth carry more stress, anger and conflict into the classrooms and onto the playing fields, educators

experience increasing levels of stress, tension, helplessness and frustration. Without the training or experience to provide a safe forum in which angry feelings can be released, teachers and counsellors often find themselves in reaction to their students' repetitive and intense displays of anger. These reactions can reinforce the angry outbursts they are intended to eliminate. They may also send the educators into increasingly frequent states of distress leading to a decrease in their abilities to cope and a decrease in their overall state of mental health (Leseho & Howard-Rose, 1994).

Traditional approaches to anger management in the schools are predominantly aimed at working with students to reduce their anger displays. I wished, instead, to engage educators in a process whereby they could feel comfortable to receive a student's anger without feeling threatened by it or needing to react in a negative manner. It is my belief that a change in the reaction of teachers and counsellors to the anger expression of students would offer them a healthier means of coping and might even lead to the reduction of angry outbursts by these same students. I was, therefore, hoping to be able to offer teachers and counsellors a new approach to anger management in the schools.

Managing Anger in the Schools

One approach to deal with the increase in student anger and aggression which has been adopted by many school districts is offering programs in anger management. Students are taught to be peer counsellors or mediators. Posters are placed around the

school which list problem solving steps to follow when involved in a dispute. While some research demonstrates that this has been a positive step toward reducing incidents of aggression in schools (Lockwood, 1993; Williams, 1991), it was my belief that using this approach alone would always be limited in its effectiveness, for two reasons. The first is that most anger management strategies are largely cognitive, even though intense anger reactions often occur before we have time to consider consequences. As I describe in Chapter Two, the emotional centre in the brain may receive and react to sensory input before our thinking centre has an opportunity to mediate the response (Goleman, 1995). In these instances, while "flooded" by emotion, the rational mind is restricted in its attempts to bring awareness to the individual. The expectation that a person in the throes of emotion will always, or immediately, be able to remember the steps involved in a conflict resolution model, may be unrealistic.

The second reason I believe traditional approaches to anger management are limited in their effectiveness is that the onus is placed almost entirely on the students to make changes in their behaviours. I am of the opinion that as educators we must "begin with ourselves" (Hunt, 1987). Rather than asking students to accept all of the responsibility for controlling their anger, teachers and counsellors need to understand that they are not merely the victims of these children's angry outbursts but actually share in its creation. Since we are the educated adults in the dynamic, it seems appropriate that we first look to ourselves to make whatever changes possible to affect the situation. While I agree

that teaching children how to control, rather than be controlled by, their emotions is an extremely important aspect of their growth and development. I believe that this is the second step in the process of supporting behaviour change.

A New Approach

The approach I have taken to anger management in the schools moves away from the expectation that students (and educators) will memorize steps for conflict control or resolution and towards educators altering their perceptions of the angry student. My own personal experience, research in the area (Dossey, 1989; Rosenthal & Jacobson, 1968) and constructivist philosophy has led me to believe that a shift in educators' experience of students could lead to a shift in the behaviours of these same students. I draw an example of the former from the communication courses which I teach. While working in dyads, I ask one person to take the role of the listener, responding positively to his or her partner and practicing "good" body language (open posture, leaning forward, maintaining eye contact, and so forth). However, each listener is also directed to image the speaker to be someone he or she has had a strong negative reaction to in the past and to keep the thought in the back of his or her mind, "I don't like or trust this person." The "listeners" are given these directions without the knowledge of their partners. The other person in the dyad takes the role of the speaker and is asked to share something of importance or interest to him or her. Within a short period of time the speakers often shift their topic

of conversation to something of little significance or, in some cases, stop talking altogether. The speakers are generally confused as to what has caused their lack of willingness to share their thoughts with the listeners. Only during debriefing is it understood how a thought or image in the mind of one individual can so strongly affect another.

In his book, *Recovering the Soul: A scientific and spiritual search*, Dr. Larry Dossey (1989) describes numerous studies that give evidence of what he terms "era three medicine." In era three medicine, an individual's consciousness is not localized to him or her but may affect the physical healing of another. Dossey cites a double blind study involving 393 patients admitted to the coronary care unit of the San Francisco General Hospital. These patients were randomly assigned to either an experimental group which was prayed for by Roman Catholic and Protestant groups around the country, or a control group which did not receive prayers. Both groups received the same medical treatment. The results were striking. The prayed-for group were five times less likely to require antibiotics and three times less likely to develop pulmonary edema. None of the prayed-for group required endotracheal intubation while twelve of the control group required mechanical ventilatory support. And fewer of the prayed-for group died.

Studies like these have supported my personal belief that the thoughts a teacher or counsellor has of a student may seriously affect that child, whether through the educator's manner of interaction or simply by the power of the thoughts themselves.

In my mind, prayer is simply thought with a positive intention. Whether we pray for someone's health or to win the lottery, we are seeking a positive outcome. When an educator holds positive thoughts about a student, that student may have a different response than if the educator possessed negative thoughts.

We can see this principle demonstrated in the well-known investigation known as the Oak School experiment in which certain students, whose names had been randomly picked from a class list, were said to be academically gifted. By the end of the year these "gifted" students demonstrated real above-average increases in their IQ's, even though many had previously been average or below average students (Rosenthal & Jacobson, 1968). The tangible reasons for this outcome are fairly clear. Teachers have been documented to spend more time with students they believe to be gifted and to ask them higher level thinking questions. This form of interaction alone may cause a child to improve academically. But there might also be other factors at work here.

Our actions can often be influenced by our emotions which can be determined by our thoughts (Bilodeau, 1992; Bohart, 1980; Lazarus, 1991a). The thoughts or images a teacher or counsellor has of a student will be associated with specific emotions and restrict the choice of behaviours. For example, if I were to think of a child as being intentionally malicious, I might feel deep resentment, fear or dislike for him or her. This would undoubtedly influence the tone of my voice when speaking to this student as well as the number of positive or negative comments

made. I might try to protect myself and others from what I perceive to be conscious acts of aggression. However, if I believe this student to be a victim of circumstances, acting only out of a desperate attempt to protect him or herself, I might instead feel sympathy or concern which could then elicit a very different set of actions toward this child and, possibly, a very different set of behaviours from the child.

This belief is aligned with constructivism, a postmodern perspective in which the apparent "realities" which guide one's life are not considered to be "givens" but, rather, are socially constituted according to the view of the individual as influenced by his or her culture, time or circumstance (Bruner, 1986; Neimeyer, 1993). Objective knowledge and "truth" are actively created, rather than discovered, in the world. From a constructivist perspective, the world "is patently not a fixed reality and even less a particular physical environment, but most definitely a world of ever-changing individual constructions, or better...a world of social co-constructions" (Hans Furth, 1987). There is an "interactive interdependence" (Mahoney, 1991, p. 111) between the individual and his or her social and physical environment. Individuals engage in a meaning-making activity based upon the conventions of language and other social processes present within their society (Schwandt, 1994). While events may occur spontaneously, it is the individual's unique and personal interpretation of these events, as guided by the expectations of the culture, which give them meaning and which may also lead to future action.

As active agents, educators and students are co-constituting the meaning of their encounters within the school environment. Just as the same story can offer alternative messages for different readers, the interpretation placed on an incident or situation by various individuals will provide uniquely differing experiences. While students' (perhaps inappropriate) expressions of anger are real, the educator's perceptions of these angry outbursts may "reflect more about their owner than they do about the events in the physical world that may have occasioned them" (Mahoney, 1991, p. 106).

In formulating this research, it is my hope that once educators are able to separate their reactions to events from the events themselves, they might gain the facility to alter their reactions. Since they participate in the creation of the occurrence, any alteration in their part of the experience would necessarily change the event. As von Glaserfeld (1984) has suggested, if "... the operations by means of which we assemble our experiential world can be explored ... an awareness of this operating can help us do it differently, and, perhaps, better" (p. 18).

The teachers and counsellors who volunteered to participate in this study did so out of their desire to discover different, and, perhaps, better ways of dealing with their students during angry outbursts. The quest then became to find an effective method for them to examine their perceptions and discover how they constructed their experiences. Examining their perceptions of the students might lead to greater understanding and acceptance of the child's need to be emotionally expressive. It might also lead to

a reformulating of their experience of the anger display that could, ultimately, support a positive shift in the behaviours of both teacher and student. Since "...metaphors may influence our actions and the responses of others to our actions" (Marshall, 1990, p. 128), personal metaphors of anger was the vehicle chosen to accomplish this task.

Metaphors for Change

"Humans can change although doing so is difficult. Hardest to change are 'core processes'--those involved in the person's experience of reality (order), self (identity), value (valence), and power (control)" (Mahoney, 1991, p. 18). As previously stated, my original wish for this research was to discover an effective method by which educators might examine these 'core process.' While examining the educational research, I discovered that uncovering and exploring personal metaphors was being employed by teachers and student teachers in the areas of classroom management (Bullough, 1991; Carter, 1990; Marshall, 1988a, 1990). Personal teaching metaphors were used as a means of self-reflection and a method of remaining true to their philosophies of education. As Marshall (1990) writes:

If we become cognizant of the metaphors that guide our thinking and action, we may be able to identify both those metaphors that do not match the problematic situations we are trying to resolve and those metaphors that result in unproductive actions. Furthermore, if we are able to restructure the frame

through which we perceive a problem by generating alternative metaphors, we may be able to discover new perspectives and new solutions to the problem. (p.128)

I decided to examine this method in the hopes that it would offer new solutions to the problem of anger in the schools.

Metaphors and Narratives

One example of how individuals construct their realities is witnessed in how other parts of the brain interfere with messages traveling from the retina in the eye to the visual cortex. What we "see" is only 20% of what our senses pick up (Mahoney, 1991). The rest is our interpretation, a story we create which is based on past experiences, beliefs, values, previous knowledge and so forth. As Mair (1988) has written: "Stories are habitations. We live in and through stories. They conjure worlds. We do not know the world other than as story world. Stories inform life. They hold us together and keep us apart." (p. 125).

In supporting clients' transformation from being passive victims in their own personal narratives, White and Epston (1990) help their clients recognize the stories which are living them and then to rewrite these stories or "dominant narratives" with the clients as active agents. They objectify a problem by viewing it as a metaphoric opponent that can be challenged by the client. For example, they might ask a man who is suffering from alcoholism how Alcohol is using him. The client creates a new story for his life with himself as the victor in his fight against the opponent,

Alcohol. This new story may now serve as a powerful metaphor for the client to live by.

The stories that educators construct about certain students and anger expression fashion the classroom environment as well as determining the interpersonal relationships within that environment. In order for change to occur, educators must begin by becoming aware of these stories. Again, the exploration of personal metaphors was the vehicle chosen to accomplish this task.

The Research Question

The use of metaphor analysis has been incorporated into the training of student teachers to examine their conceptions of teaching (Bullough, 1991, 1992, 1994; Collins & Green, 1990), practical, professional knowledge (Johnston, 1992), and approaches to classroom management (Carter, 1990; Tobin, 1990) as well as being used to encourage self-reflection (Marshall, 1990). It has also been used with experienced teachers as an analysis of how they "perceive, organize, and give meaning to themselves, their experiences, and their worlds" (Grant, 1992, p. 433; Marchant, 1992; Munby, 1986, 1987).

To date, there is no literature describing the use of metaphor exploration for the specific purpose of managing anger in the classroom. Nor are there any studies examining teachers' or student teachers' personal experiences of changing their preconceptions or applying such learning to a classroom setting. As Marshall (1990) points out, "The leap between achieving

insight and taking action remains problematic" (p. 131).

Understanding the educators' process, discovering what supports and what blocks the process, would be extremely helpful in insuring the success of incorporating metaphorical exploration in teacher professional development workshops and teacher training programs.

I did not want to limit the findings of the study by restricting the participants' answers to a few specific questions. My research question, therefore, became, "What are educators' experiences of using metaphorical exploration as a means of dealing with angry students?" I believed this one question would offer the most appropriate means of examining the process in which the educators were engaged. However, there were various, specific aspects of their experiences that would help me to determine if the examination of metaphors might be a viable approach to anger management. These included the educators' perceptions of: discovering and examining their metaphors, the relationship of their metaphors to their philosophies of education and child development, the ease or difficulty of remaining aware of their metaphors, the effect of the process on their attitudes and behaviours, and effects for the angry students or others. My investigation, therefore, was guided by the wish to learn about these particular aspects of the participants' experiences as well as remaining open to whatever information was forthcoming.

Chapter Two: Understanding Children's Anger

Introduction

The pervasiveness of anger and violent behaviour in our schools (as briefly described in the Introduction) suggests that the aggressive student can no longer be the sole responsibility of the school counsellor or segregated into a special class for students with behaviour problems. Every classroom teacher must learn to assist angry students with their emotions and to keep themselves in a state of sound mental health. Understanding the emotion would seem to be an important first step. The purpose of this chapter is to offer readers an explanation of how some theorists say anger (and other emotions) operate in our brains, are personally and socially constructed, and affect learning and health.

Understanding the emotion

Biological theory

Auditory and visual sensory input arrives much sooner at the amygdala, our emotional centre in the brain, than it does at the frontal lobe of our neocortex, our "thinking brain." As Daniel Goleman (1995) describes:

...the amygdala acts as a psychological sentinel, challenging every situation, every perception, with but one kind of question in mind, the most primitive: "Is this something I hate? That hurts me? Something I

fear?" If the answer is "yes" a message is sent out to all parts of the brain saying a crisis is at hand. (p. 16)

Unfortunately, the amygdala receives only partial information and, so, often responds prematurely, leading the individual to act according to his or her incomplete perceptions of the event rather than from what is actually true about the situation. Specifically, this area of the brain draws upon our memory system that stores emotionally charged information and reacts in response to similarities of previous encounters. The amygdala does not wait to notice if there are any differences from past situations. It has the power to "flood" the individual with emotion, actually using the person's rational mind to supply further weight to its own interpretation of the situation. Anger may be the hardest emotion for an individual to control because of its energizing seductiveness and its power to present persuasive, self-righteous arguments for venting one's rage (LeDoux, 1992, 1993; Schore, 1994).

Frustration, shame, and chronic anger

Traumatic life experiences very often lead to frustration or shame. Both feelings are closely associated with anger (Berkowitz, 1989; Bradshaw, 1988; Kaufman, 1985; Lewis, 1971; Neufeld, 1995; Retzinger, 1987; Scheff, 1987). In 1939, Dollard and his colleagues at Yale University put forward the frustration-aggression hypothesis, stating that, "the occurrence of aggressive behavior always presupposes the existence of frustration" and "the existence of frustration always leads to some form of aggression" (p.1). Frustration is seen as the result of being blocked

from attaining a desired goal and aggression is referred to as behaviours leading to the injury of another. The strength of the drive toward the goal and the degree of interference with this drive satisfaction are factors determining the level of aggression. Another factor is the number of frustrated attempts to reach the desired goal. According to Dollard et al. (1939), each time an individual is thwarted from reaching his or her goal, a "residual instigation to aggression" (Berkowitz, 1989, p.61) is left behind. These residues can cause an aggressive response to a present situation which is far more intense than the situation would warrant.

Other perceptions of psychological endangerment, including loss of self-esteem or dignity, being treated unfairly, and insulted or demeaned, may also draw an individual into a condition of being chronically angry. Each of these experiences acts as a trigger for anger by stimulating the amygdala, which affects the adrenocortical branch of the nervous system and creates a general toxicity within the individual, leaving them primed for action and another anger response (Zillmann, 1993).

Self-concept is an image of the self, encompassing all of a child's understanding of the qualities and capabilities and the feelings that accompany these self-perceptions. The feeling of shame creates a shift in self-perception for the child. There is a sense of shrinking, of being small, a sense of worthlessness and powerlessness, and a sense of being exposed (Lewis, 1971; Scheff, 1987; Rank, 1950). The experience of shame is related to a desire to hide or to escape interpersonal contact (Lewis, 1971;

Lindsay-Hartz, 1984). An extreme example of an attempt to escape from the pain of shame is the act of suicide (Shreve & Kundel, 1989). Unfocused anger and hostility is an attempt to re-establish a sense of self-worth and regain control while sparing the self from further condemnation (Tangney et al, 1992).

Through the transcription of several hundred psychotherapy sessions, Lewis (1971, 1981) traced the source of hostility to shame. Shame encompasses a distinct set of emotions which include embarrassment, humiliation, mortification, social discomfort, shyness, self-consciousness, inferiority, and inadequacy (Retzinger, 1987). The individual experiences being evaluated negatively by another (or an internalized other) and therefore feels a lack of connection or significance.

A shame-rage link has been demonstrated in numerous clinical observations (Lewis, 1971; Nathanson, 1987; Retzinger, 1987; Scheff, 1987). When shame is evoked, rage follows to serve "a protective function by "anaesthetizing" the self from further shame: "It is not I who am inadequate, (helpless, small, ineffective) and ashamed; it is the other who is hostile, (in the wrong, etc.). The other is to blame."" (Retzinger, 1987, p.153). However, because of our cultural rules about the expression of intense emotions (Adler & Town, 1984; Birnbaum & Chemelski, 1984; Saarni, 1979), the display of anger leads the individual to re-experience his or her shame which then leads to more anger and so on.

The expression of anger or rage alone, without shame, does not appear to be a difficulty. It is shame which "acts both as an

inhibitor and as the generator of anger, rendering the person impotent to express simple or normal anger (especially toward a loved one) and simultaneously generating further anger" (Retzinger, 1987, p.156). This "shame-rage spiral" (Lewis, 1971) offers another explanation of how an individual can become chronically angry.

The occurrence of a "residual instigation to aggression" in the case of the frustration-aggression hypothesis, or an increased toxicity in the system due to a shame-rage spiral, speaks strongly to the need for individuals, including children, to express their emotions in order to eliminate the summative aspect of anger. When a child's anger is validated (even if the manner of expression is reported to be inappropriate) it will not bond with shame and the time required to vent it will be brief. Through verbal or physical release, a child might reduce the need to be aggressive or destructive in the classroom (Leseho & Howard-Rose, 1994).

The social construction of emotions. According to Averill (1978b) an emotion is a "transitory social role that includes an individual's appraisal of the situation and that is interpreted as a passion rather than as an action" (p. 312). The social construction of emotion has also been argued by other researchers. Saarni (1993) explains how four of the components of emotions (emotional elicitors, emotional states, emotional expression and emotional experience) have been learned by children through direct

instruction, contingency learning, imitation, identification with role models and communication of expectancies.

Denzin (1984) also views emotions as relational phenomena.

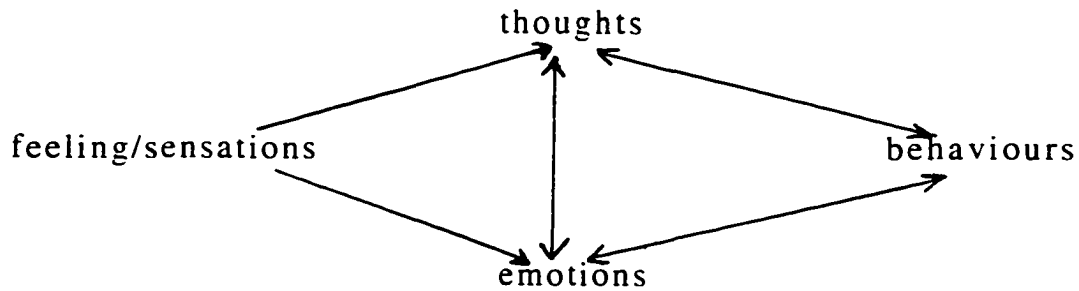
He states:

They are learned in social relationships (family); they are felt relationally; interpreted in terms of social relationships. The vocabularies of emotional meaning that people bring to bear on their emotional experiences are also relationally grounded ... many of the feelings people feel and the reasons they give for their feelings are social, structural, cultural and relational in origin. (p. 52-53)

The concept that emotion involves interpretation has been in existence since the time of Aristotle (Bohart, 1980; Ellis, 1977; Lazarus, 1991a) and has been adopted by many different theoretical frameworks, including attribution theory (Schachter, 1971; Nisbett & Valins, 1971), phenomenology (Schutz, 1968), and behaviorism (Bem, 1972). According to Lazarus & Lazarus (1994), the individual constructs his or her personal meaning of an event which then produces a specific emotion. Each emotion is elicited by its own distinctive dramatic plot. "The dramatic plot for anger is a demeaning offense against me or mine" (p. 20).

An emotion such as anger includes within it both the cognitive appraisal of the situation as well as the behavioural and physiological response patterns appropriate to that appraisal. The emotion, anger, will influence the following cognitive appraisal which will in turn influence the subsequent emotional state and so

forth (Lazarus, 1991a). This pattern might be simply represented as in the diagram below:



The traditional term for the emotions was "passions" which derives from the Latin word "pati" as do such terms as "passivity" and "patient." It is from this original meaning that emotions are viewed as passive, something that happens to us and is beyond our control. Averill contends that emotions have been interpreted as passions "so that an individual need not be held responsible for behaviour (interpersonal aggression) which is generally condemned by society, but which is also encouraged under certain circumstances" (1978a, p.26).

Emotional expression and health

Research has found both a positive and a negative relationship between the inhibition of emotions, particularly anger, and ill-health. In some studies, suppression of emotion has been found to actually diminish the emotion, while expressing and exaggerating emotion has caused it to increase (Lanzetta,

Cartwright-Smith, & Kleck, 1976; Murray, 1985). Difficulty in the modulation of anger is also associated with maladaptive internal regulation that, if chronic, is seen in the development of psychopathology (Dodge & Garber, 1991; Garber, Braadfladt, & Zenman, 1991, Izard & Kobak, 1991, Stenberg & Campos, 1990) and coronary heart disease (Barefoot et al., 1989).

In contrast, a positive relationship between inhibiting emotional expression and physical illness has been demonstrated in cases of cancer (Cox & McCrae, 1987; Derogatis, Abeloff, & Melisaratos, 1979; Greer & Morris, 1975; Jensen, 1987), coronary heart disease (Friedman & Booth-Kewley, 1987; Friedman, Hall, & Harris, 1985; Gentry, 1985; Goldstein et al., 1988), and other diseases (Beutler et al., 1986; Pelletier, 1985; Udelman & Udelman, 1981). Malatesta, Jonas and Izard (1987) found that women who showed less expression on their faces when talking about angry experiences had more arthritis symptoms and women who showed less facial expression during a sadness account had more skin problems. Lazarus and Lazarus (1994), while agreeing with Tavis (1989) that suppressing anger does not have to lead to physical or bodily harm, also acknowledge that if anger is inhibited it can be easily rekindled by subsequent provocations. "If it is recurrently or continually provoked, the person could be in real trouble, both interpersonally and in respect to her (sic) health" (p. 26).

According to Pennebaker and his colleagues (1982, 1985, 1986, 1987), the act of expressing or suppressing one's emotions is not of importance. It is the act of *preventing* oneself from

sharing emotions, a term which they labelled "active inhibition," that will lead to autonomic arousal and eventual physical breakdown. Ambivalence about expressing emotion creates ill-health (Emmons, 1986; Emmons & King, 1988; King & Emmons, 1990). This ambivalence can take on different forms, from wanting to express but not being able to, to expressing but not wanting to, to expressing and later regretting it. Ambivalence, according to these researchers, appears to be the critical factor with regards to the health benefits of emotional expression.

Emotional expression and learning

In 1928, Morton Prince studied the relationship between emotion and energy. He found that a discharge of energy along neural pathways occurred synchronously with the excitation of emotion and continued as long as the emotion persisted. Wilhelm Reich coined the term "energy economy." He believed that organisms require a balance between energy charge and discharge. Healthy individuals have no limitations, they do not bind their energy with muscular armoring, therefore, it is available for creative expression and pleasure (Lowen, 1975).

Lowen explains that people express themselves in their actions and movements. When their self-expression is free and appropriate to the reality of the situation, their energy economy is in balance and they function at an optimal level. Limiting people's right to express themselves, their ideas or their feelings, is considered to limit their opportunity for creative living. Their energy intake will be reduced in order to maintain an energy

balance in their bodies. According to Reich, a low level energy economy is responsible for the tendency toward depression. With a low level energy economy a student will often relinquish his or her assertiveness in the classroom, becoming submissive, helpless and withdrawn (Lowen, 1975). As Bradshaw (1988) states, "If you don't have your anger available to you, you don't have your power available to you" (p. 52). Attention and concentration are quickly lost and the child is soon considered to be a "slow learner" or "pseudoretarded."

Perls (1975), in his theory of Gestalt Therapy, described how overactive behaviour also may stem from an imbalance in an organism's energy economy. He stated that conflict between the demands of society to behave in a particular manner and one's inner nature, which may be contrary to society's image, results in tremendous expenditures of energy. In Reichian terms, the individual would require an equally tremendous intake of energy. As energy is derived from any stimulating effect, an individual would be inclined to create or participate in stimulating activity in order to balance the energy demanded by the conflict. In a classroom setting, behaviour that is impulsive, distracting or excitable can be used by a student to create this balance. Outrageous or inappropriate behaviour is almost certain to get a response from teachers and fellow classmates which would generate the necessary levels of energy. It might be that some ineffective learners or "behaviour problems" are the result of the demands on these students to restrict the expression of their true emotions.

As discussed above, children suffering from the experience of shame are also candidates for being considered "slow learners." As these children withdraw further into themselves, they are unable to participate in the learning process. Or, to mitigate the sense of degradation that accompanies shame, these children may act impulsively to escape from it. Anger or arrogance are used to inflate their sense of self-worth. They will try to avoid any situations which they fear will have them experience shame. This includes taking risks to learn new things or acknowledging a lack of understanding. For many children it seems better not to take a chance than to fail.

Teachers' ratings of students' social competence (peer competence, friendliness, ego strength) have been higher for those children whose parents have shown encouragement of emotional expression, while maternal minimizing of children's intense emotions has been negatively related to teachers' ratings of children's social skills and positively related to observed incidents of preschoolers' anger at school (Eisenberg & Fabes, 1994; Eisenberg, Fabes, Carlo, & Karbon, 1992; Roberts & Strayer, 1987). Eisenberg et al. (1993) found that when mothers demonstrated comforting behaviour in reaction to their children's "negative" emotions there were high levels of constructive anger reactions (i.e. the use of verbal objections) and low levels of children's venting and intensity of response when angered. These results demonstrate how the manner by which significant adults react to children's anger expressions are instrumental in shaping

children's emotion-based behaviours (Eisenberg et al., 1993; Eisenberg et al. 1992; Roberts & Strayer, 1987).

In the study of the human brain, it has been found that the limbic system, which is our brain's principle regulator of emotions, is also extremely important in processing memory. Classroom environments which are emotionally stressful, decrease students' capacity for rational thinking, problem solving, and information processing (Boekaerts, 1993; Frijda, 1986; Pekrun, 1992; Schultz, 1985). When resources are allocated to the reduction of strong, uncomfortable emotions, such as anxiety, frustration, shame or anger, they are not available for task processing at the same time (Boekaerts, 1993; Tobias, 1990).

Expecting students to remain on task and attentive to the lesson at hand, while they are experiencing a variety of intense emotions due to their home situations or the stress of school demands, is unrealistic and could prove to perpetuate the angry outbursts teachers are striving to eliminate. As Sylwester (1994) states, "We should seek to develop forms of self-control among students and staff that encourage nonjudgemental, nondisruptive (and perhaps even inefficient) venting of emotion that generally must occur before reason can take over" (p. 65).

Summary and Conclusions

Research over the past years has presented us with what might appear to be conflicting views about how our emotions function and whether we are the controllers or the controlled. On the one hand, biological theory tells us that the emotional centre

in the brain reacts faster than our cognitive centre, and although they are meant to work hand-in-hand, emotions may "flood" the individual who then acts without thinking of the consequences. According to this view, we are at the mercy of our passions.

On the other hand, it seems indisputable that the cognitive appraisal of any situation determines our emotional response to that situation. Further, these interpretations of the situational cues has, to some degree, been learned or conditioned early in life, or are the product of previous experiences, beliefs, attitudes and values. Reframing the appraisal of any situation is, therefore, believed to be all that is necessary to alter one's emotional response and, ultimately, the action one will take.

Both of these seemingly contradictory positions are correct. Our emotions do, indeed, have the power to act on their own, overriding our rationality in any given situation. However, although "the design of the brain means that we have very little or no control over *when* we are swept by emotion or *what* emotion it will be ... we can have some say in *how long* an emotion will last" (Goleman, 1995, p. 57). As well, the actions which follow the experience of anger may certainly be controlled, for when severe punishments have been put into place, aggressive acts towards others have dramatically decreased (Carr & Tan, 1976).

Contradictory evidence has also emerged in the area of emotional expression and health. In many studies, the inhibition of anger expression has been correlated with cancer, coronary heart disease and other illness while in others, the suppression of emotion has actually caused it to diminish. An answer to this

controversy appears to have been provided by Pennebaker (1985, 1987) and others who claim that it is ambivalence about emotional expression, not the act of expression or repression, that is the true predictor of ill-health. This latter theory relates well to both the frustration-aggression hypothesis and the shame-rage spiral. In both cases there exists a strong drive to express anger which is inhibited and thereby leads to a "toxicity" in the body creating a perfect environment within which disease can develop. What seems to clearly be needed is both the opportunity for students to express their feelings in a safe and encouraging environment and direct instruction in recognizing, acknowledging, understanding and managing one's emotions. Managing anger would include knowing when and how it is appropriate to express and having enough self-control to act accordingly.

It may not be possible to eliminate frustration (which leads to anger) or completely redirect one's attention away from anger inducing situations. Anger naturally facilitates the processing of unpleasant, disturbing information and is therefore self-perpetuating (Nasby & Yando, 1982). Izard's (1977) differential theory further suggests that emotions are interactional, whereby one emotion may activate, heighten or weaken another. As well, anger is thought to serve a variety of adaptive functions including the organization and regulation of internal physiological and psychological processes related to self-defence, mastery and the regulation of social and interpersonal behaviours (Averill, 1982; Izard & Kobak, 1991; Stenberg & Campos, 1990). It is, therefore,

neither feasible nor appropriate to consider eliminating anger from the school setting.

Unfortunately, "most teachers see anger as an emotional response that may lead to disruptive and inappropriate behavior" (Boekaerts, 1993, p.270) and attempt to condition their students to suppress their angry feelings rather than express them directly toward the source of provocation (which often is the teacher). In order to survive in school, students learn to: (1) repress their anger, (2) be covert or passive-aggressive with their anger, or (3) displace their anger onto persons or objects that are less threatening to their personal safety. All of these approaches lead to negative outcomes.

The motivational principle states that without a stake in the outcome of a transaction, no emotion will occur (Lazarus, 1991b). According to this principle, if teachers do not interpret students' angry outbursts as attacks on themselves, but, rather, as a statement of the students' emotional state, no emotion (or, more likely, a different emotion) would occur for them. This change in emotional response to the student's behaviours would then result in very different behavioural reactions on the part of the teacher.

Teachers are significant adults in the lives of children. It is, therefore, important that teachers be able to choose their responses in order not to shame students. They need to be supportive, validating, and encouraging of their students' emotions while teaching appropriate means of expression. They need to act purposefully, rather than engaging in automatic responses which are built on past experiences. This usually

requires an awareness of pre-existing beliefs and assumptions and a perception of the need to change them (Combs, 1988; Froese, 1991; Fullan & Hargreaves, 1992).

Through reflection teachers gain new understandings of their teaching situations, new understandings of "self-as-teacher," and new understandings of taken-for-granted assumptions about teaching (Grimmett, 1988; Mezirow, 1991). One method of discovering and exploring underlying belief systems that affect one's behaviours is through the examination of language and the metaphors which implicitly determine our actions. Metaphors have been used successfully with teachers and student teachers as a means of illuminating the connection between past experiences and present action (Marshall, 1988a; 1988b; Munby, 1986; Munby & Russell, 1990). As new understandings became apparent, educators were able to generate ideas for alternate approaches and strategies, improving their interactions with students (Schon, 1979; Stanton, 1992; Tobin, 1990).

The examination of personal metaphors has been used in teacher training programs to encourage reflection on "self-as-teacher" and development in the area of classroom management. In the present research my intention was to conduct an inquiry into the experience of uncovering and examining metaphors of anger and to gain insight into the feasibility of utilizing personal metaphors as a means of dealing with angry students. It is my belief that the illumination and restructuring of implicit metaphors of anger are an effective means by which educators

alter their relationships to anger and thus to children and youth who have the need or the drive to express their anger.

Chapter Three: Managing Anger Through The Transformation Of Metaphorical Images

Introduction: Why metaphors?

Metaphors provide bold, rich, and distinctive windows on the world. They offer dynamic and dramatic views beyond the surface of things into their deeper significance. In everyday discourse they prompt less visible connections; in therapeutic work they access invaluable associations. Metaphors provide a route to profound understanding of experiences which defy description in literal or direct terms. (Fox, 1989, p. 233)

A number of approaches to anger management have arisen to address the continual increase in societal aggression over the past years. Cognitive-behavioural strategies have been popular for some time and research into their effectiveness has, up until recently, been very positive. These include strategies of cognitive restructuring, reframing, stress inoculation, and systematic desensitization. These strategies have demonstrated effectiveness in reducing anxiety (Cooley & Spiegler, 1980; Elder, Edelstein, & Fremouw, 1981), increasing assertive behaviour (Jacobs & Cochran, 1982) and self-esteem (Warren, McLellarn, & Ponzoha, 1988), treating eating disorders (Wilson, Rossiter, Kleifield, & Lindholm, 1986), altering phobic reactions and neurotic behaviours (Lazarus, 1967; Mattick & Peters, 1988), and dealing

with stressful situations (Meichenbaum & Cameron, 1983). They have also been used to reduce anger (Hearn & Evans, 1972), modify aggressive behaviour (Forman, 1980), and increase tolerance of others (Cotharin & Mikulas, 1975).

Cognitive restructuring focuses on identifying and altering an individual's irrational beliefs and negative self-statements or self-talk. Reframing modifies or restructures an individual's perceptions of a problem or a behaviour by altering its meaning. This, in turn, allows for change to occur. Stress inoculation provides a set of skills to deal with stressful situations which are rehearsed prior to a situation occurring. Systematic desensitization involves a process of breaking down neurotic anxiety-response patterns into small intervals. This is appropriate when the individual is being hindered from performing an activity due to his or her own anxiety (Cormier & Cormier, 1991).

Although these cognitive-behavioural strategies have enjoyed substantial empirical support in the past, a number of researchers are now questioning what processes are actually responsible for the positive results (Cormier & Cormier, 1991). After an extensive review of the literature, Kazdin and Wilcoxon (1976) concluded that factors such as presenting the rationale to clients and client expectancy might account for some of the therapeutic effects.

Another possible reason for the positive results could be the use of imaging that is a common feature of those cognitive-behavioural strategies described above. In reframing, for example, once the client has altered the meaning of the situation, he or she

is asked to mentally re-run the scene, substituting the new perspective for the old. Once satisfied with the new emotional reaction to the previously upsetting stimulus, the client could be asked to imagine a time in the future when a similar incident might occur and to "run through" the scene using this new perspective (Bandler & Grinder, 1982). This is a way to prepare the psyche to respond in this new preferred manner in any future occurrences of the event.

The effectiveness of cognitive-behavioural strategies is also limited to specific circumstances, as they rely on the mental appraisal of a situation. They are used either to redirect the person's attention away from the anger-arousing event or to change the meaning of the event for the individual (Lazarus, 1991b). However, while this approach proves to be adequate at moderate levels of excitation, it breaks down at higher levels. "As conflict escalates and sympathetic [nervous system] activity reaches extreme levels, individuals become less proficient in devising coping responses whose conception requires complex cognitive operations" (Zillmann, 1993, p. 380). Although the present circumstance appears almost insignificant for the intensity of the anger response, it could be the result of residual anger, where the "excitatory reaction to provocation late in the escalation process rides the tails of all earlier excitatory reactions" (Zillmann, 1993, p. 374). In this case, the individual will likely resort to behaviours that have been used and reinforced in the past.

Most clients require at least six weeks of practicing coping thoughts, through role play and imagery exercises, in order to affect their behaviours (McMullin, 1986). This is likely because:

The tacit unconscious level seems to be the main regulator of the system. Due to the early nature of its development, this tacit level is structured in an analogical or metaphorical manner and therefore resists most attempts for logical/rational retrieval and modification. (Goncalves and Craine, 1990, p. 137)

Cognitive-behavioural strategies act to transform mental processes in an attempt to alter one's construction of reality. But "thinking in pictures ... stands nearer to unconscious processes than does thinking in words, and it is unquestionably older than the latter both ontologically and phylogenetically" (Freud, 1923/1960, p.14). It would seem to follow that "metaphoric imagery, while not unconscious, is a form of thinking through which unconscious processes are expressed" (Kopp, 1995, p.114). Metaphors appear to work at a much deeper level of consciousness than do cognitive-behavioural strategies, and, therefore, might offer a more effectual means of managing one's behaviour.

"Recent empirical studies show that metaphor is an experientially motivated transformation of meaning basic to our cognition" (Johnson, 1981, p. 6). This transformative aspect of metaphors has allowed them to lead to "changes in human self-reference and hence to human self-consciousness" (Leary, 1990a, p. 14). Recently, metaphors have been used successfully to

support teachers and student teachers in establishing more competent behaviours and ways of interacting with students in the classroom (Bullough, 1991, 1992; Carter, 1990; Connelly & Clandinin, 1988b; Knowles & Holt-Reynolds, 1991; Philon, 1990; Taylor, 1984; Weade & Ernst, 1990). Rather than training individuals in specific skills to be practiced and implemented in critical situations, these researchers have encouraged educators to discover, examine, and adapt their own metaphorical imaging about teaching or classroom management in order that they be appropriate to the outcomes being sought. Changes in metaphors have resulted in changes in teacher behaviours which have led to altering classroom environment and interactions with students. This chapter will examine the use of metaphors as a tool for anger management within the school setting.

Metaphors, Thoughts, and Actions

The power of metaphor and myth lies precisely in their capacity to suggest and attempt to grasp that which is essentially ungraspable in words and rational, linear logic. Metaphor and symbols, in their capacity to point beyond, provide a bridge to glimpse the fleeting insights we have into that which we hold to be most important, real, or significant about our experience of reality. It is the capacity of metaphor and myth to carry feeling as well as thought, to reach toward wholeness, to transcend polarity, to embody knowing in a tangible experiential language rather than pale

abstraction, that gives this mode of expression its power in religion. (Olds, 1992, p.115)

Metaphors combine two modes of cognition -- logical and imaginal -- into a unique third form -- metaphoric cognition (Kopp, 1995). They integrate primary process thinking, which is made up chiefly of sensory impressions and is expressed mainly through the language of imagery, and secondary process thinking, which follows the usual laws of syntax and logic and is expressed mainly through words (Brenner, 1974). The very derivation of the word metaphor -- from the Greek "meta" meaning "beyond" or "over" and "pherin" meaning "to bring to bear"-- suggests how metaphor carries new meaning from the unconscious to the conscious mind. The use of metaphor initiates unconscious searches and processes to evoke multiple levels of meaning (Erikson & Rossi, 1979; Peavy, 1993).

Philosophers throughout history (including Hume, Bentham, Bain, Peirce, Kant, Vaihinger, and Cassirer) have maintained that human thought and language are fundamentally metaphorical (Leary, 1990a). Nietzsche described the formation of metaphors as a fundamental impulse of humans in their drive to name, to give meaning and to categorize, through the establishment of an identity between dissimilar things (Bowers, 1980). Susanne Langer (1960) described metaphor as "our most striking evidence of *abstractive seeing* ... Every new experience or new idea about things evokes first of all some metaphorical expression. As the idea becomes familiar, this expression 'fades' to a new literal use of the once metaphorical predicate, a more general use than it had before" (p. 141).

Metaphors also allow us to experience something formerly unknown. They offer us a way of thinking about the relationships between events as well as giving meaning to events which otherwise may not have inherent meaning (Belth, 1993; Fantz, 1983). They are used by people to comprehend "mental" phenomena in terms of "sensory" phenomena which they more readily understand (Cooper, 1986).

Kopp (1995) was aware of this aspect of metaphors in developing his model of Metaphor Therapy. Clients within a therapeutic setting explore the metaphors which are present in the narratives of their life situations. When invited to transform their images, the result is an empowering effect. Where clients were previously unable to motivate themselves to make the changes in their lives that they knew were necessary, transforming their personal metaphors was the key that allowed them to do so. Each moved from being the victim to the director in their life scripts. "Just as metaphor is the source of novelty and change in language, exploring and transforming a person's metaphoric imagery can be a source of novelty and change in psychotherapy" (Langer, 1942/ 1979).

It has been argued (Brown, 1991; Carlsen, 1995; Gibbs, 1992; Lakoff & Johnson, 1980, 1981; Leary, 1990a,b) that the human conceptual system is fundamentally metaphorical in nature. Since our concepts structure what we perceive and how we interact with the world and individuals around us, metaphors influence our thoughts and actions and define our everyday realities. Leary

(1990a) states, "All knowledge is ultimately rooted in metaphorical (or analogical) modes of perception and thought" (p.2).

Gibbs (1992) describes four kinds of evidence that support the claim that metaphor is an important part of our conceptual system: (1) Systematicity of literal expressions: Conceptual metaphors, such as "love is a journey" offer the category under which expressions such as "Look how far we've come;" "It's been a long, bumpy road" and "We're at a crossroads" can be understood. (2) Novel extensions of conventional metaphors: Metaphors such as "love is a nutrient" are elaborated upon in poetry, as with love as a "liquor never brewed" and in conversation, as in "I am drunk with love." (3) Polysemy: A vast majority of the most frequent words in English are polysemous, that is, have multiple meanings that are systematically related. "There is evidence that the meanings of polysemous words are related to one another in terms of family resemblances and that many of a polysemous word's meanings are motivated by the metaphorical projection of knowledge from one domain to another" (p.574). For example, "She has strange power over me" extends the "above" sense via the very common conceptual metaphor, "control is up, lack of control is down." (4) Psychological evidence: Conceptual metaphors provide understanding to many idioms with similar figurative meanings. For example, the conceptual metaphor, "anger is animal behaviour" gives meaning to the idiom, "bite your head off."

The use of metaphors to describe a concept will highlight some aspects of our experience while keeping other aspects, which

may not be coherent with those highlighted, hidden from our awareness (Dickmeyer, 1989; Lakoff & Johnson, 1980, 1981; Schon, 1979; Weade & Ernst, 1990). "Metaphors can be seductively reductionistic" (Taylor, 1984, p.11) and may limit our ability to see or adopt new perspectives of the world around us (Grant, 1992). For example, according to Reddy (1979), the dominant metaphor for the process of teaching and learning is that of a conduit where information is transmitted from teacher to student. While influenced by this metaphor, those who attempt to improve teaching are restricted to finding new and better means of transferring information (Tiberius, 1986).

Lakoff and Johnson (1980) are also clear to state the possible dangers (or benefits) of metaphorical thinking.

Metaphors may create realities for us, especially social realities. A metaphor may thus be a guide for future action. Such actions will, of course, fit the metaphor. This will, in turn, reinforce the power of the metaphor to make experience coherent. In this sense metaphors can be self-fulfilling prophecies. (Lakoff & Johnson, 1980, p.156)

Metaphors can be used to identify critical features within a complex situation, bringing information and solutions from a wide variety of sources which do not directly pertain to the present incident and which might otherwise be ignored (Brown, 1991). They offer "a perspective or way of looking at things [and a process] by which new perspectives on the world come into existence" (Schon, 1979, p.254).

Many recent studies have demonstrated that teachers' language is rich with metaphor (Carter, 1990; Connelly & Clandinin, 1988a; Marshall, 1990; Munby, 1987; Taylor, 1984) and that metaphorical thinking lies at the base of the stories told about the classroom, how these stories are framed, what problems are illuminated, and what direction is taken to solve the problems observed (Collins & Green, 1990; Grant, 1992; Munby, 1986; Schon, 1979). Educators who are dissatisfied with their present means of dealing with angry students and who find themselves unable to discover more cogent approaches might find tremendous benefit from an awareness of the metaphors that are shaping their interactions. For, as Howard (1991) states: "Beware of the stories you tell about yourself, for you will surely be lived by them" (p.196).

Metaphors and Reflection in Teaching

Metaphors are mirrors reflecting our inner images of self, life and others. (Kopp, 1995, p. xiii)

Metaphors provide a means for educators to reflect upon their personal beliefs and the affects of those beliefs in the classroom. By attending to the language which they use to describe themselves in relation to their circumstances in the classroom, teachers are able to discover their metaphors and use them as clues about how they construct their worlds (Bullough & Stokes, 1994; Collins-Eaglin, 1994; Munby & Russell, 1990; Taylor, 1984; Tobin, 1990). They are also able to see how their students' behaviours are congruent with the world they, as teachers, have

constructed. Through the use of metaphor they are able to interpret a situation in a manner which goes beyond what their present understanding and descriptions would permit. According to Ricoeur, in a metaphor "the meaning is not something hidden but something disclosed" (Provenzo et al., 1989, p. 555). For example, one student teacher, who saw himself "as more of a peer/friend than as a teacher," found that he had difficulty in maintaining discipline in the classroom. "Unable to converse with Wil in terms of the content of their learning, the students responded in the only way that they knew to be valued in Wil's classroom -- they acted out as 'children' and as 'friends'" (Philon, 1990, p.88).

In another example, an elementary special education teacher described an image of her students as animals at the zoo being given cookies to perform tricks (Provenzo et al., 1989). She was extremely dissatisfied with the use of behaviour modification techniques and this image expressed her feelings in a much clearer and more powerful manner than any other means of communication available to her. Through the recognition of this image she was also able to formulate a new, more acceptable conception to take its place.

Studies have demonstrated that metaphorical images play a vital role in determining teachers' actions, both within the classroom and within the wider school context (Johnston, 1990). Connelly and Clandinin (1988) argue that teaching arises out of the individual teacher's life history and that images can be used to illuminate the connection between past experiences and present

action. If the classroom is viewed by the teacher (and thus, by students) as a place where work occurs (school work, seat work, homework, work habits, etc.) it could be difficult for students to grasp the concept that they are in school in order to learn for their own benefit and personal development (Marshall, 1988a, 1988b).

It makes a great deal of difference to our practice ... if we think of teaching as gardening, coaching, or cooking. It makes a difference if we think of children as clay to be molded or as players on a team or as travellers on a journey. (Connelly & Clandinin, 1988a, p.71)

When teachers are invited to reframe their past problems in the classroom, to view them with a focus on aspects of situations which were considered less salient previously, they are presented with an opportunity to discover solutions which otherwise would have remained hidden. As new dimensions become evident, new understandings and approaches for resolution arise (Munby, 1986; Schon, 1979; Stanton, 1992). Munby and Russell (1990) describe the problems which an inexperienced teacher had with implementing classroom routines. However, when she was able to reframe the problem from one of management (involving giving directions to be followed) to one of learning (requiring the acquisition of skills), she had a new way to approach the situation and was able to discover methods which were agreeable to everyone involved.

Tobin (1990) cites a number of studies which indicate that many of the practices that teachers adopt originate from their

conceptualization of particular teaching roles. By changing their metaphors, they change the conceptualization of the roles and associated beliefs. Focusing on metaphors in this way allows teachers to become aware of any conflicts which might exist between their conceptualizations of their roles as classroom managers and as facilitators of learning.

Metaphors in the training of student teachers

Student teachers begin their training with preconceived ideas and beliefs about the work, the children, and the profession. They enter with their own implicit theories and metaphors of teaching that act as filters through which the content and experiences they encounter are passed, determining what or how much is heard or accepted (Bullough & Stokes, 1994; Hunt, 1987; Kagan, 1992; Weade & Ernst, 1990). This would seem to be at least a partial cause for teacher education appearing to have little impact on beginning teacher development (Tabachnick & Zeichner, 1984).

Knowles and Holt-Reynolds (1991) found that the problems student teachers identified were often the same negative experiences they had as students. "It is as though they come to teaching actually expecting to encounter from the teacher's point of view, a version of what had been experienced as a student's difficulty" (p.96). The problems encountered by student teachers are also generally dealt with in ways distinctly related to their personal histories. These include ignoring them, blaming others, isolating oneself, and controlling others.

Part of forming an identity of self-as-teacher is to come to terms with that which is not self, particularly students. "Exploring teaching metaphors is not, then, only important because it is a means for assisting beginners to articulate who they think they are as teachers, but also because simultaneously it enables exploration of coevolving conceptions of Other" (Bullough & Stokes, 1994, p.202).

In support of this concept, metaphors have been used in a number of teacher training programs to increase reflection by student teachers through uncovering and then exploring assumptions about teaching and learning (Bullough, 1992; Carter, 1990; Connelly & Clandinin, 1988b; Knowles & Holt-Reynolds, 1991; Philon, 1990; Taylor, 1984; Weade & Ernst, 1990). In one program (Marshall, 1990), after the student teachers listed the roles they associated with teaching and the accompanying metaphors for those roles, the student teachers were asked to indicate the most problematic roles and to discuss the implications of the metaphors they used to describe these roles for their teaching and their students. Alternate metaphors were then generated for these problematic roles and students were asked to reflect and discuss any insights gained by the process. One student teacher, for example, traded his 'warden' metaphor for a metaphor of a 'forest ranger.'

In studies of the personal concerns of teachers (Fuller, Parsons, & Watkins, 1974; Fuller & Brown, 1975), teacher development has been seen to pass through three stages: concern with self, concern with task, and concern with impact. Beginning

teachers were seen as possessing a fair degree of anxiety over basic survival as a teacher, including concerns for control over students and receiving positive evaluations from both students and supervisors. Only after feeling some security at this level were they able to advance to the second stage in which they were concerned with the quality of teaching and how much students were able to learn from them. The third stage of development finds teachers looking into the impact that their actions have upon their students. Impact concerns include the social and learning needs of individuals, classroom climate, and discipline methods.

Bullough (1991) asked student teachers to identify those critical incidents that caused them to be drawn into the teaching profession and which helped form their opinions of who they were as teachers. They each then decided upon a metaphor or metaphors which best captured how they thought of themselves as teachers. They continued to write about and discuss their metaphors in seminar, looking for any changes which occurred and identifying the sources of these changes. The student teachers believed the exercise was instrumental in their becoming clear about their values and the problems they perceived in being teachers. It offered them the opportunity to clarify their conceptions of themselves as teachers, which then permitted them to "get beyond the concern for self to engage in a critique of the context of schooling" (Bullough, 1991, p. 50), that is, to move beyond Fuller's first stage of teacher development.

Carter (1990) created a cognitive model through the use of metaphor which would demonstrate a student teacher's manner of

addressing the problem of classroom order. After careful observations of student teachers' actions, cooperating teachers chose a metaphor to illustrate the patterns which were noticed and to describe what they believed were the student teachers' understanding of classroom management. Metaphors were experienced as useful tools in communicating the knowledge, affect, and mental activity associated with teaching and classroom management. Although the majority of the student teachers found the use of metaphors helpful in exploring their conceptions of the classroom, some cooperating teachers maintained that the meaning of the metaphors they had chosen for the student teachers had been either missed or were stretched beyond the original intent. These findings suggest the importance of individuals uncovering their own metaphors or implicit theories about teaching and classroom management rather than trying to accept those given by others.

Carter's (1990) study also brings into question the process which student teachers go through in order to accept a metaphorical interpretation and benefit from it. It would, therefore, seem to be of benefit to gain insight into this process in order to enhance the possibility of success in incorporating metaphor exploration into teacher training programs.

Metaphors of anger

Metaphors which highlight the negative or harmful effects of anger tend to ignore the positive effects, leading one to assume that none exist and that all forms of anger expression should be

denied. For example, thinking of an angry student as a "loose cannon" could cause a teacher to judge the emotion as bad or harmful and to expect the child's anger to be unpredictable, undirected and destructive. This interpretation could infuse the teacher with a nervous anticipation of doom and may cause him or her to act prematurely to "prevent" a disaster. This interpretation will also ignore the ability of anger to provide energy to initiate action which can be directed, thereby being constructive. Depending upon the metaphor used, differing attitudes and behaviours towards anger and the angry child will exist for the teacher.

Teaching and classroom management experiences have been altered by reframing metaphors (Munby & Russell, 1990; Philon, 1990; Provenzo et al., 1989; Tobin, 1990). Experiences of anger might also be reshaped in this same manner. Imagine yourself, for example, having the image of a volcano erupting or a bomb exploding every time you felt angry. The fear of repercussions may be enough for you to "keep a lid" on your angry feelings. However, emotions, like other forms of energy, do not simply cease to exist because they are denied. They transform and can become expressed in a covert manner or displaced onto an innocent victim or internalized to cause emotional and/or physical distress (Leseho & Howard-Rose, 1994). But imagine, that instead of an erupting volcano, you were able to conjure up an image of a heat wave passing unhindered through your body. Without resistance or restrictions, this wave of heat and energy could simply move through you and into the atmosphere, causing no

harm and taking only moments to dissipate. In this manner, bringing a new metaphor into the conceptual system, we may alter that conceptual system and our subsequent perceptions, beliefs, feelings and actions (Kopp, 1995; Lakoff & Johnson, 1980, Taylor, 1984).

From personal to professional change

Through an examination of metaphors, which emerged from a narrative on teaching, Collins-Eaglin (1994) was able to find clues as to why the university class she taught felt conflictual. The conflict was between how she viewed herself as a teacher and her assumptions of how students learn. She saw the class as a vessel that was going to be shaped. She was the change agent who had to force students to think, analyze and reflect. This metaphor carried the expectation that students could not learn or change on their own. Yet her stated approach to instruction is through a more collaborative and reflective manner. Beliefs and actions appeared to be in contradiction. Reframing her metaphor supported her in interacting with the students in a manner more aligned with her beliefs about teaching.

Teaching is a personal activity. Therefore, any real changes in teaching occur not simply by applying a new strategy but by a change in the personal approach of the teacher (Bullough, 1992; Bullough & Knowles, 1991; Nias, 1985). As with Collins-Eaglin, conflict will arise for teachers whose interactions with students are not in keeping with their personal philosophies. This internal conflict in teachers will be experienced by their students. In

addressing the issue of anger in the classroom, teachers and student teachers need to ask themselves questions such as: "What are my beliefs and attitudes about anger? How do (will) these affect my students? Who do I want to be as a teacher? Is there a conflict between my beliefs and my actions? How does my role as teacher reflect, or not reflect, my image of myself?" These and similar questions can be answered through the use of metaphors as exploratory devices. As teachers alter their personal metaphors, the experience of anger in the classroom might also be altered.

Chapter Four: Methodology

Introduction

The main purpose of this research was to gain insight into educators' experiences using metaphorical images in handling anger. I therefore chose to use a qualitative, rather than quantitative, approach to the research. "The emphasis in qualitative research is on discovery, description, and meaning rather than prediction, control, and measurement which has traditionally been the criteria of natural science research" (Osborne, 1994, p.167). Qualitative research is used to understand what lies at the heart of a phenomenon, examining more intricate details about it than would be revealed with quantitative research (Strauss & Corbin, 1990).

In order to discover the details of the participants' experiences I chose to use a narrative approach to qualitative research. "Humans are storytelling organisms who, individually and socially, lead storied lives. The study of narrative, therefore, is the study of the ways humans experience the world" (Connelly & Clandinin, 1990, p.2). We learn not only about past events through narratives but how individuals view these events, that is, the meaning or interpretation they give to them (Culler, 1980; Toolan, 1988).

My second, and related, goal for this research was to explore educators' perceptions of whether their use of metaphors could be a viable method of anger management in the schools. I wanted to discover which aspects of the process they thought were most

effective and whether certain thoughts, feelings, or behaviours hindered or supported the success of the procedure. A narrative approach appeared to be the most appropriate for this purpose, as narratives provide ways of ordering our experiences and offer meaning to those experiences by looking for connections between events (Connelly & Clandinin, 1988a; White, 1981). *Explanatory narrative research* aims to explain why a situation or event involving human actions has happened. This approach seeks to explain the effects or influences which one event has upon another (Polkinghorne, 1988). It was considered appropriate for this study.

A third reason for choosing to interpret participants' narratives as my methodology for this study was the relationship between narratives and metaphors. Narrative inquiry involves "...the making of meaning through personal experience by way of a process of reflection in which story telling is a key element and in which metaphors and folk knowledge take their place" (Connelly & Clandinin, 1988a, p. 232). The interpretations of meaning which educators have for their students are turned into stories. The teachers and counsellors in this study had their particular stories about the children in question: who they were, how their home lives affected them, what their reasons were for acting as they did, what could or couldn't be done to help them. Metaphors were chosen as the means to script their stories, as metaphors themselves are stories. For example, naming a child as a tightrope walker immediately placed him in a story of circus life with numerous other characters (including the ringmaster, other

performers, support persons, audience) who influenced his behaviour. By using metaphors, the educators would be better able to notice the context in which they had placed the child, the story they had created around him or her.

This chapter will address (1) general points regarding narrative research as they relate to the study at hand, (2) the method of data collection, and (3) the specific approaches to narrative analysis employed.

Qualitative Research

Characteristics of Qualitative Research

The following is an outline of a number of characteristics of qualitative research which have guided this study. Further explication of how the researcher was influenced by these assumptions is found in the various sections to which each refers.

1) Qualitative research explores the inner world of human beings, examining the whole person who construes meaning which has been shaped by the environment. Each person's experience is perspectival and contextual (Anderson, 1989; Giorgi, 1975; Lincoln & Guba, 1985; Osborne, 1990).

2) Qualitative research studies "persons, or beings that have consciousness and that act purposefully in and on the world by creating objects of meaning that are expressions of how human beings exist in the world" (van Manen, 1990, pp. 3-4).

3) Research is an interactive process shaped by the personal histories, gender, social class, race and ethnicity of both the researcher and participants (Denzin & Lincoln, 1994). The

investigator's personal beliefs and values will also interact with the phenomenon to create an interpretation of it.

4) Moving beyond surface descriptions to the deep structures of meaning within a participant's communication often requires the utilization of tacit or intuitive knowledge on the part of the researcher (Lincoln & Guba, 1985; Willis, 1991). To truly understand a phenomenon requires a degree of empathy which Berman terms "somatic knowing" and McClintock describes as "knowing in a complete internal way" (cited in Heshusius, 1992). This form of empathy requires the researcher to fully engage with the phenomenon and in so doing, provide authenticity to the voices of the participants in the final narrative report.

5) Any instrument used to collect data will be value-based and, therefore, affect the interpretations made. Narrative researchers generally use themselves (and other humans) as the primary instrument for data-gathering. This enables them to identify and take into account these resulting biases. A human instrument is also able to provide immediate feedback in order to clarify or correct what is heard or to explore any atypical responses (Lincoln & Guba, 1985).

6) A qualitative approach to research allows one to study the culture of teachers while still preserving their own voice (Cortazzi, 1993).

Bracketing

The concept of bracketing entails identifying, through a process of rigorous self-reflection, one's presuppositions and biases about the nature of the phenomenon and then setting aside those presuppositions in an effort to see the phenomenon in its pure essence (Giorgi, 1975; Osborne, 1990, 1994; Valle, King, & Halling, 1989). Heidegger believed that the presence of interpretation is unavoidable. The researcher is present in the formation of the question, the determination of what constitutes the data, the collection of the data and their interpretation. The researcher can never totally eliminate his or her presuppositions but can gain consciousness of his or her own preconceived ideas. Through rigorous self-reflection the researcher is able to articulate his or her presumptions so that the reader will be able to take this perspective into account (Osborne, 1990).

Following Heidegger's philosophical perspective, I began writing my expectations long before the research began and persisted throughout data collection. The bracketing process continued by means of an extensive review of the literature as described in Chapters Two and Three. Through personal process and writing in a journal, I examined my relationship to anger and discovered a metaphor associated with this relationship. I became aware of many of my underlying beliefs and assumptions regarding anger and how metaphors may influence our behaviours when involved with an angry youth. Some of the insights which I have identified in my journal were described in Chapter One.

It was the identification of my beliefs that led me to formulate this study, presuming that a change in teacher/ counsellor attitudes toward angry students would bring about a change in student behaviours. It was necessary to explicate these beliefs and presuppositions before beginning the interviews so that they would not have the strength to influence the research as they might otherwise. During the interviews I worked to keep any of my assumptions in abeyance in order to allow the participants the full expression of their own experiences.

During the bracketing process and through journal writing, I uncovered some of the strengths and qualities that I was able to bring to this research. I have been grappling with my personal experience of anger for many years. I believe I am now "inextricably interwoven" with it (Heshusius, 1992, p.8). I have uncovered, examined, and observed the transformation of my personal metaphors of anger, witnessing the affects of this process on myself and on those around me. Also, having been a teacher in the elementary schools and a counsellor of children and youth, I was able to relate to these educators, experiencing some of their frustration, anger, and anxiety, and sharing my own experiences with them. I believe this helped to create an atmosphere of respect, understanding and support. Using my training as a counsellor, I attempted to step into each participant's experience and view the events which occurred from their eyes, looking out, to the best of my ability, through their personal filters.

It is important to understand that while I engaged in the bracketing process in an attempt to eliminate my influence on the

participants' stories and on the interpretation of their narratives, this cannot be fully accomplished. I am aware that my questions and responses during the interactions with the participants were influenced by my thoughts and beliefs. My experiences did interface with theirs and to some degree determined what I heard. As I listened to their experiences and wrote their stories, I was listening and writing through my own filters. Despite attempts to remain objective throughout the study, my signature is clearly present.

Trustworthiness

Most traditional tests of reliability and validity, the approaches used to demonstrate rigor in quantitative research, are not appropriate for qualitative methods. Guba and Lincoln (1985) have identified other tests for rigor which include credibility, confirmability, fittingness, and auditability.

Credibility. For qualitative research to be credible, the data must accurately reflect the participants' frames of reference (Clandinin & Connelly, 1994; Denzin, 1994; van Manen, 1990). In this study, each interview was transcribed as soon as possible after meeting with the participants, in order to capture as much of the nuances inherent in the narrative as possible. By moving back and forth between the field text (consisting of transcripts and field notes) and the research text (consisting of notes and interpretations from the field text), the phenomena became clearer. To ensure that the research report was a true

representation of the participants' experiences, each participant was asked to read the transcripts of the interviews to confirm that what was said was what they truly meant. They were also given the opportunity to add to their statements. In order to verify that the interpretations in the research report accurately depicted the meaning for the participants, all reports were shared with them and the final report incorporated any comments they made. This helped to support credibility of the research (Colaizzi, 1978; Osborne, 1990).

Confirmability. The procedure mentioned above also helped to enhance confirmability. Confirmability refers to the concept of objectivity which is judged, in quantitative research, by intersubjective agreement. However, qualitative researchers do not believe any inquiry process can be free of all bias and influence. Therefore, the issue of objectivity, or neutrality, has been shifted from the investigator to the data, with the reader asking, "Are the data reliable, factual, confirmable, and so forth?" (Lincoln & Guba, 1985). Since the data in question were the narratives of the participants, only they would be able to confirm their truth value. Participants, therefore, were asked to verify the accuracy of the transcripts produced by the researcher.

In order to ensure that the themes generated were accurate representations, transcripts were reread a number of times to determine if there was anything contained in them that wasn't accounted for in the theme clusters and if the theme clusters proposed anything which wasn't implied in the original transcripts

(Colaizzi, 1978). The resulting thematic analysis of the data was then distributed to the participants for their comments on its appropriateness and accuracy.

Fittingness. Fittingness refers to the degree to which the results fit situations beyond this particular study; whether they are applicable in other contexts or with other participants. According to Lincoln and Guba (1985), "the responsibility of the original investigator ends in providing sufficient descriptive data to make similarity judgments possible" (p. 298). I have outlined here the steps taken in participant selection and data collection as well as the theoretical approach which underlies the research. It is, therefore, up to the reader to decide if contexts would be sufficiently similar to allow the results of this study to be transferred to other contexts.

Auditability. A research report demonstrates consistency when another researcher is able to follow the researcher's "decision trail" and arrive at comparable conclusions. That is, the findings of an inquiry could be replicated with the same or similar participants in the same or similar context. Guba and Lincoln (1981) termed this auditability. In accordance with this approach, Sandelowski (1986) has listed twelve ways to support auditability in qualitative research. Auditability is achieved by a description, explanation, or justification of (1) how the researcher became interested in the subject matter of the study, (2) how the researcher views the thing studied, (3) the specific purpose(s) of

the study. (4) how participants or pieces of evidence came to be included in the study and how they were approached, (5) the impact the participants or evidence and the researcher had on each other, (6) how the data were collected, (7) how long data collection lasted, (8) the nature of the setting(s) in which data were collected, (9) how the data were reduced or transformed for analysis, interpretation, and presentation, (10) how various elements of the data were weighted, (11) the inclusiveness and exclusiveness of the categories developed to contain the data, and (12) the specific techniques used to determine the truth value and applicability of the data (pp. 34-35). This dissertation establishes an audit trail consistent with each of these points.

Wolcott (1990) has also written on the challenge of validity for qualitative researchers. His suggestions for satisfying this requirement of research include: listening more than talking; recording as soon as possible to capture the participant's words and to minimize the potential influence of interpretation or analysis; beginning a rough draft soon after the fieldwork has begun; including primary data in the final account; re-reading entirely through field notes and current draft to determine if the report continues to be an accurate representation of the participants; and, writing accurately, that is, checking that generalizations have real referents in what was heard. This research satisfies each of these requirements for validity.

Method

Selection of Participants

Sampling is not random in qualitative research but "purposeful" or "theoretical" (Maxwell, 1992, p.293). Participants are chosen for their interest in, and familiarity with, the topic under study, their ability to sense and express their thoughts and feelings, and to adequately describe their experiences (Polkinghorne, 1989; van Kaam, 1969). Purposeful selection of informants who demonstrated these interests and abilities was used in this study to obtain richly varied descriptions of the phenomena. A range of experience, duties and ages was preferred in order to offer readers the opportunity to decide if the study could be generalized to their own situations.

Educators who wished to discover a different, and perhaps, more effective, means of coping with angry students, were sought to participate in this research. Personal contacts with teachers, principals and school district personnel were utilized to find appropriate participants for this research. An "invitation to participate" letter (see Appendix A) was posted in a number of elementary and middle schools in order to draw even more prospective participants. Nineteen educators expressed interest in being involved in the research project.

Prospective participants were screened to determine their willingness and ability to commit to the process of critically examining their relationship to anger and angry students and to share the experience with the researcher. The screening process entailed a discussion with each interested educator to explain the

study, the time requirements and to determine his or her appropriateness. During this discussion we spoke about the climate of the school and the role anger was playing in education today. I listened for their apparent ability to think critically on the matter and for a demonstration of introspection about the lives of their students and their own responsibilities within the system. I paid particular attention to whether they asked questions which demonstrated a real interest in the research and a seeking of new information that would help them in their efforts to be effective communicators.

This screening process was a purely subjective appraisal with no written checklist of requirements. Because of the minimal number of volunteers, I was forced to be slightly less stringent about those who were asked to participate than I might have been otherwise. If I had been able to pick and choose participants, I probably would have opted for those who were the most keen and the most willing to write, as well as speak in depth, about their experiences. However, I now believe that this would have narrowed the range of applicability of the study. By not restricting participation I was able to observe the effects for those with varying levels of commitment.

Two potential participants realized that they would not be able to make the time commitment required and withdrew their names. One prospective participant was disqualified by the researcher because of her apparent lack of interest. Five others were determined to be inappropriate as they spoke of having no real difficulty with anger (their own or their students') and had

volunteered only to be helpful. From the original 19 volunteers, 11 women from two schools, in two different districts, eventually began the study.

All five of the educators from one of the schools said they considered it to be an inner city school. They stated that many of the students arrived ill-prepared for learning and brought a particularly high degree of anger with them due to their unstable or dysfunctional family situations. As one grade seven teacher (pseudonym of Ida) described it,

It's an inner city atmosphere in this school. A lot of my children are pulled by best friends who live on the streets. A lot have best friends who are drinking, not just on the weekend, but during the week. A lot of my girls are sexually active. Several of them smoke.

Several of them smoke drugs as well.

The other school is only a few years old in a rural, middle class, homogeneous neighbourhood surrounded by an agricultural land reserve. However, approximately 30% of the students are bussed there because it is a dual track school offering French immersion as well as English track instruction and because it is in the central zone of the school district. Approximately 10% of the school population are First Nations students who bring their own unique problems to the learning environment, according to the teachers, counsellors and principal of the school. It was determined by these educators that the number of First Nations students who are dealing with anger issues was proportionately much higher than the rest of the student population.

From the 11 participants who began the study, three individuals from the "inner city" school chose to withdraw before the final interview, leaving eight to complete the study. Two of those who withdrew did so after the first interview, when they realized they did not have the time to commit to the process. The third withdrew prior to the third interview. She also emphasized a busy schedule as her reason for not completing the study. She admitted not having given much attention to our time together and not incorporating her metaphor into her interaction with students.

Those who remained included 5 teachers of kindergarten through grade seven (1 kindergarten, 1 grade one, 1 grade 4/5, 1 grade 6, 1 grade 7), one resource room teacher, one behaviour teacher/counsellor, and a youth and family counsellor. The participants' ages ranged from approximately 30 to 55 years. Their experience in the school system ranged from 3 to 25 years. Unfortunately, only women volunteered to participate in this study.

Ethical Considerations

Informed consent was obtained from the participants prior to conducting the interviews (see Appendix B). Participants were informed of the nature of the research and the time requirements during our initial meeting. Participants were told they were free to withdraw at any time and that their involvement in the study would be kept strictly confidential by the researcher. Confidentiality was ensured by assigning pseudonyms and code

numbers to participants. Only pseudonyms appear in the research report and the code numbers have been used to label all interview tapes and transcripts as well as journal entries. The code number which identified the participant was kept in a separate file cabinet. On completion of the final research report the identifying information and raw data were destroyed. The results of the study do not identify the participants. Disclosing the research report to the participants and seeking their permission to publish helped to ensure that ethical violation did not occur (Laslett & Rapoport, 1975).

Participant and Researcher Relationship

The natural science approach to interviewing as a means of data collection has held the respondent as a passive participant--an object under surveillance--in a conversation constructed and managed by the interviewer for a specific purpose (Benney & Hughes, 1970; Kahn & Cannell, 1957). In order to retain the necessary degree of objectivity, the interviewer is never to provide personal information, especially with regard to his or her beliefs or values (Sjoberg & Nett, 1968).

Qualitative research takes a different approach from that of quantitative research. "Participant" with its denotative meaning of "person having a share in" and "being a part of" indicates that the person is sharing in the research process and, as such, has an equivalent status to the researcher" (Mearns & McLeod, 1984, p. 373). As Oakley (1981, p. 48) states, there can be "no intimacy without reciprocity." In order to create an environment in which

the participant felt the safety required to join into an open and honest dialogue about her experience of anger and the use of metaphors. I shared my personal experiences and beliefs whenever asked. I was conscious not to suggest that my approach was in any way the "right" way. I wanted to encourage the participant to express her personal feelings and thereby present a more "realistic" picture than might have been uncovered by using traditional interview methods (Fontana & Frey, 1994). Though careful in trying not to influence the participant with my own presuppositions, I was also aware that by remaining aloof and "objective" a researcher can inhibit participants from sharing the depth and richness of their experiences (Mearns & McLeod, 1984; Perry, 1968).

As the researcher, I was conscious of the need to be empathic in order to grasp the inferences and emotions of the participants, to enter into their frame of reference. Empathy also communicates understanding and builds trust, encouraging the participants to reflect more acutely within themselves and to share their explorations with the researcher. Negotiating what went into the research reports also helped to establish the participants more as co-researchers than as "subjects" (Laslett & Rapoport, 1975; Mishler, 1986b).

Data Collection

Transcripts of individual interviews were the main source of data collected for this study. Participants' journal entries were

also read by the researcher and incorporated into their stories. However, of the eight participants, only five contributed entries.

Pilot Study. A pilot study was conducted with four elementary school teachers. The purpose of the pilot interviews was to determine if the approach used by the researcher was an appropriate and adequate means of examining the experience of responding to anger within the school setting. It was also intended to give me information on my style of interviewing and possible results. Participants were asked to comment on the researcher's style, whether anything in particular helped or hindered the process, and whether there was anything that might have been done or said to improve their experience. They were also asked if they had experienced any value from the process and if they would consider applying metaphors in the future.

The feedback from the participants was very useful in fine tuning the interview process. I discovered a benefit in using very clear, concise explanations of the research. I learned the importance of confirming that each participant understood my explanation. The visualization exercise was altered slightly as a result of input from the participants and comments were noted about its pacing. Transcribing the interviews showed me where I had been too directive. This turned out to be advantageous to the study. The range of experiences and metaphors elicited also alerted me to what I might expect in the study.

The Qualitative Research Interview. The qualitative research interview "seeks to describe and understand the meaning of central themes in the life-world of the interviewee. The interview is theme-oriented and not person-oriented. Two people are talking about a theme which is interesting and important to both persons" (Kvale, 1983, p. 175).

The qualitative researcher comes to the interview with previous knowledge, observations and experience about the phenomenon under study. Having worked through the bracketing process, I was better able to keep these from interfering with the unfolding of the participant's story (May, 1991; McCracken, 1988).

Non-directive probes such as, "Could you say more about that?" "How did you feel when that happened?" or "What do you mean when you say...?" were used whenever necessary to obtain as clear a picture as possible of the individual's experience (May, 1991; Mishler, 1986b). I saw my role as encouraging the participant to tell her story and thus to construct and express her own meaning (Kvale, 1983). I was also careful to be as non-directive as possible.

According to Bell, the interviewer influences the respondent's story by the intent and form of the questions asked as well as by his or her assessments, acknowledgments and silences (cited in Mishler, 1986b). Accepting participants as collaborators supports their ability to speak more fully in their own voices (Laslett & Rappaport, 1975; Mishler, 1986b).

The present study has incorporated the qualities of a qualitative interview, particularly in establishing rapport with the

participants and interacting with them as collaborators rather than passive respondents. However, unlike many qualitative interviews, which merely listen for the participants' experience of a phenomenon, I included a visualization as part of the research process. The visualization was used to support the participants in remembering the details of a critical incident with an angry student and recreating the situation into an abstract representation. This became the metaphor for the angry students used initially by the participants. (See "Initial Interview" in the data collection section below.)

Critical Incident Technique. In order to explore the participants' relationship to angry students and discover the metaphors that were implicit in their interactions, they were each asked to recall a critical incident in which they were involved with an angry student.

By incident is meant any observable human activity that is sufficiently complete in itself to permit inferences and predictions to be made about the person performing the act. To be critical an incident must occur in a situation where the purpose or intent of the act seems fairly clear to the observer and where its consequences are sufficiently definite to leave little doubt concerning its effects. (Flanagan, 1954, p.327)

By pinpointing a critical incident, rather than thinking more generally about angry students, each participant was able to step back into the situation with a particular child and bring forward

the thoughts, feelings and actions that occurred for her at that time. By reexperiencing the incident in all of its modalities, she was better prepared to uncover a metaphorical image that accurately reflected her perceptions of, and attitudes toward, that student.

Initial interview: Discovering and explicating their metaphors. I met individually with each participant at a time and place (their classroom or office or another available room in the school) which was most convenient for her. The purpose of the interview was two-fold. The first was to establish rapport and to review the nature of the research. The second purpose of the interview was to facilitate the participant's exploration of her experience of anger in the school setting and the discovery of the metaphor which best described that experience. This was accomplished by asking the participant to describe a recent critical incident in which she was involved with an angry student. The participant was asked to include the thoughts, feelings and actions which were present at that time. (See Appendix G.) Next the participant was asked to replace the image of the student (and possibly herself) with something more abstract, a metaphorical image which embodied the thoughts, feelings, attitudes and behaviours associated with the experience. To help them understand what was meant by a metaphorical image, participants were told that this abstract representation might be an animal, an inanimate object or an aspect of nature. All participants discovered a metaphor for their students without

difficulty. Together we then "unpacked the metaphor" (Mezirow, 1991), that is, looked for the meanings which it held for the participant and related this to the interaction between herself and the angry child. (See Appendix E.)

Initial reflection on metaphorical images. The participants were provided with personal journals in which to further explore their metaphorical images of anger in the classroom and given specific directions for reflection. (See Appendix C.) They were asked to reflect on other angry situations and notice the relationship between their images and their thoughts, feelings, and actions in these situations. The purpose of this reflection was to ensure that the metaphorical image uncovered in the initial interview was an appropriate representation of the particular angry student under consideration. It was also intended to support the educator in deciding if the image was specific to that student or generalizable to other students.

Participants were also asked to consider their beliefs about education, classroom management, and children's development and whether their metaphorical images or behaviours during incidents involving anger were in line with these beliefs. The intention was to have the educator engage in a process of self-reflection in which metaphorical images were used to bring clarity and possible insight. The "Directions for Reflection" became the foundation for our discussion in the second interview.

Second interview: Processing metaphorical images of anger.

In our second meeting, held approximately two to three weeks after the first, the participants were asked to discuss any insights they had into the relationships between their metaphorical images and their behaviours in circumstances that involved angry students. They were also asked to discuss the relationships between their metaphorical images and their personal beliefs about teaching, classroom management, and children's development. (See Appendix C.) In 5 cases, the participants identified incongruities and expressed dissatisfaction with their actions as exemplified by their metaphors. For example, one teacher viewed her student as a leaf and acknowledged that she had sometimes tried to "*stomp on it*" to have the child behave as she wished. As the interviewer, I acknowledged the exasperation I heard in her comments and invited her to consider alternate approaches for handling the erratic leaf.

Another example of my role as interviewer involves one of the counsellors. She discovered that the metaphor which best fit her behaviour with her students was that of a nurse, running from class to class. She realized she was trying to fix things and save her students from experiencing any discomfort. In considering her personal beliefs about children and the best approach to helping them develop, she found this metaphor to be inappropriate. I asked her to describe the role she wished to take instead and, later, what metaphor would best suit her description. She decided that what she really wanted to be was a coach and chose to think of herself this way from that time on. She even

purchased and wore a hanging pen to represent a coach's whistle to remind herself of this new, more satisfying role.

In 6 cases, the participants had altered their metaphors during the time between interviews. In each case, a discussion of the new image and how to utilize it in working with anger took place. One example of this is the participant who first saw her adolescent student as a driverless car going around in circles. By our second meeting, the car had transformed into a marionette whose strings were pulled by many outside forces separate from the student herself. I worked with the participant to uncover the meaning the new metaphor held for her and her interactions with the student.

Further reflection on metaphorical images of anger. If participants chose not to alter their metaphorical images, they were requested to observe their interactions with angry students to bring an awareness of their metaphorical images to these interactions. They were asked to determine what role the metaphorical image played in their interactions, to note if the image changed in any way, and to document this experience in their journals.

The participants who chose to alter their metaphorical images were asked to describe, in their journals, their experiences of introducing these metaphorical images into situations involving angry students. Specifically, they were requested to observe the ease or difficulty they encountered and the effects this change had on them and their students. (See Appendix D.)

Final interview: Describing their experiences. In the final interview, approximately one month after the second, participants were given a general, open-ended invitation to recount their experiences with their metaphorical images of anger. They were then asked to describe what it was like to try and remain conscious of their metaphors, especially in times of stress when students were expressing their anger. They were asked how they incorporated the metaphor into their work with children and to explain what helped and what hindered the process for them. They were asked if there was any change in their attitude, approach, or level of comfort with anger or angry students as a result of this process. Finally, they were asked if they had noticed any change in their behaviours or the behaviours of their students which they could attribute directly to the use of the metaphor.

Follow-up. Approximately six to eight weeks after the final interview, participants were asked, in writing, if they were continuing to implement their metaphorical images and, if so, what effects they had noticed. This follow-up report was not a part of the original research design. Not all participants responded to the request for information. Therefore, the data received through this avenue has been added to the end of the responding participants' narratives.

Data Analysis

The data for this study were primarily transcripts of interviews between individual participants and the researcher.

Both narrative and thematic analyses were applied to the transcripts to discover the events that occurred and the meaning given to these events. Two separate methods of narrative analysis were used, followed by a process of thematic analysis. By including both forms of analysis I was able to describe and compare the participants' stories. Charts were also utilized to provide a visual representation and quick method of comparison. During a final reading of the transcripts I listened to the audio tapes of the interviews and paid particular attention to any information or nuances which I might have missed previously. I also referred to the individual participant stories for any possibility of misrepresentation. In the cases where participants shared their journal entries with me, narrative analysis was employed.

Throughout the data analysis I kept a journal in which I recorded my thoughts about the participants and a model of anger management. I continued to reflect on my own presuppositions and biases in order to support true representation of the participants' experiences.

Narrative Analysis

One important aspect of narrative inquiry relates to what Dilthey (1976) calls the "hermeneutic circle":

Here we encounter the general difficulty of all interpretation. The whole of a work must be understood from individual words and their combination, but full understanding of an individual

part presupposes understanding the whole ... [Thus] the whole must be understood in terms of its individual parts, individual parts in terms of the whole ... Such a comparative procedure allows one to understand every individual work, indeed, every individual sentence, more profoundly than we did before. So understanding of the whole, and of the parts, are interdependent. (pp. 259-262)

This comparative procedure was employed in the approaches to narrative analysis which were used in this research.

Tappan's approach. According to Tappan (1990), each state of consciousness consists simultaneously of three different dimensions: cognition, affect and conation. The cognitive dimension includes the perceptions, ideas and knowledge that is often referred to as "intelligence." The affective dimension includes the individual's emotional response to the experience or event and the person's instincts or drives. The conative dimension encompasses the individual's intent and what he or she actually does in response to the experience or event.

Tappan's work follows from that of Dilthey (1894/1977), who suggested that not only does moral thinking and moral feeling influence moral action, but moral action influences both moral thinking and moral feeling. This approach to morality led Tappan to the multidimensional view of the relationship between thinking, feeling and action in the context of moral experience.

In order to fully understand the participants' experiences of using metaphors to deal with student anger, I thought it prudent to examine these three dimensions of their experience. Not only does this approach offer the researcher insight into the structure of the participant's "psychic life" and "lived experience" (Tappan, 1990), it also identifies patterns of relationship between her thoughts, feelings and actions. Understanding these relationships might provide insight into the reasons why some participants were more successful with the process.

Following Tappan's (1990) method of analysis, each narrative was read five separate times. The intention of the first narrative reading was to gain an overview of the setting, plot and characters. The second, third, and fourth readings involved looking specifically for manifestations of cognitive, affective, and conative processes. Notes were made on each of these dimensions as I progressed through the raw data. For example, Sally wondered how to reach her student; how to get to the foundation of her anger and hate (cognitive domain). She felt sad for the girl and sad that she could not move the girl out of her angry state (affective domain). Sally expressed her concern to the girl (conative domain).

The final reading again focused on the narrative as a whole, this time with particular emphasis on the interrelationships and connections between thought, feeling and action. For example, feeling sad for the girl led the participant to wondering how to get to the foundation of her anger and hate which led to her expressing her concern to the girl. Tappan's approach followed

Dilthey's hermeneutic circle of moving from the whole to parts to whole again and allowed me to gain deeper insight into the participants' lived experience. Also, by separating the participants' narratives into cognitive, affective and conative domains, I could determine which of these dimensions of experience was most or least dominant for the individuals (in this particular situation). I began to write the participants' stories.

Labovian approach. Labov's (1972, 1982) method of transcription was the second approach applied to analyse the data. According to Langellier (1989), this structural approach is paradigmatic in that most investigators cite it, apply it, or use it as a point of departure. Labov and Waletzky (1967) have argued that narratives have common properties (each with its own function) and follow a chronological sequence.

Within this model, a *fully formed narrative* is made up of six common elements. These include: (1) the abstract at the beginning, which summarizes and states what the story is about; (2) the orientation, which includes time, place, characters and the situation; (3) the complicating action, which is made up of clauses in a temporal sequence of the specific event (i.e., what happened in the order of its occurrence); (4) the evaluation, which refers to the meaning and value the speaker has placed on the events being described; (5) the resolution, which describes the result of the action; and (6) the coda, which returns the speaker to present time (Labov & Waletzky, 1967; Langellier, 1989; Mishler, 1986b; Riessman, 1993). "With these structures, a teller constructs a story

from a primary experience and interprets the significance of events in clauses and embedded evaluation ... Narrativization tells not only about past actions, but how individuals understand those actions" (Riessman, 1993, p. 19). In this sense it is an evaluative model.

In a Labovian approach, a *narrative clause* is one which "cannot be moved or relocated to any other point in the account without a change of its semantic interpretation" (Mishler, 1986a, p.79). A simplified, *core narrative* is created using narrative clauses, while other parts of the discourse (descriptions, asides, interactions between speaker and listener, and most of the evaluation) are removed for later analysis. The elements of a fully formed narrative are evident in Appendix F. Extraneous information has been removed to leave only the simplified narrative clauses. These have been coded according to the descriptors outlined by Labov and Waletzky (1967).

Labov's structures provide another way for the researcher to get closer to the data and to interpret meaning. This evaluative model can be used to examine the narrative structure of episodes and to reveal the psychological organization of the participants by witnessing what parts of the narrative (e.g., action and evaluation) are emphasized and what parts are omitted.

It is my opinion that personal reflection is a fundamental component of change. Through careful examination of one's thoughts, feelings, and actions, an individual is often able to witness the factors that lead to either desirable or undesirable outcomes and to make choices that culminate in new ways of

functioning. Using the Labovian approach I was able to determine the strength of each participant's evaluative function by noting if evaluation was either dominant or omitted from the individual's narrative (or where it lay in between). It allowed me to make some inferences about the relationship of evaluation and attaining the goal of altering one's experience of angry students and to include this inference in a future model of anger management.

Summary of narrative analysis. In analyzing the participants' narratives I was continually moving from the stories as a whole to individual aspects of the stories (for example, thoughts, feelings, orientation, complicating action, and so forth) in an effort to bring both the participants' and my own experiences to light. Each reading brought me deeper into the participant's experience to help me see from her eyes, move into her thoughts, try on her feelings, and appreciate her actions or the actions she wished to take. As a concrete sequential learner, my preference is to move from part to whole. Both of these narrative approaches allowed me to break down the whole into parts so that I could then put them together into a whole again. Understanding the parts, I could then grasp the significance of the whole experience.

Thematic Analysis

Thematic analysis also assists the researcher in breaking down the data. This is done by categorizing the data into thematic units. Themes describe what a segment is about and clarifies the phenomenon under inquiry (Tesch, 1987). Themes which emerged

indicated consistent experiences of the participants and were used in the building of a model of anger management.

In this study I followed what Van Manen (1984, p. 60) terms the "highlighting approach" whereby the researcher looks for statements in the text that are particularly revealing about the experience being described. I had gained a good grasp of the whole and witnessed a number of themes or "meaning units" (Giorgi, 1975, p. 87) in the participants' narratives through following the approaches to narrative analysis described above. I then proceeded systematically through the transcripts, extracting segments that pertained directly to my research question. Each text segment was given a descriptor and then segments were placed into data stacks according to the descriptor. For example, the following account was given the descriptor "change in self" as it demonstrated a shift in Stephanie's view of her student.

It was also like taking bandages off something, like something that's wrapped in cloth. I saw a stripping of layers and found something else underneath. Like the anger is really something else, but it's human. It's warm and it's not metal like the blades of a windmill.

The text segments in the individual data stacks were reread to ensure the appropriateness of the descriptors. There was some shuffling of segments into other stacks as necessary. New descriptors also emerged during this process.

Similar descriptors were organized into theme clusters. For example, the descriptors "change in self" and "change in others" became subthemes of the theme cluster "about change." Once the

clusters were complete, they were referred back to the transcripts for validation (Colaizzi, 1978). This was accomplished by reading through the transcripts once more with consideration to the appropriateness of the themes chosen. This was a subjective activity performed by the researcher alone.

The purpose of the organizing system in qualitative research is to facilitate interpretation rather than being an end in itself (Tesch, 1987). It is important that a researcher be flexible, allowing emergent themes to be added and inconsistent ones deleted. I attempted to remain flexible while reading the data. I established new categories and collapsed categories to respond to the new text segments.

Charts, referring to the various aspects of the participants' experiences of metaphorical exploration (as described in Chapter One), were created to offer a visual summary of the data. The charts briefly summarized the participants' experience of a particular theme or subtheme. This allowed the researcher to more easily compare and contrast participants. Table 2 (in Chapter Five), for example, outlines the participants' uses of metaphors according to the categories present within the data. It indicates that all participants engaged in self-reflection but they did not all reflect on their students' behaviour or on their feelings of detachment.

Summary of Data Analysis

In proceeding through the steps of data analysis outlined above, I began to feel a closer bond with the women in the study

and was able to reach "a deeper level of kinship between the knower and the known" (Heshusius, 1992, p. 8). Each new reading brought new understandings and insights into their experiences. As I examined my own reactions to their statements, I also gained insights into myself. The process became one of personal growth and development.

The various approaches to narrative analysis supplied the means to understand each participant more fully and provided me with the details for writing their individual stories. By looking at the parts, as well as the whole, of their experiences, I was also better able to distinguish how my filters were influencing my interpretation of their narratives. Their stories were rewritten a number of times in an attempt to present as clean a representation of their experiences as possible.

Thematic analysis supplied the means to compare and contrast the participants' experiences, demonstrating the universality of certain occurrences. The researcher was again present in this interpretation of the participants' narratives. While bracketing was used to minimize personal biases and beliefs about anger, themes and categories were selected by the researcher. However, the presentation of the research report to the participants confirmed the accuracy of this interpretation of their narratives and the appropriateness of the theme clusters. Charts also created a visual representation and a method of comparing the data.

NOTE TO USERS

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Chapter Five: Results and Discussion

Introduction

The teachers and counsellors in this study engaged in a process of exploration and explication that required courage and commitment as, in most cases, they acknowledged their shortcomings and admitted to difficulties with students. As the researcher, it was important for me to honour these women by using their own voices in the description of the results of the research.

In writing a narrative research report, the investigator is faced with both existential and internal conditions which must be addressed (Clandinin & Connelly, 1994). The existential conditions of narrative research include the purpose of the inquiry, the particular narrative form chosen to represent the research, and the manner in which the researcher intends to interact with the audience. For many researchers, using participants' stories as the form of presentation is sufficient. However, I was also interested in discovering any concordance that might exist among the participants' experiences. These experiences could lead to the development of a model to be followed by others. I, therefore, also chose to analyze the data for emergent themes in order to demonstrate more generalized results.

The internal conditions of voice and signature are closely related. In an attempt to meet these two conditions, I decided to write the participants' stories, describing their unique experiences with metaphorical images of anger. While struggling to accurately

represent the participants' narratives, it was important that I recognize the potential influence of my own voice or signature. Narrative research reports must not obscure the participants' interpretations while, at the same time, not suggest to readers that only the participants' voices are being presented. Therefore, while the stories are my creation, forged from my interpretation of their narratives, the participants' words are interjected throughout (printed in italics) to retain the essence of their communication.

Feedback from the eight participants were incorporated into their stories to maintain the accurate depiction of their experiences. "Stories make sense of people's experience in a way that reflects each individual's psychological and sociocultural makeup" (Borkan, et al., 1993, p. 188). It is my hope that by engaging in the following stories, readers might gain an understanding of the effects of using metaphors as a transformational device and an insight into the individuals who took part in this process. These narratives are not about subjects in a study but, rather, they describe the efforts of individual educators seeking to improve themselves and the lives of their students. They highlight the participants' experiences of working with metaphors and the transformation of these metaphors, themselves and their students.

Since "humans are storytelling organisms" (Connelly & Clandinin, 1990, p.2), reading the participants' stories might be the most effective means by which readers are able to comprehend, or relate to, their experiences. As Carse states,

Explanations settle issues, showing that matters must end as they have. Narratives raise issues, showing that matters do not end as they must but as they do.

Explanation sets the need for further inquiry aside; narrative invites us to rethink what we thought we knew. (cited in Olson, 1993, p. 37)

In reading the following narrative reports, I invite the reader to set aside personal biases and enter an open relationship with each participant. As you step into their experiences you might discover a new way of constructing reality.

Participants' Stories

#1 Sally's Story

As a youth and family counsellor, Sally works with individual students, with small groups of students at her middle school and with her students' families. She views herself as, "*a facilitator rather than an educator -- the kids are the educators.*" Sally holds a strong belief that children's anger is natural and has an important role to play in their development. She believes that all feelings are justified and that young people need and want to talk about their emotions, although some have difficulty doing so.

Sally reported feelings of futility and sadness over one of her angry students, helpless to make any real changes in the girl's life and, therefore, in her relationship to anger. She experienced the girl's anger as, "*a very large roller wave at Long Beach that has come in and crested and the wave crashes,*" taking the girl out with it. This anger wave is extremely powerful, "*coming from a*

place we sometimes don't know." It is also quite unpredictable. Sometimes it comes in smoothly but then crests and crashes down. At other times it appears threatening, but then just rolls over. At still other times it retains its ferocious approach. Sally believed this student was carried by the wave of anger, unable to do anything to resist its power. This wave image applied not just to this particular student, but became her metaphor for anger in general.

In the time between interviews, Sally reflected on her metaphor and observed the transformation from wave to water. She experienced water as having a variety of meanings and images, including, *"flooding, drowning, against the current,"* and that it could represent a number of different emotional states. Sally still views anger as, *"something that crests up in a wave, but now [she is] seeing it in a bigger picture of where that wave comes from."* This image of the wave as part of a bigger body of water is in line with Sally's belief that,

anger is simply the expression or the symptom of other things ... anger is almost a misnomer. When dealing with children it's often about being frustrated or feeling that they can't trust or confusion or trying to mask other feelings or emotions that are coming up for them. And anger seems to be the quick answer to what is going on.

The image of water and a wave in reference to anger has been beneficial to Sally and her students. It has given her a way to talk about anger that she did not have before. She was able to

generalize the use of the metaphor from anger to other feelings, which was very important for her. As she states,

I do believe that anger is the word that represents a number of different emotions or feelings, in the same way I can talk about the wave and where that comes from and what the action looks like and what happens to it afterwards, you know, when it comes crashing down. Where does it go or how does it create itself? So I found it quite useful.

Sally found that she used this particular metaphorical image when she interacted with angry students. She would question herself as to whether the particular situation was going to be one of those big crashing waves or whether it was still moving water, picking up momentum. What did the wave look like and what might it turn into? The image also gave Sally the vocabulary to talk to the students. She was able to say, "*Right now I'm picturing that...*" or, "*What you're talking about or what you're saying to me reminds me of...*" and then describe what she was thinking. This process seemed to greatly improve their communication.

Sally reported that her students found using the metaphor a non-threatening and effective way to describe their feelings. It allowed them to objectify the emotion, making anger, not themselves, the problem. For First Nations students, whose feelings and situation often mirror family issues, it offered a means of talking about things without breaking confidentiality. Just as water is a reflective surface which may be hiding a

darkness below, metaphor gives students a way to reflect on their anger and consider how they want to deal with it in the future.

As Sally continued to explore her beliefs and feelings about anger she found the metaphor an aid for clarification. *"It's OK to have huge crashing waves if you have a lot of beach for it to crash onto. It's not OK to have those crashing waves if your house is right at the edge of the ocean."* She was asked to be conscious of the image and observe what happened to it. Would it alter itself as it had done already, to include the surrounding water? How would she, or her students, be affected?

During the month between our meetings, Sally's metaphor continued to evolve. Water became representative of all emotion, with various forms of water representing the different kinds of anger. As she stated, *"...thinking about the feeling of anger as not one dimension, but many dimensions, that I hadn't really thought about before. Such as spontaneous, such as the kind that sort of dissipates and the other kind that builds."* This new appreciation of the multidimensionality of anger opened a whole new area of contemplation for Sally.

Sally found this particular metaphor to be very comfortable for her since water, in many of its aspects, has always been important in her life. She would ask students questions such as, *"If your anger were water, what form would it take?"* She then expanded on their feelings, pursuing the subject to a deeper level and providing her students and herself with richer insights into their experiences. At the time of our last interview every student

could relate to the water metaphor or use it as a stepping stone to move into a metaphor that better described his or her experience.

Sally also found that she began to use metaphors in discussing a student with another teacher, when talking to parents about their children, in teaching life skills to classes, and in her personal life to describe her emotional state to others. Sally had been comfortable in speaking with students about emotions prior to participating in this research project. However, she reported that metaphors provided her with a healthy distance from students' anger so that she did not internalize it. This change created a different kind of opening for discussion. Sally saw metaphors as a powerful tool, a way to get specific very quickly, and planned to continue using her journal to explore this new approach.

I experienced Sally as adventurous. She was willing to fully embrace this new concept and discovered ways to incorporate it into counselling and classroom teaching. She was also willing to explore her own experience of anger, even though she admitted that it was not comfortable for her to do so. Extensive evaluations were made of the situation, the students' actions, her own actions and the process in which she was involved. *"I am relentless, I will find a way. Eventually there will be a crack that reveals an insight or starting point."* This dedication to her students, along with her strong personal connection to the image of the wave or water in the metaphor and diligence in seeking to make meaning for herself, fostered a very positive learning experience for Sally and her students.

[Follow-up: Sally continues to use her water metaphor to inquire into her students' emotions with great success.]

#2 Stephanie's Story

Stephanie began the initial interview by stating that she believed that, "*anger has received a bad press*" and should be allowed, like all emotions, to be fully experienced and expressed. In her journal she later described anger as, "*pain and loss disguised as something less pathetic; it's an aggressive fight-or-flee rendition of feeling less-than.*" However, in her interaction with a particular angry student, Stephanie repeatedly found herself tuning him out, "*like turning the sound down on the t.v.*" The more this boy attempted to express his anger, the more distant she felt from him. She imagined a photo copy machine, repeatedly reducing the size of the picture, making him smaller and smaller until his words were lost.

The incongruity between her stated belief and her actions with this one child became more understandable in reading her journal entry on her own personal experience with anger as a child. When her father, late in her childhood, suddenly became a "rage-a-holic," Stephanie learned, "*...that anger was madness. It was tyrannical, illogical, painful, corrosive, dangerous, and seemed to feed upon itself.*" Her emotional experience of anger appears to override her mind's belief that it should be fully experienced and expressed.

Aware of the family problems this boy carries with him, Stephanie felt, "*tired, in despair, flattened out*" at having no power

to do anything to change his life. Believing that, *"he'll always be this way,"* she felt exasperated and in defeat, believing that she was abandoning him, *"like a man who has fallen overboard and left to fend for himself."* But her frustration with his behaviour (*"I can't make up for what you don't have. Don't do this to me."*) and resentment for the amount of time and attention he demands (*"far beyond his fair share of 1/29th"*), had led her to give up on him, even though she experienced disenchantment with herself for doing so.

Stephanie's metaphorical image of the boy was that of a windmill, an *"object moved by other forces. Windmills aren't real, they're machinery, their parts are put together, but they can't be anything else but a windmill [and] can't not be affected by the forces that move them."* In our second meeting, Stephanie said she saw herself as the wind, having noticed that the less angry she was with him, the less wind she would blow at him and the less he expressed anger in her classroom.

A number of other metaphorical images, for both the child and herself, were described in our second meeting. Stephanie saw how he was sometimes *"like a firecracker, frizzling up, sporadic series of mini-burst and babbles,"* a behaviour that would drive other students to ask to be moved away from him. She described herself as a surrogate mother for her students, the parent with high expectations who also provides *"a nest to fly to"* within the school setting, keeping her door open and herself available for conversation. However, she wondered if students were overprotected in school, *"like pampered hot house plants which die*

the first time they're placed outdoors in the natural elements," and whether she should *"cut the apron strings,"* forcing students to take responsibility for those things they are capable of doing on their own.

Another metaphorical image Stephanie described was that of *"a collie dog, nipping at the heels of the sheep, making them go through some preordained hole in the wall."* This image was derived from her feelings and attitudes about her role as designated by the school system, an institution she experienced as highly hypocritical, as time is not allotted to those aspects of children's education and development that are professed to be important. She was vastly dissatisfied with the role she was forced to play with these students.

Stephanie preferred to maintain an image of herself as a guide, but only for those individuals who know that they want to go somewhere and need a guide to get there. She did not believe that this metaphor would be effective for the particular student she was discussing, because, *"he uses anger as a fence ... it is a smoke screen to get people off his back so he doesn't have to do the work."*

An image she has used with others is that of *"a miner's hat, its light shining only on the person's good points."* Although she could list this student's good points and talk about how well they can get along, she could not imagine using this image with him, because the things she was angry about were things he could do. As she described it,

There's an arc that isn't happening yet ... a welder's arc, static electricity ... a spark that connects the little bit of energy and that fills it ... well, I can't do that. That's what I need, I just need a little bit to fill in, to energize, because right now what I'm doing is I'm almost getting up and turning the light out.

Stephanie experienced positive results from imagining herself projecting an arc of intention towards her drama students to act appropriately. When she was unable to think of a metaphor to help her in dealing with her angry student, I suggested she try using the image of the arc. If she could bring this metaphor into her consciousness whenever her student started to express his anger, she might find it supportive. Through an exercise of "future pacing," she was able to visualize herself beaming over this arc to the boy at times of difficulty.

One month later, Stephanie said she had quite forgotten about the arc metaphor but had used the windmill metaphor as a focus of reflection. She came to see that the windmill was her way of dealing with what she thought of as an impossible situation. She had no control over the child's home life which she believed was the cause of his anger. However, after a time, the image of the windmill ceased to work for her. Eventually she realized that the mechanical windmill was too dehumanizing an image to hold for any human being. This was merely a child who needed help.

This shift brought Stephanie closer to the student while allowing her to detach herself emotionally and not react to his angry outbursts or anger eliciting behaviours. She acknowledged

there had been a connection between her anger and his and decided to let him feel his anger, pain and hurt. She no longer believes it is her responsibility to "fix" his feelings of pain or loss; if she jumps in to rescue him, he will never learn to deal with these things himself. She has, however, sought help for this child with the school counsellors and has expressed her concern for him to other teachers in the school.

By reflecting upon the metaphorical images Stephanie gained an insight into the many incongruities between her stated beliefs and her actions. She stated that the image of the windmill suggested it was easier for her to deal with objects than with people. This awareness seemed inconsistent with a previous statement that she is *"a people person."* She also witnessed the degree to which she had felt threatened by anger, wanting to get it over with as quickly as possible. This was in direct contradiction to her earlier statement that *"if anger is part of the spectrum of what they're feeling then that's OK too, I really accept that too."*

Stephanie declared that she didn't want anger to be *"a dragon in her room"* but said that it does serve a purpose and is always nearby. She came to picture anger as *"a small burrowing animal that lives in her classroom and shows itself when necessary."* Like the groundhog that comes up to tell us if winter will continue, anger shows itself to let us know that there is a problem just below the surface which needs some attention.

In general, using metaphors and journal writing allowed Stephanie to see a bigger, unfolding picture. Previously, anger was a *"them versus me experience, making them out to be less than*

me." Through the process of metaphorical exploration she grew to envision *"me, the other, our feeling [as] all part of the same picture."* She planned to work to retain her new approach to anger and wanted to only use positive, rather than destructive, ways to express her own anger.

[Follow-up: Stephanie reported that she was extremely surprised at the power of the process and that she was still using metaphors as an avenue for self-reflection. As she expressed it, *"...so much that I've handed in my resignation."* The use of metaphors seems to have clarified Stephanie's thoughts and feelings and allowed her to make decisions about how she wanted to proceed in her life.]

#3 Ida's Story

When Ida spoke about her grade seven students she used terms of endearment which clearly demonstrated her enjoyment of, and caring for, these adolescents that are struggling with puberty and with life. Her angry student was seen as, *"a little car without a driver ... it doesn't intend to do anything wrong, it just doesn't know which way to go."* For Ida, adolescents were like little cars, *"they have the power and all the parts, they have everything but just don't have the driver."*

Given a week to consider her metaphorical image, Ida uncovered another image, similar to the first. Her students were viewed as marionettes, all arms and legs, being pulled in all directions. Yet, like the driverless cars, the students were not in control of pulling the strings. In a future meeting, Ida explained

that the strings were hormones, society, peer pressure, parental conflicts, school pressures and the like. She wondered if her metaphors were specific to this age group who are tall and gangly, who experience life as pulling them in many different directions, and who don't have control over themselves, their emotions, or, often, their behaviours. In a journal reflection, Ida noted that adults who are angry appear too menacing to remind her of puppets or spinning cars.

Both metaphorical images placed Ida as an onlooker, unable to alter the students' course. This seemed to her to be quite coherent with the manner in which she interacts with her students when they are expressing their anger. As she stated, *"I'm not sure there is an awful lot I can do with these little children, with their anger, except acknowledge that it's developmental and I'm sort of waiting until it passes."*

Ida was somewhat concerned that her students will embarrass themselves if they do not gain control of their method of anger expression once in high school. However, in viewing anger as developmental, it didn't *"push her buttons"* and she was content to continue interacting with them as she had to this point in time, believing that her role as teacher is to remain *"detached with compassion."* She, therefore, decided to retain her metaphorical images, agreeing to remain as conscious of them as possible, even bringing pictures into her classroom to remind her to do so. During our second meeting Ida declared, *"This has been useful for me to pull it apart like that because I've never really thought how my*

style of responding to them matches how I'd like to [respond]. That was interesting."

Although generally satisfied with her response to angry students, in our final meeting Ida acknowledged the benefits of having the metaphorical image to pull into play when her *"own distresses and inefficiencies overrode [her] natural responses."* Use of the metaphor helped Ida to not feel responsible for the children's anger and to feel compassion for them. She also described how the use of the metaphor gave her that extra 10% detachment which, when coupled with affection, was experienced at a different level by her students (as nothing in her actions or words were different from usual) and caused them to *"back off quicker"* than they would have normally.

In reference to the process of using metaphors for dealing with angry students, Ida expressed a belief that they were more effective than intellectual format for anger control, that they worked at an energy or archetypal level and are therefore beyond a skill to be learned. For her, the process of searching for the right pictures, mounting and hanging them were the main contributors in helping her to remember to use them when needed; something she said she had no difficulty in doing. Even though she didn't actually look at the pictures often, Ida believed they were affecting her subliminally and that the process itself helped to set them in her mind. Engaging in this activity forced her to take some responsible action to have the exercise work for her.

Ida also talked over her metaphorical image with a colleague and fellow participant. Doing so helped to *"make it more*

real [for her], less of a fantasy." Writing in her journal, although infrequent and for short periods, helped Ida retain her focus on the project. The one thing which hindered her in this process was the extreme busyness of her life. She postulated that to work effectively on this level one *"requires a certain amount of peace and ground which can be hard to find."*

Although Ida did not see a role for herself in affecting her students' anger, her experience was not that of a victim, but an observer, allowing her adolescents the time to express the feelings their developmental stage illicit from them. Her narrative was highly evaluative as she attempted to make meaning and understand the process in which she was involved. Although dealing with angry students was not an area she previously had great concerns about she committed herself to the procedure, spending time looking for the "right" picture to capture her metaphor.

Ida intended to continue to be aware of her metaphor when dealing with her students. She found this procedure very interesting and was also considering using it to rewrite the metaphors of other areas of her life.

[Follow-up: Although little time was spent focusing on her metaphor, Ida stated that she believed it had seated itself within her unconscious mind because of the manner in which she now interacts with her students when they are angry. She said she definitely plans to use metaphors with her students next year, helping to support them in uncovering and transforming their own images of anger.]

#4 Kathy's Story

Kathy is a seasoned, highly energetic grade one teacher who believes anger is a natural emotion and that children should be given the opportunity to learn about and express it appropriately. She incorporates discussions about emotions throughout the day as situations arise and will encourage her students to show anger on their faces or learn to recognize it on the faces of others. However, when an angry six year old emphatically refused to complete his work while the rest of the class was present, Kathy felt impelled to insist that he remove himself to the time-out space rather than simply not respond to his defiance.

In her initial description of the incident, Kathy saw the student as a brush fire, *"that's just sparked kind of innocently but then flares up."* The fire is manageable and does not necessarily have to cause a lot of damage unless it gets out of control. It affects those around it by its heat and potential for destruction.

Unlike all of the other participants who saw themselves as powerless to alter the child in any significant manner, and who viewed themselves as observers of the child's out of control behaviour, Kathy experienced herself as a fire fighter, someone not only able to minimize the danger of the brush fire, but also responsible for others in the vicinity. Her judgment as to the means of eliminating the fire would affect others, for different methods of extinction will leave a different environment in its wake. Kathy acknowledges her *"retort can be more damaging than the anger."*

During the time between the first and second meeting, Kathy was able to observe a contrast between her student's anger and her own. The child's anger flashes into existence and then just as quickly goes out. Her anger is slower, smoldering for a long period of time and giving off occasional sparks. Kathy stated that her anger would come out at unexpected places, leaving her feeling sensitive and liable to react harshly to otherwise innocent events.

When asked how her metaphor relates to her interactions with angry children, Kathy stated that as a fire fighter she was taking on responsibility for their anger, believing that her role was to extinguish the fire. While, philosophically, she could see the need to allow her students their anger, she strongly believed she was also responsible for them and for the others who were nearby. If the expression of the anger appears to be getting out of control or becomes harmful, Kathy believes it is necessary to intervene. And, if it's a choice between someone's expression of anger and the safety and comfort of others, she said she would likely go with safety and comfort.

One of her jobs as fire fighter is to educate. *"Fire is something real, anger is something real, it's necessary but it can be destructive, it can be seen either way. I need to educate them to respect it and honour it and use it wisely and not abuse it."* Kathy's choice would be to take a step back, to allow her students to have their anger without being directive. This altered her metaphor somewhat. As she explained,

You can put a fire out numerous ways. You can be a fire bomber and drop that red stuff that makes as

much mess as the fire or be a gentle rain. I think [I would like to] picture myself as the gentle rain that's moderating the anger. Maybe not putting it out or destroying it so much, but maybe just moderating it, just keeping it down. A softer intervention.

Along with using a gentle rain to moderate the fire, Kathy saw that controlling the oxygen which ignites it would be very useful.

The wind is my wind, generated by all this talking, talking. If I can just pull away, stop the wind and then just find some soothing way of being. Maybe a facial expression, or gentle touch, or an offer, "Would you like to go and sit here for a while until you feel calm?" Maybe a more gentle intervention.

Searching for and then posting pictures of waterfalls, both in her classroom and at home, proved to be extremely useful for Kathy. Focusing on these pictures became a meditation for her as she discovered that the metaphor was in keeping with her philosophy of teaching and of life in general. For Kathy, the waterfall image carried with it "*something organic, real, gentle, sure, cooling, soothing, and relaxing*" and brought her back to feeling like the person she wants to be. The holistic nature of metaphors makes them far easier for Kathy to use than cognitive approaches to anger management.

Through focusing on her metaphorical image of the waterfall, Kathy found she was less triggered by her students' anger expression and more able to address her primary students

in a soothing manner. Using her waterfall metaphor, Kathy experienced a release of tension. As the spray of *"water puts out the fire, it also renews the spirit and there is a return to peace."* She observed a new calmness in her classroom and believed the students were also less angry than previously. Their new behaviour led her to wonder how much her students had been reacting to her internal conflict.

There were occasions when Kathy did not use her metaphorical image. Instead, she reacted quickly in her previous manner. However, once her initial reaction was over and she had a moment to *"catch up with herself"*, Kathy was able to draw forth her image and take the time to readdress the student in her preferred manner. She believed that more time with using her metaphor would cause it to be employed automatically.

Kathy's narrative was mostly evaluative. She reflected upon herself, the process, the meaning of the metaphors and the best approaches to her students. She was courageous in her willingness to acknowledge her difficulty with anger, to accept responsibility for *"fanning the flames"* of her students' anger and to alter her reactions in order to offer a supportive and nurturing environment for them. Kathy was also prepared to take a stand and follow her philosophy of education rather than allow herself to be directed by the pressures placed on her by other school personnel. She experienced these pressures as having a negative affect on herself and her students. The waterfall became a metaphor for her method of teaching: *"strong, constant, naturally powerful yet gentle, renewing and nourishing."* She also

envisioned using this metaphorical image to support her in many other areas of her life.

#5 Simone's Story

Simone is a teacher who works with adolescents who have been designated behaviour problems. Students are sent to her room when their behaviour is unacceptable for their classroom teacher. They also have the option of going there if they believe it is in their best interest. Simone also visits the regular classrooms to work with these students on a one-on-one basis and to support the teachers.

Like many of the other participants, Simone was influenced by the presence of other students and the need to demonstrate fairness while preventing the angry student from doing whatever he wished. She saw herself as being detached from the student, that, *"it really wasn't affecting me in a personal way."* Simone's metaphorical image was that of the cartoon character, the Tasmanian Devil, who,

twirls around and growls ... and just kind of has its own little path that it goes on and circulates in its own directions and everything else either gets bowled over or people or things have to get out of the way to make room for this thing, it will plow you right down.

According to Simone, the Tasmanian Devil was simply behaving in its natural manner and would eventually wear itself out; there was nothing she was able to do to stop it. Any attempts to do so would only cause harm to those who tried. Simone was but a

witness to the twirling, trying to protect the environment, and herself, until the destruction of the Tasmanian Devil had run its course.

During the time between interviews, Simone discovered she was able to be more connected to the Tasmanian Devil. Besides moving objects out of the path of the twirling boy, she acknowledged she also possessed the power to alter his course and energy. She recognized that just as she might issue a remark that could drive the Tasmanian Devil into more violent behaviour, she also had the power to distract him and direct his movement with her words or actions.

The metaphorical image of the Tasmanian Devil, who spins around out of control by his very nature, was both in line with, and antithetical to, Simone's basic concepts about children. She believed that, *"when kids are angry and not tuned-in, I can't intervene and change their reaction to their anger at that point."* She did recognize, however, that her manner of talking to these children helped them diffuse the anger instead of causing it to escalate. Simone also stated her belief that children should be in charge of their own learning and they are responsible for the way they behave and express their feelings. Although there are certain aspects of school over which they have no control and which can appear (or even be) unfair, her students are not powerless because they can choose how to react to these rules and situations.

These two beliefs are in contradiction and may be part of the reason Simone was unable to imagine this child exercising control over his behaviours. She was also unable to imagine

intervening effectively when students were displaying their anger. However, the introduction of the concept of the metaphorical image led Simone to search for a metaphor which best depicted her position at the school. She saw herself as a nurse, running from class to class, taking care of the students, helping them get through their work. She was not completely comfortable with this metaphorical image. She postulated that her students experienced this manner of interaction as a weakness. She also imagined that by setting up situations to ensure her students' success she was not allowing them to, *"face the hard stuff they need to face...[and] wonder[ed] how much they were actually making the shifts they need to for the long run."*

When asked what metaphorical image would best describe the job she wanted to be doing, Simone quickly replied a coach.

A coach is firm and rigorous and kind of leads the kids through what they need to do in order to achieve something at the end. [A coach is] there for helping them through whatever game, training them, their bodies, helping them become fit and healthy and team players, teaching them the rules of the game. Kind of whipping them into shape rather than running around fixing everything.

In the month between our second and final meeting, Simone experienced herself as acting less like a nurse and more like a coach. After an incident with a student she would evaluate herself against this metaphor and make resolutions for future actions. She

became more direct with her students, using fewer words and allowing them to be more responsible for their own behaviours.

Simone's students responded well to her "*more to the point*" manner, showing less signs of "*resistance or clicking off*" when she spoke to them. Although she continued to believe there is a certain amount of pent up emotion that will naturally pour forth from students (i.e., they will continue to be Tasmanian Devils to some degree), her new coachlike behaviour has altered many facets of her relationship with her students.

In order to stay in the process and remember to be more like a coach than a nurse, Simone decided to purchase and wear a hanging pen around her neck to symbolize a coach's whistle. The continual reminders to herself to find this pen (which took many weeks), along with the posting of the 'directions for reflection,' kept her focused on the project. One of her difficulties in remaining focused on using her new metaphor was the time absent from school due to holidays, time off for professional development, and other personal and professional duties.

Simone stated that she thought the use of metaphorical images was extremely beneficial to her professionally and that it may be useful in other areas as well. She felt more comfortable in her way of interacting with her students, experiencing herself as more detached or separate without disregarding an incident or pretending it wasn't happening. Her intention was to continue in this transformational process, becoming more like a "*positive, uplifting kind of coach, not a harsh demeaning one.*"

In telling her narrative, Simone favoured the role of the protagonist in the story, describing the events or conversations which occurred. She was self-reflective in her evaluations of her feelings, her actions, and the role she plays at school, trying specifically to make meaning of this role. Her commitment to the process supported her movement from an observer to someone able to play a more involved role.

[Follow-up: Simone continued to wear her hanging pen and reported experiencing herself more in the role of a coach than a nurse as the year progressed.]

#6 Karen's Story

As a resource room teacher, Karen sees small groups of students for 1 1/2 hours a day. Some have a learning disability, others have behaviour problems. She was aware of the frustration of the boy in question. His frustration stems from, *"wanting to be more than his disability will allow,"* and so Karen did not feel challenged by his angry outbursts. Although there were many times when she experienced that, *"he is clearly running the show,"* Karen felt sorry for the child, believing *"he's a victim of his own disabilities and of his own temper."* Her concern for this student grew as she wondered if he received any love or acceptance at home or even in his home room class from which he was continually told to leave. When this child would act out in her classroom, Karen remained calm, allow him his emotions (*"Come back when you're ready."*), sometimes touch him on the shoulder, and then try to direct him back to his work so that he would not

disrupt the other students in the class (*"Come on, let's sit down and see what we can do here."*). To provide one refuge in the school, Karen did not send him out of the room, regardless of how unruly his behaviour became.

Karen's belief was that this child was a victim of his temper. Her metaphor was that of a pool ball which had no control over its own movements, but was reacting to external forces. The child arrived at school with much residual anger, stored within this pool ball. Any outside force, such as being asked to do something or given feedback about an error, could trigger an outburst of energy and send the pool ball bouncing around the room, continuing to ricochet off objects encountered until the energy was dissipated and it eventually came to rest again.

Because Karen viewed the child's outbursts as a release of suppressed anger created from home, Karen believed there was nothing she could do to prevent these displays of emotion or to alter their appearance. The best she could do was to, *"let the explosion happen with the least possible fuss and then bring him back almost without a comment."* It was her concern for the other students in the class which led her to try to bring him back to a state of calm and concentration. She expressed that she would be pleased if this child could simply express his feelings with less energy, less physicality (for example, staying in his seat and not throwing things around the room). She envisioned him padded with substance and protection rather than as, *"a naked hard thing being shot out."*

While Karen's narrative was primarily evaluative, there was little self-reflection beyond expressing that, *"everything has been tried."* Her initial comments did not indicate an attempt to make meaning of the boy's actions or to discover any new solutions to the problems at hand. She expressed a strong sense of helplessness. This eliminated the possibility of the child altering his behaviour or her discovering a more effective manner of dealing with his angry outbursts. The introduction of the metaphor appeared to provide Karen with a new approach for reflection. It also supported the possibility of change.

By using her metaphor as a means of reflecting on the child's behaviour and examining what has altered, she was able to consider how to react to it.

If you just relive [the incident] it doesn't do anything. By using the metaphor ... I guess it analyzes it in a kind of unusual way. I mean the way a poem kind of analyzes a situation. You know, rather than writing down a list of things what you've done is kind of drawn a picture that calls up the emotions and clarifies them.

Karen was moved to be even softer in responding to this child, acting even more gentle and accepting than before. She described this as using *"padding"* to cushion his hitting the sides of the pool table and thus absorb the child's anger energy and cause it to dissipate. It also helped her to feel calmer and more detached from the situation.

It is important to note that shortly after beginning the study with Karen, the child in question was started on a behaviour modification program which seemed to have an immediate, positive effect. This program was in effect throughout the school. However, it seemed to be effective only in Karen's room. It is difficult to say, therefore, how much of the child's change in behaviour was a result of behaviour modification or Karen's new approach. It was Karen's belief that it was due to a combination of factors.

#7 Ellen's Story

Although she has taught kindergarten for 24 years, Ellen stated that all of her *"buttons were pushed"* by a very angry young boy. Any instruction would send this boy into a rage. He would throw toys and scream his refusal to follow Ellen's directions. This behaviour was so constant that it led Ellen to wish him absent or to imagine smacking his behind while demanding his compliance. She found herself inwardly plead that he for once, *"not try pushing and prodding and seeing what reactions [he] can get."*

Each time this child expressed his anger, Ellen felt her body tense, her breathing stop and her emotional state move into frustration. It seemed unfair to Ellen that her otherwise enjoyable class of students was constantly disrupted by this student. She became aware of how deep her resentment had grown. She believed that as a professional, she should not feel this negatively

toward any student. This led her to feeling like a failure for reacting to this boy's behaviour.

Ellen described her concern over the fear her other students exhibited when this child's anger would explode. She was also very concerned not to show this student any of her own anger lest they become entangled in a power struggle. Her many years of teaching kindergarten has taught her that five year olds always "win" power struggles. For this reason she would attempt to appear calm and stay out of his visual line of contact. When he refused to clean up his toys, Ellen simply cleaned them up for him, often recruiting the assistance of other children in the class. In nervous anticipation of an outburst she began giving instructions to individual students rather than making an announcement to the entire class. His reactions caused her to alter her teaching style as well as restrict her own emotional expressiveness.

Ellen originally saw both she and the child having the same metaphor, that of a spring in an old wind up clock. However, on further contemplation, she determined that the boy's spring was more like that inside a pen. Whereas she could experience her spring tightening steadily in response to this child's actions, his seemed to be in a constant state of readiness, the slightest compression causing it to "*sproing out of control.*"

Labeling her physical response to this child through a metaphorical image has been very useful for Ellen and has had an effect on the student's behaviour as well. Without any suggestion by the researcher she would automatically unwind her internal spring when she felt her body tighten, allowing herself the

freedom to ignore the child's behaviour. She concluded that this had an affect on him. He began to work harder to get a reaction from her.

When asked if she could imagine a different image for this student, Ellen quickly saw him as a tightrope walker. He was again, however, in a situation where anything could put him over the edge and she could not think of any way to help him. But as she worked with the image, it helped her to feel the compassion she had lost. She now wonders if he had been behaving in this manner. *"because he's trying his best to perform, fit in, make an impression."* Ideas of ways to, *"turn his rope into a balance beam"* evolved as she considered various aspects of tightrope walking and realized that she could indeed support or hinder his progress.

In our final interview, Ellen expressed surprise at the effectiveness of the process. Being someone who likes the exactness and accountability of cognitive strategies, she would never have considered using images for anger management and didn't really expect that it would work, at least for her. In the beginning, it had not worked. The ideas she tried only caused the boy to become angry. Having committed herself to the research project, Ellen examined why this was happening. Remaining in the metaphor of the tightrope walker, a possible explanation for the boy's behaviours, and consequently how to affect those behaviours, began to emerge. She imagined that the instructions he received during the day would cause him to lean over while walking on the tightrope to hear what she was saying. This action led to his losing his balance and becoming angry. By telling him at

the beginning of the day what was going to be expected of him, she was able to "*load up*" the child before he climbed onto the tightrope, so that he could balance himself. It was like handing him a balance pole to take with him.

Ellen discovered many ways in which the metaphor offered her greater control. She discovered more options and methods for working with this student. She moved from being the ring master, who gives orders, to being more of the audience, which cheers and claps and encourages the performer. The use of the metaphor calmed her and allowed her to release the tension she had been holding, a tension and negativity which she feared had been mirrored by the entire class toward this one child.

Although the angry outbursts did not decrease in number to any great degree, Ellen reported that they did decrease tremendously in volume. This alone created a significant shift in the classroom atmosphere and in the manner in which the other students treated him. They stopped refusing to sit next to him or share the same centre and even moved to include him in their activities. The boy was able to calm down much faster than previously and regain his self-control. He was more able to process what was said and to deal with it appropriately.

Ellen's major use of the metaphor was to reflect on her own feelings, thoughts, and process. She was able to establish insights into her relationship with this child. Because there were no steps to follow, Ellen had to recall what she was doing in each situation to determine how she was reinforcing his anger rather than offering support for his high wire act. She learned to pay attention

to her internal messages. When she felt her jaw tighten she thought of her spring winding up. This led her to examine her thoughts toward the child. It also served as a signal to relax and disengage herself from the situation so that her anger was not released on the child.

I found Ellen to be courageous and dedicated in her willingness to explore any avenue to discover another answer to this young child's problem behaviour. She stayed committed to the process despite her initial skepticism and even when it didn't seem to be working. Rather than giving up, she looked for the reason it wasn't working and made alterations. Her narrative demonstrated a balance between evaluation and action which proved to be a reflection on her approach to problems in the classroom. In directing her evaluation towards her own experiences and ways to change herself, she discovered a way to positively alter the behaviours of all of her students and improve the quality of her classroom environment.

Ellen said she was very impressed with this process and planned to use it in the future, not only with other students, but with her own children. She commented that others have said that if you change how you feel and act toward children their behaviours will change. No one else, however, had explained how this was to be done. This process gave her the answer.

[Follow-up: Ellen has found that using her new metaphor for this student continued to be the one effective method for handling his anger. At the time of our last interview, only the volume of his outbursts had been reduced. However, one month

later. the number of outbursts had decreased from approximately ten per day to one.]

#8 Lucy's Story

Lucy is an experienced educator. She has spent 20 years as a teacher-librarian and has only recently started to teach in a regular classroom. She found the change somewhat difficult, particularly because she was teaching a primary/intermediate split-class and especially because of the low academic ability and problem behaviour of many of her students. She acknowledged that her approach to discipline has been strongly influenced by her own experiences as a student. She makes conscious attempts to resist her conditioning.

Lucy expressed frustration with one of her male students over his apparent lack of concentration and unwillingness to accept responsibility. Although she admitted that her way of interacting with this child was ineffective, she was unsure of what she could do to rectify the situation. She stated that although she very much wanted this child to learn, she had all but given up on him. Her frustration over not being able to teach him to concentrate would often lead to anger, which she made every effort to control. She had sent him work in the opportunity room (a supervised classroom where teachers could send students who were unable to work quietly in their own classrooms), tried to convince him to behave differently, spoke to his parents and tried to get him time with a counsellor. She believed there was nothing else she could possibly do to help this child. Along with frustration

and resignation. Lucy felt sadness about this particular student, noting that, "*he's also missing out on some of the neat parts [of school].*"

The metaphor Lucy chose for this child was that of a falling leaf fluttering on the wind. The wind could be anything, for the student was easily distracted. Although at times she felt compelled to be loud and to stomp on the leaf to hold it still, she acknowledged that this was her frustration coming through. Her wish was to be quiet spoken and act more like a guide. The leaf metaphor helped Lucy to see the boy in a different light, to accept his behaviours as just part of who he is, that he was not being intentionally malicious. It also helped her to think about how to guide this child, and the rest of her class, with gentle, directive breezes rather than hurricanes which cause more chaotic movement.

Lucy did not use visual aids to help her remember to use the metaphor at the time of an angry outburst. Instead, she would picture falling, fragile leaves just before class would commence, using this image to calm herself so that she could be quieter, more of a gentle influence. By not reacting to the child's inappropriate behaviours, she stopped the cycle of reactions between the two of them and influenced a change in the boy. He became less explosive, less stubborn, and stopped reacting to events with the volume that he did previously. Her use of a "*gentle, directing breath*" restricted his usual indignant and defensive behaviour. This alteration in his behaviours caused a shift for all of the

students. They were no longer being disrupted by him or felt a need to react to him.

Lucy said she did not give the process a great deal of time and attention. However, she did comment that she found it very helpful in focusing on how she wanted to act. She experienced the change in her behaviour as leading to changes in the behaviours of all of the students, specifically, keeping the entire class calmer. She intended to use this process in the future, stating that, "*this is probably one of the most important things [I] could work on ... it will make the job better for [myself] and the students.*"

Although Lucy's approach to the research project was somewhat tentative (not fully investing herself in the process), her willingness to participate and to take time prior to the commencement of class to focus on her metaphor appears to have altered her manner of interacting with the students. She engaged in honest self-reflection, acknowledging her own need to improve her anger management skills. She also stated her belief that a change in her reactions to students' behaviours was necessary for a change in their behaviours to occur.

Thematic Analysis

As stated previously, the purpose of doing a thematic analysis on the data was to discover any common or recurring themes among the participants' experiences of metaphorical exploration for the purpose of building a model of anger management. As stated in Chapter One, one purpose of my

investigation was to discover whether metaphorical exploration enhanced these educators' effectiveness in their interactions with their students and, if so, in what ways. Four general themes appeared in the participants' stories. These themes are: about anger, about metaphors, about change, and about the process. Some overlap exists between certain components of different themes.

About Anger

Four sub-themes appeared under the theme "about anger." These include: experience of anger, congruity between stated beliefs and actions, concern for other students, and locus of control. A summarized description of three of these themes is illustrated in Table 1 below. While I have separated these themes out for the purpose of analysis, they are so interrelated that I have chosen not to divide them into individual sections.

Table 1

Three Subthemes of "About Anger"

Part.	Locus of Control	Concern for Others	Congruity of Actions & Beliefs
#1	External: wave of anger	Not mentioned	Congruent: Not threatened; can allow students their expression
#2	External: wind turning windmill	Commented that others pull away from student	Incongruent: Says anger got "bad press" yet "reduces size" of student/pulls away
#3	External: strings pulled by society, peers, parents, etc.	Not mentioned	Congruent: Behaviour is developmental. Lets students express feelings.
#4	Internal: it's their fire; they can control it	Don't want others to see child "getting away with inappropriate behaviour."	Incongruent: Believes kids need to express feelings yet reacts quickly to stop it. Student's anger causes her to become angry.
#5	Internal but uncontrollable: natural behaviour of a Tasmanian Devil	Concern for others' physical safety; not wanting others to see child "get away with it."	Incongruent: Thinks kids should be responsible for emotions but sees T. Devil. Thinks kids need to face "hard stuff of life" but acts like a protective nurse.
#6	External: cues and other balls hitting the pool ball	Concern for others' physical safety and not wanting them to see him getting away with acting inappropriately.	Incongruent: Believes kids should practice self control but sees child as controlled by outside forces.
#7	External: he's the pen spring that sproings at any provocation; anything makes him go out of control.	Very concerned for others' physical and emotional safety and for atmosphere of classroom.	No real data to make judgment about this.
#8	External: leaf is blown around by any outside wind.	Concern for his interruption of other students' work.	No real data to make judgment about this.

Every participant described anger as a natural part of development and life. It is an emotion which needs to be expressed. Anger was said to have "*received bad press*" (Stephanie), to be necessary and not necessarily destructive. Anger was also described as "*a symptom*" and "*a survival tool*" (Sally) to be viewed by adults as a sign that something is not going well in the life of the child. From these initial comments one might think these educators were, for the most part, comfortable with their own anger and the anger of others. However, despite the stated opinions that anger deserves expression, in the majority of cases these educators' actions proved incongruent with their reported beliefs as they would quickly interrupt and redirect the angry child or "*turn off the volume*" (Stephanie) and walk away. The message seemed to be saying, "Your anger is not acceptable to me."

Awareness of incongruities between thoughts and actions would be an important part of any anger management program for educators as it is the foundation for change. Metaphors which illustrate these incongruities provide the impetus for educators to alter their role in the dynamic that exists between them and their angry students.

In some cases the intervention to the students' expression of their emotions was due to the educators' concern for other students. There was a fear that classmates would witness one child "*getting away*" (Simone) with inappropriate behaviour and would then adopt these methods themselves. Concern was also

expressed for the physical or emotional safety of the other students. For example, Ellen explained that when her kindergarten student would *"have a big fit"* in class and yell or throw his toys around, *"it caused the other children to tense ... He frightens children near him."* The concern for others caused these educators to step in to try to change the course of anger expression rather than allow it to extinguish on its own.

The incongruities between stated beliefs and actions of the participants might be, in part, attributable to our society's opinion that emotions are passions that happen to us (Averill, 1987a). As described in Chapter Two, this generally held assumption often colours our experience of emotions, instilling in us a sense of powerlessness to make choices while in the grip of an intense emotion. (For example, *"Windmills can't be anything but windmills."*) Even our court system offers a degree of leniency for crimes committed 'in the heat of anger.' This is a demonstration of the belief that in times of excessive agitation and anger our cognition is not sufficient to guide our behaviour (Zillmann, 1993). As witnessed in this study, all but one of the participants perceived their angry students to be victims of their life situations, helpless to act in any other way. Examples of this are seeing a wave of anger which carries the child away or viewing the child as a windmill or leaf which is at the mercy of the wind. Examining their metaphors was a means of demonstrating this inconsistency to participants. Karen commented that she believed kids should be expected to practice self-control yet she saw the child as a pool ball controlled by outside forces. She stated, *"He's a*

victim of his own disabilities and his own temper.” The incongruity of a belief in self-control and acceptance of out-of-control behaviours is also seen in the narrative of Simone. She saw her student as the Tasmanian Devil whose anger must run its course without intervention. The process of metaphor analysis offered an opening for discussion about the limitations of holding students as victims and possibilities for change.

In some cases, the participants were able to detach themselves emotionally from their students, allowing these children the freedom to be more responsible for their own anger. (The concept of detachment will be discussed in following sections.) In other cases, use of the metaphorical images reduced the sense of helplessness, as the participants discovered new ideas for interventions (for example, telling the kindergartener at the beginning of the day what would be expected of him) and new ways to interact with their students (such as being a coach instead of a nurse).

About Metaphors

When given time to contemplate the metaphors uncovered during our initial interview, six of the eight participants found their images evolved or transformed themselves. For example, a wave of anger expanded to encompass many forms of water, each symbolizing different aspects of anger or indicating the journey the water underwent to become a crashing wave. The small, driverless cars were replaced by marionettes whose strings were

pulled by external forces such as pressures from parents, school and peers.

Metaphors were used by the participants in the study in three major ways that may be considered subthemes. These include: detachment, reflection on self and reflection on students. One of the participants also created a strategy for communication with her students and others.

Table 2 summarizes the participants' use of metaphors. It illustrates that all participants used metaphorical exploration to reflect on themselves. Seven out of the 8 participants also used metaphors to reflect on their students and as a means of gaining detachment from their students' anger expression.

Table 2

Subthemes of "About Metaphors:" How metaphors were used
by the participants

	Reflection on Self	Reflection on Student	Detachment	Strategy
#1	Gives vocabulary Shares own experience	What form of water are they now?	Self from students. Students from their anger.	Way of talking about emotions.
#2	How she feels about anger.	Seeing child as machine but he's human.	She's not responsible for his anger.	
#3	Looked into her style with kids, how it reflects her philosophy.	Who's pulling their strings?	They're being pulled. Anger is developmental.	
#4	Meditated on metaphor. Relates to philosophy.	What's their style of anger? What do they need?	Means not to react.	
#5	Nurse-like behaviours not best approach.		Child's actions aren't related to her; he's just doing his thing.	
#6	Clarifies the process.	What other choices are there?		
#7	Own anger experience.	What does he need to "balance?"	His actions are due to his trying to balance.	
#8	How she stirs up the leaves.	He's just being blown by outside forces.	His anger isn't about her.	

Reflection on self. Metaphors offer a unique way of reflecting upon one's experience. Through an examination of the metaphorical images the participants recognized the incongruities between their beliefs and actions. For example, anger was stated to be acceptable by all participants, yet the children who expressed it were tuned out, as in turning down the volume on a television (Stephanie), or resented (Ellen), or quickly removed from the room (Kathy). Many also discovered their personal styles of anger expression (for example, a smoldering fire), acknowledged their dissatisfaction with the roles they were playing at school (such as, the helpful nurse), and recognized how they were thinking of their students and what the consequences might be (such as, the dehumanizing effect of seeing a child as a mechanical windmill).

For these participants, the ultimate benefit of uncovering their metaphorical images of anger was in the realization that they must alter their own attitudes and behaviours before they could hope to alter their students' behaviours. Ellen used metaphors to reflect on her own thoughts, feelings and process, observing where she stood in relation to the child. The metaphors gave her the perspective of how she was thinking about him as well as a way to look into why her strategies were not working. For others, metaphors provided the recognition that, to some degree, it was their wind which was scattering the leaves or feeding the brush fires. Both Lucy and Kathy meditated on their metaphors to help calm themselves before class to become a quieter, more gentle influence. As Kathy described, the metaphor

"brings me to my centre, to who I want to be." Similarly, Simone's new coach-like approach produced a more direct, matter-of-fact way of interacting with students, leading to less student resistance.

Reflection on students. Reflection on metaphors of the students offered the participants insight into their conduct which had not previously existed. The child who had been viewed as an annoying disruption to the class now appeared to merely be easily distractible. Compassion grew for the tightrope walker who was no longer seen as trying to destroy the peacefulness of the classroom but, rather, was working at keeping himself in balance on the high wire. By focusing on the needs of the student (for example, to have a padded pool table to soften the impact of hitting the sides), the participants were able to discover new and unexpected avenues for intervention and more acceptance for the students.

Detachment. Many of the participants in this study expressed being frustrated in their efforts to perform their regular tasks because of the anger displayed by their students. Their conditioning about anger, their own personal fear or discomfort, and the contagion effect of intense emotions (Stanley, 1994) caused these participants to experience various degrees of difficulty in remaining separate from the angry student. They were unable to bring forth the knowledge and skills they did possess to efficiently deal with the situation.

A primary benefit of using a metaphor when dealing with angry students was in achieving detachment. Webster's New Collegiate Dictionary (1977, p. 309) defines detachment as, "exhibiting an aloof objectivity usually free from prejudice or self-interest." As participants stepped back from their connection to the students' anger, they were better able to regain their compassion for the child. As Stephanie described it,

When I say that I've detached, I think of railway cars; they're coupled to each other. I see that those projections of my student and me that allow him to hook onto me aren't working anymore. But I also see that I've gotten off that railroad track and I've sort of sidled in beside him. Emotionally I haven't left him.

Initially she stated that she "was abandoning him ... It was like a big ship and he was the man overboard." The new metaphor helped her offer the emotional support she believed he was needing.

Imaging a child as a leaf or a pool ball, for example, allowed the participants to recognize that the child's anger was not directed at them. They came to realize that the student was not trying to be malicious or even disrespectful, it was just that he was easily distracted or filled with rage over the events in his life that were beyond his control. Detachment allowed the participant to begin to see the child's anger more for what it was than for what she was projecting onto it.

It was like taking bandages off something, like something that's wrapped in cloth. Like this didn't

come to me, but I did see a stripping of layers, and you found something else underneath. Like the anger is really something else, but it's human. It's warm and it's not metal like the blades of a windmill. And it's got a mystery. (Stephanie)

Through focusing on their metaphors, the participants were able to separate themselves from their students and see the children's needs more clearly. For example, the tightrope walker was working overtime to keep himself in balance in his unsettled life. He needed to "*be loaded*" (Ellen) before going onto the rope (i.e. at the start of the day). He needed applause and encouragement, not direction. By remaining aware of her metaphorical image his teacher became a support to him rather than concentrating on how to protect herself and the other children from him.

Detachment was also the essential ingredient for the counsellor who introduced metaphorical images as a means of discussing emotions with her students. By asking the question, "*If your anger was water, what form would it take?*" Sally was able to help them objectify and depersonalize the emotion. She reported that they learned to identify when their dam was ready to break, for example, and what steps to take to ensure safety. Anger, not themselves, became the problem, allowing them to discuss this and other emotions in a non-threatening way, creating an opening for understanding and growth.

Communication strategy. One of the participants in the study (a counsellor) created a strategy for communicating with students, parents, and other school staff utilizing metaphorical images. Asking students, "*If your anger were water, what form would it take?*" Sally provided them with an avenue for expressing and examining their emotions. In a culture such as ours, that does not prize emotional expressiveness, children's vocabularies for describing how they are feeling tends to be rather limited (Leseho & Howard-Rose, 1994). Inviting students to describe their inner states of being metaphorically presented them with a tool which was previously nonexistent. They became able to recognize both the state and the consequences of their feelings and move more quickly into a deeper inquiry with their counsellor.

About Change

A number of changes occurred in both the participants and students. This appeared to be a result of the examination and use of metaphorical images. The theme "about change," was readily divided into the sub-themes, "change in self" (which includes changes in detachment, helplessness and empowerment) and "change in others" (which refers to changes in individual student behaviours and changes in classroom atmosphere). Table 3 represents a summary of the changes experienced by the participants.

Table 3

Subthemes of "About Change"

Part.	Change in Self	Change in Others
#1	Not taking child's anger personally. Use metaphor in personal life. Vocabulary for emotions. Sees anger has many forms.	Objectify anger--detachment. Look at own behaviours--make choices. Vocabulary to express emotions. Can get deeper faster.
#2	Change in attitude. "from disgust to amusement." Doesn't feel responsible for child's anger. No longer threatened by anger. Sees child's humanness.	Student tried harder to engage.
#3	Not responsible for child's anger. More compassion.	Student "backed off quicker."
#4	Recommitted to her philosophy of education. Not responsible to "put out fire." Release of tension. Softer intervention.	New calmness in the classroom. Students are less angry.
#5	Transformational process: from nurse to coach. Doesn't give anger so much power. No longer feeling helpless. New approach to mediation.	Students are less resistant, more attentive when she speaks to them. Students seem less angry.
#6	Less abrasive, softer ways of responding. Calmer. Not responsible for child's anger.	Child's anger is more contained.
#7	Empowered, feeling in control of self. New ideas/choices. Calming, release of tension. More compassion.	Student is not so testing of adults; able to get under control faster. Outbursts are quieter. (Later: outbursts are less frequent.) Other students don't react to child's outbursts with same fear; include child in their play.
#8	Quieter, gentler interactions. More accepting, understanding.	Class is quieter. Student is less explosive, less stubborn, quieter.

Change in self. As previously stated, one of the most profound and widespread (seven out of eight participants) benefits of this process was the effect of detachment and objectivity. Participants no longer felt responsible for students' anger and were able to keep it at a distance. By disengaging themselves from their students' anger, these educators began to feel more relaxed and calm, had more understanding and compassion for their students, and treated students in a less abrupt fashion. As Kathy described it,

Things have become a little calmer, a little quieter, and I've been a little slower to get engaged. I don't recall getting so angry at the kids. And I think the kids seem to be better too, at dealing with it.

No longer threatened by the students' angry outbursts, participants reported being more comfortable in allowing anger to be present. For example, Stephanie came to see it as a burrowing animal living in her room, showing itself when necessary to tell there was a problem that needed attention. The participants also experienced more competence in dealing with anger. Kathy's metaphor offered her choice as to how she was going to "*put out the brush fire.*" She would think of cool water and then use words and actions that were calming with students.

Another far-reaching effect for the participants was the reduction in the sense of helplessness. Although conditions within the school setting or in the children's home environments had not altered, the belief that, "*there is nothing I can do*" (Simone, Karen), or "*I don't know what to do*" (Stephanie, Lucy), was replaced by

new ideas for interventions and the understanding that, *"I need to change before I can effect change in others"* (Sally). Ellen came to change her role within the metaphor, acting now as an audience who cheers and claps rather than a ringmaster who gives orders. Kathy remained a fire fighter but changed her actions from using water bombs or chemicals to put out the flames to becoming a gentle rain which moderated it.

Participants seemed to experience many other changes within themselves as a result of this process. Stephanie described a new sense of empowerment, of feeling more in control of herself: *"I found I could detach myself more effectively because I was sort of taking over."* She was able to *"move from disgust to amusement."* Sally also experienced more self-control when her student *"went beserk."* She became aware of the tightening of her own spring and made the choice to unwind, giving her the freedom not to react automatically to the child's outburst.

Kathy said she experienced a release of tension and a recommitment to her philosophy of education, which would require altering her approach to teaching. She now sees herself as, *"a waterfall: strong, constant, naturally powerful yet gentle, renewing and nourishing."* Simone described her transformation from a nurse-like to a coach-like style as altering every aspect of her interactions with students and bringing her more in line with the role she wished to be enacting, *"...becoming more like a positive, uplifting kind of coach, not a harsh, demeaning one."*

Change in others. Numerous changes in student behaviour were also witnessed by the participants. Classrooms became quieter, calmer and less disruptive. Students became more willing to interact with the angry child. They *"don't get up and move when he sits by them. They don't go and change their name tags out of the [learning] centre because he's being so loud"* (Ellen). Individual students were generally described as less defensive and better able to speak about, and handle, their own anger. Sally's students appeared more articulate, being able to speak more directly and more intimately about their situations. Ellen's student was *"able to calm down much faster, getting himself back under control, more able to process what has been said and to deal with it appropriately."* Lucy commented that her student *"doesn't seem so explosive. He doesn't react to things as loudly as he used to, not as stubborn."* Simone reported that her coach-like approach did not fuel the students' angry behaviours. Her talks with the students were more to the point which caused them to be less resistant which led to less *"clicking off."*

About the Process

If metaphorical exploration is to be a viable method of managing anger in school, it is important to determine the degree of effectiveness for the participants as well as what hindered or supported its effectiveness.

Effectiveness. All participants found the process to be beneficial, although in varying degrees and for various reasons.

The changes described previously are indications of the effectiveness of using metaphors to transform the experience of anger in the school. As one of the teachers commented, "*Nobody tells you how to think of that child differently. And when you're really ready to throttle a child, unless you have that tool to change that thought process, you're in trouble*" (Ellen). Metaphors became the tool she was searching for.

Every participant stated that using a personal metaphorical image was more effective than using the cognitive-behavioural strategies they had practiced. They experienced metaphors as working faster than going through steps outlined in other approaches of anger management. Also, because there were no steps, it was necessary to look into the specific situation and determine how the child's anger was being supported. One teacher described the process as going beyond learning a skill; "*Metaphors reach down to an archetypal level*" (Jane). Another teacher was impressed by the holistic nature of using metaphors, particularly the fact that they included an emotional content.

All participants said they plan to continue to use this process in their professional (and, for many, personal) lives. For some this will entail journal writing, while others intend to focus meditatively on their metaphors prior to sleep and/or before commencement of class. A few participants were interested in following the example of the one counsellor in helping their students to uncover their own metaphors as a means of anger management. One teacher has adopted her metaphor as her approach to teaching.

What hindered the process? Some of the participants found it more difficult than others to bring forward their metaphorical images when involved with angry students. A common difficulty was simply the fullness of their lives, their attention being drawn in many different directions. Difficulty in staying focused was also affected by the timing of the research. Spring break and professional development days fell within the time frame of the study, breaking up its continuity.

What supported the process? At the end of the second interview, the researcher suggested the participants might wish to use visual or other cues to help them stay in the process. Some participants acted on the suggestion (for example, posting pictures or wearing a hanging pen) while others did not. Table 4 illustrates which type of supports were used by various participants. The information in this table was related to the degree of effectiveness of the process reported by each participant. The purpose of this was to make inferences as to the relationship between the use of cues and the degree of effectiveness for the participants.

Table 4What supported the process

Part.	Use of Cues	Use of Journal Writing	Other Supports
# 1	No, but said she thought a picture would have helped.	Minimal	Self-disclosure
# 2	No	Extensive	No
# 3	Yes, picture of marionettes	Minimal	Talking it with colleague
# 4	Yes, picture of waterfalls Reacting in old way cued her to do it differently.	Minimal	Meditating on waterfall. Knowing she would be talking to researcher.
# 5	Posting directions for reflection. Hanging pen used as "coach's whistle."	Not at all	Reminders to self to find pen.
# 6	No	Very minimal	No
# 7	Body sensation of spring tightening.	Not at all	Commitment to the study.
# 8	No	Not at all	Meditating on the leaf before class.

In general, those participants who used cues expressed a belief that looking for and using the cues was extremely beneficial. It required an investment of their time and kept them engaged in the process.

One teacher experienced her inner tension as a cue to remember her metaphors. On feeling herself tense, she would release her own "*internal spring*" (Ellen) and consider what the child needed at that time. For a number of the participants, simply

being a part of a study and knowing that we would be meeting to discuss their experiences was enough to keep them at least partially focused on the process.

Disclosure to another also appeared to support the process. Discussion with fellow participants (who were school colleagues) helped some to bring the process "*from fantasy to reality*" (Jane). Sally's use of self-disclosure ("*I've thought of anger as a wave...*") helped to create an atmosphere of trust in which her students felt safe to share their own experiences.

Each participant was given a journal in which to record her thoughts, feelings and experiences while engaged in the study. However, they were told that journal writing was not a requirement of participation. The purpose of journal writing was to support and encourage the process. Of the eight participants who completed the study, three chose not to engage in any journal writing, four used it minimally, and one wrote extensively. It appears that journal writing is an effective means of reflection for those who are familiar or comfortable with it, but is not a necessary requirement for success of this approach. It is, of course, difficult to say whether engaging in journal writing might have improved everyone's experience and success with the approach.

Summary and Discussion

The process of uncovering and examining one's metaphors as a means of dealing with anger in the schools was judged to be highly effective by the teachers and counsellors who participated

in this study. By consciously bringing forward their metaphorical images of the students, the participants saw themselves as able to emotionally detach from angry outbursts and alter their views of themselves from observers to active agents for change. By modifying their own behaviours they reported that they were able to reshape those of their students, reducing the intensity of anger in their classrooms and helping to create a more relaxed and peaceful atmosphere. They ceased to see themselves as victims of anger as they became more adept at detaching themselves from its grip, more able to respond, rather than react to these circumstances. As Zillmann (1993) has pointed out, emotional detachment may be necessary to re-engage people's cognition so they can deal effectively with their own emotions.

This form of emotional detachment may be the necessary ingredient to ensure educators' continued mental well-being. Mishara & Giroux (1993) found detachment to be a successful coping device to prevent burn-out by volunteers at a suicide prevention centre. Therapists who work with sex offenders have also reported the benefits of detachment for improving their mental health and reducing burn-out (Farrenkopf, 1992). In the present research, detachment provided the environment in which change could occur. It helped the educators to de-personalize the situations so they became less threatening to them personally and to their authority. It provided the distance needed to discover new approaches to aid the students. Detachment offered choice, which led to change.

"Verum ipsum factum" (Vico, cited in von Glaserfeld, 1984, p. 27) means "the truth is the same as the made." with the word "fact" coming from the Latin "facere" meaning "to make." In a constructivist perspective, it is assumed we create realities by the meaning we give to events. The stories we create about our lives are instrumental in the direction our lives take. The stories we create about our students may determine how those students manifest themselves in our presence. "Conversation is not just *one* of our many activities in *the* world. On the contrary, we constitute both ourselves and our worlds in our conversational activity" (Shotter, 1995, p. vi).

In the present study, participants used metaphorical images to create new conversations about their students and to change their own approaches. In one case, a child who had brought so much discord to a teacher's classroom came to be viewed as a leaf which was blown around by the wind. As the teacher was part of the wind which affected his actions, calming herself affected his movements. Another teacher also decided to reduce the force of her wind in order to restrict the spread of the brush fires she imaged her angry students to be. Acting instead as a gentle rain, she was able to moderate the fires, keeping the children's anger under control while still honouring its need for expression.

The use of metaphor was also instrumental in expanding some participants' views of anger. For example, imagining anger as water produced Sally's first awareness that it has many forms, just like the variety of forms that water may take. This new awareness became extremely useful in her future interactions

with students and in helping them to come to terms with their own emotions.

One participant did not experience any alteration in her way of interacting with her student. Despite this, the angry outbursts from her student subsided more quickly than previously.

I think a couple of times I flashed on that this wouldn't have gone as well ... I just sort of had the feeling that it went better. It was just like, I was so detached from it on an energy level. It wasn't any different in what I said. But I was just so detached looking at it. So much is picked up on an energy level; you don't have to say anything. It's not even body language, it's deeper than that ... And I think that that little ten percent more on a secret energy level helps. A couple of times I flashed on that. I thought, "She's backing off quicker and yet things are the same." (Ida)

For this teacher of adolescents, it appeared to be her thoughts alone which caused the changes she observed. This experience can be substantiated by the scientific literature which gives evidence that our thoughts alone can strongly influence other people. One example of this is the study of coronary patients at the San Francisco General Hospital as described in Chapter Four. A similar example involves positive energy transference with rye seeds. The rye seeds were divided into two groups of equal number, one which was then prayed for and one which was not. After the seeds had grown, the slender rye shoots were counted

and it was found that there were consistently more prayed-for shoots than those which were not prayed-for. A further increase in growth was demonstrated when a salt solution was introduced into the seed container. Although this solution should have had the effect of hindering growth, the results indicate that prayer worked even better when the organism was under stress. "This simple test, repeated many times with many practitioners, indicated that the effect of thought on living organisms outside the human body was significant, quantifiable and reproducible; and that the effects of human consciousness are not confined to the brain and body" (Dossey, 1989, p. 56).

If we are to follow this line of reasoning, it seems plausible that the thoughts an educator directs towards his or her students can influence their growth and development, and moderate their manner of behaving, regardless of negative outside forces which may be present in their lives. Although viewing their students metaphorically did support the participants in thinking about them in a different way, in most of the cases, this attitude change repeatedly led to a behaviour change which could ultimately be responsible for the variations in the students' conduct. Further research would be required to support the claim that a shift from negative to positive energy transference alone affects student behaviour.

While the participants in this study said they believed anger expression was necessary and acceptable, their actions denied this. Through exploration of their metaphors they became aware

of this incongruity. This awareness was necessary for change to occur.

Someone once wrote, "The only one who likes change is a wet baby." Change can be difficult and, certainly, changing one's behaviours, especially reactions to intense emotional displays, is not an easy thing to do. Cues and time for reflection proved to be beneficial adjuncts to support the change process. The one participant who used no cues or other supports and engaged in minimal journal writing seemed to experience the least change in both herself and her student.

The exercise of future pacing may also have been a contributing factor in the success of this process for the participants, as was sharing the experience with other participants.

Other changes, not directly related to dealing with students' anger, also occurred for some participants. Kathy decided to honour her philosophy of education rather than allow herself to be pressured and to pressure her students, and Stephanie decided to resign from teaching. As well, a number of the participants began using metaphors in their private lives.

While no specific tests of measurement were applied to determine the relationships between evaluation and effectiveness of the process (and, so, no claims of causation can be made), there does appear to be a possible correlation between the two, as illustrated in the case of Karen. This teacher's narrative contained considerably fewer evaluative statements -- as determined by Labovian analysis -- than any of the other participants. And,

although she did acknowledge benefit from engaging in the process, she experienced somewhat less of an alteration of her attitudes and behaviours and those of her angry student than did the other participants.

A few of the participants commented that they believed the use of metaphors, as presented in this study, was a more effective means of anger management than using cognitive-behavioural strategies. It was experienced as a holistic approach and connected to an archetypal level of the unconscious mind. The fact that there were no steps to remember and that it offered a tool with which to think of children differently, were important, positive aspects of the process for many participants.

The participants in this study encountered many similarities in experiences and actions as have already been discussed, but each participant adapted the process to fit her own personality and her own needs. One example of this can be seen in the manner in which each participant came to indirectly answer the question, "How can I help this child?" Stephanie's retort was "I can't change his homelife" so she learned to separate herself while retaining her compassion. Ellen's answer was, "I'll keep looking until I find a way" which is precisely what happened. Jane's approach of, "I'll remember who they are" gave her students the freedom to express themselves which led to their *"backing off sooner."* Sally's decision to give them tools for their own emotional exploration opened a new realm of possibility for her students. And the final five participants responded with, "I'll change

myself." which appeared to have the effect of simultaneously changing the student's behaviours.

Perhaps the ability to personalize the procedure is the ultimate strength of using metaphors over other approaches to anger management. Metaphors provided a means of self-reflection. As each participant brought her own meaning to the process, she created a new reality for herself and her students.

Having recounted the many constructive effects of metaphorical exploration, I also want to be careful not to sound like there was a total transformation of all the participants, their students, and their entire classes. Change builds on itself. Small changes in the attitudes and behaviours of teachers and counsellors influence individual students which then influence the class. While all participants reported that they reached some degree of personal and/or professional benefit from engaging in this process, I wish to remind the reader that this *is* a process. The procedure set the stage for an inner journey of self-reflection. Whether the participants will continue on this path is unknown.

It is also important to acknowledge the influence of the researcher in any inquiry. As stated earlier, my biases, beliefs, values, and experiences guided the questions I asked the participants, the responses I made to their statements, what I heard in their narratives and how I wrote their stories. As the co-creator of the participants' reports about the use of metaphorical exploration as a means of managing anger, the researcher's signature is present.

Chapter 6: Conclusions, Recommendations and Future Research

Conclusions

There are numerous approaches to managing our anger and a variety of programs created for use in the schools. The training of students in methods of anger management and conflict resolution is extremely important and will benefit them in many areas for the rest of their lives. However, "if you want to facilitate change, you must be willing to change yourself" (Hunt, 1987 p. 27). Unless educators are willing to make alterations in their attitudes and behaviours around anger, there will be minimal change in the experience of anger and aggression in the schools.

While all participants in this study professed to believe anger to be a natural and necessary emotion which deserves and requires expression, their behaviours when confronted with angry outbursts from students, for the most part, proved incongruent with these professed beliefs. It is my opinion that educators who are unaware of their true experience of angry students will be restricted in their ability to alter the situation. Uncovering and unpacking personal metaphors of anger brings the truth from unconscious to conscious awareness where individuals can take an honest look at their feelings and discover any incongruities which exist between their beliefs about themselves and their actions. This is a first step in the process of change.

There are times when awareness is all that is needed for change to occur. In other situations the individual uses this awareness to engage in a process to help support the alteration of

behaviours. The analysis of their personal metaphors of anger not only brought awareness to these participants, it also provided them with a supportive process by which change could occur.

There are numerous opposing views on the origins of anger in our society, as outlined in Chapter Two. However, it seems certain that anger exists and will undoubtedly increase as a consequence of present life circumstances (Bibby & Posterski, 1992). One line of thought, with which I am aligned, states that the support of students' physical and emotional health, as well as their ability to learn in an academic setting, requires permitting them the freedom to express and move through their emotions. In my experience, it is the acceptance and validation of another's feelings that has allowed him or her to move from "being" the emotion to "having" the emotion, that is, to no longer be "flooded by emotion" but to balance affect with cognition. It has also been my experience that to be comfortable with another person's anger expression requires a sense of detachment or separation from the event. Once I begin to take the person's expression personally, acceptance of it is quickly replaced by defensiveness. This tends only to heighten the intensity of the anger.

Metaphorical exploration, as presented in this study, provided the participants with a way to retain objective detachment during students' anger displays. This allowed them to make considered choices as to the most appropriate direction to follow. When teachers and counsellors do not immediately move into a defensive reaction, students have an opportunity to gain control of their own emotion-driven behaviours (such as the

adolescent who "*backed off quicker*" or the kindergarten boy who reduced first his volume and then the number of daily outbursts).

Detachment from a situation would also prove useful in considering educators' physical and emotional needs. It would allow them to deal effectively with their students while retaining a sense of stability and calmness within themselves. Through the use of metaphors, participants in the present study realized the children's anger was not directed at them. The anger was simply a feature of the windmill, Tasmanian Devil, pool ball, and the like. This reduced their experience of feeling threatened by the anger display and so permitted the physical tension to dissipate. Being less focused on the students' anger, the participants were able to see the children's needs more clearly.

This new way of responding to their students' outbursts did not occur immediately, or in every circumstance, for every one of the participants. In some cases the shift was almost spontaneous. In others it was more progressive, as each encounter with anger provided an opportunity to practice detachment and solidify new ways to respond. However, whatever the frequency or degree of detachment achieved, the participants agreed that it was a significant contribution to their level of comfort and efficacy at dealing with angry students.

A few of the participants initially stated that they felt helpless to change students' negative behaviours; they had "tried everything" to no avail. Viewing the child metaphorically provided them with a method of stepping back and refocusing through a different lens. Clarity could occur for other educators as

metaphors highlight certain aspects of an experience that were previously unnoticed (Lakoff & Johnson, 1980, 1981). Metaphor also provides an alternate frame or context for viewing the child. A different narrative is constructed about the child from which contrasting feelings, attitudes and ideas for intervention can arise.

Metaphorical exploration can also be used as a method of anger management for students by supporting their verbal expression of feelings. Asking students to describe their emotions metaphorically, provides them with a safe and more removed, yet deeply personal way to communicate. As previously stated, it is often the case that when another person is able to hear our emotions without judging them, we can let go of our drive to act upon them. It is like opening the release valve on the hot water tank to let out the steam so that the tank doesn't blow up from too much internal pressure (Leseho & Howard-Rose, 1994).

To summarize, the experience of the participants in this research suggests that the examination of personal metaphors of anger could be a viable approach to anger management in the schools for the following reasons:

(1) It provides an avenue for self-reflection. Educators become aware of the incongruities that exist between their stated beliefs and philosophies and their actions. They identify their own roles in the dynamics which exist between themselves and students and are able to accept their share of responsibility for the situations that arise.

(2) It provides a means for emotionally detaching themselves from their students' anger. "Without a goal and

personal stake in a transaction, an encounter will not generate an emotion" (Lazarus, 1991b, p. 824). Metaphorical exploration supports a re-appraisal of situations which help to alter educators' emotional reactions and allow for other choices to be made. Detachment also reduces stress and its impact on teacher burn-out.

(3) Metaphors appear to be more accessible than other strategies at times when the body is "flooded" by emotion and complex cognitive operations are not possible.

(4) It offers a means of communicating about emotions for both educators and students. Students have a safe and acceptable avenue for emotional release. Compassion often increases as teachers and counsellors come to understand the deeper feelings of their students.

(5) Change in educators' conceptions of anger, and their attitudes and actions towards angry outbursts, appear to have moderating effects on the inappropriate and aggressive behaviours of students.

(6) It is a procedure which is automatically personalized to fit the uniqueness of the individual. Each person's metaphor is different in some way and may be used in the manner which is most congruous with his or her personality and needs.

Our conceptual system determines how we view and interpret the world around us. Our conceptual system is metaphorical. Therefore, as we discover and alter the metaphors of our conceptual systems, we are able to choose our experience

of the world and our way of being in it. These choices will, in turn, affect all those who co-inhabit our world.

Recommendations

For metaphorical exploration to be an effective means of anger management for school teachers and counsellors, it is important that timing is considered in initiating the process. Different times in the school year are particularly busy and stressful for educators. Stress tends to draw us into old habits. To be of the greatest value, this procedure requires time for reflection and integration. As with most every other form of endeavor, the more personal investment an individual makes, the more reward he or she will receive. Journal writing or looking for the "right" cue will be more difficult to incorporate into an already overloaded work schedule. Perhaps shortly after the start of the school year, once educators and students have "settled in" and prior to commencing on new projects, would be the most advantageous time to introduce this concept.

Another way for educators to "stay in process" and increase the effectiveness of metaphors as an anger management approach might be to create support groups or partnerships. Two participants in this study discussed their experiences with one another. As Ida explained, *"that sort of kept me on focus ... Anything that makes it a little more realistic, just brings it out of the fantasy world into the realistic world, makes it more functional, more utilitarian."*

I have recently used this procedure with a small (eight member) group of teachers and counsellors who, like the participants in the study, found it to be a very interesting and useful approach to working with their angry students. As they shared their situations and metaphors with the group they were offered feedback or asked questions which helped to clarify the concepts for them. They shared their difficulties and successes in using their metaphors, encouraging each other to discover the image or method that would be right for him or her. Collaboration with colleagues proved to be a very beneficial adjunct to the process.

There are many other areas of teaching where the use of metaphorical exploration could prove beneficial, such as in developing self-esteem or the teaching of values. Students may be helped to discover the stories they are living by and supported in changing these stories and their lives. The importance of this process was demonstrated by Oyserman and Markus (1990) in their work with juvenile delinquents. They found that these youth lacked the ability to visualize one specific possible future self. Because they could not see themselves in the future in any positive image, they had no "outline of what to do to avoid a negative state" (p. 123).

In summary, I would recommend all educators be provided with the opportunity to explore their personal relationships to anger and to learn how they might use metaphors as a tool for reflection, detachment, and problem solving in their attempts to

be more effective with anger in the schools and in their lives in general.

Limitations and Future Research

The participants in this study were experienced professionals who appeared to be sincerely concerned for their students. Their wish to participate in the research demonstrated a dedication to professional growth and improvement. This level of commitment helped to produce the positive results each experienced. If metaphorical exploration were introduced as a means of anger management in the schools, it is uncertain what percentage of the educators would benefit. Each individual creates his or her own meaning from an event. Little benefit might be found by those who enter into the procedure with skepticism and minimal commitment.

Because of the methodology used in this study and because there were only 8 participants, all women, from only two schools, the results are not generalizable to other situations. While the purpose of qualitative research is not to generalize but to allow the reader to determine if the experiences of the participants would be applicable in their own contexts, a model of anger management must, of course, be seen to be effective in as wide a variety of circumstances as possible. Therefore, more extensive research would be necessary to determine the effectiveness of the procedure for a wider audience.

The sample size should be significantly increased as well as including men and a greater number of younger and less

experienced participants. Questionnaires, or a more structured interview, might be used to focus the research on the issue of effectiveness of the process for managing anger. Specific questions could be asked regarding: (1) the difficulty of remaining aware of their metaphors, (2) the effect of the process on their attitudes and behaviours, and (3) effects for the angry students or others.

It is possible that the researcher's biases and presuppositions influenced the participants and became part of the co-construction process (Washburn, 1992). For example, my sensitivity to the frustration and personal conflict expressed by a few of the teachers to the "*hypocrisy of the Ministry of Education's*" request for hands-on activities without provision of equipment, may have influenced these teachers' interpretations of their experiences. They may have unknowingly exaggerated the positive benefits of the process in order to please the researcher.

As co-creator of the experience, the researcher's presuppositions and biases may also have influenced the direction of questioning such that the stories which evolved were those that were hoped for and not a true representation of the participants' experiences. Therefore, rather than solely relying on educators' experiences of their own and their students' behaviours, observations might be incorporated to add an objective view of behaviours before and after engaging in the process of metaphorical exploration. Specific behavioural outcomes examined might include the number of angry outbursts or disruptions by students, educators' responses to these disruptions, and time on task. A rating scale might also be administered to both educators

and students. Perceptions of calm versus tension in the classroom could be measured in this way.

It would also be important to study the effectiveness of the process when introduced to a group of educators rather than working with one individual at a time. Obviously, the latter approach would be extremely inefficient and largely impractical. While the group with which I recently worked did appear to find the procedure beneficial, it was not undertaken as a study. Groups of various sizes and concentrations (of teachers and/or counsellors and/or administrators) may be tried to decide what conditions are optimum.

It might prove useful to have a series of follow-up interviews to determine the lasting benefits of using metaphors as a means of anger management. The kinds of questions which could be answered through these follow-up sessions might include: Would educators continue to use their metaphors for specific students? Having been led through the process once, would they engage in it themselves when confronted with another child whose anger was disruptive to the class? Would they retain their new attitudes and behaviours in the long term? If so, what effects would they experience in both their personal and professional lives? For students whose behaviours change, would the effects be long lasting? If not, what might be the reasons for reverting to old behaviour patterns?

Just as some researchers have recently questioned the specific reasons for the success of cognitive-behavioural strategies (Cormier & Cormier, 1991), one needs to question the reason for

success of this process. Was it metaphors, per se, that led to the changes in attitudes and behaviours of the participants and their students? Might it simply have been the willingness on the part of these educators to be self-reflexive -- to evaluate their own behaviours and beliefs? Would the same results have occurred through a simple discussion of circumstances and an exploration of alternative approaches to dealing with the students?

Within this same line of questioning, research into the likelihood that educators' thoughts alone might influence student behaviours could be examined. Would positive energy transference work as well on the psychology of students as it has been demonstrated to work on the physiology of patients? While this study has clearly demonstrated a beneficial shift in the experience of anger for its participants, there remain many questions unanswered which require further investigation.

Summary

The examination and transformation of metaphors has previously been shown by a number of researchers to be effective in the training of teachers (Bullough, 1992; Bullough & Stokes, 1994; Connelly & Clandinin, 1988a, 1988b; Knowles & Holt-Reynolds, 1991; Marshall, 1988a, 1988b; Munby, 1986; Munby & Russell, 1990; Philon, 1990; Taylor, 1984; Tobin, 1990). Through this process, preservice teachers have gained insights into their thoughts and expectations about teaching and how students learn,

their role(s) as teacher, and classroom organization and management.

The experience of the participants in this study suggests that exploration of metaphorical images can also offer a tool to support both students and educators in managing anger. As indicated by this research, metaphors provide an avenue for self-reflection as well as a means of transformation. The participants in this study were able to discover new options for intervention as well as regain a healthy sense of separation from, and compassion for, their students. As educators transformed their experiences of angry students, they reported that their students also demonstrated alterations in their behaviours. These findings provide an exciting possibility for a whole new approach to the critical issue of anger management in the schools.

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Appendix A

Invitation to Participate

Date:

Dear Educator:

Hello, my name is Johanna Leseho.

I am currently a sessional lecturer and doctoral student in the Department of Psychological Foundations in Education at the University of Victoria. I am conducting a study entitled *Educators' Experiences of Transforming Their Metaphorical Images of Anger* and would like to invite you to participate. Through three individual interviews, as well as time for personal reflection, participants will explore the personal metaphorical images they have about anger in school and their experience of altering those images.

The study will be conducted between February and May, 1996. The interviews may run approximately one hour. Time devoted to journal writing is totally up to yourself. You will also be asked to read and comment on the research reports in order to ensure that my interpretations accurately depict your meaning. Although I am unable to pay for your time I would like to offer a copy of the book, *Anger in the Classroom: A practical guide for teachers* (Leseho & Howard-Rose, 1994) as a small token of my appreciation. I believe you may find personal benefit from your participation as well as possibly gaining a useful tool to support you in future dealings with angry students.

I wish to ensure you that strict confidentiality of your responses will be guaranteed. Also, your participation is completely voluntary and should you wish to withdraw your participation, you may do so at any point without consequence.

Please be advised that this study has met with the approval and endorsement of the Human Subjects Committee at the University of Victoria as well as being approved by both Victoria and Saanich School Boards. Should you wish to participate or gain further information, please contact me at 721-7831 (work) or 658-4618 (home). Thank you very much.

Sincerely,

Appendix B

Participant Consent Form

Researcher: Johanna Leseho

Participant Number: _____

Date: _____

I, _____, consent to participate in the study *Educators' Experiences of Transforming Their Metaphorical Images of Anger*. I understand that my involvement in this study is completely voluntary and that I may decide to withdraw at any point without negative consequences.

I am aware that my involvement in this project will be kept strictly confidential by the researcher. Confidentiality will be ensured by assigning code numbers to participants. These code numbers will be used to label all audio tapes and transcripts. The code number which identifies me will be kept in a separate file cabinet. On completion of the study the identifying information, transcripts and audio tapes will be destroyed. In addition the results of the study, published or unpublished, will in no way identify me.

Signature: _____

Appendix C

Directions For Reflection #1

Researcher: Johanna Leseho

In the personal journal provided, further explore the metaphorical image of anger which you recognized during our meeting. Are there other situations which clearly fit this metaphorical image? Are there situations which do not? What was the difference between these incidents? Is there a connection between your metaphorical image and the manner in which you interact with your students? Write about this relationship, using specific examples whenever possible, including your thoughts, feelings and actions.

Take some time to consider (and write down) your philosophies about education, classroom management, and children's development. Are your metaphorical images or behaviours during incidents involving anger in line with these philosophies? If not, in what ways do they are incongruent?

Here are some further questions you might consider:

- * What are your beliefs and attitudes about anger?
- * How do these beliefs and attitudes affect your students?
- * Who do you want to be as an educator?
- * Is there a conflict between your beliefs and your actions?
- * How does your role as educator reflect, or not reflect, your image of yourself?

Appendix D

Directions For Reflection #2

Researcher: Johanna Leseho

If you have chosen not to alter your metaphorical image in any manner, please observe your interactions with angry students, bringing an awareness of your metaphorical image into these interactions. Determine what role the metaphorical image plays in your interactions. Make note if the image changes in any way and document this experience in their journals.

If you have chosen to alter or exchange your metaphorical image of anger for another, describe your experience of introducing this metaphorical image into situations involving angry students. Use examples of specific incidents which occur and include your thoughts, feelings, and actions in these situations. What is your experience of trying to be conscious of your metaphor? What, if anything, blocks you? What supports your efforts?

Is there an effect of being conscious of your metaphorical image on your experience of anger in the classroom? Be specific in relating your thoughts, feelings and actions. Do you notice any effect for your students? If so, what specifically? Record your experience and observances in your journal. Be as descriptive as possible.

Appendix E

Interview Outline

- * "I will be guiding you through a short relaxation and visualization process. Although I will be asking you to image certain things, please remember that you need not see things visually. Your image of something might present itself more strongly through one of your other modalities. You might smell or even just sense things rather than see them. You might also be more comfortable to experience things more concretely than abstractly. Know that there is no right or wrong way to do this. Simply relax and allow yourself to experience fully."
- * "Close your eyes....breathe deeply....relax....Think back to a fairly recent incident which involved yourself and an angry student....Bring forward the image of that situation...Include all that you see: the shapes, sizes and colours in the scene...Remember the sounds in the room (or on the playing field)...Do you remember any smells or tastes associated with the incident?...The temperature of the air?...Re-experience the feelings you were having then...."
- * "Now describe the scene as vividly as you can, particularly including the feelings you experienced."
- * I recount the story back to the participant, highlighting the emotional state she or he was in at the time.
- * "If you were to paint this scene from the perspective of how you felt and replaced the setting and characters with more abstract images, what might you paint?"
- * "What are the qualities of this _____ (animal/aspect of nature/ inanimate object)?"
- * "If you were to be in the proximity of a _____, what would you imagine yourself to be feeling?"
- * So, as you experience these emotions, step back into the classroom. How might these emotions affect how you interact with this angry child?"

Appendix F

Example of the Labovian Model

A = Abstract	E = Evaluation
O = Orientation	R = Resolution
CA = Complicating Action	C = Coda

- A I'm thinking of a situation with a little boy named Robert
- O I can't even remember what I asked him. Probably to do with finishing up some work. This is a six year old.
- CA He just blew up: face was red, arms crossed, very closed up body language, yelled out, "NO."
- O It's not the first time he's done that, its fairly common.
- E And it did trigger me a bit because it seemed so...unnecessary.
- CA So I asked him to leave the room and go into the time out area in the cloak room. And he refused to do that
- E so then it kind of became a power struggle. And I didn't want him to think that he didn't have to respond.
- CA So I said, "Well, you're going to have to." I moved towards him and said, "Robert, you're going to have to move to the cloakroom now."
- R And as I moved towards him he got up and stormed out.
- E I could feel my jaw clenching and my neck sort of stiffen a bit. Aware of other kids. That I didn't want them to see that this was an option, that if I asked them to do something they could just blow up and nothing would happen.