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Emotions and socially just teaching: a qualitative study

Emotions and
socially just
teaching

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Abstract

Purpose – The purpose of this paper is to explore Iranian EFL teachers' and learners' emotions in the realities of the classroom to investigate how their experience and navigation of emotions could provide the opportunity for socially just teaching.

Design/methodology/approach – A qualitative study was conducted to probe EFL teachers' and learners' emotional experiences. Data were gathered through interviews and observation. Using interpretive phenomenological analysis, the researchers analyzed the data through three stages of critical emotional praxis, including identification, reflection, and response.

Findings – Findings of the study revealed that emotions of caring, love, anger, and anxiety were the most dominant emotions among teachers and learners. Also, it was shown that the participants used emotion management, the cultivation of positive emotions, and bodily manipulation in order to change their course of actions and move toward two-way communication whereby they could see and hear each other.

Originality/value – The paper provided a new lens through which socially just teaching can be studied in EFL contexts. Also, the participants of the study consisted of both the teachers and the learners, because the researchers believed in a teacher's identity as a pedagogy. In this respect, this study can also be considered as different from similar studies conducted on teachers' emotional identities in the classroom.

Keywords Emotions, Interpretive phenomenological analysis, Critical emotional praxis, Navigation of emotions, Socially just teaching

Paper type Research paper

1. Introduction

This study probed Iranian English teachers' and learners' emotional life through critical emotional praxis. Furthermore, the study of emotions can deepen our understanding of the complexity of socially just teaching (Chubbuck and Zembylas, 2008), which was also addressed by this research. The researchers have addressed such an issue because “what teachers teach and how they teach it, and the varied policies that shape schooling, both serve as either channels of just and equitable or unjust and inequitable access to learning” (Chubbuck, 2007, p. 240). Addressing the importance of socially just teaching, Chubbuck (2007) considered injustice in education as the cause of the gap in students' academic achievement “with all the ramifications for future life opportunities that academic disparity predicts” (p. 240).

In pursuit of socially just pedagogies in differently positioned South African higher education institutions, Maulucci (2013) explained that “I define socially just teaching as an ongoing struggle for more caring, equitable, and agentic schooling at classroom (micro), school (meso), and community/society (macro) levels” (p. 454). Also, Chubbuck and Zembylas (2008) defined socially just teaching as the efforts made by the teachers to transform the existing policies through the enactment of pedagogical practices which addressed the underserved students and aimed at improving their life and learning opportunities. They also argued that such pedagogical practices would empower all



students to think about social justice and made them do their best to actualize the ideals for social justice. Reviewing the main themes of equity and justice in teaching and teacher education, Kaur (2012) considered providing the equal chance and justice for all learners as the biggest challenge for the teachers.

In fact, the present study attempted to investigate Iranian EFL teachers' and learners' emotional lives to probe how navigation of emotions could provide the opportunity for socially just teaching, because how individuals "choose to navigate their emotions will have a strong impact on their motivation to identify, reflect on, and respond to social justice issues" (Maulucci, 2013, p. 456). Additionally, the study was conducted in EFL contexts, because teaching English is replete with experiences of marginalization (Kumaravadivelu, 2006). Kumaravadivelu (2006) indicated that:

By their uncritical acceptance of the native speaker dominance, non-native professionals legitimize their own marginalization. Both the process of marginalization and the practice of self-marginalization bring to the fore the coloniality, rather than the globality, of the English language (p. 22).

2. Literature review

2.1 *Emotions in EFL contexts*

Narrating her emotional story and history as an EFL teacher, Benesch (2012) addressed emotions in critical applied linguistics (CAL). She also argued that CAL explored emotions through the complexity of identities of teachers and learners in the classroom. Benesch (2012) also added that struggle is a word that often appears in CAL literature. Identities, classrooms, languages, and learning are described as "sites of struggle, a way to acknowledge unequal power and resistance to power in social contexts" (p. 36). In line with Sarah Benesch who not only follows CAL in its perception of emotions but also believes in the embodiment of emotions, the present study probed Iranian English teachers' and learners' emotions through critical emotional praxis. Although emotions were explored in EFL contexts by several scholars (Benesch, 2012; Cowie, 2011; King, 2016; Loh and Liew, 2016; Yuan and Lee, 2016), few researchers focused on EFL teachers' and learners' emotional lives in order to investigate how their navigation of emotions could lead to socially just teaching. Furthermore, Kelchtermans and Deketelaere (2016) asserted that "if emotion constitutes a central dimension in teachers' work lives-a claim well-argued and empirically grounded in research-then it is plausible to hypothesis that becoming a teacher must be highly emotional process as well" (p. 430). Thus, before explaining our own treatment of emotions, the existing empirical studies on emotions in EFL contexts are reviewed as follows.

Interviewing with nine experienced EFL teachers, Cowie (2011) probed emotions that teachers experienced in their professional life regarding their relationship with their students and their colleagues. The findings of the study showed that the participants experienced the positive emotions such as the emotional warmth in their relationship with their learners, whereas they reported the experience of negative emotions concerning their interaction with their colleagues and the institution where they worked.

In addition, King (2016) studied a sample of English teachers and focused on the emotional labors which they underwent in their teaching when they had to conform to the norms of their profession. Also, King (2016) argued that "emotional labor is an important, yet neglected aspect of L2 teaching and that the investigation of teachers' in-class emotional experiences represents a new and potentially fertile direction for future language psychology research to take" (p. 110). The analysis of self-report qualitative data revealed that the participants of the study managed their emotions in their classes to display emotions that were considered as appropriate in their profession.

Moreover, Yuan and Lee (2016) conducted a narrative study to study the identity construction of a preservice language teacher through the negotiation of the experienced emotions in his work and practices as emotions are the important parts of identity.

Indicating the complexity of identity formation and development, the findings of the study showed that teachers might experience both positive and negative emotions in their pedagogical relationships and practices, which would make them encounter challenges and conflicts in their process of becoming teachers.

Also, Loh and Liew (2016) studied ten English language and literature teachers to explore the emotional work of English language teachers in Singapore. The data were collected through in-depth interviews and were analyzed using the constant comparison. The empirical findings of the study showed the emotional challenges which teachers encountered in their profession because of the evaluation of students, the need for the cultural responsiveness, and the division between English language and English literature.

The present study also addressed English teachers' and learners' emotions. In fact, the researchers sought to probe the participants' emotional experiences in the realities of the classroom in order to examine how the experience and navigation of emotions could provide the opportunity for socially just teaching. Additionally, emotions were explored through the lens of critical emotional praxis. The researchers centered on critical emotional praxis, because they wanted to fill the gap in the existing literature on emotions in EFL contexts and probe how emotions could provide the possibilities for transforming status quo. Defining critical emotional praxis, Zembylas (2012) explained that "the term 'critical emotional praxis' denotes how emotions can be engaged as critical and transformative forces in reconciliation education" (p. 20). According to Maulucci (2013), critical emotional praxis included three stages:

- (1) identification: understanding the difference between ideals and practices in the classroom and experience of emotions;
- (2) reflection: the attempt by agents involved in the teaching context to "evaluate the relative agency or passivity of their positioning" (p. 473); and
- (3) response: new pedagogical decisions and practices.

2.2 *Socially just teaching*

In her paper on socially just teaching, Chubbuck (2007) defined socially just teaching as teaching for actualizing social justice in the classroom whereby all students from the diverse societal groups enjoyed the equal access to learning opportunities and accomplishments. She believed that "while the choices of individual students and their families significantly shape academic success or failure, classroom practices, school policies, and structural inequities in society also have a major effect on student learning" (p. 240).

Conducting a qualitative study and interviewing with a sample of 15 preservice teachers, Chubbuck (2007) studied preservice teachers' challenges in realizing socially just teaching. The findings of the study highlighted the importance of appropriate curricular content covering both basic and high-level knowledge and skills and addressing subjects on justice to inform and empower the learners, effective pedagogical practices including problem-posing activities and classroom discussion and debates to engage all of the learners into the classroom activities and realities, and rationale for socially just teaching which revolved around ethics and faith. The identified themes were also congruent with ideals of critical pedagogy and Ignatian pedagogy.

Furthermore, Kraft (2007) investigated how socially just pedagogies could reconstruct the existing practices and policies through an ethnographic study. Two schools committed to socially just teaching were explored. Kraft (2007) reported the importance of integrating issues of social justice across the curriculum, the utilization of socially just teaching practices, and the provision of a socially just school community and explained that "a comprehensive model of teaching for social justice is one in which social justice is

interwoven into the curriculum content, teaching practices, and learning environment of schools as a school-wide theme” (p. 87).

In 2008, Chubbuck conducted a micro-ethnographic case study to probe a novice teacher’s beliefs about socially just teaching. She studied the novice teacher named Sara, who engaged in socially just teaching to uncover her challenges and obstacles in the enactment of her ideals. For Sara, socially just teaching was a holistic practice addressing criticality, basic skills and knowledge, and high-status skills and knowledge whereby the learners eagerly and actively participated in the classroom activities and the respectful relationships between the teachers and the learners were encouraged. However, the commitment to such great ideals made Sara feel inadequacy because “she viewed social justice not merely as one goal to be pursued in teaching, but as a goal to be lived in all aspects of life, and consequently, as her primary reason for being a teacher” (p. 319). The findings of the study indicated the significance of the teacher’s self-awareness and critical reflection to prevent the reality shock considering the great ideals, which such teachers are committed to.

Chubbuck (2010) also proposed a framework to clarify the conceptualization and implementation of socially just teaching as a teacher educator. She defined socially just teaching as a cover term for curriculum and pedagogies that provided the same learning opportunities and achievements for all learners including the marginalized ones. Chubbuck (2010) explained that the engagement with socially just teaching required the teachers to identify both individual and structural causes of inequalities and to create the necessary support and recourses for the learners to overcome their problems. As was argued by Chubbuck (2010), “looking beyond the bounds of the educational system for causes of and solutions to inequity, the teacher can then assume an advocacy or activist role that challenge these societal-level issues” (p. 11). The study concluded that, for socially just teachers, such a commitment required self-reflection, self-awareness, and the recognition of one’s own emotional labor.

Focusing on positional identity and critical emotional praxis, Maulucci (2013) investigated a preservice teacher named Nicole’s navigation of emotional ambivalence in the process of becoming a socially just teacher to see how the teacher found her positions in her social contexts. Maulucci (2013) also elaborated on the meaning of critical emotional praxis and explained it as “critical praxis informed by emotional resistance to unjust systems and practices in our pedagogies and our everyday lives” (p. 454).

In a similar vein, Johnson *et al.* (2009) reported the vignettes of three novice teachers committed to socially just teaching based on the qualitative data collected through interviews and observation and argued that three teachers enacted socially just teaching in their own unique ways due to their students, their own background, and their own prior perception of socially just teaching. It was also reported that “it is both possible and essential for new educators to enact social justice curricula in their classrooms in a variety of ways” (p. 294). Drawing on the findings of the study conducted by Johnson *et al.* (2009), it was concluded that “a broad and contextually contingent definition of social justice curriculum is one that will best support and encourage burgeoning social justice educators” (p. 294).

The present study also addressed socially just teaching. The researchers investigated English teachers’ and learners’ emotional lives, because socially just teaching “is bound with the emotional lives of the individuals involved” (Chubbuck and Zembylas, 2008, p. 276). Also, the researchers sought to answer two research questions:

- RQ1. How do Iranian EFL teachers and learners experience and navigate their emotions in the classroom?
- RQ2. How does their navigation of emotions provide the opportunity for socially just teaching?

3. Methodology

This study was within the paradigm of interpretive interactionism. According to Denzin (2009), interpretive interactionism is an attempt to join symbolic interactionism with interpretive phenomenology to enable the readers generalize their own experience to what has been captured. Therefore, the researchers applied interpretive phenomenological analysis in line with the theoretical paradigm of the study. Chapman and Smith (2002) explained that interpretive phenomenological analysis was a qualitative research that was applied to probe how individuals made meaning of their experiences. They also argued that interpretive phenomenological analysis “allows the researcher and participants to engage in a dialogue whereby initial questions are modified in the light if participants’ responses” (p. 127).

3.1 Participants

The researchers selected 20 EFL and 20 learners from among their students. In all, 13 teachers were female and 7 were male. Among 20 EFL learners, 9 learners were female and 11 learners were male. Chapman and Smith (2002) explained that the aim of interpretive phenomenological study was to investigate how the participants made meaning of their experiences, event, and actions and argued that the interpretive phenomenological study included the detailed analysis of individual transcripts. Chapman and Smith (2002) also indicated that it was better to use purposive sampling and probe a group for whom the topic of enquiry seems to be important. The teachers were selected from a group of teachers with different years of experience. Ajjawi and Higgs (2007) argued, “the advantages of this range of experience are the richness in the depth of data obtained and the multiple perspectives illuminating the phenomena” (p. 617).

3.2 Instruments

Data were collected through interviews and observation. The main research questions, which were asked from the participants in interviews, are presented in Tables I and II.

Meta-emotion interview questions for English language teachers

1. Which of these emotions do you feel most commonly when teaching

Happiness/joy	Frustration
Sadness/grief	Disappointment
Anger/irritation	Disillusion
Fear/anxiety	Guilt
Disgust	Despair
Fascination	Caring
Pride	Love
Wonder	Intimacy
Enthusiasm	Loss
Boredom	Powerlessness
Awe	Compassion

Questions repeated for each emotion identified by the respondent in question 1

2. Would you explain more about your dominant emotions?

3. What are your reactions to being (name of emotion)? What do these reactions have to do with your teaching?

4. Does the way you feel about (name of emotion) have a history in your teaching career?

5. Are there things you do regularly during your teaching to make sure you feel (name of emotion)? Are there things you do regularly during your teaching to make sure you do not feel (name of emotion)?

Source: Adapted from Benesch (2012, p. 111)

Table I.
Interview questions
for English
language teachers

Meta-emotion interview questions for English language learners

1. Which of these emotions do you feel most commonly when learning

Happiness/joy

Frustration

Sadness/grief

Disappointment

Anger/irritation

Disillusionment

Fear/anxiety

Guilt

Disgust

Despair

Fascination

Caring

Pride

Love

Wonder

Intimacy

Enthusiasm

Loss

Boredom

Powerlessness

Awe

Compassion

Questions repeated for each emotion identified by the respondent in question 1

2. Would you explain more about your dominant emotions?

3. What are your reactions to being (name of emotion)? What do these reactions have to do with your learning?

4. Does the way you feel about (name of emotion) have a history in your learning career?

5. Are there things you do regularly during your learning to make sure you feel (name of emotion)? Are there things you do regularly during your learning to make sure you do not feel (name of emotion)?

Source: Adapted from Benesch (2012, p. 111)

Table II.

Interview questions
for English
language learners

3.3 Procedures

The participants who were selected through purposive sampling were interviewed. Before asking open-ended questions, we wanted the teachers to tell us which emotions they felt most commonly when they were teaching. We also wanted the learners to tell us which emotions they felt most commonly when they were learning. Then, we asked them questions about their dominant emotions. The collected data were analyzed one by one. Each data item was read repeatedly and was assigned initial codes. The initial codes were also transformed into the larger and more abstract themes that indicated the meaningful patterns in the data. According to Chapman and Smith (2002), themes “capture succinctly the essential features of the initial readings” (p. 127). The relationships among different themes in each data item were identified. Subsequently, a core theme was used for each data item. The data items were compared and contrasted with each other based on their core themes. Then, the core themes were transformed into a narrative account, “where the themes are outlined, exemplified and illustrated with verbatim extracts from the participants” (Chapman and Smith, 2002, p. 127).

The participants were also observed in their classes. The focus of observations was on both verbal interactions between teachers and learners and nonverbal representations of emotions. The classes lasted approximately 130 minutes. After observations, the participants were interviewed once more to reflect on specific scenes. Each interview lasted between 40 to 50 minutes.

The participants’ emotional life were also analyzed through critical emotional praxis, including three stages of the participants’ identification, reflection upon, and response to justice issues as was proposed by Chubbuck and Zembylas (2008). As the aim was to understand how navigation of emotions could create the possibility for socially just teaching, all of the collected data through the second phase of the study were read, analyzed, and interpreted once again. According to Chubbuck and Zembylas (2008), identification involves experience of particular emotions due to the perception of unjust practices and relationship in the educational contexts. Chubbuck and Zembylas (2008) also defined the reflection as follows:

In this phase, teachers may experience critical dissonance (mismatch between theory and practice or ideals and practice) and emotional ambivalence. They also engage in sense-making as they

evaluate the relative agency or passivity of their positioning, or the extent to which they can actively position themselves or find their agency truncated as they are positioned by the social, political, or cultural context (positional identity) (p. 473).

The third stage was also response and included new pedagogical practices and decisions.

4. Findings of the study

The analysis of the data showed that emotions of anxiety and love were dominant in both the teachers and the learners. Also, emotions of caring and anger were dominant in teachers. Love was the fruit of teachers' beliefs toward teaching emerging not only in teachers' interactions with their learners but also in the relationship of each individual teacher with her own self as a teacher and as a human. From the learners' perspectives, love also emerged through the two-way interaction between the teacher and the learners where they found the possibility to reveal their characters. The following example was extracted from the data collected from the teachers:

How can I explain it? I was a very good student when I was a schoolgirl. All teachers expected me to be a physician. But I made a different decision. I wanted to become an English teacher because I love it and because I loved the English classes that I had with my first English teacher. Now, I also love my students.

The following is another example extracted from the data collected from the learners:

It is natural that such teachers listen to their students passionately and eagerly because they respect and love their students. That means all are equal and enjoy the equal chance to reveal themselves because the teacher loves all of us like the members of her family.

Caring was another dominant emotion in teachers. Caring addressed both students and subject matters to be covered in the classes. They explained that how much their students, their needs, and problems are important to them. They also talked about the valuable and challenging subjects whereby both their students' and their own stories could be read. The following example was also reported by one of the participants of the study:

A teacher is responsible teacher who thinks about the students and takes care of them. Thus, I choose caring as one of the important emotions in such classes. It means that a teacher should protect his students against all problems and serve their emotional and educational needs. Therefore, I ask them to help me choose topics for our class. When topics are chosen from their experiences and are interesting for them, they will be involved.

In addition to the positive emotions of caring and love, both the teachers and the learners referred to the emotion of anxiety. Among the teachers, anxiety was mainly resulted from their sense of responsibility and obligation in accomplishing their own duties as teachers. As it can be understood from the following examples, the teachers chosen as the participants of the study checked and rechecked their mind, diaries, and activities in the classroom to see how much they were successful in accomplishing their duties and obligations:

It is not so easy. You know, we should analyze ourselves and the effect of our teaching on our students. Students are human beings and our responsibility is great. So the anxiety is the important emotion among the list.

Observing their teachers' sense of responsibility, the students also analyzed themselves repeatedly to accomplish their responsibility toward their teacher. They explained that they did their best to accomplish their obligations toward their teacher. The following is an example, which was extracted from the interviews with the learners:

If the aim is to develop students, there should be an attempt to know the world of students. Students are changing all the time. So they can change the class and make the teacher change.

The teacher should worry and think about the unexpected events that can happen. The students who see such a kind and responsible teacher cannot be indifferent. They will try to be the best. All of us are anxious because we want to be the best towards those who are very important for us.

The teachers also referred to anger when talking about the inappropriate quality of teaching due to the existing rules in which the voices of the students indicating their differences are overlooked and there is no place for individuality and diversity. They also felt the anger facing those colleagues who uncritically followed such rules. The following example is another example extracted from the collected data:

Anyway everything will be evaluated based on our students' final scores. These scores can influence their choices in the future. It is better to say that these scores can shape their future. But how fair are the scores. I mean students are really different but curricula are really traditional. All of them are prescribed in the same way. Many different students will lose many chances. It irritates me.

The participants also explained that they did their best to control their negative emotions and display those emotions that they considered as appropriate based on their duties and roles as teachers and learners. This was called as emotion management. They also indicated that it was very important for them to enrich their positive emotions through their attempts to provide the opportunity for two-way communications with their interlocutors. They asserted that it was very important for them to listen to their students and colleagues in order to enhance the positive mutual relationships. This was also called as cultivation of positive emotions. The following examples were extracted from the interviews with the teachers and the learners:

Anger or anxiety are not so appropriate for our students. Even if I am angry or anxious, I should be able to control my feelings. I do it to create a friendly and secure class where all of us can trust each other.

It is something that takes place in my inner world. I am feeling a negative emotion but try to smile or even laugh because my students are more important than all other external problems. It is not because of my hypocrisy. It is because of my sense of duty. It is not their sins that I am not OK.

The teachers also referred to bodily manipulation by which they could reflect their emotions through their body. The researchers' poststructuralist stance made them notice this aspect of teaching on the basis of following argument by Perry and Medina (2011): "the body is our method, our subject, our means of making meaning, representing, and performing" (p. 63). Clarifying the important role of body in the class, Tobin and Hayashi (2015) also explained that:

Teachers, like practitioners in other field, often find it difficult to describe how and why they use their bodies in certain ways to achieve certain effects. These embodied practices are not mindless but usually tacit, non-verbalized, and not easily made conscious (p. 327).

The example extracted from the data eloquently reflects the importance of the body based on our participants' understanding:

I never lie and my eyes show everything. All my emotions are reflected in my eyes. I can say that when I feel comfortable with my audience, I directly look at them because I can show myself without any conflict. If there is not opportunity for being real, I look at the earth. But recently I use another strategy. Directly and calmly looking at the person who makes me show myself what I am not to persist and make him see my reality.

5. Interpretation

The analysis of the data revealed the dominance of caring, love, anxiety, and anger. Illuminating the meaning of caring, Noddings (1988) referred to the relational nature of caring whereby both the teachers and the learners are involved. Cowie (2011) also referred to liking students and caring for them as the most important reasons by which teacher could create emotional warmth in the classroom.

The love was also one of the dominant emotions among both the teachers and the learners. Fromm (1956) argued that “love is an activity, not a passive affect; it is ‘standing in’, not a ‘falling for’. In the most general way, the active character of love can be described by stating that love is primarily giving, not receiving” (pp. 17-18).

In the present study, the teachers mainly referred to the emotion of anger in response to the imposed rules of the educational system which ignored the diversity and individuality of students and were founded on the one-size-fits-all policy. Anger was also the emotion which the participants of Cowie’s (2011) study felt toward their colleagues and institutional contexts as “the result of longer-term states such as whether or not an institution was fair or just, and whether collegial relations were supportive and cooperative” (p. 240).

The teachers also talked about anxiety due to their sense of responsibility toward their learners. The learners also referred to anxiety as an emotion that they felt because of their sense of responsibility toward their teachers and their beliefs that putting all responsibilities on teachers’ shoulder is unfair. In fact, teachers felt both positive and negative emotions. Yuan and Lee (2016) also explained that teachers might feel both positive and negative emotions in their pedagogical relationships and practices when experiencing challenges and conflicts in their process of becoming teachers. In this study, the learners also felt both positive and negative emotions.

The participants’ beliefs in the agency of their position in the educational context as teachers and learners made them navigate their emotions through emotional management, cultivation of positive emotions, and bodily manipulation in order to transform their course of actions. King (2016) argued that “teaching involves high levels of emotional labour as teachers are required to manage and display particular emotions in appropriate ways in front of students” (p. 97). Moreover, Zembylas (2004) argued that “in the act of controlling emotions, through the obligation to produce verbal and nonverbal expressions that are true to these rules, through the self-examination that precedes and accompanies emotional expressions, teachers become subjects for themselves”(p. 188).

The participant’ response to their course of actions was also reflected through pedagogical decisions and the new pedagogical practices in terms of two-way communications and the change of bodily movement in the classroom. Furthermore, the emotions of caring and love indicated a socially just teaching which moves “beyond narrow secular self-interests and economic ends” (Reay, 2012, p. 3). The positive emotions of caring and love were very important, because they made teachers consider all students as important despite their diversity or differences or their strangeness based on the accepted standards. The learners referred to the importance of love in their relationship with their teachers through which they could be seen and heard. Explaining the meaning of love, Fromm (1956) also indicated that:

Indeed, to speak of love is not preaching, for the simple reason that it means to speak of the ultimate and real need in every human being. That this need has been obscured does not mean that it does not exist. To analyze the nature of love is to discover its general absence today and to criticize the social conditions which are responsible for this absence (p. 104).

6. Conclusions and implications

The present study focused on the emotional lives of Iranian EFL teachers and learners in order to examine how their attempts for navigation of the emotions could provide the opportunity for socially just teaching. The analysis of the data revealed that four emotions of love, caring, anxiety, and anger were dominant. The coexistence of two strong positive emotions of love and caring and two strong negative emotions of anger and anxiety indicated the complexity of the realities of the classroom.

The reality of the classroom consisted of the teachers, the learners, the subject matters, the teacher-students relationship, and the teachers' relationships with their colleagues and educational system. Thus, three characteristics of emotions in teaching as proposed by Zembylas (2004), including evaluative, interpersonal, and political that create the context of teaching were addressed by this study. Evaluative feature means the teachers' evaluations of "their world-classroom, students, teaching, learning, and the like" (p. 190). Emotions are also about the interactions and relationships occurring in the classroom. Moreover, they make the teachers evaluate themselves. Zembylas (2004) also argued that "acknowledging the power of emotions enables teachers to better transform their relations to their students and to the subject-matter itself so that they can create emotional connections with students" (p. 1999).

In the present study, the power of the emotions of love, caring, anxiety, and anger was acknowledged by both the teachers and the learners in their attempt to create their emotional connections with others in the educational system through two-way communications whereby all the people involved were considered as equal individuals and there was a "concern with intra-school and classroom diversity so that possibilities for social mixing are enhanced" (Reay, 2012, p. 6). The findings also revealed the importance of bodily manipulation. As was argued by Zembylas (2004), using poststructuralist conception of emotion as the analytic lens "has the potential for enriching our knowledge about emotion and its impact on curriculum, teaching and teachers" (p. 947).

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