Looking at Figure 37, the focus of this paper is on fields six (6) and nine (9). Field 6 represents educational approaches typified by the (Harvard) case method, based on the implicit professional and/or institutional authority of the teacher(s); it is thus more normative (see Chapter 4). Field 9 represents a GD approach, focusing primarily on internal (individual) authority.

To provide a better understanding of the concept of the different types of authority, the next section focuses on a model from depth psychology.

Table 4: Characteristics of HCM compared to GDa.

HCM (field six (6))	**GDa (field nine (9))**
· Crystalline/stable/condensed experience revisited · Focus on the case (case-centered) · Chosen according to the specific needs of the class · Has the "borders" the case writer (teacher) wants it to have · Rather dissociated and discussed on a meta-level · Situation is less controllable than in a traditional lecture, but more than in a group dynamics experience · Participants should emotionally attach · Slowed down/frozen in time/repeated, which provides students the ability to analyze and weigh options and decide accordingly · Interpersonal dynamics of the cases may be hard to grasp/analyze due to a lack of context · Often a case is provided by a third-party distributor (e.g., The Case Centre, Harvard Business Publishing etc.) · Usually accompanied by a teaching note or comments	· Fluid (process-centered) · Focus on the here and now of the group process · Cannot be stored or transferred · Limited ability to influence the content that occurs · Difficult to control · Participants are involved directly; there is no way around that – whatever happens can become part of the reflection · Emotions arise without being planned in any particular way · Interpersonal dynamics are visible, due to the analysis of the here and now · No case is provided, no third parties are involved · Accompanied by a minimum of background information, e.g., a theory about specific matters that fits what happened during the process (authority, observed behavior etc.)

Source: Self-created

7.4 Internal (individual) authority and its relationship to the True Self, EQ, and teaching

Internal (individual) authority and its relationship to the True Self, emotional intelligence (EQ), and teaching are core elements of the argument for the combined teaching

approach presented in this paper. These elements will therefore be explained before going into the details of the approach. Winnicott (1960, 145f.) stated that

> [P]eriodically the infant's gesture gives expression to a spontaneous impulse; the source of the gesture is the True Self, and the gesture indicates the existence of a potential True Self. … [True Self becomes a living reality] … as a result of the mother's repeated success in meeting the infant's spontaneous gesture or sensory hallucination. … [I]n consequence the infant begins to believe in external reality which appears and behaves as by magic (because of the mother's relatively successful adaptation to infant's gestures and needs), and which acts in a way that does not clash with the infant's omnipotence. On this basis the infant can gradually abrogate omnipotence. The True Self has a spontaneity, and this has been joined up with the world's events. The infant can now begin to enjoy the illusion of omnipotent creating and controlling, and then can gradually come to recognize the illusory element, the fact of playing and imaging.

However, in the case of the False Self (ibid., 1960, 146f.),

> … the infant gets seduced into a compliance, and a compliant False Self reacts to environmental demands and the infant seems to adopt them. Through this False Self the infant builds up a false set of relationships, and by means of introjections even attains a show of being real, so that the child may grow to be just like mother, nurse, aunt, brother, or whoever at the time dominates the scene. … Compliance is then the main feature, with imitation as a specialty.

Winnicott (1960, 144) therefore argued that

> [w]hen a False Self becomes organized in an individual who has a high intellectual potential there is a very strong tendency for the mind to become the location of the False Self, and in this case there develops a dissociation between intellectual activity and psycho-somatic existence. … The world may observe academic success of a high degree, and may find it hard to believe in the very real distress of the individual concerned, who feels 'phoney' the more he or she is successful.

If we transfer the concept above to the relationship between students and teachers, we can see the former as relatively free of authority; the latter as representatives of professional (subject-specific) authority (if we define "authority" here as normativity regarding specialization). If teaching is to help students to establish or strengthen their True Self, it has to address students' individual lay feedback on normative issues and offer the possibility of reflection, in addition to the teaching of normativity itself. In other words, the professional has a greater responsibility to come for the layperson than vice versa, especially when the professional authority also personifies the institutional authority.

To address students individually, teachers must transcend their professional authority (see Fig. 42); in doing so, they can work at the boundary between the student's internal authority and nascent professional authority. This approach should enable students to encounter professionalism while still maintaining and/or improving their True Self.

However, making this possible requires the teacher to have a well-developed True Self as well. In other words, EQ teachers must possess "competence" in the sense of Boyatzis' (2008, 5ff.) integrated concept of emotional, social, and cognitive intelligence competencies.

To illustrate the concepts of the True Self and the False Self, let us assume a student is asked for the result of two multiplied by three (2x3=?) and replies: Two multiplied by three equals three multiplied by two (2x3=3x2) (Foerster et al. 2008, 66). A math teacher may give various responses to this answer, based on the personality of the math teacher and his or her understanding of Self. The following section depicts three likely responses to the student's answer, corresponding to three ideal-typical personalities of math teachers:

(1) A math teacher with a False Self based on an authority introject;
(2) A math teacher with a False Self based on an authority introject and a positive identification with his or her professional authority;
(3) A math teacher with a True Self and a positive identification with his or her professional authority.

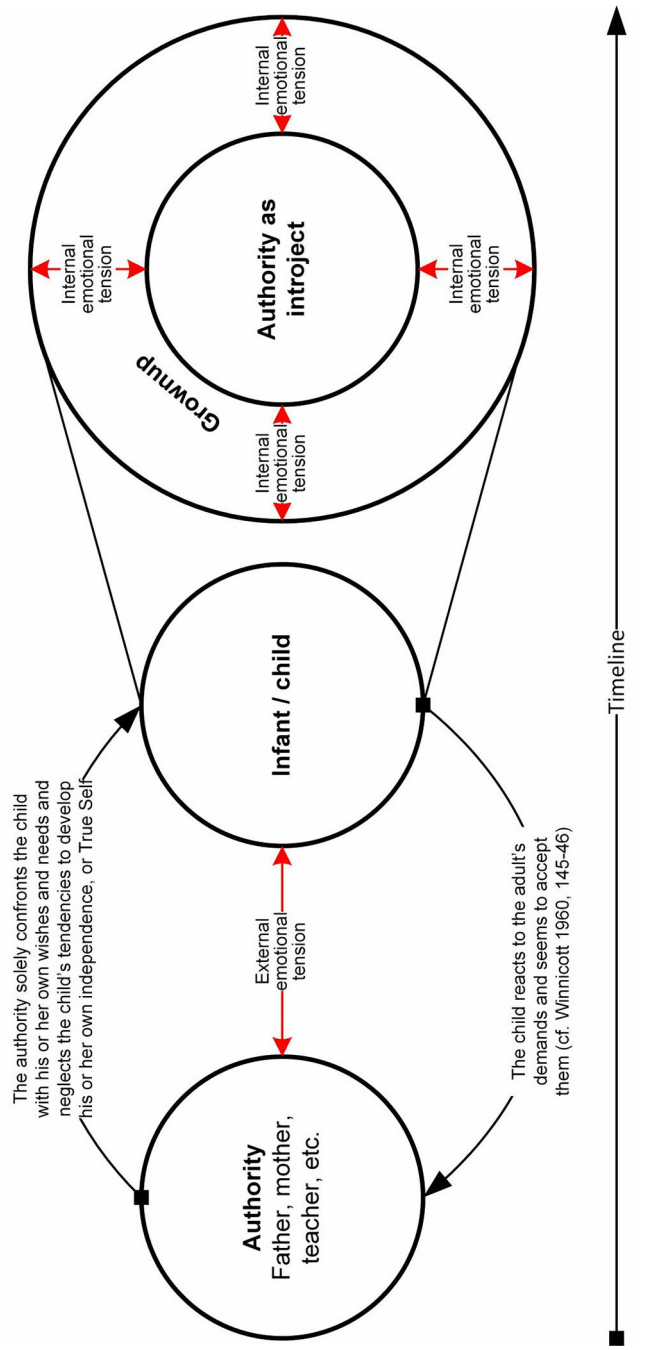
Hirsch (2014, 99) explained that »[t]he introject is an entity, appealing as a foreign object largely separated from the sense of self, thinking, fantasizing, and speaking. Only its revival in external objects through externalization, through repeated acting out … and its expression in a dream establish a connection [to the sense of self]« [translated by R. J. S.]. This indicates that a person can be unconsciously dominated by an introject and that this person needs a process of self-experience and/or feedback from others to be able to work on this domination.

(1) Ideal-typical personality of a math teacher with a False Self based on an authority introject. Personalities of this type have a permanent internal conflict, hence emotional tensions based on an authority introject (Fig. 38). Being is therefore related to being dominated by or dominating others and is thus not unconditional.

In this case, the teacher's personality is dominated by the authority introject. His or her knowledge of mathematics is an imitation of the authoritative personality who taught the teacher in the first place rather than an internalized, complex, and flexible professional knowledge. The (teacher's) self has been subjected to the authority introject, and the original external emotional tension has changed to internal tension over time. This internal emotional tension seeks opportunities of externalization, and may find it in the student answering in the way shown above.

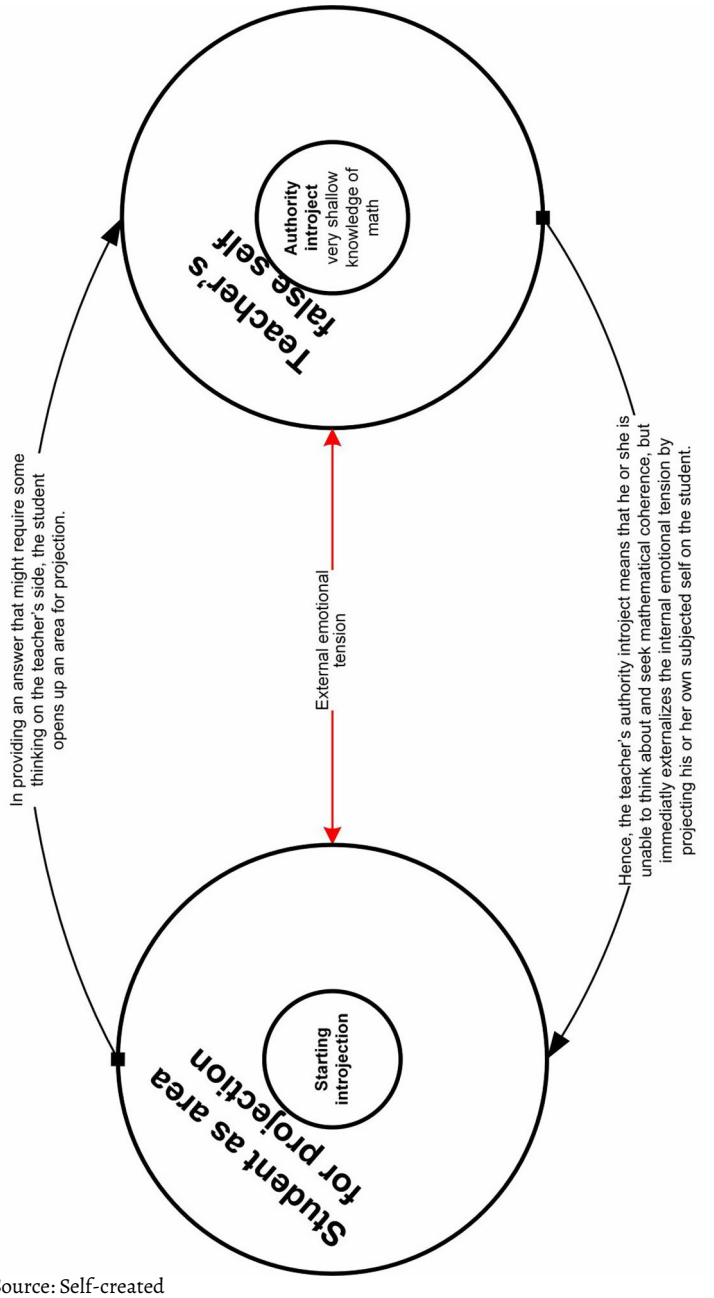
The teacher might blame the student by saying that it was the student's deliberate intention to disrupt the lecture, reacting, e.g., in telling the student not to disrupt, to be quiet etc., thus changing the context from math to a personal issue. Psychodynamically, the teacher acts out the authority introject and projects his or her subjected self onto the student (Fig. 39). The institutional setting encourages this because teachers, whether they like it or not, represent authority by virtue of office, while students are subordinated. The subject matter (in this case, math) is a secondary consideration, as are the learning outcomes for the students.

Fig. 38: False Self and introject



Source: Self-created

Fig. 39: Interaction between the student and the teacher (1)



Source: Self-created

The student's possible strategy might be to avoid answering the teacher until the student is sure he or she knows what the teacher wants to hear. This corresponds to the "compliant" False Self mentioned above. The teacher offers no possibility for the student to say why he or she answered that way, e.g., by simply asking him or her. Since the teacher does not offer an explicit verbal cue, a possible orientation might be to focus instead on the

teacher's behavior and emotional expression, and interpret it as an environmental demand. This distracts the student from the content – in this case mathematics – because the teacher's response did not indicate whether the answer was right or wrong. Because of the uncertainty, the student focuses more on (pleasing) the authority than on the content. This can be seen as an implicit way of reinforcing a strictly hierarchical culture and as trivializing students (Foerster et al. 2008, 66f.) who formally hide behind content.

The teacher's emotions are either suppressed or externalized in a way that makes it seem as if the student has deserved them by intentionally challenging the teacher. It is important to keep in mind that the issue discussed does not depend on whether or not the insult was intentional on the part of the student, because the independent being of the student was negated and replaced by the submissive self of the teacher in the first place.

(2) Ideal-typical personality of a math teacher with a False Self based on an authority introject and a positive identification with his or her professional authority. Personalities of this type still have a permanent internal conflict (and thus emotional tensions based on an authority introject). However, this is counterbalanced by a positive identification with their professional authority (Fig. 40). Being is therefore related to the profession, and this type of personality feels good when he or she is rewarded by the appreciation of his or her professional appearance. The term of being is inner and outer professional success.

A teacher with this kind of personality might be able to listen to the student who responded, recognizing him or her as an independent being. In this case, it is useful to differentiate between (a) a playful response (which was thus not intended to be insulting) or (b) a response intended to be insulting (loaded with an undertone that can be seen as an externalized emotional tension of the student).

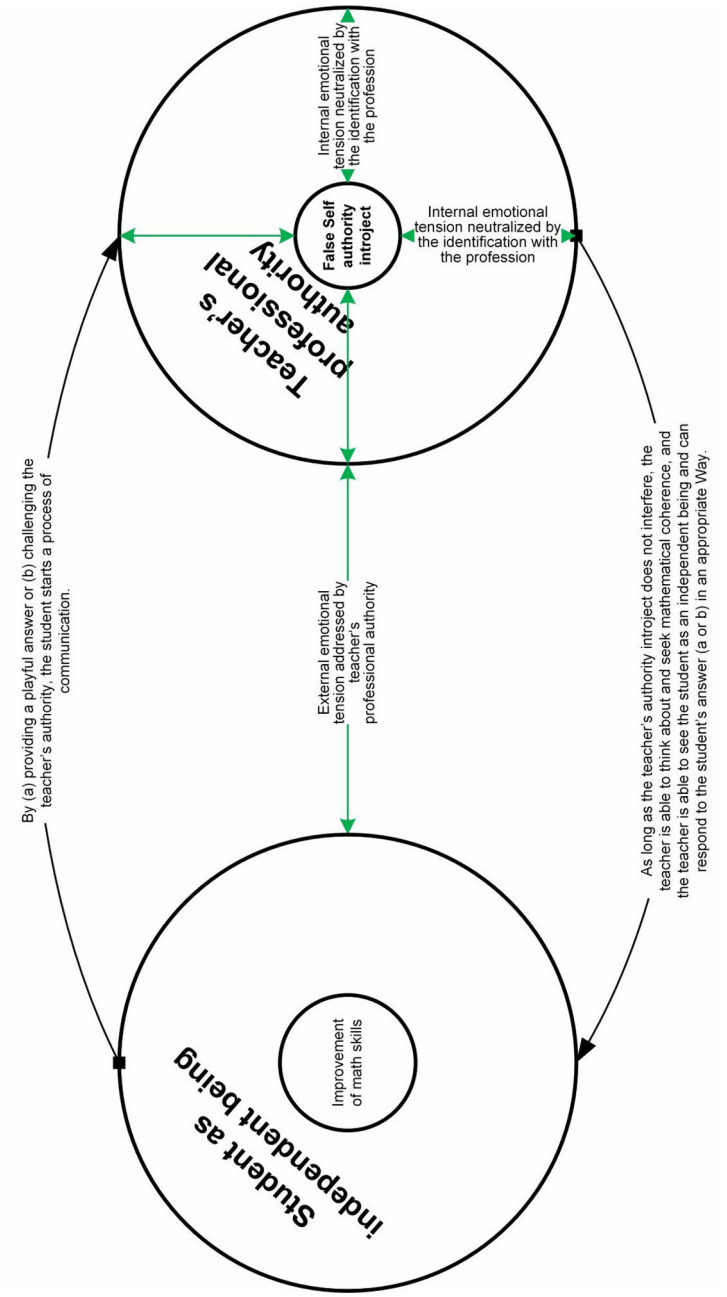
In the case of (a), the student's response is not loaded with a certain undertone, so the teacher's challenge is to think – also playfully – about interesting mathematical connections that could be used in a didactically useful way. For example, the answer could be seen as proof of the commutative law of multiplication (Foerster et al. 2008, 66). Therefore, it could be used to show a more general aspect of the equation. Furthermore, the teacher could show that, e.g., division in contrast is not a commutative operation ($2 \div 3 \neq 3 \div 2$). Foerster et al. (2008, 67; Segal 2001, 93f.) referred to this as "detrivialization" ["*Enttrivialisierung*", translated by R. J. S.].

In the case of (b), when the student's answer was loaded with a certain undertone, the teacher's challenge is to think despite the emotional tension externalized by the student's undertone. The student's response could be seen as a hidden[5] challenge to the teacher's authority. Because of the positive identification of the teacher's personality with respect to the profession, there is a high probability that he or she can stay in the mathematical context and respond by looking for mathematical connections, e.g., in the way described above. If the teacher responds with an emotional undertone that matches the student's, this would be appropriate because it indicates an authentic contact between

5 The personal insult is hidden by using a seemingly mathematical answer, combined with an ambiguous undertone.

the two people. The teacher's response may give the student an opportunity to channel potential problems with authorities into efforts to improve his or her math skills.

Fig. 40: Interaction between the student and the teacher (2)



Source: Self-created

If the teacher is operating within the boundaries of the profession, his or her False Self will not interfere. An indicator of whether the teacher's False Self has intervened might be if his or her response has an undertone loaded with emotions that are more intense than those externalized by the student in the first place. If, for whatever reason, a student somehow makes contact with the teacher's False Self, the institutional authority (authority by virtue of office) could protect the teacher by giving him or her the opportunity to turn the student over to a higher level of authority within the institution.

In this case, the normative boundaries of the profession, namely the field of mathematics, the organization of the institution, and the institutional authority of the teacher, work together to protect the teacher. Whether the student is also protected by the organization depends on the institution.

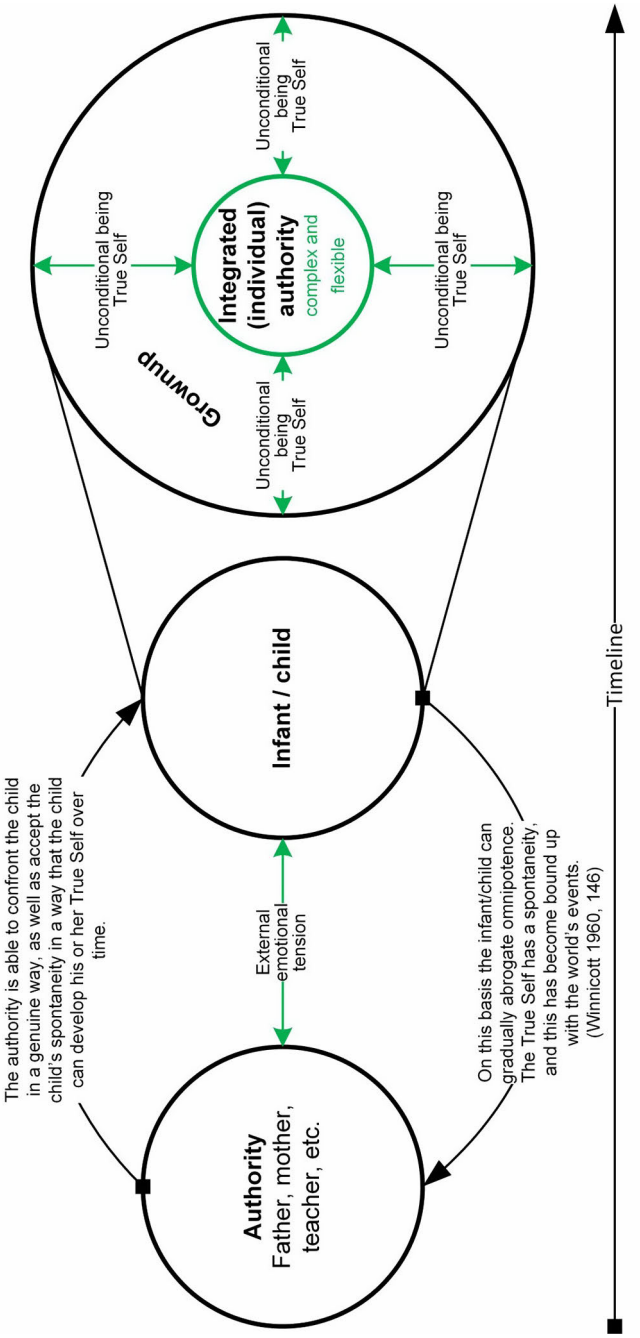
This type of personality is not capable of facilitating an explorative teaching approach, because the professional boundaries are a concept of being, and crossing these professional boundaries would unleash almost unbearable internal emotional tension.
(3) Ideal-typical personality of a math teacher with a True Self and a positive identification with his or her professional authority. Personalities of this type integrate authority individually, in a way that they can perceive, think, judge, and decide about social situations according to their values. In doing so, they also recognize know that there might be other values, and that every decision includes uncertainty. They have accepted their own and other's unconditional being (Fig. 41), and they possess a high level of emotional intelligence (EQ).

Because of that, teachers of this type can learn to modify their integrated authority according to changing societal situations. Moreover, they can make decisions and take responsibility in the here and now of an actual situation. The most important thing to note about the above statement is that it does not mean that the decisions will always be the right ones, nor does it mean that such personalities will never fail in communication. But it does mean that people with this type of personality are aware of those possible shortcomings regarding their actions, reactions, and decisions.

Their professional authority is based on the True Self and its integrated (individual) authority. Their profession probably brings fulfillment and is related to their being, but, because the teacher is aware of the True Self and its integrated authority, being is strongly stabilized even without this fulfillment. Being is felt to be unconditional by the teacher.

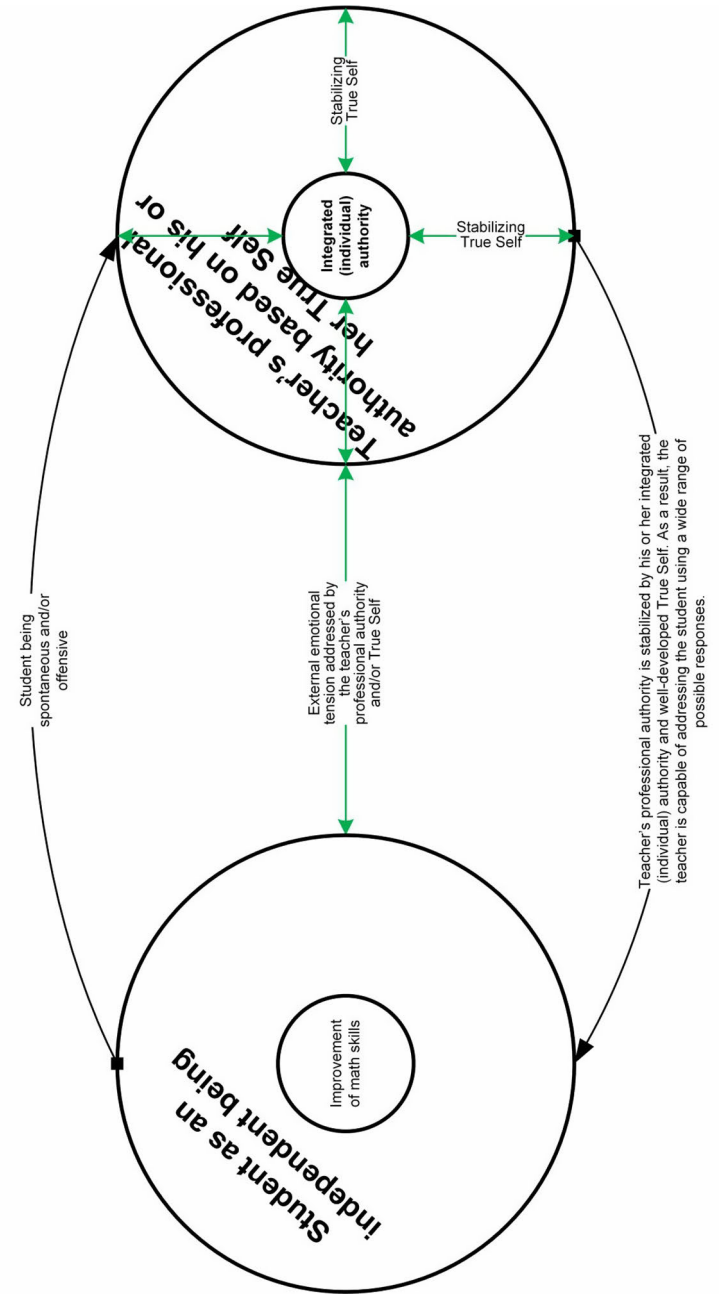
A teacher with this kind of personality can listen to the student who is responding, thus recognizing him or her as an independent being. Regardless of whether it was (a) a playful response (and thus not intended to be insulting) or (b) an answer intended to be insulting (loaded with an undertone that can be seen as an externalized emotional tension on the part of the student), the teacher will be able to address the student within a wide range of possibilities and recognize the student as an independent being (Fig. 42).

Fig. 41: The True Self and the integrated (individual) authority of a high-level emotionally intelligent grownup



Source: Self-created

Fig. 42: Interaction between the student and the teacher (3)



Source: Self-created

These three ideal-typical examples are related to concepts from the field of therapeutic depth psychology.[6] It is important to note that

i. A certain combination of the three will always be closer to reality than these pure, ideal types.
ii. Life means aging and implies change; the stability of personality differs according to different circumstances.
iii. A description is never reality itself.

Nonetheless, the differentiation depicted here helps support the argument regarding the combined HCM/GDa teaching approach. The likelihood of revealing student potential increases if teachers are within the scope of the ideal types (2) and/or (3), and if the independent being of students is acknowledged as a crucial component of education (*Bildung*). If this is not the case, students' personalities are likely to develop introjects (Fig. 39) and hence become inhibited, just as their teachers before them.

The following section explains how group dynamics can be used in the context of teaching to develop a student's True Self and to establish boundaries between internal, professional, and institutional authority, thereby developing emotional intelligence (EQ).

7.5 Group dynamics (GD) in the context of teaching

Group dynamics in the context of teaching aims to open up a space for thought and discussion, and subsequently – optimally – to initiate students emancipation. This didactic approach focuses on the ability of self-organization within social systems and can be described as *facilitated learning by experience*[7] (Schuster 2016a, 6f.).

To contrast thoughts on didactics in general, this section examines two possible teaching approaches: normative and explorative teaching. "Normative" is defined as "based on what is considered to be the usual or correct way of doing something."[8] In contrast, the origin of the word "explorative" lies in the »[m]id-16th century (in the sense 'investigate (why)'): from French *explorer*, from Latin *explorare* 'search out,' from ex- 'out' + plorare 'utter a cry'…"[9] "Normative" and "explorative" are two intentional but necessarily contradictory approaches a teaching authority may use regarding GD.

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6 For more on therapeutic depth psychology, see Miller, A. (2007).

7 "Moderiertes Erlebnislernen," translated by R. J. S.

8 Source: Merriam-Webster's Learner's Dictionary https://www.merriamwebster.com/dictionary/normative. Accessed on July 16, 2016. The Cobuilt Dictionary (1999, 1122) defines "normative« as »creating or stating particular rules of behaviour; a formal word. Normative sexual behaviour in our society remains heterosexual. …a normative model of teaching."

9 Source: Oxford Dictionaries English https://www.oxforddictionaries.com/definition/english/explore?q=explorative#explore. Accessed on July 16, 2016. Throughout this paper, »explorative« is used synonymously with "exploratory". "Exploratory actions are done in order to discover something or to learn the truth about something. Exploratory surgery revealed her liver cancer … The Prime Minister's talks with the leaders of the Democratic Party were largely exploratory" (Cobuilt 1999, 583).