

**HOW SOCIAL CHANGE LEADERS PRACTISE
REFLEXIVITY IN AN INTEGRATED WAY
AND REALISE ITS EMANCIPATORY AIM**

**Thesis presented for the degree of
Doctor of Philosophy (PhD) - Business Administration
Faculty of Commerce
Graduate School of Business, University of Cape Town**

Patrizia Ongaro
Supervised by Dr Warren Nilsson

31 March 2025

Declaration

I am aware that plagiarism is a serious form of academic dishonesty. I have read the document on avoiding plagiarism and avoided all forms of plagiarism mentioned therein. Where I have used the words of others, I have indicated my use through quotation marks. I have referenced all quotations and acknowledged all ideas of others mentioned in my work. I shall not allow others to plagiarise my work.

This thesis has been submitted to the Turnitin module and I confirm that my supervisor has seen my report and any concerns revealed by such has been resolved with my supervisor.

I, Patrizia Ongaro, hereby declare that the work on which this thesis is based is my original work (except where acknowledgements indicate otherwise) and that neither the whole work nor any part of it has been, is being, or is to be submitted for another degree in this or any other university. I authorise the University to reproduce for the purpose of research either the whole or any portion of the contents in any manner whatsoever.

Signed:

Date: 31 March 2025

ACKNOWLEDGEMENTS

*You have to do it by yourself
You can't do it alone*

*To my mother, Paola, father, Massimo and sister, Claudia, and to my husband, Ralph,
son, Noah and daughter, Sophia, thank you for all that you are and all that you are to me.*

This thesis is dedicated to you.

*To my grandparents, Irene and Faustino, to Afra, and Roberto, and to Daniela, Sam and Angus, Lara
and Marco, and to Frauke, Norbert and Maike, thank you for being family, your love and strong
foundations.*

To my supervisor, Warren, for your guidance, kindness and support

To Anthea, Claire, Sue, Bianca, Anna, Gail, Rachel and Taryn and for your holy friendship

To Glynn, for your help and understanding

To Ted, for your time and honest input which enriched my work

To all the research participants, for trusting me with your stories, sharing your wisdom and giving
willingly of your time and energy

To my examiners for the depth of your reading and insight, and your generosity of input

To the researchers and writers whose work has informed mine

To Mary, for helping me so willingly and speedily

To Nooshin, for your natural leadership and nature

To the 2018 UCT GSB MPhil cohort, for the shared journey, inspiration and growth

To Morgan for walking through the valley with me and showing me how, Louise for helping me
know the difference between awareness and thought, Karen for teaching me to see both dark and
light, Pat and Annie for helping me to self-regulate, and Elizabeth for supporting my health

To Dennis and Faith, for helping me with home

To my guardians Kobe and Lola, for making being home so much a pleasure

To the Seen and Unseen. Thank you.

ABSTRACT

Social change leaders seek to help those marginalised by some of the most pressing social problems of our time. The underlying assumptions informing how ‘help’ is understood and given may, however, remain overlooked, producing disempowering rather than empowering outcomes for the ‘helped’. Such assumptions and related relationships and power imbalances can be examined through the practice of reflexivity. My literature review explores the meaning of reflexivity and reflexive leadership. I derive four calls of reflexivity from the literature: to question assumptions, to interrogate power relations, to relate with others and the Other, and to live with heart. The literature review also shows that reflexivity acknowledges the interconnected and embodied nature of experience. Yet while there is evidence of siloed, and mostly discursive, reflexive practice, there is a scarcity of literature on the integrated enactment of reflexivity that is inclusive of embodied as well as dialogical practices. While reflexivity’s emancipatory effect is referenced in the literature, the mechanism by which reflexivity might achieve this aim is unclear. The resulting research question that responds to this gap in the literature is: *How do social change leaders practise reflexivity in an integrated way, and how does this practice fulfil reflexivity’s emancipatory aim?*

Aligned with positive organisational scholarship, I chose to study leaders within two social change organisations as positive cases in that they demonstrated apparent accomplishments in reflexive leadership, with empowering results for participants. I designed a phenomenological research methodology that gave precedence to experiential, embodied and relational research design elements. This took the form of arts-based methods (including clay work, photography, and drawing) combined with interviewing. I also designed and implemented three original arts-based methods: family mapping, dialogue writing and letter writing. Interpretive phenomenological analysis (IPA) informed the analysis of data, as well as the design of the study.

In my findings, I discover that leaders take on a critically reflexive role in identifying and responding to the contextual threats and trauma that the intended participants of their social change interventions encounter. They design and then engage in numerous reflexive practices with participants which are mutually supportive to form an integrated whole. I call this *integrated reflexive practice* (IRP). The constituent practices are *bodying* (including *inter-bodying*); *dialoguing*; *seeing, hearing and caring for*; and the *fostering of physical and emotional safety*. Collectively these develop participant self-reflexivity. I show how these practices are reflexive and interrelated. I further show that IRP empowers participants by interrupting pathways from their contextual threats/trauma to habituated defensive action (characterised by the psychological defence mechanism of splitting), developing instead *reciprocity* and *choice towards integration*, which in turn leads towards participant empowerment.

The study contributes to the literature on prosocial reflexive leadership by identifying a constellation of interrelated, mutually supportive reflexive practices that form a holistic whole. Trauma is flagged as an important contextual feature, which shapes both the need and opportunity for IRP. I also develop the concept of *inter-bodying* as a foundational aspect of such reflexive practice, involving the empathic sensitization to the other and to context, through conscious, physical presence. I offer practical implications for leaders, students and educators to develop IRP towards empowerment. These implications become increasingly relevant as leaders manage themselves and others in contexts of greater ambivalence and uncertainty.

Table of Contents

ACKNOWLEDGEMENTS.....	3
ABSTRACT	4
1 INTRODUCTION	10
1.1 Research focus and rationale	10
1.2 Methods	13
1.3 Findings	15
1.4 Contributions and implications.....	18
2 LITERATURE REVIEW	19
Introduction	19
2.1 Social change organisations and the assumptions related to helping	20
2.2 Defining reflexivity	27
2.3 Remaining reflexive about reflexivity	35
2.4 Emancipation, empowerment and reflexivity.....	36
2.5 Reflexivity as a movement towards the whole.....	41
2.6 The four calls of reflexivity	43
2.7 Leadership, reflexive leadership and reflexive leadership in social change organisations	45
2.8 The questioning of assumptions in reflexive leadership (QoA)	48
2.9 Relating with others and with the Other in reflexive leadership (Rwo+wtO).....	51
2.9.1 <i>Intersubjectivity</i>	52
2.9.2 <i>Defining dialogue</i>	53
2.9.3 <i>Dialogic strategies</i>	54
2.9.4 <i>The other(s) and the Other</i>	57
2.10 The interrogation of power (IoP) and being trauma-informed in reflexive leadership 61	
2.10.1 <i>Trauma as an outcome of the abuse of power</i>	65
2.11 Living with heart (LwH) - embodiment, emotion, the experiential and ethics in leadership care	69
2.11.1 <i>Embodied and emotional dimensions of living with heart</i>	70
2.11.2 <i>Experiential learning in living with heart</i>	76
2.11.3 <i>Ethics in living with heart</i>	77
2.12 Practices of reflexivity in the literature	79
2.13 Research rationale.....	84
2.14 Conclusion.....	85
3 METHODOLOGY	87
Introduction	87
3.1 Ethical considerations.....	88
3.2 Research setting, sampling strategy and research participant demographics	90
3.2.1 <i>Caring Birth Organisation (CBO)</i>	92
3.2.2 <i>The Social Circus (SocCirc)</i>	96

3.3	The research approach	100
3.3.1	<i>Phenomenology</i>	102
3.3.2	<i>A more detailed account of IPA</i>	105
3.3.3	<i>Using methodological reflexivity to study the sociological phenomenon of reflexivity</i>	107
3.3.4	<i>Engaging the body in phenomenological research through arts-based research methods, and relatedly, metaphor</i>	117
3.3.5	<i>Arts based enquiry</i>	120
3.3.6	<i>Metaphor</i>	121
3.4	Data collection process for both organisations: The six pre-defined session themes, related arts-based methods and broad questions.....	123
3.4.1	<i>Session 1: “Context”/Family mapping</i>	126
3.4.2	<i>Session 2: “Threats to self and threats to other”/Drawing</i>	128
3.4.3	<i>Session 3: “An empowering conversation”/Dialogue writing</i>	129
3.4.4	<i>Session 4: “Opportunities for growth and development for myself as a leader”/Auto-photography</i>	130
3.4.5	<i>Session 5: “The support I need as a leader”/Clay sculpture</i>	131
3.4.6	<i>Session 6: “A vision for myself and vision for those I lead”- Letter writing</i>	132
3.5	Explaining the art process, asking broad questions and space holding:	133
3.6	Leaders’ distillation, interpretation and exploration.....	135
3.7	Further questioning.....	137
3.8	Transcription, interpretation and coding	138
3.9	Writing up and assessing the quality of my research	144
3.9.1	<i>Assessing the quality of my research</i>	145
3.9.2	<i>Generalisability</i>	151
3.9.3	<i>Limitations</i>	151
3.10	Conclusion.....	156
4	FINDINGS.....	157
	Introduction	157
4.1	The starting point of the social change interventions: Leaders’ critical reflexivity of participants’ contexts, threats and related trauma	160
4.1	The pathway from contextual threat to habituated defensive action in the form of splitting	164
4.2	“Suddenly, slowly, I actually broke out of that line” - breaking out of the habituated response to contextual threats and trauma	170
4.3	“Until I meet myself” - participant engagement with IRP	174
4.4	Bodying	175
4.4.1	<i>Inter-bodying</i>	180
4.4.2	<i>Bodying examples: movement, singing and mindfulness</i>	185
4.5	Dialoguing	192
4.6	Seeing, hearing and caring for.....	199
4.7	The fostering of physical and emotional safety.....	206
4.8	What makes the practices within IRP reflexive?.....	210
4.8.1	<i>How reflexive practice is distinguished from adaptation and mindfulness</i>	214
4.9	The interrelatedness of the four practices and the four calls of reflexivity	216

4.10	The intermediate effects of the practices and how they contribute towards empowerment	223
4.10.1	<i>Choice towards integration</i>	227
4.10.2	<i>Reciprocity</i>	233
4.11	Conclusion.....	238
5	DISCUSSION.....	239
	Introduction	239
5.1	The research gaps identified in the literature and the research rationale.....	239
5.2	Key findings	242
5.3	Contribution #1: Leaders' critical reflexivity and participants' self-reflexivity towards participant empowerment and social change	244
5.4	Contribution #2: Bringing the body to reflexive practice more and more	247
5.5	Contribution #3: The complementarity between bodying and the other practices	252
5.6	Contribution #4: The intermediate effects of the practices towards participant empowerment as the holistic effect of IRP	254
5.6.1	<i>Reciprocity</i>	256
5.6.2	<i>Choice towards integration</i>	257
5.7	Limitations and future directions.....	260
5.8	Practical implications	264
6	CONCLUSION	269
7	REFERENCES	273
8	ADDENDUM.....	322
8.1	Dialogic strategies	322
8.2	Researcher position in relation to SocCirc and CBO leaders.....	327
8.3	Consent form	330
8.4	Examples of artefacts.....	332
8.5	Data tables	333
8.6	Examples of how the reflexive practices respond to the calls of reflexivity	390
8.7	Refining the contributions	394
8.8	Terms used in the thesis.....	397
8.9	Images of two circus acts referred to in the thesis.....	400

List of Tables

Table 1: The Johari window, adapted from Luft and Ingham (1955) and Miller (2013).....	58
Table 2: My summary of Vince's (2014) description of some of the forces/dynamics of power (pp. 2-3)	63
Table 3: Emotional reflexive interplay in each of the three phases of the ethical sensemaking process (Diochon & Nizet, 2019, pp. 461 - 489).....	78
Table 4: A selection of reflexive practices/orientations grouped according to general orientation.....	83

Table 5: CBO leaders interview sessions	93
Table 6: CBO meetings	96
Table 7: SocCirc leaders interview sessions.....	97
Table 8: Applying the research criteria set out by Yardley (2000) with guidance taken also from Gauntlett et al. (2017) to assess the study.....	147
Table A1: My adapted version of interactional strategies that accompany self-reflexivity (Way, Zwier, & Tracy, 2015, p. 279).....	322
Table A2: My summary of the four organising questions (Beech et al., 2010, p. 1343)	322
Table A3: My summary of five conversational resources for dialogic sense-making (Cunliffe & Scaratti, 2017, pp. 31-35) and (Cunliffe & Locke, 2020)	323
Table A4: My summary of sensitising resources for working with difference within dialogue (Cunliffe & Locke, 2020, p. 1093)	324
Table A5: My summary of Helin's (2013) dimensions of dialogic listening.....	324
Table A6: My summary of skilled dialogue strategies from Barrera & Kramer (2007, pp. 305-308) and Barrera & Corso (2002, pp. 106-107)	326
Table A7: Researcher position in relation to research participant framework adapted from "multiple researcher-respondent identities" (Cunliffe & Karunanayake, 2013, p. 372)	327
Table A8: Some examples of participant's artefacts	332
Table A9: Table of examples of transcriptions per case and APA thematic coding	333
Table A10: Examples of questions asked during the semi-structured interviews.....	383
Table A11: Examples of how the four reflexive practices respond to the four calls of reflexivity.....	390
Table A12: Comparing the thesis findings to ten salient texts in the literature.....	394
Table A13: Terms used in the thesis with definitions	397

List of Figures

Figure 1: The asymmetry of the helping relationship and some possible negative unintended consequences of help.....	23
Figure 2: The likely extant power imbalance in contexts of social change interventions (and the related effect of trauma).....	26
Figure 3: Key differences between reflection and reflexivity based on Cunliffe (2002, 2016, 2020).....	29
Figure 4: The permeable circles of reflexivity	34
Figure 5: The triangle of empowerment: my diagrammatic summary of the three interrelated components of empowerment (Haugh & O'Carroll, 2019, pp. 487-488)	39
Figure 6: The power symmetry between helpers and the helped and the related reciprocity that reflexive help may engender.....	41
Figure 7: The four calls of reflexivity in relation to critical and self-reflexivity	44
Figure 8: The Methodology chapter sections correlating with the research design, data collection and analysis process stages	87
Figure 9: My summary of some key qualitative research approaches (Creswell & Poth, 2018; Denzin & Lincoln, 2018; Urcia, 2021).....	101
Figure 10: Leaders' distillation, interpretation and exploration	136
Figure 11: An overview of the data analysis process	141

Figure 12: Leaders' critical reflexivity to identify and respond to participants' contextual threats and related trauma.....	161
Figure 13: Leaders' identification of habituated defensive	166
Figure 14: "Breaking out of that line"	171
Figure 15: Participants' engagement with IRP	174
Figure 16: The reflexive nature of the practices within IRP	213
Figure 17: The interrelatedness of the practices	217
Figure 18: How leaders' and participants' joint enactment of IRP leads towards participant empowerment via the intermediate effects	224
Figure 19: A representation of reflexive dialogue as a singular, siloed enactment of reflexivity.....	240
Figure 20: Leaders' critical reflexivity and participants' self-reflexivity towards participant empowerment and social change	246
Figure 21: An example of the interrelatedness between two of the practices	253
Figure 22: The four reflexive practices, their interrelatedness and the collective effects thereof.....	255
Figure A1: Image of a cyr wheel performer sourced from the internet and blurred to protect identity	400
Figure A2: Image of an aerial strap performer sourced from the internet and blurred to protect identity	400

1 INTRODUCTION

1.1 Research focus and rationale

At the start of my studies, my sister sent me a piece of text by Andrew Solomon (2015), who paraphrased a Rwandan spokesperson's observations of 'help' that was extended by Western health care workers to local community members after the 1994 genocide:

We had a lot of trouble with Western mental health workers who came here immediately after the genocide ... they would take people one at a time into these dingy little rooms and have them sit around for an hour or so and talk about bad things that had happened to them. We had to ask them to leave (Solomon, 2015, pp. 41-42).

I was struck by the application of unreflexive help in social change drives such as this, by the imposition of an inappropriate, unhelpful, indeed harmful 'remedy'; by how subjugated people may be convinced, or through desperation, forced, to absorb dominant but foreign ideologies in such drives; by the negation of the body and by the high impossibility for some individuals or communities to *ask them to leave*.

My exploration of the notion of harmful help in the literature review begins by defining social change and discussing some of the effects of the unreflexive response to social ills across a range of settings. For example, scholars in development studies, psychology, management studies and social innovation have warned of some of the negative consequences of what are usually considered wholly positive efforts of help. The argument is not that the nature of the helping relationships is the same across these settings, but that help in its various manifestations nevertheless shares some possible unintended, negative effects.

Such unintended, negative consequences may be due to the failure to consider the veiled assumptions and power relations underpinning the notion of help. Rather than the desired autonomy and empowerment, the recipients of such help may experience a range of negative effects such as disempowerment in the form of feelings of failure, inferiority, dependency, cognitive dissonance, indebtedness and deference (Fisher et al., 1982; Wood, 2008). This is relevant for social change leaders, who are intrinsically vested with greater power than the ‘helped’ and who here would qualify as ‘helpers’ since their efforts are directed at helping people marginalised by social ills (Knechtges, 2017). The asymmetrical shape of the helping relationship may threaten reciprocity, which is flagged as an important feature of fair and equitable help (Schein, 2009). Furthermore, social change initiatives generally occur in contexts of extant power imbalances. In such situations leaders’ unreflexive social change actions may perpetuate, rather than liberate, relations of dominance (Lather, 1991). Since trauma is a natural and inevitable consequence experienced by people affected by systemic oppression and domination (Marya, 2018; Wineman, 2003), and can therefore be considered a consequence of systemic power imbalance, leaders who seek to help those affected by social ills would need to be cognisant of this in their social change interventions lest they fail to address or, worse, exacerbate such trauma.

Reflexivity is positioned as a means of avoiding the negative effects of the type of help outlined above (e.g., Alvesson & Willmott, 2012; Haynes, 2023). While not a panacea for social challenges, reflexivity is widely regarded as a means of taking more critical, caring, responsible, and ethical actions (Cunliffe & Ivaldi, 2021) and providing a basis for organisational transformation (Cunliffe & Jun, 2005), as a practice that assists leaders in understanding the nature of the social world and possibilities for change (Lawrence, Leca & Zilber, 2013), and even as a requirement of institutional work aligned as it is with the potential for social change (Ruebottom & Auster, 2018).

Reflexivity can be defined as “questioning what we, and others, might be taking for granted - what is being said and not said - and examining the impact that has had or might have” (Cunliffe, 2016, p. 741). This includes “examining assumptions, decisions, actions [and] interactions” (p. 741). In my literature review, I emphasise reflexivity’s embodied and intersubjective nature, and that it is a practice in service of the empowerment and ethical care of others. I differentiate between reflexivity and reflection and describe two interconnected (Cunliffe, 2016), indeed symbiotic (Hibbert, Callagher, Siedlok, Windahl, & Kim, 2019), levels of reflexivity: self-reflexivity and critical reflexivity. I explore empowerment and its relationship to reflexivity. Next, I present my understanding of reflexivity as a movement from the partial to the whole, and identify four key ‘calls’ of reflexivity. These calls are to: (1) question assumptions, (2) relate with others and with the Other, (3) interrogate power relations (which includes the call to understand trauma as an effect of systemic power imbalance) and (4) live with heart (which includes the call to respond to the embodied, emotional, experiential and ethical aspects of reflexivity, as well as the embodied effects of trauma). Building on the literature on reflexive leadership (e.g., Carmeli, Sheaffer, Binyamin, Reiter-Palmon, & Shimoni, 2014; Chung & Norvell, 2025; Cunliffe & Wilson, 2016; Cunliffe & Eriksen, 2020; Fairhurst & Connaughton, 2014; Hibbert, Beech, Callagher, & Siedlok, 2022), I relate the four key calls of reflexivity to leadership to develop a more fulsome picture of reflexive leadership.

While, as it will be shown, reflexivity is underpinned by an appreciation of the interconnected and embodied nature of experience, reflexive practice, as represented in the literature (in for example, education, psychology, and management studies), tends to be of a stand-alone, siloed nature. Moreover, while reflexive practice is understood to have an emancipatory effect for participants, it is not clear how this may occur. This study is therefore devoted to asking how

social change leaders practise reflexivity with participants in an integrated way, and how this practice empowers participants.¹

The purpose or objective of my study is to offer guidance to social change leaders to provide a means of engaging more intentionally, holistically and proactively with reflexive practices, with a view to designing and implementing empowering social change help that better addresses social injustices. This while mitigating the negative unintended consequences of social change interventions, being aware also of the likely presence of embodied trauma in contexts requiring social change since these contexts are innately characterised by power imbalances.

1.2 Methods

To address the research question outlined above, I study leaders within two social change organisations: a social circus (given the pseudonym “SocCirc”) and an organisation fostering compassion in midwifery (given the pseudonym “Caring Birth Organisation” or “CBO”). These leaders’ reflexive practices seemed to me to have had the intended, positive effect within their social change efforts of empowering others within contexts of trauma related to systemic oppression and social inequality.

SocCirc works to develop circus skills for children including those affected by poverty and systemic oppression, and to build social cohesion between the children across racial divides. CBO works to reduce obstetric abuse (Honikman & Fawcus, 2015; Jewkes et al., 1998) by

¹ Because of the relational nature of leadership and of reflexivity, I refer to those the leaders seek to empower not as “beneficiaries” or “followers” but as “participants”.

midwives towards birthing mothers in resource-strained and crime and gang-ridden contexts. The organisations are also inherently body-centric in their general focus. As a social circus, the everyday engagement of the body at SocCirc is centralised. So too is the body centralised at CBO, an organisation concerned with midwifery and childbirth. This was of value to me as I was interested in incorporating embodied aspects of integrated, reflexive practice.

Aligned with a positive organisational scholarship stance (e.g., Cameron, 2021; Meyer, 2018; Nilsson, 2015), I chose these organisations as positive cases, in that they demonstrated apparent accomplishments in reflexive leadership. Both organisations work within contexts of trauma in a way that is trauma-informed and that helps to heal rather than exacerbate trauma. My intention was to learn how this reflexivity was being practised by leaders in their interactions with the participants they were trying to help, and how this practice realised reflexivity's emancipatory goal for participants. While I interviewed leader figures, the emphasis in this study is thus not on the leader as hyper-individuated hero (Burbank, 2013), but on what practices social change leaders initiate, facilitate, and participate in, when fostering reflexivity towards participant empowerment.

To collect data on leaders' reflexive practice, I designed a phenomenological research plan motivated by the need to give careful attention to the lived experience of my research participants (i.e., the focal leaders). I used Interpretive Phenomenological Analysis or IPA (Smith, Flowers, & Larkin, 2022) in both data collection and analysis. I collected in-depth data through multiple interviews making use of arts-based methods (Leavy, 2020; Stelter, 2010; Stuckey & Nobel, 2010; Talwar, 2007). I interviewed five leaders from each organisation six times each. Each of the sessions with each leader was devoted to a different aspect of the research topic and related art process. Each session featured the arts-based process for one third of the contact time, followed by a conversation which was stimulated by the art process for the

remainder of the time. In this interaction the leader's interpretation of his/her artworks was foregrounded in the conversation, as opposed to the artworks themselves. I also attended a few CBO meetings, watched several SocCirc performances and I spent some time onsite at each organisation where I was able to form general impressions of the organisations.

The rationale behind the inclusion of experiential, arts-based methods, such as clay, drawing, creative writing and photography, in the data collection process was to engage the leaders' whole selves rather than their cognitive faculties alone. To this end, I also developed three of my own creative research methods - *family mapping*, a matches and string arrangement process to explore leaders' first relational experiences in their families of origin; *dialogue writing*, a creative writing process to discern key relational themes in the exploration of leaders' empowering conversations with others; and *letter writing*, a future-oriented writing exercise in which leadership aspirations were explored. These creative methods assisted leaders to distil (Lawley & Tompkins, 2000) metaphors from their experience(s) to create their artworks. They then interpreted the artworks and explored what they had stimulated for them.

1.3 Findings

I find that the social change leaders take on a critically reflexive role in identifying and responding to the contextual threats and related trauma relevant to the participants of their interventions. This takes the form of awareness of and sensitivity to some of the significant limiting societal structures affecting participants. Specifically, they identify and respond to what is disempowering and threatening to participants as a result of structures of social inequality (what I call contextual threats), and the effects of the related trauma of such threats. Participants within these contexts employ defensive action, specifically splitting, in response to such contextual threats and trauma. Splitting is a psychological defence mechanism used to

contend with the anxiety produced by difficult experiences and by complexity by categorizing people or situations in starkly opposed ways, e.g., as entirely “good” or “bad” (e.g., Segal, 2018). Like all psychological defence mechanisms, it serves as protection against psychological threats but leaves traces in the form of repetitive or compulsive behaviour and routines (Jarrett & Vince, 2017), limiting choice for alternative action(s). If habituated defensive action in the form of splitting is a result of anxiety and is characterized by limited choice of action, the path towards empowerment is driven by a wider repertoire of options. These alternative options are developed in participants through what I have called integrated reflexive practice (or IRP) - the enactment of a constellation of four interrelated core practices, namely, *bodying*, which includes *inter-bodying*; *dialoguing*; *seeing, hearing and caring for*; and the *fostering of physical and emotional safety*, that develop participants’ self-reflexivity. The practices are reflexive because they respond to the four calls of reflexivity, and they are interrelated in the sense that they are mutually supportive.

Bodying refers to the intentional fostering of “being with the body” afforded by participation in a number of body-based practices. It presents opportunities to attend to the body, and in so doing to self-regulate the effects of stress, anxiety and trauma, and to engage with non-verbal, action-oriented expression in the challenging of assumptions and power relations and to engage with feeling and enacting care. I have coined the term *inter-bodying* to denote the empathic sensitizing to the needs of others and to what may be needed in a given context, through physical presence. I refer to the latter aspect of *inter-bodying* as sensitizing to context. *Inter-bodying* widens the frame from the individual to the social, in the sense that it extends sensitivity from the individual body to other bodies in the collective and to context.

Dialoguing makes use of the spoken word and relationship in the form of dialogue/conversation between participants to practise the deconstruction and reconstruction

of meaning. The practice of *seeing, hearing and caring for* involves attuning to others and expressing care and concern for them. It contradicts assumptions that underpin the separation and disconnection that characterize splitting. The *fostering of physical and emotional safety* refers to leaders' use of alternative physical places for participants to inhabit separate to their typical environs. It also refers to the creation of relational conditions that promote a sense of wellbeing and belonging. Both of these conditions challenge assumptions of fated or predetermined outcomes and associated entrenched power relations. Here, dysfunctional ways of being and relating can be disembedded and more healthy ways of relating embedded.

This constellation of practices give rise to two intermediate effects, namely *choice towards integration* and *reciprocity*, which together lead towards participant empowerment. These reflect the holistic effect of the practices. *Choice towards integration* refers to the making of choices that are in service of integration, where integration is understood as the inclusion of aspects of the self and of others and thus counter to the 'separating action' of splitting. Being agentic, choice is associated with autonomy which is one of two components or pillars of empowerment (Alvesson & Willmott, 2012), the other being responsibility. *Reciprocity* is understood here to refer to mutual exchange and interaction between individuals through which both parties benefit, and are treated in a similar manner regardless of position or rank. It involves a sense of balance, in which actions or gestures are returned in kind. *Reciprocity* is based on the recognition of the value of each person's contribution. I relate this to Alvesson and Willmott (2012)'s responsibility. As *choice towards integration* and *reciprocity* collectively engender a movement towards empowerment, the path from contextual threats/trauma to habituated defensive action is interrupted and diverted instead towards empowerment.

1.4 Contributions and implications

The extant literature on reflexivity gives accounts of the siloed, and usually discursive practice of reflexivity, even though reflexivity appreciates the interconnected and embodied nature of experience. While reflexivity's emancipatory effect is referenced in the literature, the mechanism by which reflexivity might facilitate this aim is unclear. The study contributes to the literature presenting an integrated practice of reflexivity, through the description of the four interrelated categories of practices. My study can be said to advance our understanding of reflexive leadership by showing how the integrated practice jointly contributes to empowerment through the intermediate effects of *choice towards integration* and *reciprocity*.

Trauma is flagged in this study as an important contextual feature, which shapes both the need and opportunity for integrated reflexivity practices. I also develop the concept of *inter-bodying* as a foundational aspect of reflexivity practice, involving the empathic sensitization to the other and to context, through conscious, physical presence. I point to the limitations and future directions of the research and conclude with an exploration of the practical implications of the study for leaders, students and teachers of leadership. These implications become increasingly relevant as leaders manage themselves and others in contexts of greater ambivalence and uncertainty.

2 LITERATURE REVIEW

Introduction

Our attempts to transform can often contribute to things remaining the same; our efforts to facilitate change may well inhibit it; and our strategies to empower individuals may contribute to the establishment of forms of compliance and control (Vince, 2014, p. 1).

In this chapter I commence by defining social change and exploring the assumption of ‘help’ that may drive it. This is relevant for social change leaders since their efforts are directed towards social justice in the form of helping those marginalised by social ills (Knechtges, 2017). I note the importance of giving attention to such assumptions and several negative consequences of not doing so. A recurring keyword used to discuss ways that might address such risks is *reflexivity*, which I subsequently turn to.

I describe reflexivity as a sociological phenomenon which unsettles what is taken for granted. I emphasise reflexivity’s embodied and intersubjective nature, and that it is a practice in service of the empowerment and ethical care of others. I distinguish between two levels of reflexivity: critical and self-reflexivity, while noting the permeable boundary between them. I explore the notion of empowerment and its relationship to reflexivity, and then go on to present what reflexivity means to me, deriving four key ‘calls of reflexivity’ from this understanding. These calls are to: (1) question assumptions, (2) relate with others and with the Other, (3) interrogate power relations and (4) live with heart. I explore the phenomenon of trauma as an outcome of the abuse of power and note its embodied impact on affected individuals. Building upon the existing literature in reflexive leadership (e.g., Carmeli, Sheaffer, Binyamin, Reiter-Palmon, & Shimoni, 2014; Chung & Norvell, 2025; Cunliffe & Wilson, 2016; Cunliffe & Eriksen, 2020; Fairhurst & Connaughton, 2014; Hibbert, Beech, Callagher, & Siedlok, 2022; Lubberink, Blok,

Ophem, & Omta, 2017; Ryömä & Satama, 2019; Vince & Mazen, 2014; Vince, 2018; Willis, 2019a, 2019b) I relate the four calls of reflexivity to leadership to develop a more fulsome picture of reflexive leadership.

The literature describes the siloed practice of reflexivity. By this I mean that reflexive practice in the literature typically takes the form of distinct, singular practices. Usually, this takes the form of dialogical practice. Even if underpinned by an appreciation of emotional, embodied, unconscious drives of human experience, this practice does not engage directly with those aspects of experience when practiced in isolation from other less discursive reflexive practices. This is significant because reflexivity is understood to be a practice which honours the interconnectedness of individuals with their whole selves, with others, and with their temporal and physical contexts, I articulate a gap in the literature on the empirical study of the holistic or integrated practice of reflexivity. This leads to my empirical research motivation in understanding how leaders within social change organisations practise reflexivity in an integrated way. Given reflexivity's emancipatory aim (e.g., Castell, Bullen, Garvey, & Jones, 2018; Cunliffe, 2002a; Maclean, Harvey, & Chia, 2012; Malherbe, 2023; Rivera, Courtney, & Bloom, 2023; Schubert, 2014), I link this with understanding how this practice may lead towards participants' empowerment.

2.1 Social change organisations and the assumptions related to helping

Positive social change can be defined as “transforming patterns of thought, behaviour, social relationships, institutions, and social structures to generate beneficial outcomes for individuals, communities, organisations, society, and/or the environment beyond the benefits for the instigators of such transformations” (Stephan, Patterson, Kelly & Mair, 2016, p. 1252). More specifically, the overall goal for social change organisations is the same: to improve the social

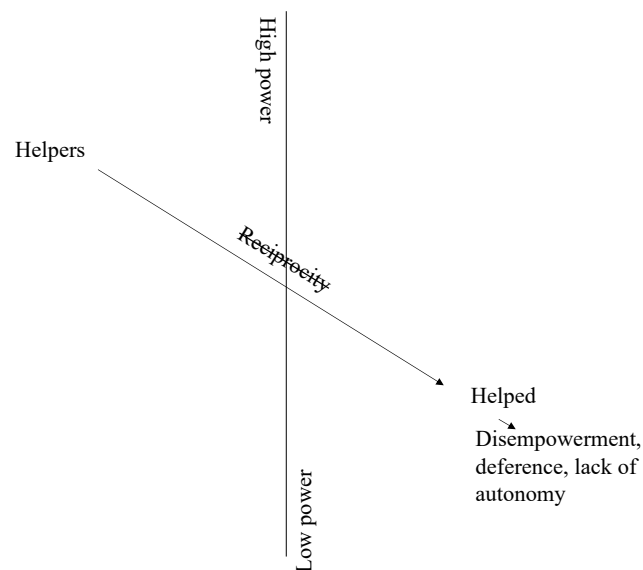
contract for marginalized people in support of social justice (Knechtges, 2017). Social change initiatives can support change for a collective group (p. 10) and/or “facilitate meaningful changes at the individual level by transforming and empowering the individual” (p. 17). Social change initiatives can thus bring about macro-level as well as micro-scale shifts (Wilkinson-Maposa et al., 2023). Even though the latter might appear peripheral to macro-level change, their “aggregated potential (ultimately over time) should not be dismissed or undervalued” (p. 335) since these “small wins” (Wickert & Schaefer, 2015, p. 109) or “daily micro-battles of emancipation” (Shoukry, 2017, p. 184) have the potential for social change, progress and transformations in society.

Since engendering positive social change is in part about challenging “the underlying beliefs and relationships that structure the world” (Nilsson & Paddock, 2014, p. 48), I argue that one such belief that needs to be challenged by social change leaders is the assumption that help (as embedded in leaders’ social change initiatives) is only and always a good thing. Scholars in fields such as development studies, psychology, management studies and social innovation have alerted us to some of the negative consequences of what are usually considered wholly positive efforts to help. The argument here is not that the nature of the helping relationships is the same across these disciplines, but that help in its various manifestations nevertheless shares some common possible, unintended, negative effects. Nicholls, Simon and Gabriel (2015), for example, argue that there is a general acceptance that social change is an “unproblematic and consistently positive phenomenon without drawbacks or unintended consequences” (p. 2), but negative consequences may well arise. Dacin (2013) notes that the social change drive may involve ulterior motives and exploitation for private gain; it may delegitimise traditional ways of addressing social problems; or it may lead to the government abdicating its statutory responsibility.

More generally, the benefits of altruistic actions “appear so obvious, and a high regard for altruism is so deeply ingrained in modern Western culture, that it seems almost heretical to suggest that altruism may have a dark side” (Oakley, Knafo, Madhavan, & Wilson, 2011, p. 3). Yet help is often experienced as a mixed blessing. As shown in Figure 1 below, recipients of help (depicted as ‘the helped’) may experience a range of negative consequences due to helper’s action (depicted by the arrow connecting helpers and the helped), such as feelings of “failure, inferiority, and dependency” (Fisher, Nadler, & Whitcher-Alagna, 1982, p. 27). Others say that since the helping relationship has an asymmetrical shape it is “easily turned into a power relationship” with concomitant “dangers and pitfalls” (Schuyt, 2004, pp. 50, 39).

Schein (2009) says the fundamental underpinning of help is reciprocity: “All communication between two parties is a reciprocal process that must be, or at least must seem to be, fair and equitable” (p. 112). Yet, helping cannot exist without an asymmetric relationship between helper and helped (Schuyt, 2004), also depicted in Figure 1 below, and indeed the mere fact of asking for or receiving help often represents a fall in status (Schein, 2009). How does reciprocity function within such dynamics of relational asymmetry? More specifically, what does reciprocity look like in the deeply asymmetric relationships in our postcolonial context - one where the helpers and the helped are entrenched in deeply unjust structures bequeathed by colonialism and apartheid? Here helpers were - and likely still are - structurally advantaged. Does this mean that the disadvantaged in this dynamic remain structurally disadvantaged amidst so-called social change?

Figure 1: The asymmetry of the helping relationship and some possible negative unintended consequences of help



These considerations are all the more important as social change may be propelled by a sense of urgency and optimism (Brandsen, Cattacin, Evers, & Zimmer, 2016) in its drive to generate societal benefit (Gabriel, 2016) at both “local and more systemic and structural levels” (Nicholls et al., 2015, p. 1). In this fast and forward orientation, perhaps responsiveness to immediate conditions trumps a more reflexive approach. Social change leaders may not give adequate time and attention to what sits beneath the construct of their help, such as the assumptions mentioned above, and behind it: its possible unintended negative consequences and its potential to further embed social inequalities through its asymmetrical power distribution.

Leaders, even in social change organisations, may be expected to function according to the hyper-individuated (and disembodied) norms governing leadership behaviour (Burbank, 2013), where power may reduce “powerholders’ attentiveness and responsiveness to others’ needs” (Tost & Johnson, 2019, p. 25). Hartling and Miller (2004) emphasise that nonmutual,

non-reciprocal relationships, such as dominant/subordinate, power-over relationships, are ones in which emotional and cognitive actions benefit the more powerful or dominant participant in the relationship. Two identities are typically sustained through helping - the “helper and helped, one who has, one who needs, one less vulnerable, one more vulnerable” (Rossiter, 2001, pp. 4-5). Asymmetrical relationships obstruct the growth of all people, but particularly that of subordinate or marginalized groups, where the latter must exert great effort to “fend off exploitation, gain access to necessary material resources... and protect themselves from injuries intentionally or inadvertently inflicted by the dominant” (pp. 2-3). Further, the dominant tend to believe that subordinates “should do all the changing” (p. 3), and can easily convince subordinates to do so, since the dominant “set the standards by which subordinates are evaluated as deficient” (p. 3). Even in more prosocial² organisations, a subtle ‘power-over’ dynamic may entrench itself whereby the helped begin to forsake their own thinking for the thinking of the ones holding open the door (Kline, 2009). Imbalances in mutuality both in “primary relationships and in work settings lead to significant psychological pain” (Jordan, 1986, p. 1).

From the standpoint of those seeking help, receiving help is not pleasant (Gergen & Gergen, 2012). Fisher, Nadler, & Whitcher-Alagna (1982) speak of the indebtedness and cognitive dissonance recipients of help may feel. The recipient can feel inferior, obliged and manipulated. For instance, even well-meant corporate social responsibility initiatives all too often result in “deference and dependence on the part of the recipient, rather than autonomy and empowerment” (Wood, 2015, p. 298), as shown in Figure 1 above. Tew (2006) notes that

² A prosocial organisation is motivated by “the desire to benefit others or expend effort out of concern for others” (Bolino & Grant, 2016, p. 599).

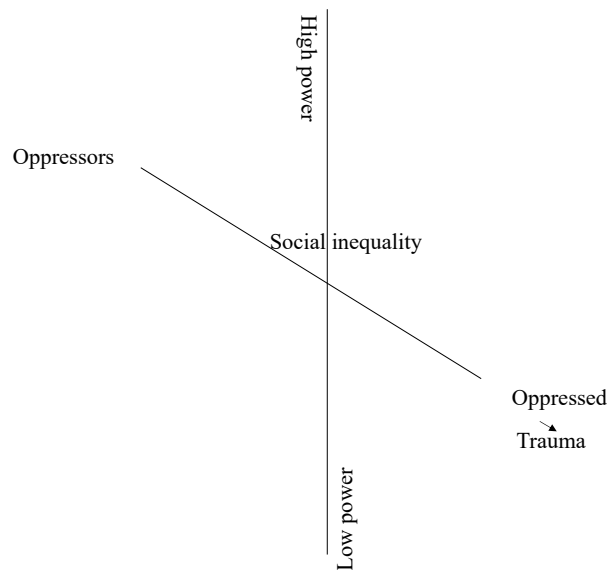
“doing ‘empowerment’ *for* people” may involve practices that are “framed in ways that suggest to people what their needs are and what they should aspire to” (p. 34).

Unreflexive helping efforts may inadvertently foster adaptation rather than more thorough transformation, and this risk is arguably embedded in scholarly disciplines, as well. Phillips, Adams and Salter (2015) argue that mainstream social psychological science emphasizes “the idea of *coping* with oppression... in ways that promote adaptation to, rather than transformation of, oppressive social structures” (p. 365, original emphasis) and that this deflection “contributes to the reproduction of an unjust status quo” (p. 380).

Social change efforts may replicate problems commonly observed in past development and modernization efforts (Gronemeyer, 1992). In developing countries, poor communities’ rapid adoption of Western systems, values and technologies can lead to sociopsychological problems, dissatisfaction, psychosomatic ailments and challenges to personal identity. Because past modernisation approaches placed “little value on indigenous values, knowledge and skills of developing communities,” they often created “limited opportunity for dialogue... [leading] to further alienation and social dislocation among local communities” (Hook, 2007, p. 463). This represents a threat to reciprocity between those in power and those ‘in need’; the helpers and the ‘helped’.

Furthermore, social change initiatives generally occur in contexts of extant power imbalances, as shown below in Figure 2. Here leaders’ unreflexive social change actions may perpetuate, rather than liberate, relations of dominance (Lather, 1991). Also depicted in Figure 2 is the notion that trauma is a natural and inevitable consequence experienced by people affected by systemic oppression and domination (Marya, 2018; Wineman, 2003). The unreflexive leader’s failure to appreciate and respond to this can exacerbate, rather than help to heal such trauma.

Figure 2: The likely extant power imbalance in contexts of social change interventions (and the related effect of trauma)



In sum, there have been a range of scholars pointing to possible negative consequences of help. A recurring keyword used to discuss ways to address such risks is *reflexivity*. Alvesson and Willmott (2012) assert that in many cases, the kinds of detrimental effects referred to above could have been avoided “if only a more reflexive (and less commercially cavalier) approach to risk management had been adopted” (p. 227).

Indeed, reflexive practice has been recognized as a key element in enacting change in a number of contexts (Hibbert et al., 2019), including managerial (Cunliffe, 2016; Paton, Chia & Burt, 2014) and organisational (Gorli, Nicolini & Scaratti, 2015; Van Nistelrooij & de Caluwé, 2016) settings. Reflexivity is regarded as central to “participatory forms of knowledge construction and consciousness raising directed at transformation” (Suffla, Seedat, & Bawa, 2015, p. 10), particularly in contexts characterized by “difference, inequality, and marginality” (p. 10).

Within the context of psychotherapy, “client reflexivity”³ is considered a key component of “positive therapeutic change across schools of therapy” (Katz, 2011, p. iv), and it is regarded as “increasingly vital for personal and professional progress and well-being” (Di Fabio, Maree, & Kenny, 2019, p. 1). Reflexive practice decreases the likelihood that human service providers will “engage in stereotypical thinking in multi-cultural practice” (Sakamoto & Pitner, 2005, p. 684). Reflexivity is “increasingly gaining currency in professional practice literature, particularly in relation to working with uncertainty” (D’Cruz, Gillingham, & Melendez, 2007, pp. 1-2). In sum, reflexivity is viewed as something that practitioners incorporate into their practice in order to contribute with “creative and bold insights about the imperfect functioning of contemporary society, organisations, and academic work” (Sveningsson & Kärreman, 2021, p. 32).

2.2 Defining reflexivity

Reflexivity is commonly known of as a component of responsible and transparent qualitative research, or “methodological reflexivity” (Tsekeris, 2010, p. 28), where the researcher is aware of and transparent with his/her ways of seeing, knowing and making sense of what is being researched, and the implications of power embedded therein. This is discussed at length in the methodology chapter, where I describe using methodological reflexivity to study the sociological-philosophical phenomenon of reflexivity among social change leaders. In this chapter, I discuss reflexivity as the latter: a philosophical and sociological phenomenon. Here, reflexivity can be defined as “questioning what we, and others, might be taking for granted -

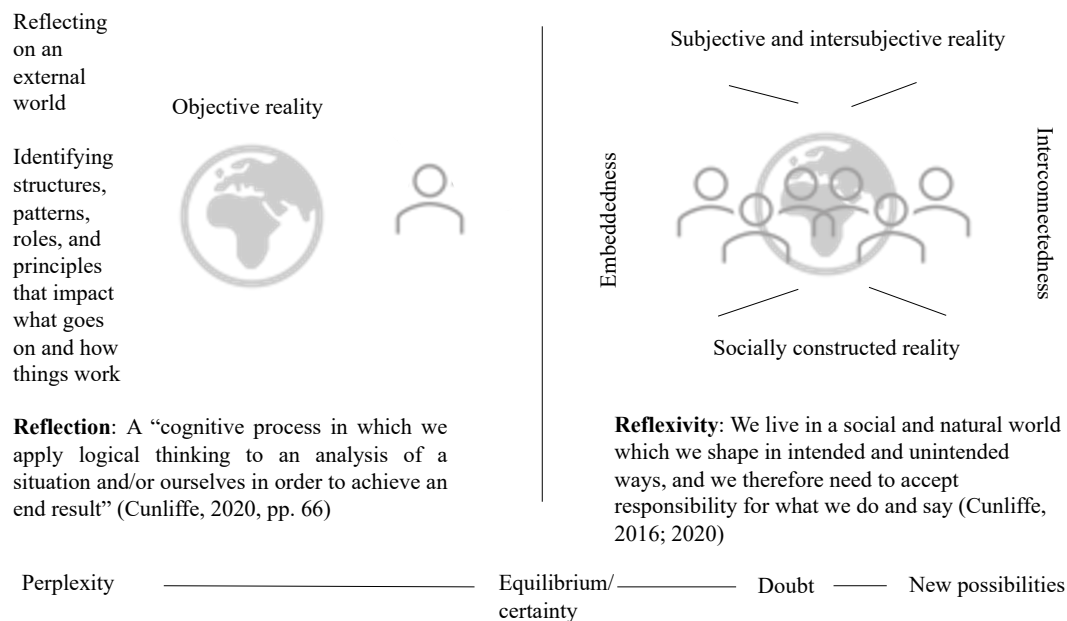
³ While reflexivity is defined in this context primarily as “an individual's awareness and exploration of her interiority” (Katz, 2011, p. 2), that is, with more of a ‘self’ and less of a critical lens than will be presented in this thesis, it is interesting to note the importance given to its development in therapeutic change.

what is being said and not said - and examining the impact that has had or might have” (Cunliffe, 2016, p. 741). This includes “examining assumptions, decisions, actions [and] interactions” (p. 741).

The notion of reflexivity as a sociological phenomenon is inherited from Max Weber’s sociology (Lumsden, 2019). This was then influenced by phenomenology, ethnomethodology and philosophy. Sociologically oriented work leads to constructionist approaches in reflexivity, while philosophically oriented work leads to deconstructionist approaches in reflexivity (Cunliffe, 2020). Reflexivity has only fairly recently found its way into management and organisation studies (Allen, Cunliffe & Easterby-Smith, 2019). This is timeous since conventional managerial skills seem no longer adequate for the uncertain, chaotic systems that we are currently immersed in (Ripamonti, Galuppo, Gorli, Scaratti, & Cunliffe, 2016).

As shown in Figure 3 below, reflection is not the same as reflexivity (Cunliffe, 2016; Haynes, 2023). Reflection has objectivist ontological roots (Cunliffe, 2020; Cunliffe & Jun, 2005; Pässilä, Oikarinen & Harmaakorpi, 2015) and as the name suggests, can be likened to a mirror image (Cunliffe, 2002a) of a ‘world out there’ which is considered separate to the self (Cunliffe, 2020). Reflection is positioned as a cognitive (Cunliffe, 2020), individualistic and “systematic thought process concerned with simplifying experience by searching for patterns of logic and order” (Cunliffe, 2002a, p. 38). It enables the identification of structures, roles, and principles that impact “what goes on and how things work” (Cunliffe, 2020, p. 65).

Figure 3: Key differences between reflection and reflexivity based on Cunliffe (2002, 2016, 2020)



Reflexivity goes deeper than reflection in terms of “questioning what is or could be taken for granted, what ideologies, assumptions, norms, and so on, underpin practices, policies, texts and actions” (Cunliffe, 2020, pp. 65). And so, when we engage in reflection, we examine “our ways of doing” and become “observers of our own practice” (Hibbert, Coupland, & MacIntosh, 2010, p. 48), whereas when we are reflexive, we recursively question our ways of doing *and* our interpretations, thereby transforming our reflections (Haynes, 2023; Hibbert, Coupland & MacIntosh, 2010), and creating new possibilities of practice as shown in the diagram above.

Informed by humanist, postmodern understandings and critical traditions (Cunliffe & Jun, 2005), reflexivity also derives from “subjective and intersubjective” (Cunliffe, 2020; Diochon & Nizet, 2019) and “social constructionist” ontologies (Cunliffe, 2020, p. 65). By foregrounding the “primacy of being-in-the-world as always already entangled in a multiplicity of relationality” (Zigon, 2014, p. 21), these ontologies assume that we collectively construct the very ways in which we think about and describe the world (Cunliffe & Jun, 2005), and we

continue to shape and maintain our social and organisational worlds in our everyday interactions. By implication, we need to question or deconstruct the ways we account for our experience as an embodied and lived practice (Cunliffe, 2002a).

Reflexivity stimulates an “unsettling - i.e., an insecurity regarding the basic assumptions, discourse and practices used in describing reality” (Pollner, 1991, p. 370). Rather than simplifying experience, reflexivity entails “complexifying experience by exposing contradictions, doubts, dilemmas, and possibilities” (Cunliffe, 2002a, p. 38). Relatedly, reflexivity is distinguished from non-critical forms of reflection by its “embracement of anxiety and other difficult emotions” (Trevelyan, Crath, & Chambon, 2014, p. 7) which may result from its practice. This is also shown in Figure 3 above. Reflexive practice includes two interconnected (Cunliffe, 2016) indeed symbiotic (Hibbert, Callagher, Siedlok, Windahl, & Kim, 2019) kinds. These are self-reflexivity and critical reflexivity.

Before defining each of these in turn, I note here their commonalities: Both self- and critical reflexivity are key to expanding a sense of possibility and agency, influencing “action paths” (Maclean, Harvey, & Chia, 2012). Both enable individuals to be in touch with given contexts and to distance themselves from immediate circumstances. The latter is called distanciation (Hibbert, 2013) or reflexive disembedding (Ruebottom & Auster, 2018), and can lead to heightened situational, and socio-material awareness and awareness of what must be done to overcome constraints (Beech, MacIntosh, MacLean, Shepherd, & Stokes, 2002).

Both critical and self-reflexivity support “alternative ways of knowing, especially when working intersubjectively and collaboratively” (Haynes, 2023, p. 1386). Both entail an appreciation of dualities (Pina e Cunha, Pacheco, Castanheira, & Rego, 2017), and of managing the paradoxes that they present (e.g., Kakabadse, Kakabadse, & Lee-Davies, 2009). Both

recognise the interconnectedness between ourselves and other people, communities, culture, history, ethics, politics, language, economics, and so on (Cunliffe, 2016) since it is acknowledged that “we cannot detach ourselves from the context in which we act” (Hibbert & Cunliffe, 2015, p. 180). And importantly both are regarded as crucial in working towards ethical, responsive, and responsible action (Cunliffe, 2020; Cunliffe, 2016; Vu & Burton, 2020), since the responsibility of care we all have, to who and what we are connected to is implicit in the reflexive acknowledgement of our interconnectedness.

Self-reflexivity refers to the ability “to question our own ways of being and relating” (Vu & Burton, 2020, p. 208). It involves “a dialogue with self about our fundamental assumptions, values, and ways of interacting. In this dialogue, we question our core beliefs and our understanding of particular events” (Cunliffe & Jun, 2005, p. 229). Self-reflexivity thus involves becoming a self-conscious and self-questioning being, the rigorous critique of habitual practices, and the recognition of our ability and responsibility (Harmon, 1995) to create new ways of being (Cunliffe, 2016) and relating (Cunliffe & Jun, 2005). Self-reflexivity draws on humanistic perspectives (Cunliffe & Jun, 2005) to assume that when an individual engages in action, s/he is “not only critically conscious of the act but also is capable of thinking about, and questioning, his or her “means and ends of action” (p. 229). It concerns the surfacing of and examination of one’s taken-for-granted beliefs, assumptions and values, and the nature of one’s interpersonal relationships, and behaviours towards others (Cunliffe, 2021; Hibbert et al., 2019). Self-reflexivity is not necessarily exclusively done alone. It can also consist of pairs or groups of people helping each other to examine their assumptions, relationships, actions, values and knowledge (Cunliffe & Jun, 2005).

Critical reflexivity refers to “the ability to examine assumptions underlying social and organisational policy and practice to guide responsible and ethical action” (Vu & Burton, 2020,

p. 208). It focuses on “one’s external environment and one’s place and constitutive role within it” (Hibbert et al., 2019, p. 188) and on examining positionality and the privileging and marginalizing effects of societal and organisational policies, practices, hierarchies and knowledge bases (Allen, Cunliffe & Easterby-Smith, 2019; Cunliffe, 2016). Put broadly it refers to how we might critically evaluate context (Vu & Burton, 2020). Informed by “postmodern and poststructuralist approaches” (Diochon & Nizet, 2019, p. 466), critical reflexivity surfaces assumptions underpinning practice, provides a way of thinking more critically about the effects of such practice, and encourages (or supports) the design of alternative ways of doing. Reflexivity itself is essentially associated with a critical stance (Hibbert, 2013) where the term ‘critical’ suggests both “the sense of questioning, as in critical thinking” (p. 804) as well as the unmasking of “hidden tensions and meanings with a goal of emancipating thinking and action” as in Critical Theory (CT) (p. 804).

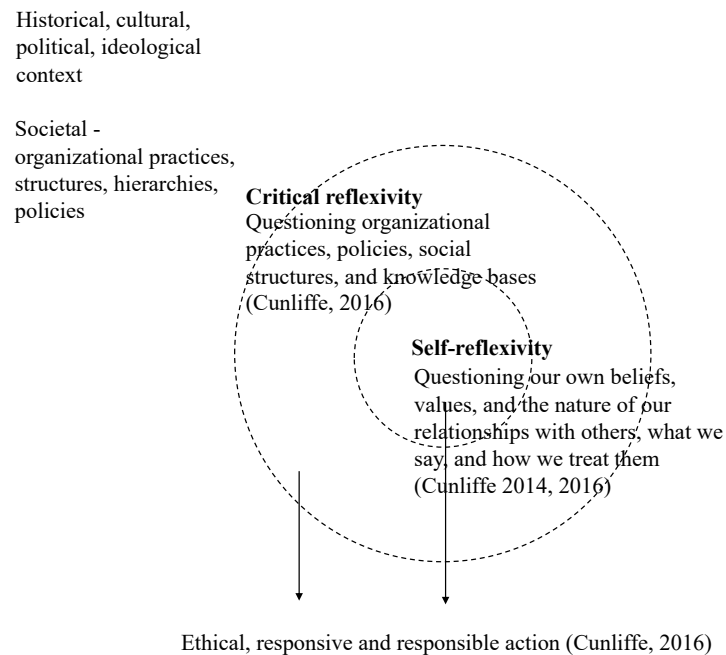
CT originated in the Frankfurt School and considers the oppressive nature of politics or societal influences (Ryan, 2018). The Frankfurt School took as one of its central commitments the penetration of the world of objective appearances to expose the underlying social relationships they may hide (Giroux, 2023). Habermas is one of the most well-known proponents of CT and his work continues to shape the field today. Criticality includes the critical encounter with the social world: a critical account of current, historical and cultural conditions, continuous examination of conceptual frameworks and established ‘truths’, enquiry into power relationships surrounding social and organisational life and the uncritical acceptance of a rationalized reality as ‘natural’ order (Dehler, 2009). A central element of Habermas’ position revolves around “the notion of emancipation—from indoctrination of values, thought, and behaviour” (p. 33), which raises the prospect of both personal and social change.

Reflexivity's critical stance is arguably more pronounced in critical, rather than self-reflexivity, though as will be discussed shortly, the two kinds of reflexivity are inextricably linked. Since a key aim of critical reflexivity is to acknowledge and critique power imbalances and to participate in the critical praxis (Haynes, 2023) of dismantling inequitable social structures, critical reflexivity works towards societal transformation and social justice (Rivera et al., 2023).

The relationship between self and critical reflexivity is represented in Figure 4 below. It shows that these are not mutually exclusive (Haynes, 2023), but that critical reflexivity encompasses, and is informed by self-reflexivity. This since self-reflexivity forms the basis for questioning the way we are and the way we relate with others. Relatedly, since reflexivity can expose contradictions, possibilities and uncertainties both within ourselves and the broader world (Cunliffe, 2020), the boundary between self and critical reflexivity is not a fixed one, as depicted by the permeable lines separating them. This echoes the earlier description of the relationship between critical and self-reflexivity as interconnected (Cunliffe, 2016) and symbiotic (Hibbert, Callagher, Siedlok, Windahl, & Kim, 2019).

The 'inward orientation' (Hibbert et al., 2019) of self-reflexivity increases self-awareness of personal assumptions and relationships, it may (even simultaneously) forge links between this and one's positionality, identities, privileges and marginalisations in the larger social, cultural, historical context (i.e., critical reflexivity). This inward orientation helps us to recognize how our own practices and ways of relating affect how we and others construct social and organisational "realities" (Cunliffe, 2020, pp. 66).

Figure 4: The permeable circles of reflexivity



Likewise, insights gleaned from the ‘outward orientation’ of critical reflexivity can make more visible the “hand of these systems at work in oneself,” since “contextual forces operate on micro level interactions” (Bissett & Saunders, 2015, p. 621). This outward orientation engenders greater self-awareness and responsibility, with a call to enacting “change through personal praxis” (Hibbert, 2013, pp. 815-816). Critical reflexivity can increase self-reflexivity insofar as it stimulates enquiry into how individuals might respond to the issues they perceive, including how they will relate with themselves and others (Hibbert, 2013; Hibbert & Cunliffe, 2015). Positioning self-reflexivity and critical reflexivity together enables a stance that challenges structures of domination while being aware of one’s (intimate) place and agentic power within this challenge (Haynes, 2023).

Still, the focus in critical reflexivity is on the dissection of power (Diochon & Nizet, 2019; Trevelyan et al., 2014). It is on the emancipatory potential (Cunliffe & Jun, 2005) of “examining, challenging, and potentially transforming - or dismantling - systems and

institutions that perpetuate injustice and inequity” (Rivera et al., 2023, p. 668). The focus of self-reflexivity is to interrupt routine responses, and in so doing to enhance “a sense of personal responsibility in relation to others” (Cunliffe & Jun, 2005, p. 239); in acting with intention, will and morality. Importantly, the enactment of both forms of reflexivity is key in fostering the active construction of *choice* as opposed to passively reacting to circumstances (Cunliffe & Jun, 2005); the practice “of altering one’s life as a response to knowledge about one’s circumstances” (Burkitt, 2012, p. 139), and in acting ethically.

2.3 Remaining reflexive about reflexivity

With the gains of reflexive practice acknowledged as significant, and with reflexivity therefore prescribed, it remains imperative to enquire into the ideologically-infused (Dallyn, 2014) nature of reflexivity itself, and the circumscription of categories of thought (Alvesson, Gabriel, & Paulsen, 2017), interpretive repertoires (Guette, & Vandenbempt, 2017) and experience that delimit (Maclean et al., 2012) our understanding of, within and through reflexivity. This since reflexivity is a western-centric (Harari & Pozzebon, 2024; Rivera et al., 2023) construct scaffolded by notions such as a ‘self.’

Further, reflexivity is, as mentioned, increasingly positioned as the value-laden means of being ethical and caring for others and of fostering transformational learning, the consequences of the latter not necessarily or unequivocally a ‘good thing’ (Smith & Kempster, 2019). Ethical issues do not exist separate to environment nor separate to individuals’ meaning constructions (Diochon & Nizet, 2019). Learning itself takes place within an emotional and political context that is “as wedded to the established social order as it is desirous of making changes to it” (Vince, 2018, p. 2). It remains thus important to continually deconstruct the basic building blocks of understanding and interpretation of reflexivity itself (Allen, Cunliffe & Easterby-

Smith, 2019; Pollner, 1991) and then construct new, more whole understandings through radical openness to other rationalities (Hamann et al., 2020; Harari & Pozzebon, 2024) and the integration of “horizons that are radically different from one’s own” (Teo, 2019, p. 277). This while being aware that structures of power still mediate and frame the encounter with the other (Swan, 2017) to explore alternative interpretations (Cunliffe, 2016; 2020).

2.4 Emancipation, empowerment and reflexivity

In the most general sense, the concept of emancipation refers to “an entity’s liberation from control, dependence, restraint, confinement, restriction, repression, slavery, or domination” (Susen, 2015, para. 1). The emancipation of the human species depends on its capacity to “unfold its self-empowering potential” (Susen, 2009, p. 85). Reflexivity theory has been very impactful within the liberation psychology paradigm, enabling actions that develop cross-cultural capabilities, towards decoloniality (Castell et al., 2018), and flattening unequal power relations (Malherbe, 2023). Since it is understood to contribute to individual and collective transformational efforts (Rivera et al., 2023), the remaking of a social world, the circumvention of the constraints of inherited disadvantage (Maclean et al., 2012) and the erosion of “structures and practices of domination” (Cunliffe, 2002a, p. 37), reflexivity is understood to serve empowerment and emancipation. Perhaps most importantly, reflexivity has been linked to “the human capacity for choice” (Schubert, 2014, p. 9). As will be shown, the provision of choice is fundamental to empowerment. That said, the interrelationship between reflexivity and (at least) psychological empowerment appears to be overlooked in organisation and management studies (Hekkala & Nordbäck, 2024).

The breaking of the ‘spell of power’ that reflexivity can facilitate, can open up possibilities for reflexive self-determination and empowerment (Susen, 2022) via both critical and self-

reflexivity, which can in turn lead towards social change. Being able to transform social life necessitates being able to understand different types of power and the ways in which they operate in the lives of individuals and in society as a whole (Inglis, 1997). Individuals within organisations may become sufficiently equipped to “recognize and react to unfavourable social conditions, achieving ‘small wins’ that may lead to incremental social change” (Wickert & Schaefer, 2015, p. 109).

Simon (1990) asserts that re-examination and clarification of the term empowerment, in the context of engineering positive social change, is necessary to prevent unintended paternalism. Yet understandings of empowerment are complicated by the tendency for it to be defined “*for* relatively powerless people” (emphasis mine) by those with more power (Tew, 2006, p. 34). This is the case even within liberatory pedagogies (Lather, 1991), where empowerment may be something done by the “liberated” to or for the “as-yet-unliberated” (p. 14).

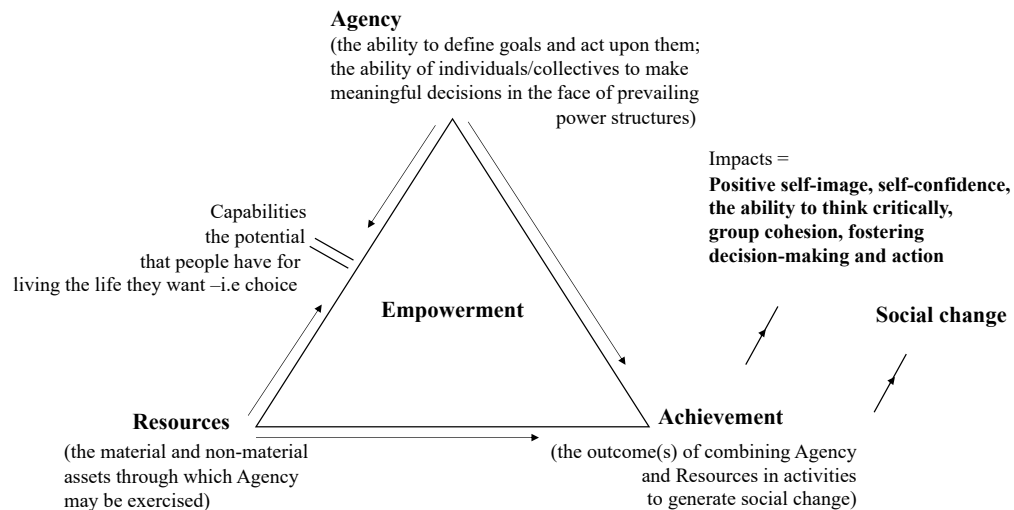
Empowerment is a broad concept that is closely related to emancipation referring in general to “gaining influence over events and outcomes of importance” (Haugh & O’Carroll, 2019, p. 487). To be empowered means “to understand and have influence over the personal, social, economic and political forces that impact on one’s life” (p. 487), and not being “prevented from participating in society by exclusionary or discriminatory institutions and practices, and being able to act in accordance with one’s goals and preferences” (p. 499). Indeed one of the most common vehicles through which individuals could be empowered is via the provision of choice (Chua & Iyengar, 2006). By contrast, when the failure to achieve one’s goals is attributed to “the constraints on the ability to choose, then this is taken to be the manifestation of disempowerment” (p. 2021).

Empowerment can be thought of as “a process that emancipates people from domination” (Welzel, 2014, p. 33). When “existential hardship, protective orientations, and authoritarian institutions dominate” (p. 33), ordinary people have little control over their lives and politics - they are disempowered. They are empowered when they have significantly more control through emancipatory and liberal orientations and institutions, to *inter alia* “identify and pursue what it is that matters to them” (Desjardins, 2015, p. 239), to “shape their lives, refine and extend what is possible for them to do, and hope for a different future” (Haugh & Talwar, 2016, p. 646).

Wineman (2003) notes that while oppression overwhelms the capacity to cope with forces beyond one’s control, empowerment denotes an emancipated state in which there is both an awareness of available options in any given moment, and the agency to make choices in “a social and political atmosphere of respect and dignity” (pp. 234-235). This engenders a sustained and profound sense of sovereignty - over one’s own body, significant life choices and directions, and key aspects of one’s environment.

In addition to agency, empowerment also comprises opportunities and rewards for different social positions or status (Stephan, Patterson, Kelly & Mair, 2016) or access to resources (Haugh & O’Carroll, 2019). This is shown in Figure 5 below which is a model of empowerment I derived from Haugh and O’Carroll (2019). Together, agency and resources give rise to achievement, which here refers to outcomes which generate social change.

Figure 5: The triangle of empowerment: my diagrammatic summary of the three interrelated components of empowerment (Haugh & O'Carroll, 2019, pp. 487-488)



Habermas (1973) linked the pursuit of emancipation with the development of autonomy (which can be likened to agency as depicted above) and solidarity. Influenced by Habermas, Alvesson and Willmott (2012) later described emancipation as the development of autonomy and responsibility, where autonomy means the “capability of human beings to make informed judgements about values, ideals and paths that are comparatively unimpeded by dependencies and/or compromised by a subordination to inequalities of wealth, power and status” (p. 22) and responsibility as “a developed awareness of our social interconnectedness” (p. 22).

Since power and powerlessness are not fixed attributes of individuals or groups, but instead are fundamentally relational in nature (Hodson, Roscigno, & Lopez, 2006), the key to fulfilling reflexivity’s emancipatory aims is, according to Wineman (2003), shared power. This is fostered through “participatory institutions and practices” (p.17), whether this facilitates empowerment for some members or restraints of excessive power for others within that context. The term *shared power* point to the social equality of empowerment and in turn, to notions of reciprocity and mutuality. Indeed, as Lay and McGuire (2010, p. 543) assert,

“reflexivity, much like empowerment, is a collaborative process.” It is suggested that mutual empowerment grows out of mutual empathy (Hartling & Miller, 2004) in that when both/all people in a relationship feel seen, known, heard, and respected, they begin to generate mutual empowerment. This is aligned with the pairing of emancipation with care (Ahonen, Blomberg, Doerr, Einola, Elkina, Gao ... & Zhang, 2020).

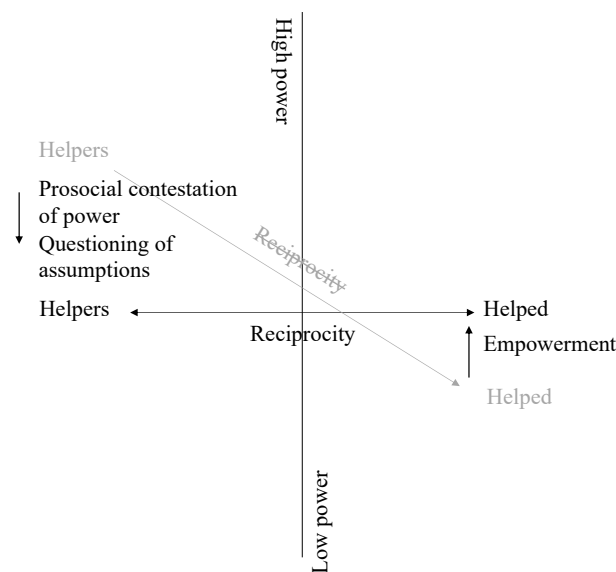
Whereas a “proself” (Manesi & Doesum, 2017) orientation reflects tendencies to “pursue outcomes for self with little regard for the outcomes of others” (p. 3), a “prosocial” one reflects “tendencies to pursue outcomes for self *and* others, along with the tendency to value equality in outcomes” (p. 2-3). Jordan (1986) says that in a mutual exchange, one is both affecting and being affected by the other, extending oneself out to the other and receptive to the impact of the other. There is “openness to influence, emotional availability, and a constantly changing pattern of responding to and affecting the other’s state” (p. 2).

The term “social mindfulness” (Van Doesum, Van Lange, & Van Lange, 2013) refers to the tendency to be open to the present-moment needs and wishes of others; to make prosocial, ‘other-regarding’ choices that allow others to have control over their own outcomes, such as allowing, rather than limiting, choice for others, in an interdependent situation. As compared to “proselfs”, described as “individualists and competitors” (p. 90), “prosocials,” described as “other-regarding” (p. 90), show greater ability in identifying how others are thinking and feeling, reflecting how attuned they are to others, and in responding emotionally to the affective state of others (Manesi & Doesum, 2017, pp. 3-4).

Building upon Figure 1 on page 23, which showed the power asymmetry between helpers (in the context of this thesis, social change leaders) and the ‘helped’ (in this context the participants of the leaders’ social change interventions), I present Figure 6 below, which depicts the

possible levelling of power between helpers and the helped, and the related reciprocity between them, that may ensue in reflexive helping interventions. Whereas in Figure 1, the arrow between helpers and the helped represented a one-directional flow of influence on the part of the helpers, here the arrow between the helpers and the helped represents mutual influence enabling reciprocity. Here leaders as helpers would be prosocial, contest power, question assumptions, and seek to act ethically towards the empowerment of the helped, thereby balancing power and enabling reciprocity.

Figure 6: The power symmetry between helpers and the helped and the related reciprocity that reflexive help may engender



2.5 Reflexivity as a movement towards the whole

I see reflexivity as the contestation of the conventionalised, conditioned and constructed, and the conscientizing of interconnectedness, conscience and consequence. The prefix 'con' in

Latin means *with*. I see reflexivity then as the study of our ‘*with-ness*⁴’ - of our relatedness, our connectedness, to our and other’s bodies, to temporal and physical contexts, to ideas, to the reasons for, and effects of, our actions. And paradoxically, reflexivity is also then the study of our implicit connectedness to that which we believe we are not *with* - the Other, whether that is understood to be an aspect of self, a person(s), place, ideology, effect or time.

This contestation of the conventionalised, conditioned and constructed, and the conscientizing of interconnectedness, conscience and consequence is achieved through what I have identified as ‘four calls of reflexivity’, and represents a movement towards a fuller understanding and therefore a movement away from the partial towards the whole. It is to this latter aspect of reflexivity I turn to next, before exploring the four calls of reflexivity.

As a practice, reflexivity is concerned with the critical deconstruction of knowledge, or unlearning (Bousalham & Vidaillet, 2018; Cunliffe, 2011; Harari & Pozzebon, 2024) and relatedly allowing for ‘unknowing’ (Allen, 2017), by which I mean developing tolerance for uncertainty, and the construction of “new, more collaborative, and inclusive forms of reality” (Cunliffe, 2009a, p. 409) that incorporate multiple perspectives (Vu & Burton, 2020), “alternative ways of knowing, especially when working intersubjectively and collaboratively” (Haynes, 2023, p. 1386), an appreciation of dualities (Pina e Cunha, Pacheco, Castanheira, & Rego, 2017), and of managing the paradoxes that they present (e.g., Kakabadse, Kakabadse, & Lee-Davies, 2009). Some call this construction ‘re-constructing’ (e.g., Smith & Kempster, 2019). Reflexivity has been described as “the collective practice of searching for unity” (Allen, 2017, p. 125). In this case, unity does not equal consensus, which often seeks to limit options

⁴ Cunliffe (2016) also speaks about reflexivity and *withness*.

(Isaacs, 1993). It is associated here with the raising of consciousness, and an ongoing appreciation of the connectedness between people and social structures (Smith & Kempster, 2019).

Reflexivity seeks to expose blind spots in our subjective way of seeing, acknowledging that our way of seeing is also our way of *not* seeing (Esseveld, 2014). Through the “identification and deconstruction of restrictive assumptions, particularly around power and identity, we attempt to reconstruct practice by choosing and developing more holistic or less limiting interpretations” (Bay & Macfarlane, 2011, p. 748), reconciling multiple viewpoints. (Reinecke & Ansari, 2015, p. 1). I understand these perspectives to indicate that reflexivity, in addition to deconstructing knowledge and creating uncertainty, importantly constructs or ‘builds up’ knowledge - and thus represents a path away from the partial, towards the whole.

2.6 The four calls of reflexivity

If reflexivity can be summarised as a “way of thinking and being that constantly causes us to question critically our place, position, ethics, role and actions in the world, which takes account of our privilege or subordination in relation to others and raises questions of values, power, choices and relations” (Haynes, 2023, p. 1384). These may show up in the “thoughts, feelings and actions of our everyday lives” (p. 1384). Reflexivity also has to do with the awareness of the intended and unintended consequences of our actions. It can be said that reflexivity calls for the embodied and intersubjective:

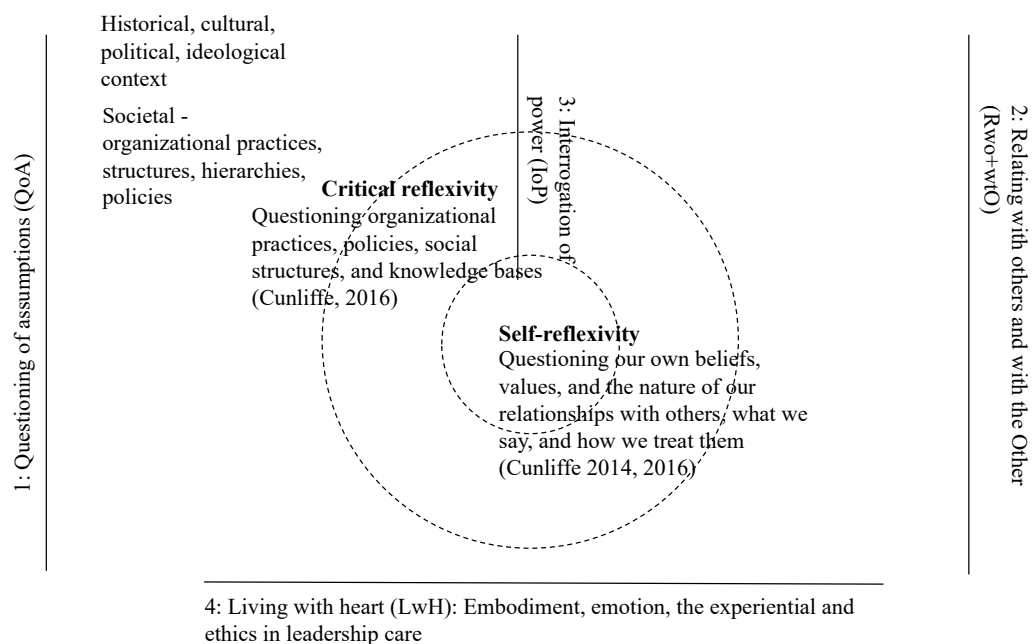
- questioning of our assumptions (QoA)
- relating with others and with the Other (Rwo+wtO)
- interrogation of power (IoP), and being trauma-aware

- living with heart - the ethics of leadership care (LwH),

in service of the empowerment of others, and cumulatively, social change.

These calls are depicted in Figure 7 below, superimposed onto Figure 4 shown and described on page 34. I have positioned these calls to show that while calls (1), (2) and (4) relate to both critical and self-reflexivity, call (3) relates more directly, though not exclusively, to critical reflexivity (remembering also the permeable border between critical and self-reflexivity discussed earlier, and represented here again with the dotted boundaries of the circles).

Figure 7: The four calls of reflexivity in relation to critical and self-reflexivity



Regarding the first call, an important function of reflexivity is to identify, question and if necessary change familiar and thus hidden assumption. Second, we create our social realities, meaning and selves through our intersubjective relatedness. inherited beliefs and traditions which are socially derived in situated interaction (Cunliffe, 2002b) with others. Relationality is about being able to position oneself - and different versions of self - in relation to others and to competing discourses. (Cunliffe & Wilson, 2016, p. 530). We are also defined by the nature

of our engagement with the Other, by which I mean, that which we consider to be different to us or not part of us. Third, power is integral to people's experiences. Through critical engagement with power, dysfunctional power dynamics can be transformed. A crucial consideration within this call, is the trauma experienced by those affected by systemic oppression and domination. And lastly, if reflexivity is about the ethical care of others and relatedly to their empowerment, living with heart - the embodiment, emotion, experience and ethics of care, is a call to hold our humanness (Cunliffe, 2022) at the centre of our care. The word 'living' in this call emphasises the embeddedness in our everyday interacting, as well as the connection to our bodies and emotions. Later, I will discuss these four calls of reflexivity in greater detail and as they pertain to leadership. First I turn to an exploration of leadership.

2.7 Leadership, reflexive leadership and reflexive leadership in social change organisations

The field of leadership research is "enormous and interdisciplinary" (Högberg, 2022, p. 9) and definitions of leadership are contradictory, "multiple and contested" (Cunliffe & Wilson, 2016, p. 505). Leadership is, for example, portrayed as individualistic and collective; as a set of work, behavioural and organisational competences or skills; as personal qualities; as discursively constituted; as a social practice and relational way of being; as essentialist and rationalistic; and as a benign/neutral and a political and moral activity (Cunliffe & Wilson, 2016).

In this study, leadership is understood as a relational (Larsson & Knudsen, 2022) and embodied endeavour rather than an individualized, heroic, essentialist, instrumental one, and as fundamental to the reproduction of social life (Larsen, 2017). A relational and embodied view of leadership appreciates the moral role that leaders hold and further. Leaders are further tasked with managing change (Hussain, Lei, Akram, Haider, Hussain & Ali, 2018; Musaigwa, 2023),

developing innovation capacity (Gil, Rodrigo-Moya & Morcillo-Bellido, 2018) and cultivating social innovations, even though “little systematic analysis has been done on the relationship between leadership and social innovation” (Pless, Murphy, Maak, & Sengupta, 2021, p. 536). Leaders are key in driving relational accomplishments (Ladkin, 2013; Sutherland, Land, & Böhm, 2014), tolerating complexity and ambivalence (Tomkins., & Simpson, 2015) and caring for and being careful with those they lead (Cunliffe & Eriksen, 2020; Gherardi, & Rodeschini, 2015; Louis, Murphy & Smylie, 2016).

Reflexive leadership has been defined as the process of “engaging in exercises of influencing followers about meanings and understandings, whilst thoughtfully reviewing one’s own thoughts and actions” (Boak, 2017, p. 293). For this, the reflexive leader needs to: be aware of *inter alia*, power, his/her contribution to the construction of meanings throughout the leadership process, possibilities and alternative perspectives, and to reconsider experience and learn from it, and explore the way in which s/he influences and acts upon contextual information (Kakabadse, Kakabadse, & Lee-Davies, 2009).

As noted earlier, the overall goal for social change organisations is to improve the social contract for marginalized people in support of social justice (Knechtges, 2017), by “transforming patterns of thought, behaviour, social relationships, institutions, and social structures to generate beneficial outcomes for individuals, communities, organisations, society, and/or the environment beyond the benefits for the instigators of such transformations” (Stephan, Patterson, Kelly & Mair, 2016, p. 1252). Within this, reflexive social change leaders must meet the above requirements and learn to manage complexity and the emergent, interrelated and nuanced nature of various context-specific ecosystems of “personal attributes and motivations, relationships, structures and cultures” (Ryan & Loughland, 2020, p. 688). While not a panacea for all leadership and social challenges, reflexivity is widely regarded as

providing a basis for organisational transformation (Cunliffe & Jun, 2005), as a practice that assists leaders in understanding the nature of the social world and possibilities for change (Lawrence, Leca & Zilber, 2013), and importantly as a key to leading ethical (Cunliffe & Ivaldi, 2021; Macklin & Mathison, 2018; Painter-Morland, 2010) and responsive and responsible organisations (Cunliffe, 2016; Hibbert & Cunliffe, 2015). The moral nature of leaders is seen to serve not only the sustained success of the organisation but the good of society (Lemoine, Hartnell & Leroy, 2019).

As noted, social change leaders are likely to be working to help those affected by social inequality and disempowerment. Since a natural and inevitable consequence experienced by people affected by systemic oppression and domination is trauma (Marya, 2018; Wineman, 2003) and the “powerlessness, violation and intense suffering” (Wineman, 2003, p. 16) associated with it, it is important that reflexive leaders within social change organisations are trauma-aware and “historically-conscious” (Tcholakian, Khapova, & Van De Loo, 2023) in their social change and leadership efforts.

Building upon to the literature on reflexive leadership (e.g., Carmeli, Sheaffer, Binyamin, Reiter-Palmon, & Shimoni, 2014; Chung & Norvell, 2025; Cunliffe & Wilson, 2016; Cunliffe & Eriksen, 2020; Fairhurst & Connaughton, 2014; Hibbert, Beech, Callagher, & Siedlok, 2022; Lubberink, Blok, Ophem, & Omta, 2017; Ryömä & Satama, 2019; Vince & Mazen, 2014; Vince, 2018; Willis, 2019a, 2019b), I now transpose the four dimensions of reflexivity outlined earlier onto a general understanding of leadership, to develop a more fulsome picture of what reflexive leadership might entail.

2.8 The questioning of assumptions in reflexive leadership (QoA)

Reflexivity is intrinsic to the emancipation of thinking and the overcoming (or at least recognition) of the most deeply hidden influences and constraints: those hidden within our own assumptions (Hibbert, 2013, p. 804).

Assumptions aren't dry. They sound it in the abstract, but in the actual, they are glittering, terrifying, velvety, teeth-baring, piercing, rock-a-bye, grave, generous, power-hungry things (Kline, 2009, p. 87).

Assumptions, if "unlocked and understood, contribute to heightened personal and professional awareness and by implication more enabling and empowering professional practices" (Ruch, 2009, p. 361).

The management and organisation of our lives is in many ways outsourced to leader figures who assume the role of 'improvers' of established ways of doing things (Alvesson & Willmott, 2012). Implicit in the leader's exercise of improvement, are faculties of perception and interpretation of the status quo, as well as the identification and realisation of future organisational aspirations. MacAskill (2017) emphasizes that it is impossible to claim that one course of action is the most effective way of increasing welfare, without making philosophical assumptions. Humans are subject to biases and illusions which work to reinforce and scaffold each other. These faculties of perception and interpretation are invariably informed by assumptions.

Assumptions are "derived from our culture and the very language that we speak" (Procter & Winter, 2020, p. 229), embedded in the thoughts we think, the actions we take, and the relations we live out, on a daily basis. The below-consciousness, embeddedness, ubiquity and the 'taken-for-grantedness' (Suddaby, Viale, & Gendron, 2016, p. 227) of assumptions can render them invisible, "natural [and] innate," rather than provisional. Skill is thus required in identifying and examining them. The questioning of assumptions (QoA) as a call of reflexivity relates to

the enquiry into the hidden and conventionalised assumptions embedded in our thinking and being.

Life experiences, knowledge and training may broaden understandings of others and the world, but importantly, they may also provide a barrier to the possibility of alternative viewpoints (Lay & McGuire, 2010), serving to reinforce bias and crystallize beliefs and values contrary to social justice. Unquestioned beliefs may become a rationale for “implicit acceptance or rejection of knowledge” (p. 541), and this ultimately influences practice. A reflexive approach aims to make such assumptions explicit in order to critically examine them.

Janis (1989) defined groupthink as a “mode of thinking that people engage in when they are deeply involved in a cohesive in-group” (p. 9). Here members’ attempts at unanimity override their motivation to consider alternative understandings of contexts and courses of action. Identifying and questioning assumptions can present as counter to the organisational grain (Hammer & Stanton, 1997) in that many organisational members may have vested interests in the status quo. Asking unsettling questions would thus cause them anxiety (Hammer & Stanton, 1997). Symptoms that show that concurrence seeking has led the group astray include the belief in the inherent morality of the group, collective rationalization, out-group stereotypes and, the illusion of unanimity (Janis, 1982). These are all underpinned by assumptions.

Assumptions are preconceived opinions which, while not necessarily based on reason or fact, appear to be reasonable and factual. Hence they “feel like truth” (Kline, 1999) and as such, are “most dangerous when they remain unconscious” (Kline, 2009, p. 164) and unquestioned. They can be about gender, race, positional power and “better-than-ness” (p. 277), manifesting as, for example, beliefs of personal, relational and/or cultural superiorities or limitations, as notions

that we or others do not matter, and as stereotypes, prejudices and norms. They are what we believe beings, places, things, problems, solutions, are and are not.

Simply reflecting on assumptions in an unstructured way is inadequate, since, as was noted earlier reflection is not, by definition, critical in that it does not require the challenging of those assumptions. Asking a person what they believe, without enquiring into how they came to believe it, can anchor, rather than destabilize knowledge, entrenching bias and self-focus and providing the “opportunity to further story reasons for maintaining a dominant world view” (Lay & McGuire, 2010, p. 547). Asking how a person knows what they know, draws attention to the ‘constructedness’ (Pilarska, 2021) of knowledge, and to the assumptions that underpin that constructed knowledge, which in turn creates an opening for its deconstruction. While destabilizing our narratives has much to do this deconstruction, I suggest that it does, or should, also entail, the addition of new information - the finding and inclusion of details that do not fit the existing narrative - on purpose.

At a basic level, the challenging of assumptions entails understanding how assumptions and relatedly, our use of words when we communicate, “impact organisational practices” and therefore the “social realities and identities of others” (Cunliffe, 2008, p. 136). The use of critically reflexive journals (Cunliffe, 2016) can be a means of surfacing tacit knowledge. Schein (2009) has emphasized the need to “inquire internally” as a possible means to authenticate help, for example. Such reflexivity may be taught (e.g., Landy et al., 2016), and it may also be instantiated in organisations as a practice of “inscaping,” allowing individuals to explore and discuss with others their assumptions, hopes, and fears (Nilsson & Paddock, 2014). Alvesson, Blom and Sveningsson (2016) say that the ability to switch positions and to be playful is key. So too is the management of feelings of anxiety, uncertainty, cynicism, and fear of censure, rejection, conflict, loss of shared meaning, community and collegueship, that the

reflexive process can generate. When a new response is called for in an unfamiliar situation, we are alerted to the assumptions that have framed our behaviour up to that point, and of their limitations. A ‘disorientating dilemma’ (Mezirow, 1990, 2000), can precipitate such a reflexive turn since it highlights a discrepancy between one’s assumptions and one’s reality.

2.9 Relating with others and with the Other in reflexive leadership (Rwo+wtO)

All that there is, is relating (Serra Undurraga, 2020, p. 928).

...leadership does not pertain to one side or the other, but resides in the in-between space (Biehl, 2019, p. 354).

Despite the advance in the conceptualisation of leadership from heroic to relational understandings (e.g., Cunliffe & Wilson, 2016) that has been mentioned, Western society is largely “dominated by the ideology of individualism, encouraging us to assume that we are self-determining, sovereign human beings” (Gray, 2007, p. 6), independent of one another. Leaders in particular, may still be expected to function according to the hyper-individuated norms governing traditional leadership behaviour (Burbank, 2013), where power may reduce “powerholders’ attentiveness and responsiveness to others’ needs” (Tost & Johnson, 2019, p. 25). Leaders may objectify followers, devalue their perspectives and abilities, and fail to empathise with them (Tost & Johnson, 2019). In short, powerholders are likely to lack the need, time, energy, and motivation to pay attention to others (Fiske, 2018). Yet, people are relational beings whose sense of self and behaviour is constructed in interaction with others (Gergen, 2009). A reflexive stance acknowledges this, affirming that we are formed by social relations (Alvesson & Willmott, 2012; Crossley, 2016), and enquires into how we relate with each other. While relational interaction can take place in verbal and non-verbal ways, in this particular section on relating with others and with the Other (by which I mean that which we think of as

different to us), I focus on verbal exchange in the form of spoken dialogue. I begin by discussing the notion of intersubjectivity, and then define dialogue and dialogic strategies that may foster reflexivity. I then use the Johari window to show that our blind spots (or blind self) can be revealed to us by others.

2.9.1 Intersubjectivity

The notion of intersubjectivity is fundamental to reflexivity (Haynes, 2023) since it acknowledges that we are always selves in relation to others (Cunliffe, 2011), that we are thus never wholly separate from others; and that indeed we are who we are “because of our living and lived relationships with others” (Cunliffe, 2016, p. 742)⁵. At the most basic level, intersubjectivity describes the intersection and interplay between subjectivities (Glaveanu, 2019). It relates to the interaction between shared minds, and the orchestration of ideas, thoughts, attitudes, or bodily actions, i.e., via verbal and non-verbal activities, enabling common ideas, concepts, and understanding (Baerheim, Ødegaard & Ness, 2023). In addition to emphasizing the “we” of experience, an intersubjective stance also appreciates “embedded and embodied interrelated experiences and in situ meanings” (Haynes, 2023, p. 1390); the “dialectical process of continually (re)constructing subjectivity in the presence of, and in relation to, an other” (p. 1382). In the next section, I discuss dialogue and dialogic strategies, since dialogue is the most conventionally conceived of, and practised form of reflexivity.

⁵ For this reason, I have not delineated relational reflexivity as a separate type of reflexivity. It is assumed in this thesis that reflexivity is relational.

2.9.2 *Defining dialogue*

Dialogue is not merely the communication or exchange of ideas, but a process in which all “participants are open to the possibility of being changed by the other, sometimes in uncomfortable and discomfoting ways” (MacIntosh, Beech, Bartunek, Mason, Cooke & Denyer, 2017, p. 6). Indeed, dialogue may be a means by which one set of ideas comes into contact with another and an ‘other’, entailing both co-production and disagreement (Baerheim, Ødegaard & Ness, 2023). Key to dialogue is the fostering of relationship over time which can contain both the highs and lows of interaction (MacIntosh et. al 2017) and relatedly, an “ethic of engagement” (p. 7) which provides a psychologically safe space for such risky interaction as already mentioned. While this may be difficult to achieve, it is what enables us to “move into the unknown” (p. 7), which is the basis of learning and innovation. It is important to feel safe enough to be vulnerable, and to surface the “defensive behaviours” that can accompany reflexive conversation, and “use them as a basis for creating new possibilities for action” (Cunliffe & Easterby-Smith, 2004, p. 40-41).

The word dialogue is made up of the Greek roots, *dia* and *logos*, connoting "meaning flowing through" (Isaacs, 1993, p. 25). Meaning is not a thing then, but a doing (Shotter, 2016). The Greek prefix *dia* is equivalent to the Latin ‘duo’ indicating that more than one individual is involved (Pipere & Lorenzi, 2021)⁶. Dialogue is a central feature of the human way of being. Instead of constituting something we do, it is like ‘a relation that we enter into’ (Pipere & Lorenzi, 2021, p. 569), a locus of hermeneutics (p. 569) that calls into question “who we are

⁶ This dialogical partner, may, according to Qualley (1994) and Mandalaki (2023), take the form of written text, as in an individual having a stranger experience by ‘entering into dialogue’ with the author of text through the written word.

and what we stand for” (p. 568). From an intersubjective stance (Lipari, 2014), meaning-making is understood as an active process taking place in between conversational subjects (Helin, 2013); a “we-ness” (Cunliffe, 2022). This notion of dialogue as a “collective, intersubjective, and interpretive process for establishing shared meaning” (Reinecke & Ansari, 2015, p. 1), and reconciling multiple viewpoints stands in strong contrast to monologic, traditional conceptualisations of conversation often characterised by “defensive posturing” (Isaacs, 1993). The latter results in the “fragmentation of thought that prevents individuals from thinking and reasoning together about complex issues” (p. 387). Spaces for societal (Pipere & Lorenzi, 2021) or relational dialogue enable shared reflexivity within conversations where the questioning of assumptions, language, actions, power relations and knowledge claims can occur (Cunliffe, 2022).

2.9.3 *Dialogic strategies*

If dialogue is regarded as an engagement between two or more people that goes beyond the defended and the trivial, which “involves different actors, with varying intents, orientations and trajectories, and producing a range of outcomes” (Beech et al., 2010, p. 1343), several authors have created dialogic strategies or outlines that have application beyond their intended settings of knowledge generation within research settings. Examples of these are presented in summarised tables in the Addendum. Way, Zwier, & Tracy (2015) have identified interactional strategies to enhance participant reflexivity. This is shown in Table A1 in the Addendum (p. 322). Beech, MacIntosh, & MacLean (2010) created ‘Four Organising Questions’ (p. 1343), shown in Table A2 in the Addendum (p. 322), to enhance dialogue (between researchers and practitioners). Cunliffe & Scaratti (2017) formulated five conversational resources integral to dialogic sensemaking (for researchers creating socially

useful knowledge), including “arresting moments” (Greig, Gilmore, Patrick & Beech, 2013). These resources are presented in Table A3 in the Addendum (p. 323).

Dialogue is always “unfinalized, always in relation with - and responsive to - others and to the ethical deed in its making” (Cunliffe & Locke, 2020, p. 1093). Innately this includes working with difference in conversation. Cunliffe and Locke (2020) offer the notion of “anticipational fluidity.” Anticipational fluidity is about “paying attention to ourselves and to our words, and also to others by anticipating their responses, i.e. to our relationality” (p. 1094). Anticipational fluidity alerts us to how our relationships with others “encompass interpretation and difference at many levels, experienced in conversation as fluid, responsive moments of making judgements and proposals while being open to others’ and their ideas: a kind of anticipation that entails imagining forward to create space for understanding and further articulation” (p. 1094).

Anticipational fluidity comprises three sensitizing resources - open work, difference-making and tentative intentionality. These help create possibilities by preserving openness to keep a dialogue going on rather than shutting it down. The sensitising resources foreground agency and intentionality “in attuning ourselves to how we may deal with differences from within conversations” (p. 1093). These are detailed in Table A4 in the Addendum (p. 324).

Helin’s (2013) intersubjective understanding argues that since “meaning evolves in between people, it is from within this interplay that a greater understanding of social phenomena can unfold” (p. 238). She describes four dimensions of dialogic listening for use by researchers and participants, which again, have relevance in all contexts of dialogue, shown in Table A5 in the Addendum (p. 324).

“Skilled dialogue” (Barrera & Corso, 2002; Barrera & Kramer, 2007), shown in Table A6 in the Addendum (p. 326) also offers a helpful framework to engage in reflexive dialogue and further, to nurture complementarity and the ability to manage complexity in relationship. Skilled dialogue seeks to “establish respectful, reciprocal, and responsive engagement with particular and individual persons” (Barrera & Kramer, 2007, p. 305-308). Notable here is the emphasis on reciprocity, highlighted also in The Four Organising questions (Beech et al., 2010, p. 1343), and echoed in Cunliffe’s (2002a) assertion that dialogue entails “engaging in dialogical interaction in symmetrical ways, in which neither participant has full control over learning” (p. 55), thereby offering the opportunity of levelling power imbalances, where no participant is disempowered or overpowered (Qualley, 1994), fostering reciprocity. This is aided by the creation of partnerships as preferable to giver/receiver relationships which, as discussed earlier, can give rise to *inter alia* indebtedness. Hosking (1999) too says that dialogue that is based on respectful listening can construct a kind of relationship that “loosens notions of right-wrong [and] better-worse” (p. 131), and in so doing shift from processes that (re)construct hierarchy and power-over to “different but equal relations” (p. 131).

It is important to feel safe enough to be vulnerable, and to surface the “defensive behaviours” that can accompany reflexive conversation, and “use them as a basis for creating new possibilities for action” (Cunliffe & Easterby-Smith, 2004, p. 40-41). Genuine dialogue “presupposes that participants are open to considering other positions” (Qualley, 1994, p. 231). Productive conversations “have to be open, moving and hesitant to arbitrary closure; sensitive to revisions of judgment [and] prepared to leave gaps where no obvious consensus is possible” (Code, 1991, p. 308).

Esaki et al. (2022) add that to mitigate the effects of helplessness and to prevent learned helplessness in followers, everyone’s voice should be heard and that this in turn also enables

leaders to make better decisions. In his relationally responsive approach to reflexivity, Barge (2004) notes that reflexive practice should be viewed as a relational activity that highlights issues of “situated judgment, timing, and rhythm within conversation, emphasizes inclusive, respectful, and safe communication, and is connected to empowerment” (p. 70).

2.9.4 *The other(s) and the Other*

As discussed in the previous subsection on the call to question assumptions (QoA), the thoughts informing decisions and core beliefs informing behaviours of “how we are and how others are supposed to be” (Sherman, 2021, p. 321) are not tangible and can often be overlooked. They may however be perceptible to others around us. The Johari window (Luft & Ingham, 1955) was developed as a feedback model for increasing self-awareness. Even though it is a reflective (and not reflexive) tool, I include it to make the argument that our engagements with others help us to know ourselves better through seeing what we cannot alone see, i.e., our blind spots, referred to below as the blind self. Such engagements can give rise to contradictions, stimulating reflexive awareness (Baerheim, Ødegaard & Ness, 2023).

The window is made of four panes, along the axes of un/known to self and un/known to others, as outlined in my version in Table 1 below, adapted from Luft and Ingham (1955) and Miller (2013). There are aspects of ourselves that are known to others, unknown to others, known to self and unknown to self. The self that is unknown to self but known to others, also called the blind self, relates to things that one cannot see about oneself but that others can see.

There is much to be gained in enquiring into how others see us and the issues that we grapple with (Oliver & Duncan, 2019), The value of engaging in practices that access the ‘blind self’ is thus clear. Reflexive dialogue in this terrain can help to highlight “the tacit assumptions and

ideologies that subsist in our ways of talking” (Cunliffe, 2002a, p. 57) and being. This helps us in exploring how “our own actions, conversational practices, and ways of making sense...may create and be sustained by particular ways of relating and by implicit or explicit power relationships” (p. 57). This is relevant for (social change) leaders who seek to understand themselves and relevant organisational issues better through their relationships with their participants, and for leaders who wish to create opportunities for this kind of information exchange amongst those that they lead.

Table 1: The Johari window, adapted from Luft and Ingham (1955) and Miller (2013)

	Known to self	Unknown to self
Known to others	Open/Free self Those characteristics everyone knows about you. Communication here is free and open, with the least conflict. This area is better developed in well-established social contexts	Blind self The things you cannot see about yourself, but others can. This aspect is addressed through constructive feedback and reflexive dialogue, and if developed well can lead to group cohesion
Unknown to others	Hidden self This contains the things you know about yourself but choose not to show others. This includes judgements, agendas, sensitivities. Self-disclosure/exposure is more likely to occur in an atmosphere of established emotional safety.	Unknown self The area buried in your subconscious that is not easily seen by you or the people around you. This includes habits caused by childhood experiences, undiscovered aptitudes or other traits that affect your work or relationships without a clear cause or reason. This can be addressed through self-development, shared discovery, others’ observations, artistic processes as well as incisive questioning and coaching.

The revelation of material known to others and unknown to self can at times be difficult to receive and process, so it is important here that reflexive dialogue take place in an atmosphere of trust. Winther (2013) says, when “personal communication is characterised by clarity, sensitivity and consciousness of professional responsibility, it may be experienced as a sounding board that fosters trust in the relationship” (p. 221). Identity safety (the belief that one is safe despite one’s identity), a perspective that “values cultural identity as a resource”; and a “welcoming stance toward new information and differing opinions” (Foldy, Rivard, & Buckley, 2009, p. 25), contribute to the creation of psychological safety.

Eriksen (2009) provides students of leadership with guidance on how to respectfully witness the sharing of beliefs and values by others as they engage in practical reflexivity. These include:

- “be empathetic, even when it is difficult to hear beliefs that do not support your world view
- seek to understand rather than debate
- seek to comprehend others’ beliefs rather than attempt to change them
- be inquisitive rather than judgmental or critical
- express interpretations rather than judgments
- share relevant experiences rather than offer critique” (p. 767).

As noted earlier, I use the term the Other to refer to that which we believe is not part of us. Qualley (1994) defines reflexivity as “a response triggered by an individual’s dialectical encounter with an Other... whereby the individual begins to identify and critically examine his or her knowledge and assumptions” (p. x). If the word reflexive “stems from the Latin *reflexivus*, which means capable of bending or turning back” (Pithouse-Morgan, Pillay,

Naicker, & Masinga, 2020, p. 2) and the word reciprocal “comes from the Latin, *reciprocus*, meaning to move backward and forward” (Fleischner & Sewall, 2020, p. 159), the engagement with an Other is what “initiates the reflexive turn to self, and the continual interplay between self and other keeps self-consciousness from slipping into narcissism and solipsism” (p. 225) or what others, e.g., Musgrave (2019), have called *navel-gazing*. Each of these encounters with others contains the ingredients for individuals to undergo “the stranger experience” (Qualley, 1994, p. 225), as they defamiliarize themselves with taken for granted, common sensical or fixed beliefs and attitudes. Indeed, Qualley (1994) identifies engagement with the Other as one of three key ways of stimulating reflexivity and foregrounds the presence of the Other as a means of accessing heightened self-awareness. Self-awareness has been identified as critical “for any leader who wants to most efficiently relate and communicate to their members and peers” (Miller, 2013).

I argue that reflexivity is the awareness of self *with* others and the Other, because it is through our interaction with others, perhaps especially including those that do not form part of our immediate community or dominant relational group, where we actively seek “alternative views outside [of our] community” (Hibbert, Beech, Callagher, & Siedlok, 2022, p. 37), that we can get ‘called out’ on some of our assumptions, thoughts and beliefs. This speaks to the value of social change leaders developing self-awareness within diverse and inclusive groups to produce the kind of dialogue that can lead to an “enlarged understanding” without that necessarily meaning consensus and agreement (Qualley, 1994, p. 232). Ivanhoe (2017) notes that the conscious engagement with the Other can result in the inclusion of the Other within a new and expanded conception of oneself. Relatedly, individuals can feel more at one with the Other, by perceiving more of themselves in the Other. This speaks to the reflexive move from the partial to the whole discussed earlier.

Lay and McGuire (2010), describing reflexivity pedagogically, say that reflexivity is not something that “educators do to learners but it may be facilitated as a collaborative process” (p. 543). By assuming a “liberatory posture,” informed by critical social theory (p. 548), educators can “engage learners in dialogue to build a learning context where reflexivity may occur” (p. 543). I suggest that leaders of social change organisation can assume this same role, initiating and participating in conversations that build a critical lens.

Reflexive leaders can also create conditions in which social interaction is likely to occur. The contact hypothesis (Allport, 1954) holds that “the mutual isolation of groups encourages the development of negative attitudes and stereotypes,” (Dixon, Tredoux, & Clack, 2005, p. 403) and conversely, “that regular interaction between groups tends to reduce prejudice, particularly when it occurs under certain optimal conditions” (p. 403). Contact should be non-competitive, intimate - with the potential of leading to friendship - and be organised according to overarching goals. It should involve equal status participants and be supported by institutional rules and norms.

2.10 The interrogation of power (IoP) and being trauma-informed in reflexive leadership

Hegemony...is not only established in concepts, language, technologies and ways of thinking. It is also felt (Kostera & Strauß, 2022, p. 190).

All leaders exercise power in interaction with followers as they influence the “ideas, meanings, understandings and identities of others within an asymmetrical (unequal) relational context” (Alvesson et al., 2017, p. 3). Indeed power is present in all human interactions and relationships (Louis & Fatien Diochon, 2018), transactions, decisions and arrangements (Chaudhuri, 2016).

The notion of a society without power relations is mere abstraction (Callaghan, 2017). Furthermore, social change leaders are likely to be working in contexts of extant power imbalances. Power is pervasive and yet since it is embedded in everyday practices and speech, and understanding(s) of the world, its “exercise is greatly hidden” (Burton & Kagan, 1996, pp. 7-8).

Vince (2014) describes power as “a range of different forces or dynamics that are integral to people’s experiences” (p. 2). These exist within the individual person, between the self and others, and as generated in groups. This is important to consider because power relations shape how people are “able to develop and transform practice” (p. 5). In Table 2 below, I summarise these forces/dynamics.

Reflexivity, as the analysis of power relations and hegemonic assumptions guiding actions (Landy et al., 2016), is concerned with stimulating awareness of how our actions might marginalize, exclude or silence others. Reflexive leadership can so foster a political perspective that helps all organisational members to address how they relate to themselves, each other and to organisational and societal practices and structures. For the prosocial leader, it is to ask in relation to unequal power, "how do our very efforts to liberate, perpetuate relations of dominance?" (Lather, 1991, p. ix). This entails a reflexivity where we learn to “attend to the politics of what we do and do not do at a practical level” (p. 13).

Table 2: My summary of Vince’s (2014) description of some of the forces/dynamics of power (pp. 2-3)

Power as... (Vince, 2014, pp. 2-3)	Description (Vince, 2014, pp. 2-3)
... an embodied force that is part of our everyday selves.	We carry power with us in our relations, in our experiences and in our conscience. We are subject to power, it defines the conditions underlying how we experience ourselves as people (Fleming & Spicer, 2014)
...as is implicit within interpersonal relations	E.g., hierarchies present in organisations are both real (different positions within the organisation) and imagined (we invest others with more influence and capability than they actually have and with more influence than we have and with more opportunities that we do not have.)
...as present in organisations as a result of social power relations	The differences of class, gender or race that make a difference to our everyday feelings and behaviour at work
... generated through behaviour within and between groups	E.g., the behaviour that informs feelings of security in ‘my group’ also underpins feelings of suspicion and blame of ‘other’ groups, which reinforce difficulties of communication across group boundaries. Divisions are reinforced through emotion, language, status, attempts at control and patterns of blame.
...as an over-arching organisational force arising from the interplay between structure and agency	Our behaviour and our actions create ways of working that shape ‘how we do things here’. These ways of working, or ‘dispositions’ constrain action, limit behaviour and discourage change at the same time as providing the rules, routines and habits that make creative and transformational action possible. We create and collude in the webs that constrain us, yet we are also capable of artfully navigating these webs in order to make change happen.

Sociologists conceive of power as the ability of an individual to “impose their will on others” (Harrell & Simpson, 2016, p. 1285). Some authors, e.g., Hodson, Roscigno, and Lopez (2006) say power and powerlessness are not fixed attributes of individuals or groups, but instead are fundamentally relational in nature, defined by often subtle and assumed, rights and relationships (Blau, 1964). Social scientists have conceptualized power as “a structural potential, as a process of behavioural or tactical influence, and as the successful outcome of

influence” (Molm, 1990, p. 427). Emerson (in Blam, 1964) defines power in relation to dependence, stating that power “resides implicitly in the other’s dependency” (p. 32). Reciprocity of power dependency then, would imply equal dependence, or interdependence.

Social exchange theory (SET) is regarded as one the most influential conceptual paradigms in organisational behaviour (Cropanzano & Mitchell, 2005). Reciprocity, or interdependence, is regarded as a defining feature of social exchange, and is described as involving mutual and complementary arrangements (Molm, 1994). Neither independence, nor dependence, imply social exchange, since an exchange requires interdependence, meaning bidirectional transactions and outcomes that are based on a combination of parties’ efforts. Reciprocity represents “*quid pro quo* propensities” (Cropanzano & Mitchell, 2005, p. 878). The resources that can be socially exchanged are, according, to Foa and Foa (1974) not limited to money, goods, information and services, but can extend to love and status.

It is clear from the above discussion that power is not only wielded by institutions - what might be known as a macro-level of power - but also circulated by and between individuals, what might be termed a ‘micro-politics’ of power (Frolic, 2011). This latter level of power “acknowledges the influence of institutional structures, social relationships and cultural symbols upon individuals, but does not portray individuals as merely passive, abject, victims” (p. 376). Instead individuals are considered “ethical subjects who can exercise freedom within institutions to achieve their own goals” (p. 376), exercising agency, choice and control.

One of the ways that Cunliffe and Jun (2005) apprehend power in the practice of reflexivity with their students is through encouraging them to discern their frames of reference (Bay & Macfarlane, 2011) and to identify the “dominant discourses circulating in making sense of their experience” (Bay & Macfarlane, 2011, p. 745) through using Burrell and Morgan’s (2019)

paradigms. The books *Groupthink* (Janis, 1982), *The Trial* (Kafka, 1995), *The Castle* (Kafka, 1998), *The Social Construction of Reality* (Berger & Luckmann, 1967), *Pedagogy of the Oppressed* (Freire, 1972) and *Education for Critical Consciousness* (Freire, 1973) are also used with students to understand power relations. Leaders must “embrace a lens that acknowledges inequity based on power differentials in order to understand the historical and current impact of multiple oppressions” (Lay & McGuire, 2010, p. 539) on the lives of those they serve. Indeed, I suggest that reflexive social change leaders working in contexts of oppression and discrimination need to be aware of the trauma caused by extreme power imbalances characteristic of unjust social systems.

2.10.1 Trauma as an outcome of the abuse of power

A crucial consideration for reflexive social change leaders within the call to interrogate power is trauma awareness, since trauma is experienced by those affected by systemic oppression and domination. Wineman (2003), for example says that it is natural and inevitable that people living in a society “organized around inequality, systemic oppression, and the legitimization of many forms of domination and violence” (p. 16) will experience the “powerlessness, violation, and intense suffering associated with trauma” (p. 16). Marya (2018) writes too, that trauma is a by-product of social structures of domination. Historical and intergenerational traumas are said to be the enduring legacies of colonialism (Leal, Middleton & Moreno, 2021, p. 1). Historical and intergenerational traumas can produce “complex and profound individual and collective bio-psycho-social-cultural-spiritual responses such as depression, anxiety, drug and alcohol abuse, somatisation, high rates of interpersonal violence, suicidality, breakdowns in family and social structures, high rates of preventable chronic diseases, unresolved grief and high rates of PTSD” as well as internalised colonisation, “leading to feelings of self-doubt, disgust, and disrespect for one’s race and/or one’s self” (Beltrán & Begun, 2014, p. 160).

In order to develop effective social change strategies, we thus need to be “historically conscious” (Tcholakian et al., 2023) and “to understand the forces that sustain the existing social and political order” (Wineman, 2003, p. 21). A historically-conscious, trauma-informed orientation is, or should be, a non-negotiable one from which to lead reflexively, in all contexts affected by the legacy of discrimination and oppression and thus trauma. This is to understand how individuals have been affected by historical trauma, how not perpetuate or exacerbate it and how to foster moral organisational leadership strategies (Tcholakian et al., 2023) that promote the healing of it. Importantly, it is noted that historical consciousness and sensitivity to trauma is developed via embodied learning processes (Tcholakian et al., 2023).

While originating in the past, this trauma reverberates into the present in the form of maladaptive behaviours mentioned above, negatively impacted tacit behaviours, decisions and actions (Tcholakian et al., 2023), related social problems, structural and social inequality (e.g., high rates of unemployment, lack of access to education, housing and safe neighbourhood environments), racial discrimination, daily racial microaggressions (Beltrán & Begun, 2014). Indeed, not only are people traumatized by oppression, but the psychological effects of trauma can continue to “obstruct social change” (Wineman, 2003, p. 24) profoundly since trauma is both an effect and a cause of brutality and domination, where those who have been victimised may unwittingly respond by oppressing others (Wineman, 2003).

Wineman (2003) asserts that while knowledge of the relatedness of trauma and the dehumanisation of both victim and oppressor, and of the likely perpetuation of perpetration through its re-enactment might be known, “these understandings have not made their way into the heart of social policy or of political action” (p. 9), and relatedly I suggest, neither have they informed organisational practices in contexts affected by trauma. Yet traumatic experiences impact organisations and systems (Esaki et al., 2022).

Prosocial leaders committed to working with troubled individuals in contexts affected by trauma can encounter “unfavourable financial, regulatory, social, and political environments” (Bloom, 2007, p. 13) whereby the goals, values and mission guiding the work are threatened. Over time, stressed systems can become “reactive, change-resistant, hierarchical, coercive, and punitive” with organisations exhibiting symptoms of collective trauma similar to those they initially sought to remedy through their pro-social efforts, creating instead a “trauma-organized culture” (Bloom, 2007, p. 13). Esaki (2022) warns that “without looking beyond the lens of individual trauma, professionals, organisations, and systems risk retraumatizing individuals and communities who have experienced trauma resulting from interpersonal, systemic, and structural racism and oppression” (pp. 1-2).

Traumatic events overwhelm ordinary human adaptations to life (Herman, 2015), involving threats to life or bodily integrity. They confront human beings with the “extremities of helplessness and terror” (p. 33). Ogden (2019) echoes this saying that in trauma, *choice is lost*; that there is an injury or violation of some kind that comes from the outside in, with a concomitant experience of the loss of control for the traumatised. Reinstating that control is essential to healing from trauma, and it takes the form of reinstating choice (Ogden, Buczynski, Levine, & Lanius, 2018).

One model that foregrounds safety in creating reparative experiences from trauma, “not only in interactions with each other, but in approaching the work of the organisation and planning and assessing individual and organisational progress” (Esaki et al., 2022), is the Sanctuary Model. This is a toolkit of trauma-informed practices and values designed to facilitate the development of structures, processes, and behaviours that shape organisational culture, to directly mitigate the impacts of traumatic experiences. This includes acknowledging that loss impacts individuals and organisations and the realisation that focusing on loss also helps us to

“disrupt dysfunctional patterns and plan a new future with possible gains” (p.5). The model defines sanctuary as “a place of temporary refuge that allows for a different kind of social experience, where some of the usual societal rules are suspended and where the culture promotes safety” (p. 4). This points to ‘safety’ as comprising psychological, social and moral, as well as physical qualities.

Esaki et al. (2022) define physical safety as being free from violence of any type, self-destructive behaviour and risk-taking behaviour. In moral safety the emphasis is on being able to make decisions in line with a moral compass and being accountable for one’s mistakes. Psychological safety refers to self-protection, self-efficacy, and self-discipline, ensuring that people are “making safe decisions for themselves” (p. 5). Social safety is referred to as safety with others and focuses on “safe attachments with individuals and in groups and the exercise of responsible authority” (p. 5), social responsibility and on developing a sense of care for others and the group. To enable psychological and social safety, skills development is required in identifying, managing, containing and appropriately expressing one’s own emotions and recognising the emotions of others, the impact of one’s action on others, and understanding the relationship between past experiences and current emotions and behaviours, is undertaken. Conrad (2014) notes that recovering from trauma requires both the ‘descent into’, or engagement with the everyday, framed as a “complex intersubjective achievement” (p. 74), as well as transcendence, and that singing in a choir can offer both of these.

2.11 Living with heart (LwH) - embodiment, emotion, the experiential and ethics in leadership care

While I was struggling with those ideas, I was navigating through an unbearably painful but so valuable process of reflexive introspection not only with the mind but also the body... (Mandalaki, 2019, p. 146).

Embodiment must be seen as an exercise of agency (da Costa d'Aboim & Vasconcelos, 2022, p. 46).

Bodies are marked by difference (Mandalaki, 2023, p. 1463).

How is it between us? (Zigon, 2021, p. 1450).

What ... would happen if we were to ... put care at the very centre of life? (Chatzidakis, Hakim, Litter, & Rottenberg, 2020, p. 5).

Everything that happens, happens in our bodies. Everything we feel, say, think, risk, every connection we ever have is experienced there. Our bodies are the expression and container of our lives. The tissues and muscles that can hold on to a trauma can also learn a dance, can live out a vision, can pick up a habit, can grow and age. It's through our bodies that we experience and engage life, and it's in our bodies that we heal (Hemphill, 2024, p. 55).

If reflexivity is motivated by the ethical care of others and relatedly to empowerment, living with heart is a call to hold our humanness (Cunliffe, 2022) at the centre of our care. A focus in reflexivity is on having a heart (Cunliffe, 2016). To me this means living with feeling; with affective sensitivity and sensibility. It requires a connection to experience, to one's body and to one's bodily experience. While trauma is understood as an outcome of systemic oppression and domination (which as noted is likely to be present in contexts requiring social change intervention) and is therefore relevant to the third call of reflexivity - the interrogation of power relations (IoP) as discussed above, trauma's effects are largely embodied. Given its embodied orientation, living with heart in the context of social change leadership pertains also then to the acknowledgment and sensitive treatment by reflexive leaders of the embodied presence of

trauma. Importantly, the body presents not only as a site for trauma but our most intimate and accessible site of healing and agency. Living with heart also means seeking to develop ethical, moral, caring and careful ways of being (Cunliffe & Eriksen, 2020; Cunliffe, 2009b, 2009a; Hibbert & Cunliffe, 2015; Hibbert, Sillince, Diefenbach, & Cunliffe, 2014) and becoming (Cunliffe & Eriksen, 2020) human, founded on the understanding of the interconnectedness between people and between people and contexts. In the call to live with heart I thus discuss the emotional and embodied, experiential, and ethical dimensions of reflexivity.

2.11.1 Embodied and emotional dimensions of living with heart

Interest in “the corporeal - the body and its sensations - as a way of knowing is gaining ground in organisational studies” (Meriläinen, Salmela & Valtonen, 2022, p. 88). The term embodiment can also refer to a developing awareness of oneself - one’s bodily sensations, emotions and habits. The more we are grounded in our felt sense (Gendlin, 2003), the more we might be embodied. The term embodiment can refer to what we have consciously and unconsciously learned to do over time - the skills, habits, and ways of being that live in us, or that we have embodied over time (Hemphill, 2024). This could refer to something benign such as the skill of teeth-brushing, for example, or something insidious⁷ such as a way of being that is callous or in denial, or living a habit of injustice (Hemphill, 2024): any behaviour can “become automatic with enough repetitions” (p. 49). The more aware we are of our habits, the more able we are to change them (Hemphill, 2024). We can develop our awareness of our bodily sensation, habit and emotional awareness through attending to the body with presence.

⁷ I conceive here of the words “inside of us” in the word insidious. The elusive obvious (Feldenkrais, 2019) habits inside of us, ingrained to become invisible and the silent architects of our lives.

If reality is constructed through lived, thus embodied, experience, it follows then that it can and should be de- and re-constructed through lived, embodied experience. It is not just a rational process, but an innately subjective, i.e., emotional and embodied one (Burkitt, 2012; Cunliffe, 2022; Diochon & Nizet, 2019; Haynes, 2023; Hibbert et al., 2019; Holmes, 2010), and an innately intersubjective one (Cunliffe & Eriksen, 2020; Haynes, 2023; Pavlovich, 2020) since we “do not become human alone” (Cunliffe & Eriksen, 2020, p. 168) as noted above. Authors such as Mandalaki (2019) recognize the ability of the body to “give rise to reflexive understandings of the self and its relations with the material world around it” (p. 140), and Zeitner, Rowe and Jackson (2016) recognise the body’s role in developing possibilities and understandings for organisational management, including individual and collective creative realizations and communications, and “opportunities for collaborative, innovative and expressive ways of organizing people in transformative action” (p. 167).

While we may tend to think of being critical, or critically examining assumptions - and therefore being critically reflexive, as “a set postulate or an abstract of thought” (Walsh, 2015, p. 2), criticality, like reflexivity, means “being with and in the world” (p. 2). It is “a stance, posture and attitude, an actional standpoint in which one’s own being and becoming are constitutive to the acts of thinking, imagining and intervening in transformation; that is, in the construction, creation and ‘walking’ of a radically different world” (p. 2), and relating with others. It is thus not only the cognitive but also the emotional and embodied that is significant to consider in reflexive practice (Burkitt, 2012; Diochon & Nizet, 2019; Holmes, 2010; Ruebottom & Auster, 2018).

Our physical selves are the places from which we create and manage all of our relationships (Burbank, 2013). From the moment of our birth, these relationships are “embodied in responsive faces, gestures, and touch” (Van der Kolk, 2003, p. 213). As a result, the language

of the body is “the primary language of human beings...both our first and last language, and what is spoken in all human relationships” (Winther, Grøntved, Kold Gravesen & Ilkjær, 2015, p. 182). It develops long before spoken language and follows us as an “often-implicit mother tongue” (p. 182) beyond everyday consciousness.

Despite reflexivity’s embodied dimensions acknowledged, and even emphasised, reflexivity has mostly been exercised through discourse “rather than the agent’s entire ontology” (Nellhaus, 2017, p. 44). The role of the body in leadership processes has, similarly, despite its inseparability from any leadership action, remained a “relatively silent player in scientific dialogues about human psychology and organisational leadership” (Mallorie, 2015, p. 5), representing how as professionals, we have “mostly ignored our embodied embeddedness” (Wenham, 2024, p. 69). Many leaders are still being educated in a “disembodied way following a process that does not allow the ethics of leadership to be instilled and embodied” (Koya, Anderson, Sice, & Kotter, 2015, p. 288). This while some scholars of body-based wisdom suggest that leadership without awareness of the physical body is at best incomplete, and at worst, a recipe for “short-sightedness [and] reactivity” (Mallorie, 2015, p. 5). This is significant even if there is only some truth in Gendlin’s (1997) assertion that “nothing is as debilitating as a confused or distant functioning of experiencing” (p. 15).

Bodies play “a central role in caring, and caring is central to leadership” (Sinclair & Ladkin, 2020, p. 63), and many leaders are able to create a feeling for followers of being “seen and held” (p. 72). Yet care may be overwhelming for leaders especially since it likely sensitises them to the distress of those they seek to support and lead. If leadership is considered to be a relational accomplishment, as it is in this thesis, care is something that can be thought of as being given and received in mutual reciprocity, with the awareness that caring spaces may still be “underpinned by deeper structural relations of power, class, gender and race” (p. 72).

We know that knowledge cannot be separated from experiences and interpretations of those involved in its making, and that these experiences and interpretations can only happen within and between bodies. Bodily and facial gestures and postures, tones of voice, and other forms of expression are part of “an embodied practicing of leadership” (Küpers, 2013, p. 336), which also include “aesthetic sensibilities and competencies, as well as felt meanings” (p. 336). The bodies of leaders and of followers then are central in the accomplishment of leadership. Living bodies serve as “tangible media through which various forms of leadership practices are negotiated, fractured, resisted or integrated” (Küpers, 2013, p. 336). They are not at all extraneous to what is happening in the practice of work, but are in fact “energising, orchestrating, anchoring and organising” the practice of it “with and through their bodies” (Green & Hopwood, 2014, p. 26). “Knowing how to go on, what to do next...is a matter of practical reason as much as anything else, and this reasoning is always embodied” (p. 26). This occurs among those who are in community together (Bathurst & Cain, 2013) implying that the “dualities between the leader and the follower morph into a set of relationships where bodies move and gesture to one another” (p. 358) by interacting with each other in co-creative spaces. Ironically, embodied encounters rest on unknowing, “suspending ourselves in open, generous relationships with each other” (Pullen, 2018, p. 128). This is significant since unknowing was established as a key part of reflexivity earlier in the chapter.

Embodied reflexivity is enhanced by engaging with emotions and embedded relations of power (Clancy & Vince, 2019; Vince, 2014). Emotion, according to Vince (2014), does not relate to what an individual feels on an intra-personal level alone, but more to relational and inter-subjective dynamics. Emotions are generated, reinforced and transformed in relation to others and they are integral to the continuous process of negotiating systemic order (Voronov, 2014). This includes how such relations are connected to broader organisational dynamics (Vince, 2014, p. 3). The emphasis then falls on how to bring the emotional world of the organisation alive

for the purpose of development. Vince (2014) calls for a psychosocial theory of emotions in organisations that recognizes that the social and the psychological are intrinsically linked, an understanding of otherness in our selves and our selves in otherness and the formative effects of anxiety and desire on both personal and collective levels.

It is important that reflexive leaders engage with “the full range of emotions and politics that influence their leadership roles and relations” (Vince & Mazen, 2014, pp. 203-204), so that they may comprehend the leadership dynamics that affect these roles and relations, and so that they may create conditions in which ‘followers’ can engage with their emotions. The reflexive leader is often required to be comfortable with ambiguity and possess an openness to change, integrity and trustworthiness and relatedly s/he needs to be able to self-regulate. Self-regulation requires “monitoring, willpower, and motivation to manage or alter” these impulses so as to pursue or maintain explicit goals or standards (Gard, Noggle, Park, Vago, & Wilson, 2014, p. 1). An organisational context that is conducive to emotion sensing and sensitivity does not mean leaders “taking responsibility for regulating emotion but for acting on, and potentially shaping, the context of interaction in general and in the manager-employee relationship in particular” (Hibbert, Beech, Callagher, & Siedlok, 2022, p. 18).

I have noted that that trauma is an outcome of systemic oppression and domination, and that it is thus an effect of the misuse of power. Haraway (1990) asserts that power relations are inevitably mapped onto bodies. While cognitive means of practising reflexivity have a role in healing from trauma, they are thus not able to address the body’s impact on the mind, until the body is brought out of “dissociation and into consciousness” (Scaer, 2005, p. 255). I discuss the embodied effect of trauma next.

2.11.1.1 *The embodied effect of trauma*

Trauma significantly interferes with the experience of being in touch with one's body and internal environment, that is with what one feels and needs (Van der Kolk, 2003). People who are subjected to trauma often become stuck in the "fight/flight/freeze mode nervous system response" (p. 85), well beyond immediate threat or danger. In this sense, the past traumatic event is ever present, awaiting its chance to "intrude on our daily life based on the subtlest of cues" (Scaer, 2005, p. 252).

Trauma impacts negatively on self-worth, memory, mental and physical health, and a sense of meaning and purpose in life (Van der Kolk et al., 2005). Johnson (2009) notes that past trauma impacts on the body in the present in the following ways:

- *Embodied memory*: The body holding (i.e., remembering) experiences of oppression.
- *Somatic vigilance*: The marked sensitization to the reactions and responses of others resulting from difficult and problematic experiences in the past.
- *Somatic withdrawal and alienation*: A profound disconnection from the body's felt experience.

Somatic theorists (e.g., Gendlin, 1997, 2003; Hanna, 1970) suggest that cultivating embodied awareness effects an altered state of consciousness, and that this shift is a means of resistance against oppression. Significantly, some argue that "being comfortably anchored in a solid felt experience of the body in relation to other bodies is "so phenomenologically different from the experience of 'othering' or being 'othered' that it provides a compelling counterpoint to hierarchical models of social power" (Johnson, 2009, p. 28), and that this provides a means of experiencing the world differently even though the social structures through which that

experience is shaped may not have changed. Thus, the “hope of social justice can be realised in part through reclaiming our bodies” (p. 29).

The body can be thought of as a bridge between the past and the present and therefore it plays a significant role in the transmission of trauma (Stanek, 2015), and significantly also in the healing of that trauma. Social structures are “created (and reproduced) through a web of interpersonal relations” (Johnson, 2009, p. 28). When these relationships change - body by body - so do these structures. Thus the body both registers the imprint of traumatic oppression and unjust, inequitable power relations and presents as a valuable source of knowledge and power (Johnson, 2009) to change such relations.

In trauma, a sense of self-ownership and self-leadership is severely compromised, which impacts negatively on appropriate self-care (Van der Kolk, 2003) and on care of others. Earlier it was noted that in trauma, *choice is lost* (Ogden, 2019) and that central to healing from trauma, is the reinstatement of choice (Ogden et al., 2018.). One of the ways that subjective control can be retrieved from an embodiment perspective is in the identification and naming of emotional states and sensations on a bodily level, in the current moment. This enables a clarification of the relationship of the sensations to the past trauma, thereby distinguishing the past from the present experience (Caizzi, 2012).

2.11.2 Experiential learning in living with heart

Given the embodied nature of experience and reflexive practice, the latter is best developed through “guided experiential learning, dialogue and discussion, rather than instruction” (Hibbert & Cunliffe, 2015, p. 185). This since instruction may hold an “overly instrumental preoccupation” (Bissett & Saunders, 2015, p. 587), possibly stalling rather than fostering transformational praxis (Swan, 2017, p. 553).

Since often our assumptions are “paradoxically both eminently visible and consciously opaque” (Cunliffe & Scaratti, 2017, p. 33), indeed unconscious (Kline, 2009), tacit (Cunliffe, 2002a), and “embedded in our actions” (Pavlovich, 2020, p. 338), experiential and thus more embodied learning can surface these assumptions more than cognitive-linguistic means alone. Indeed, Biehl (2019) speaks about tacit knowing being “lodged in the body” (p. 342) and Mandalaki (2023) about the “marginalisation...bodies face under normative social and organisational structures” (p. 1450). Learning that transforms the self is a “collective, embodied and embedded process that is practice-based” (Collien, 2018, p. 132) and encourages individuals “not simply to think differently but to act differently” (Smith & Kempster, 2019, p. 305). If leaders are to develop reflexivity, they need to localise learning in everyday lived, embodied experience. Learning from experience means being able to reflect on “what is going in within the context of experience and within [all of] ourselves” (Hibbert et al., 2018, p. 3).

2.11.3 Ethics in living with heart

While the focus in reflexive practice may first and foremost be on who we are being, this is so as to positively change our actions - that is, we seek to develop new understandings and knowledge through the questioning function of reflexivity that “are ultimately reinvested to transform... actions” (Bisset, Tremblay, Wright, Poland, & Frohlich, 2017, pp. 167-168), specifically ethically driven actions. Working in oppressive contexts, social change leaders confront ethical issues around which values to uphold (Shoukry & Cox, 2018). Several authors (e.g., Diochon & Nizet, 2019; Poldner, Branzi & Steyaert, 2018; Pullen & Rhodes, 2014) emphasize the embodied dimensions of ethics. Mandalaki (2019) describes intercorporeal connection as engendering a fluidity able to transcend inequality and power dynamics between genders, rendering genuine care for the otherness of the self and the other. I suggest that this is

the case across other kinds of divides also - racial and social, for example, where fixed and polarizing understandings can be reconceptualised. Pullen and Rhodes (2015) and Mandalaki (2019) connect ethics and the development of humanness in organisations with corporeal practice, and Frolic (2011) refers to embodied experience as “a well-spring of moral insight” (p. 371). Lipari (2015) underscores listening (a fundamentally embodied exercise) in the ethical relation with an other.

Romanyshyn (2003) notes that “the way in which we understand and treat our bodies is a reflection of the way in which we understand and treat the world” (p. 103). I suggest that the converse of this is also true: the way in which we understand and treat the world is a reflection of how we understand and treat our bodies. This links leaders’ responsibility of ethical care and treatment of others to the most intimate place there is, their own bodies. Living with heart then has to do with self-care. Self-care can also be seen as a political stance and ideological stance (Lorde, 2017; Mandalaki, 2023; Sinclair & Ladkin, 2020), even amidst systemic oppression and domination. This has implications for empowerment in that choice and agency can be exercised for and within the domain of the personal self, through the act of self-care. Diochon and Nizet (2019) speak of ethics as fabric; an interweaving of emotions and reflexivity. This is shown in my summary of their understanding of the emotional reflexive interplay within three phases of ethical sensemaking in Table 3 below. Here, it is striking to note the intersection of the interrogation of power (IoP) and emotion.

Table 3: Emotional reflexive interplay in each of the three phases of the ethical sensemaking process (Diochon & Nizet, 2019, pp. 461 - 489)

	Phase 1 Emergence of the issue Period of doubt entailing disorientation with habits challenged	Phase 2 Issue processing Period of data collection, (de)construction, (re)framing	Phase 3 Decision Period of choice of course of action
Generic form of the interplay	Emotional awareness Reflexivity allows one to be aware of the presence of	Emotional unpacking Reflexivity allows the emotions connected to the issue to be	Emotional (dis)engagement Reflexivity allows one to engage (or not) with one’s

	one's emotions, instead of ignoring or neglecting them	unpacked, by supporting the dissection and analysis of emotions.	emotions in the process of solving the issue. Emotions used purposefully by either consciously neutralising them, i.e., putting them aside, or using them as a compass
Detailed roles of the interplay	• Alert Reflexivity allows emotions to be used as a signal of a potential problem.	• Personal ecology Self-reflexivity allows a personal connection with the topic to be clarified.	• Neutralizer Reflexivity allows emotions to be consciously put aside when making the decision.
		• Power detection Critical reflexivity allows power relations to be dissected.	• Compass Reflexivity allows emotions to be displayed with consciousness to guide action.

2.12 Practices of reflexivity in the literature

Several authors have written about the ways in which they have fostered reflexivity, even if the term 'reflexivity' is not explicitly used. Many of the resources are of pedagogical origin. Their inclusion here seems apt since reflexivity, both within and outside of educational settings, has much to do with learning and unlearning. For example, Landy et al. (2016) provide a comprehensive summary of tools and practices aimed at clinicians and health professions students to this end. These include reflective writing, experiential learning (e.g., local community-based learning), classroom-based activities, continuing education strategies, online strategies (e.g., delivering reflexivity-enhancing curricula), and strategies that apply the liberatory theories of Freire and/or Mezirow.

Elder and Paul's (2020) set of intellectual standards by which students' beliefs and values can be examined (relevance, accuracy, precision, clarity, depth, breadth, logic, significance, and fairness) is used to assess student's reflexivity through their written work. Cunliffe and Jun (2005) practise reflexivity with their students through encouraging them to 'own' their frames

of reference, and to identify the “dominant discourses circulating in making sense of their experience” (p. 745). This is done by, for example, using Burrell and Morgan’s (2019) paradigms, as well as through the inclusion of books and films that stimulate the contemplation of power relations. In a similar vein, many pedagogical texts point to the potentially liberatory (e.g., Lay & McGuire, 2010) effect of educators, and it is suggested here that leaders assume this stance as they engage with the work of fostering reflexive criticality.

The exercise of reflexive journaling and sense-making maps (referred to in Cunliffe, 2016) have been used as mean of surfacing and questioning assumptions. Bolton (2008) and Qualley (1994) and Nicholls (2009) also speak of writing as a means of expressing things one cannot necessarily say out loud. Alvesson et al. (2017) too contribute towards an approach to reflexive group work (see pp. 160-173) and a ‘picture’ of reflexive and unreflexive leadership (see pp. 173-190). In organisational settings, the practice of “inscaping,” allows individuals to explore and discuss with others their hopes, assumptions and fears (Nilsson & Paddock, 2014). Reflexive dialogue can help to highlight “the tacit assumptions and ideologies that subsist in our ways of talking” (Cunliffe, 2002a, p. 57) and being.

Through reflexive dialogue, organisational members can help each other to see more clearly, so as to develop the autonomy *and* sense of responsibility that are precluded by an individualistic, disconnected, unreflexive, proself leadership style. It is noted that dialogue should occur in a way that allows all participants to be heard (Esaki et al., 2022). Many authors have created dialogic strategies or outlines that have application beyond their intended settings of knowledge generation within research settings. Way, Zwier, & Tracy (2015) have for example, identified interactional strategies to enhance participant reflexivity. A summary of this and other dialogic strategies can be found in the Addendum (p. 322).

Some authors refer to attitudes and behaviours as important when engaging in reflexive practice, such as the ability to switch positions and to be playful (Alvesson, Blom and Sveningsson, 2017), and the containment and management of the anxieties and other emotions that the reflexive process can generate. The experience of safety is also noted as important, including identity safety, an openness to new information, and psychological safety (Foldy et al., 2009).

Cunliffe (2002a) identified the term “striking moments” for those in which participants become critically self-reflexive of their ways of talking, acting and being, due to an insight, recognition or realisation (Haynes, 2023). Corlett (2013) later referred to this as being struck. Striking moments occur when we are spontaneously ‘struck’ by an “emotional, physiological or cognitive sense” (Corlett, 2013, p. 456) of “something important we cannot quite grasp in the moment” (Cunliffe, 2002a, p. 42).

Voronov and Vince (2012) and Hibbert et al., (2022) call for the consideration of emotional and unconscious processes in institutional understandings, as do Diochon and Nizet (2019), Dale and Latham (2015), Koya et al., (2015), Poldner, Branzei and Steyaert (2018), Pullen and Rhodes (2014, 2015), Tyler (2019) and Roberts (2021). Authors such as Biehl (e.g., Biehl-Missal & Springborg, 2016; Biehl & Volkmann, 2019; Biehl, 2019) note the application of dance in management settings. Mandalaki (2019) foregrounds the body in reflexive experience, and in emancipation (2023). Mindfulness and spiritual dimensions to reflexive practice are offered by Vu & Burton (2020, 2024) and Pavlovich (2020). Resources for embodied self-awareness (Fogel, 2020), self-regulation (Lyubovnikova, Legood, Turner, & Mamakouka, 2017), embodied awareness (Blake, 2022), dance movement therapy (Pylvänäinen, 2018), the embodied intersubjective space (Fuchs, 2016; Fuchs & Koch, 2014; Küpers, 2014; Küpers, 2013; Küpers & Pauleen, 2015; Peña, 2019; Schmidtsberger & Löffler-Stastka, 2018).

Authors such as Ladkin (2015), Chatzidakis, Hakim, Litter and Rottenberg (2020) and Lipari (2014, 2015) have emphasised the importance of care, and Carmeli et al., (2014), psychological safety and reflexivity. In addition to the above resources, some resources pertain specifically to trauma. The Sanctuary Model toolkit (Bloom, 2007), discussed on pp. 67-68, for example, can be used to create safety in the recovery from trauma.

In Table 4 below, I have grouped into broad categories, practices and orientations in the literature on reflexive practice (even when not necessarily qualified as reflexive). This is by no means an exhaustive list of reflexive practices, and I acknowledge that there is a great deal of cross-over between these orientations/practices.

Table 4: A selection of reflexive practices/orientations grouped according to general orientation

Body-based practices/orientations Creary & Locke (2022) Gendlin (2003) Küpers (2013, 2014) Küpers & Pauleen (2015) Pagis (2009) Shapiro & Stolz (2018) Stolz (2015) Riach & Warren (2015) Mandalaki (2019, 2023) Vettraino, Linds & Downie (2019) Vettraino & Linds (2018) Peña (2019) Schmidtsberger & Löffler-Stastka (2018)	Embodied understanding, mostly dialogue-based practices including journaling, sense-making maps, group based work Cunliffe (2002a, 2016) Bolton (2008) Qualley (1994) Nicholls (2009) Alvesson et al. (2017) Nilsson & Paddock (2014) Esaki (2022) Way, Zwier, & Tracy (2015) Beech, MacIntosh, & MacLean (2010) Cunliffe & Scaratti (2017) Cunliffe & Locke (2020) Helin (2013) Barrera & Corso (2002) Barrera & Kramer (2007)	Movement/dance/embodiment/singing Biehl-Missal & Springborg (2016) Biehl & Volkmann (2019) Biehl (2019) Zeitner, Rowe, & Jackson (2016) Fogel (2020) Lyubovnikova, Legood, Turner, & Mamakouka (2017) Blake (2022) Pylvänäinen (2018) Jordet, Gullestad & Haavind (2023)	Emotion, power, the unconscious Vince & Mazen (2014) Voronov & Vince (2012) Hibbert et al., (2022) Diochon & Nizet (2019) Dale and Latham (2015) Koya et al., (2015) Poldner, Branzei & Steyaert (2018) Pullen & Rhodes (2014, 2015) Tyler (2019) Roberts (2021)
Pedagogical resources Elder & Paul (2020) Cunliffe & Jun (2005) Lay & McGuire, 2010) Landy et al. (2016)	Trauma-related Bloom (2007) Van der Kolk (2003) Conrad (2014) Tcholakian et al., (2023) Ogden, Buczynski, Levine, & Lanius (2018) Ogden (2019)	Being struck/disoriented as reflexive opportunity Cunliffe (2002a) Haynes (2023) Corlett (2013) Hibbert et al., (2010) Mezirow (1990, 2000)	Empathy/intersubjective empathy/embodied empathy Pavlovich (2020) Fuchs (2016) Fuchs & Koch (2014) Tanaka (2015, 2017)
Safety MacIntosh et. al 2017 Hosking (1999) Foldy et al., (2009) Malherbe (2023) Carmeli et al., (2014) Bloom (2007)	Care Ladkin (2015) Chatzidakis, Hakim, Litter & Rottenberg (2020) Lipari (2014, 2015) Cunliffe (2016)	Presence/mindfulness/attunement Markman (2017, 2020) Amid (2024) Vu & Burton (2020) Zigon (2014) Vince (2014, 2018)	Attitudes and abilities Alvesson, Blom & Sveningsson (2016)

2.13 Research rationale

Reflexivity is widely recognized as a fundamental leadership practice that enables individuals to challenge their assumptions, navigate complex power dynamics, and engage ethically in transformative social work (Cunliffe, 2016; Hibbert et al., 2019). While not a panacea for social challenges, reflexivity is as a means of taking more critical, caring, responsible, ethical (Cunliffe & Ivaldi, 2021) and empowering actions and providing a basis for organisational transformation (Cunliffe & Jun, 2005), as a practice that assists leaders in understanding the nature of the social world and possibilities for change (Lawrence, Leca & Zilber, 2013), and even by some as a requirement of institutional work aligned with social change (e.g., Ruebottom & Auster, 2018).

My literature survey yielded numerous valuable, though isolated ways in which to engage with the complex matter of reflexivity, if mostly in stand-alone, or siloed ways, and if mostly discursive (e.g., reflexive dialogue). I have not encountered literature pertaining to the integrated practice of reflexivity, including body-based practices which directly engage the body, as opposed to the intellect, as well as discursive practices to form mutually supportive relationships between practices and to create a holistic whole. This is significant because the siloed, mostly discursive enactment of reflexivity as represented in the literature is in contrast to the reflexive understanding of experience as intersubjective, interconnected and embodied. The failure to explore holistic ways in which multiple reflexive practices can be integrated in leadership contexts forms an incomplete understanding of how leaders might enact reflexivity effectively. Also, while much of the existing literature focuses on cognitive, discursive, or dialogic aspects of reflexive practice, this study finds that bodily engagement is a crucial aspect of reflexive practice, and thus integrated reflexive practice. I identify an opportunity to bridge body-based modes of learning, unlearning and building capacity for unknowing (i.e., body

based reflexive practice) with more commonly emphasised, intellectual forms of reflexive practice. Lastly, while the literature conveys that the practice of reflexivity is emancipatory in effect (e.g., Castell, Bullen, Garvey, & Jones, 2018; Cunliffe, 2002a; Maclean, Harvey, & Chia, 2012; Malherbe, 2023; Rivera, Courtney, & Bloom, 2023; Schubert, 2014), prior research has not clearly articulated the mechanism(s) through which this might occur.

In response to the gap identified in the literature, my research is driven by the question: how do leaders within social change organisations practise reflexivity in an integrated way, and further, what is the mechanism by which this practice might realise reflexivity's emancipatory aim for participants?

2.14 Conclusion

This literature review began by defining positive social change and presenting a possible underlying assumption that helping (embedded in the social change drive) is necessarily a good thing. I noted the importance of giving attention to such assumptions as well as the possible negative effects of not doing so across a range of settings, from development studies to psychology to management studies and social innovation. I emphasised the relevance of this for social change leaders since their efforts are directed towards social justice in the form of helping those marginalised by social ills (Knechtges, 2017). A recurring keyword used to discuss ways that such risks might be moderated is *reflexivity*, which I turned to next.

I distinguished between reflection and reflexivity, and I described reflexivity as a sociological phenomenon which unsettles what is taken for granted. I noted reflexivity's embodied and intersubjective nature, and emphasised it is a practice in service of the empowerment and ethical care of others. I distinguished between two levels of reflexivity: critical and self-

reflexivity, while noting the permeable boundary between them. I then presented what reflexivity means to me, noting its movement from the partial to the whole, and derived four ‘calls of reflexivity’. These are calls to: (1) question assumptions, (2) relate with others and with the Other, (3) interrogate power relations and (4) live with heart. I explored the phenomenon of trauma as an outcome of the abuse of power and noted its impact on affected individuals. Building upon the literature on reflexive leadership (e.g., Carmeli, Sheaffer, Binyamin, Reiter-Palmon, & Shimoni, 2014; Chung & Norvell, 2025; Cunliffe & Wilson, 2016; Cunliffe & Eriksen, 2020; Fairhurst & Connaughton, 2014; Hibbert, Beech, Callagher, & Siedlok, 2022; Lubberink, Blok, Ophem, & Omta, 2017; Ryömä & Satama, 2019; Vince & Mazen, 2014; Vince, 2018; Willis, 2019a, 2019b), I related the four calls of reflexivity to leadership to develop a more fulsome picture of reflexive leadership.

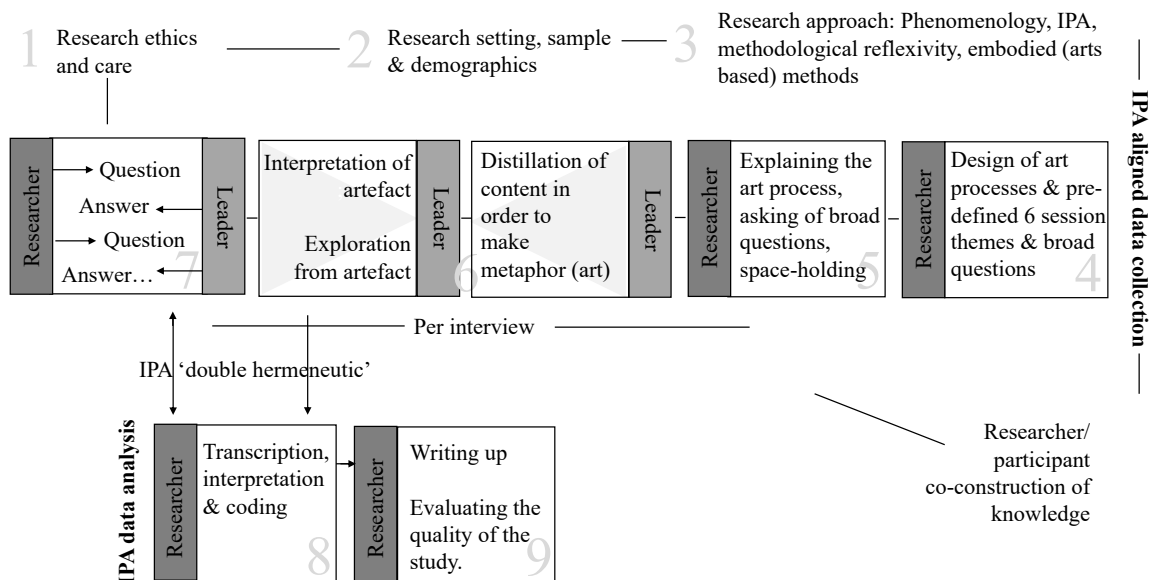
While the literature describes the siloed practice of reflexivity, as in, for example reflexive dialogue, this siloed approach is in contrast with an understanding of reflexivity as an intersubjective, embodied and experiential endeavour. I articulated a gap in the literature on the empirical study of the holistic or integrative practice of reflexivity; one that draws diverse reflexive practices into a synergistic whole and aligns with an understanding of the interconnectedness of individuals with their whole selves, with others, and with their temporal and physical contexts. This leads to my empirical research motivation in understanding how leaders within social change organisations practice integrated reflexivity. Given reflexivity’s emancipatory aim, I link this with understanding how this practice may lead towards participant empowerment. The resulting research question is: how do social change leaders practise reflexivity in an integrated way, and how does this practice realise reflexivity’s emancipatory aim.

3 METHODOLOGY

Introduction

In this chapter I show how I went about my field research into my research topic using a phenomenological, embodied approach and methodological reflexivity. The chapter is made up of nine parts. Figure 8 gives an overview of the chapter's structure, with the numbers in the figure correlating also with the stages of my empirical research. The figure additionally indicates researcher and leader (research participant) involvement in the data collection and analysis process, as well as the overall co-creation of knowledge between researcher and leader.

Figure 8: The Methodology chapter sections correlating with the research design, data collection and analysis process stages



3.1 Ethical considerations

While ‘research ethics and care’ is shown as the first stage of the research design, collection and analysis process in the diagram above, ethical considerations were carefully considered throughout the empirical research process. This is indicated by the lines connecting the ethical considerations with the other sections of the field research in the diagram. The study received ethics approval from the Commerce Faculty’s Committee at the University of Cape Town. It presented no harmful conflicts of interests (Fisher & Anushko, 2012) and participation was voluntary and free. I was sure to inform the leaders of the nature of the study to be conducted and offered the choice to participate or not, and to withdraw from the study at any point. I asked leaders to confirm their consent orally as well as in writing using the consent form (see Addendum on pp. 330-331) after having explained the purpose and ethical considerations of my research. In IPA it is recommended to audio record the interview (Pietkiewicz & Smith, 2014, p. 11). I did this with my phone voice recording software. I also obtained formal consent from the relevant representative at each of my two research sites. I ensured the leaders’ and the organisations’ anonymity at all times using only pseudonyms.

I ensured that my research did not expose the leaders to physical harm and did my best to ensure that there was no psychological harm, while recognising that the practice of reflexivity is a potentially emotionally painful process (Cassell et al., 2020). I was alert to the violent contexts of “abuses, power disparities, and collective histories of violence” that the leaders were either directly or indirectly affected by, and the underlying history of colonial or imperial violence of these contexts (Abdelnour & Abu Moghli, 2021, p. 1) as well the associated likelihood of trauma (Marya, 2018; Tcholakian et al., 2023; Wineman, 2003).

Since semi-structured interviews are exploratory and open-ended in nature, questions are raised about whether truly informed consent for such research can be obtained (Marshall, 1992). After gaining formal consent, I was guided by the leaders' readiness and willingness to explore their thinking and experience with me within each session and would remind them that they were free to tell me as little or as much as they felt comfortable to. One of the CBO leaders, Jasmin, a psychotherapist by profession gave the following feedback to me from Session Js1 ("Context"/Family mapping):

Patty: So... to close it off for today, I first want to say thank you so much, and also for going so deep and sharing so much of yourself with me. And to check with you how that is for you, and whether you feel I have the capacity to actually hold that.

Jasmin: Yes, I definitely do.

Patty: Because I'm very open, to you know, any feedback that it's too much or anything...please let me know.

Jasmin: Ja, no its... one can go, one can, I mean it feels like you've, you could, one could moderate what you want to say or not, there's space for that, I felt that from you. (Js1: 12/11/18)

I applied Thanem and Knight's (2019) guidance that we are "obliged to approach the leaders as research participants with sensitivity and respect" since "good embodied scholarship draws readers into the lives and worlds of others, often by revealing sensitive details about their bodies, their daily habits and their felt experiences" (p. 14). The 'micro ethics' of a study includes issues about the purpose or *raison d'être* (Abdelnour & Abu Moghli, 2021) of the research, as well as the interpersonal aspects of the research, including the interactions between researcher and research participant. It is in these interactions that the possibilities of "respecting the autonomy, dignity, and privacy of research participants and also the risks of failing to do so" lie (Guillemin & Gillam, 2004, p. 275). The relational aspects of the data collection process

are further explored in section (5) of this chapter. Ethical issues relating to the writing up stage are discussed in section (9).

3.2 Research setting, sampling strategy and research participant demographics

Aligned with a positive organisational scholarship stance (e.g., Cameron, 2021; Meyer, 2018; Nilsson, 2015), I chose two social change organisations as positive cases in that they demonstrated apparent accomplishments in reflexive leadership. Both work within contexts of trauma. The first is a social circus (“SocCirc”) and the second an organisation fostering compassion in midwives in the public health sector (“Caring Birth Organisation” or “CBO”). SocCirc works to develop circus skills for children, including those affected by the trauma of poverty and systemic oppression, and to build social cohesion between children across racial divides. CBO works to reduce obstetric abuse (Honikman & Fawcus, 2015; Jewkes et al., 1998) by midwives towards birthing mothers in resource-strained and crime and gang-ridden contexts. The organisations are also both inherently body-centric in their general focus. As a social circus, the everyday engagement of the body at SocCirc is centralised. So too is the body foregrounded at CBO, an organisation concerned with midwifery and childbirth. This was of value to me since I was interested in incorporating embodied aspects of integrated, reflexive practice.

I selected five leader figures within each of these organisations. These leaders’ reflexive practices were having the intended, positive effect within their social change drives of empowering others. The two sample groups were homogenous within each organisation but varied between organisations. While I interviewed social change leaders, the emphasis was not on the leaders themselves as ‘leader figures,’ but on their practice of reflexivity, and the mechanism by which this practice led towards empowerment. I thus use the words “participated

in and facilitated” when I refer to the leader’s engagement with the practices. While a relational view of leadership may have indicated the need to also interview participants, I was unable to do this because the interviews were extremely in-depth and time-intensive. Accounts of the participants’ experiences were shared by the leaders.

The leaders from SocCirc were for the most part from previously disadvantaged backgrounds, at the time of data collection below the age of 30 years and without tertiary education, and all were male. The leaders from CBO represent more privileged white South Africans with formal tertiary education and well-resourced financial backgrounds. Leaders from here were, at the time of data collection, between the ages of 36 and 61 years, and all were female. Given the distinctly different demographics across the research sites, I believed that the findings, if resonant between the two, would serve to validate the findings, thereby increasing generalisability.

I interviewed each of the nine leaders for six sessions each and one leader for four sessions. Each of these sessions was devoted to a different aspect of the research topic (which I had pre-formulated and describe later in the chapter) and featured an arts-based process for one third of the contact time, followed by a conversation which was stimulated by the art process. The leaders were all English speaking, although for four of the five leaders at SocCirc, English was a second language. Table 5 lists the leaders and session dates at CBO and Table 6 summarises the CBO meetings I attended. Table 7 shows the leaders and session dates at SocCirc. Note that in some cases, more than one session was conducted on the same day and so some leader sessions have the same date. In some cases, referred to later as well, leaders chose to speak through the theme rather than do the arts-based process first. In these cases, the same prompt was given as in the arts-based version.

3.2.1 Caring Birth Organisation (CBO)

This organisation works to engender self-compassion within public health midwives, such that they are able to then extend compassion to their clients: birthing mothers. It was established in response to the phenomenon of obstetric abuse (Honikman & Fawcus, 2015; Jewkes et al., 1998) and a sense that the birth experience had become devoid of love, and devoid of a sense of the sacred.

At the time of data collection, CBO was made up of 6 directors, one of whom (Rachel) was the founding director, as well as other support staff. As my study was concerned with leadership, I asked the 6 directors to participate in the study. Five of them were willing and able to do so. They were Clarissa, Taylor, Xaneta, Jasmin and the founding leader, Rachel.

The CBO leaders were interviewed at their homes (one of which also served as the leaders' meeting site), my home or at a public venue. The interview sessions began in November 2018 and ended in June 2019. I was given permission to audio record these sessions and to photograph the artworks. Early in the data collection process, I was given permission to attend some CBO meetings. I noted down moments that were striking to me. One of these meetings was a 2-hour stakeholders' meeting, in which the CBO directors and some of the maternity and obstetrics unit (MOU) management and midwifery staff, gave feedback to vested parties on one of the CBO initiatives. During the interviews, Jasmin made reference to something that was said at the 2-hour stakeholder meeting ("If you remember that Melissa said at the [meeting], up the road here..." (Js2: 19/11/18). It was helpful that I had been there and that there was a sense of common experience between us because of my attendance. I also attended two 1-hour monthly directors' meetings and a 2-hour annual general meeting. In these meetings I was able to observe the practices the CBO used in their initiatives within their meetings.

Because of ethical considerations (not all those present at such meetings would have signed consent forms), I have used the impressions gleaned at site visits only to form background impressions of the leadership practices at CBO. Unfortunately, I was not given access to group meetings at SocCirc.

Table 5: CBO leaders interview sessions

Leader pseudonym, age at time of interviewing	CBO role and other role(s)	Session code (Theme: Art-based medium): Date of sessions	Artefact(s)	Pages of transcribed text
Clarissa, 36	CBO director, midwife and doula	Session C1 (“Context”/ Family mapping): 21/11/18	2 photographs of 1 family map	10
		Session C2 (“Threat to self, threat to other”/Drawing): 01/02/19	3 pencil drawings	13
		Session C3 (“An empowering conversation”/Dialogue writing): 20/03/19	1 page of handwritten dialogue	15
		Session C4 (“Opportunities for growth and development for myself as a leader”/Auto-photography): 11/06/19	5 auto-photographs	5
		Session C5 (“The support I need as a leader”/Clay sculpture): 11/06/19	1 photograph of 1 clay sculpture	3
		Session C6 (“A vision for myself and vision for those I lead”/Letter writing): 11/06/19	2 handwritten letters	2
Taylor, 58	CBO director, coach and facilitator	Session T1 (“Context”/Family mapping): 21/01/19	2 photographs of 1 family map	13
		Session T2 (“Threat to self, threat to other”/Drawing): 31/01/19	3 chalk pastel drawings	14

		Session T3 (“An empowering conversation”/Dialogue writing): 20/03/19 Session T4 (“Opportunities for growth and development for myself as a leader”/Auto-photography): 09/04/19 Session T5 (“The support I need as a leader”/Clay sculpture): 18/06/19 Session T6 (“A vision for myself and vision for those I lead”/Letter writing): 18/06/19	2 pages of 1 handwritten dialogue 5 auto-photographs 1 photograph of 1 clay sculpture 2 handwritten letters	14 10 8 4
Rachel, 61	CBO founder and director, midwife, doula and doula trainer	Session R1 (“Context”/Family mapping): 20/11/18 Session R2 (“Threat to self, threat to other”/Drawing): 04/12/18 Session R3 (“An empowering conversation”/Dialogue writing): 20/02/19 Session R4 (“Opportunities for growth and development for myself as a leader”/Auto-photography): 13/03/19 Session R5 (“The support I need as a leader”/Clay sculpture): 09/04/19 Session R6 (“A vision for myself and vision for those I lead”/Letter writing): 09/04/19	2 photographs of 1 family map 3 chalk and oil pastel drawings Conversation described orally by choice, and later transcribed 5 auto-photographs 1 photograph of 1 clay sculpture 2 typed letters	15 10 10 11 16 1 page of notes
Xaneta, 51	CBO director, industrial psychologist and publisher	Session X1 (“Context”/Family mapping): 15/11/18 Session X2 (“Threat to self, threat to other”/Drawing): 21/11/19	2 photographs of 1 family map 3 oil pastel drawings	19 9

		Session X3 (“An empowering conversation”/Dialogue writing): 07/02/19 Session X4 (“Opportunities for growth and development for myself as a leader”/Auto-photography): 11/03/19 Session X5 (“The support I need as a leader”/Clay sculpture): 22/05/19 Session X6 (“A vision for myself and vision for those I lead”/Letter writing): 22/05/19	Conversation described orally by choice and later transcribed 5 auto-photographs 1 photograph of 2 clay sculpture 2 handwritten letters	1 page of handwritten notes, audio file corrupted 13 6 4
Jasmin, 48	CBO director and clinical psychologist	Session Js1 (“Context”/Family mapping): 12/11/18 Session Js2 (“Threat to self, threat to other”/Drawing): 19/11/18 Session Js3 (“An empowering conversation”/Dialogue writing): 26/11/18 Session Js4 (“Opportunities for growth and development for myself as a leader”/Auto-photography): 06/02/19 Session Js5 (“The support I need as a leader”/Clay sculpture): 11/02/19 Session Js6 (“A vision for myself and vision for those I lead”/Letter writing): 20/02/19	2 photographs of 1 family map 3 wax crayon drawings 1 handwritten dialogue 5 auto-photographs 1 photograph of 1 sculpture 2 handwritten letters	14 11 11 10 17 8
Total		30 sessions	65 artefacts (2 of which we adapted to meet the leader’s comfort)	295 pages of transcribed text

Table 6: CBO meetings

Name and purpose of meeting:	Date:	Leaders present:	Raw data collected:
Stakeholder meeting to provide feedback to all vested parties on the pilot intervention at one of the MOU's.	25/10/18 2 hours	CBO directors: Clarissa, Taylor, Rachel, Xaneta Jasmin and Dayle (not a research participant) and various stakeholders and participants in the pilot project (leadership staff at a Western Cape MOU, doctors, nurses, midwives).	18 pages of transcribed text
Monthly director's meeting to discuss current projects	28/11/18 1 hour	Clarissa, Taylor, Rachel, Xaneta, Jasmin and Dayle	5 pages of notes
Annual general meeting reviewing the aims and achievements of the preceding financial year and future intentions	16/01/19 2 hours	Clarissa, Taylor, Rachel, Xaneta, Jasmin and Dayle	2 pages of notes
Monthly director's meeting to check in about the future of the organisation	27/02/19 1 hour	Clarissa, Taylor, Rachel, Xaneta, Jasmin and Dayle	4 pages of notes
Design thinking workshop for CBO to map out future directions.	29/05/19 3 hours	Clarissa, Taylor, Rachel, Xaneta, Jasmin and Dayle as well as other affiliates and a design thinking facilitator.	2 pages of notes

3.2.2 *The Social Circus (SocCirc)*

SocCirc is a social circus. Social circus uses the medium of circus as social upliftment (see Spiegel, 2016). SocCirc offers programmes that are all free to participants, with financial and material support coming from individuals, organisations, corporations, government, and foundations. Through the medium of circus, SocCirc inspires and empowers young people from diverse backgrounds to pursue their dreams. It promotes social cohesion and healing, creates opportunities for marginalised youth and unlocks potential and transfers skills for life.

The intention behind the project is for there to be contact, integration, fun and skill building across racial groups and for children who do not thrive in mainstream schooling for whatever reason to have an alternative education system.

I was given access to five leader figures within the organisations. All these figures have been at the circus since they were children, and they are now in leadership positions as trainers and mentors to younger circus members. At the time of data collection, they ranged between the ages of 24 and 28 years. They are all male and black except for one white, male person. The SocCirc leaders were interviewed at their training facility or at their performance facility between November 2018 and June 2019. I was given permission to audio record the interviews and take photographs of the artworks. As reflected in Table 7 below, one of the leaders (Denzil) was unable to complete Session D5 (“The support I need as a leader”/Clay sculpture) and D6 (“A vision for myself and vision for those I lead”/Letter writing) due to being unavailable. I note the loss of what may have been explored in the contact time with him for those two sessions. Unfortunately, there was nothing I could do about this. The founders of the circus referred to later in this chapter and in the Findings chapter are Justin and Christine (pseudonyms). Justin and Christine were unfortunately not able to participate in the research due to unavailability.

Table 7: SocCirc leaders interview sessions

Leader pseudonym, age at time of interviewing	SocCirc role and other role(s)	Session code (Theme: Art-based medium): Date of sessions	Artefact(s)	Pages of transcribed text
AJ, 26	Trainer and performer	Session AJ1 (“Context”/Family mapping): 13/11/18	2 photographs of 1 family map	18
		Session AJ2 (“Threat to self, threat to other”/Drawing): 22/05/19	Shared orally due to fractured wrist	11

		Session AJ3 (“An empowering conversation”/Dialogue writing): 12/06/19 Session AJ4 (“Opportunities for growth and development for myself as a leader”/Auto-photography): 12/06/19 Session AJ5 (“The support I need as a leader”/Clay sculpture): 19/06/19 Session AJ6 (“A vision for myself and vision for those I lead”/Letter writing): 19/06/19	Conversation described orally due to fractured wrist 5 auto-photographs 1 photograph of 1 clay sculpture 2 ‘letters’ shared orally	14 5 6 2
Sifisu, 28	Coordinator, performer, mentor/ trainer	Session S1 (“Context”/Family mapping): 20/11/18 Session S2 (“Threat to self, threat to other”/Drawing): 26/11/18 Session S3 (“An empowering conversation”/Dialogue writing): 05/02/19 Session S4 (“Opportunities for growth and development for myself as a leader”/Auto-photography): 12/02/19 Session S5 (“The support I need as a leader”/Clay sculpture): 19/02/19 Session S6 (“A vision for myself and vision for those I lead”/Letter writing): 05/03/19	2 photographs of 1 family map No drawings by choice. Theme explored through conversation Conversation described orally by choice and later transcribed 5 auto-photographs 1 photograph of 1 clay sculpture 2 handwritten letters	8 8 12 8 10 8
Denzil, 25	Rigging professional, performer, mentor	Session D1 (“Context”/Family mapping): 07/03/19 Session D2 (“Threat to self, threat to other”/Drawing): 14/03/19 Session D3 (“An empowering conversation”/Dialogue writing): 22/05/19	2 photographs of 1 family map 3 chalk pastel drawings 1 page of written dialogue 5 auto-photographs	10 6 3 5

		Session D4 (“Opportunities for growth and development for myself as a leader”/Auto-photography): 22/05/19 Session D5 (“The support I need as a leader”/Clay sculpture) and D6 (“A vision for myself and vision for those I lead”/Letter writing): unable to be completed due to unavailability of leader	-	-
Matthew, 26	Co-ordinator, performer, trainer	Session M1 (“Context”/Family mapping): 30/01/19 Session M2 (“Threat to self, threat to other”/Drawing): 05/02/19 Session M3 (“An empowering conversation”/Dialogue writing): 12/02/19 Session M4 (“Opportunities for growth and development for myself as a leader”/Auto-photography): 19/03/19 Session M5 (“The support I need as a leader”/Clay sculpture): 14/05/19 Session M6 (“A vision for myself and vision for those I lead”/Letter writing): 21/05/19	2 photographs of 1 family map 2 pen drawings 1 page of written dialogue 5 auto-photographs 1 photograph of 1 clay sculpture 2 handwritten letters	11 7 5 6 8 2
Jethro, 25	Trainer and performer	Session J1 (“Context”/Family mapping): 13/11/18 Session J2 (“Threat to self, threat to other”/Drawing): 14/03/19 Session J3 (“An empowering conversation”/Dialogue writing): 22/05/19 Session J4 (“Opportunities for growth and development for myself as a leader”/Auto-photography): 05/06/19 Session J5 (“The support I need as a leader”/Clay sculpture): 05/06/19	2 photographs of 1 family map 3 chalk pastel drawings 1 page of written dialogue 5 auto-photographs 1 photograph of 1 clay sculpture	19 12 6 7 3

		Session J6 (“A vision for myself and vision for those I lead”/Letter writing): 05/06/19	2 handwritten letters	4
Total		28 sessions	62 artefacts (6 of which were adapted to suit the leaders’ comfort)	224 pages of transcribed text

As well as the shows I attended over the years (six shows between 2012-2018), I spent a few minutes before and after each interview observing the facilities and children and adults in training. Because of ethical considerations (not all those present at such sites would have signed consent forms), I have used the impressions gleaned at site visits only to form background impressions of the leadership practices at SocCirc.

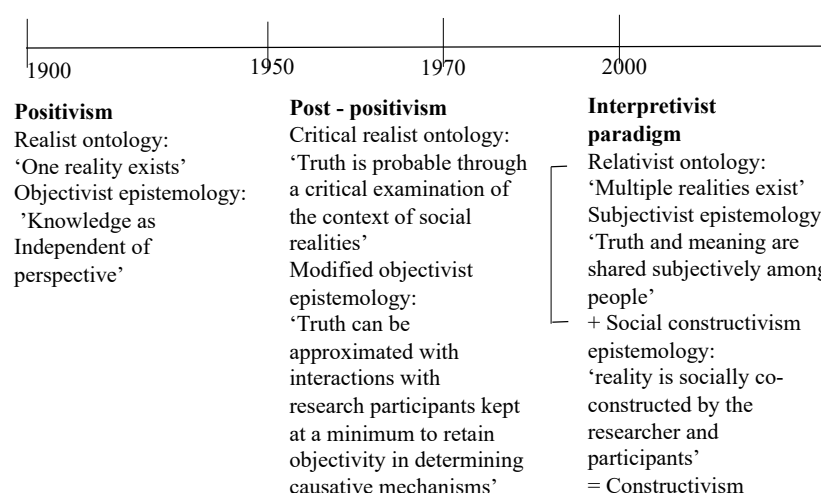
3.3 The research approach

To study how leaders within social change organisations practise reflexivity, I designed a phenomenological study to “amplify the voice and lived experience” (Humble & Radina, 2019, p. 210) of the leaders, and to help understand a situation that would otherwise be ambiguous and complex (Smith & Osborn, 2014). Phenomenology is a way of thinking and a research method which “illuminates the embodied, subjective and intersubjective qualities” of experiences (Tomkins & Eatough, 2013, p. 258). Within subjectivist and intersubjectivist perspectives, research participants are regarded as implicitly knowledgeable (Haynes, 2023). Researchers are thus to work closely with research participants to “understand (subjectivist) and jointly shape (intersubjectivist) meanings about what is happening” (Cunliffe and Karunanayake, 2013, p. 377). Phenomenology can therefore inform not only the post hoc analysis of data but the researcher’s very approach of collecting data. In Figure 9 below, I note the ontological and epistemological orientations underpinning this paradigm as distinct from

positivism and post-positivism. As a research method, IPA falls within interpretivism/constructivism (Urcia, 2021, p. 3).

A phenomenological approach calls for an understanding of the things themselves (Tomkins, & Eatough, 2013) as it “seeks to explore and examine experiences” (Gill, 2014, p. 21), both in terms of “what was experienced and how it was experienced” (Neubauer, Witkop, & Varpio, 2019, p. 91). The term phenomenology refers to both a philosophical movement and to a family of qualitative research methodologies (Gill, 2014).

Figure 9: My summary of some key qualitative research approaches (Creswell & Poth, 2018; Denzin & Lincoln, 2018; Urcia, 2021)



As a qualitative research methodology, phenomenology can appropriately address a number of research questions that “consider subjective experiences and meanings” (p.31). Within phenomenological research methodology, I used interpretive phenomenological analysis, or IPA (Smith, Flowers, & Larkin, 2022), for data collection, enriching it with an arts-based approach, and then again, in my data analysis. Since there was a co-construction of knowledge between myself as a researcher and the leaders through the arts-based processes and questions and answers (as depicted on Figure 8 on page 87), and since IPA acknowledges that all

knowledge is constructed, I would say that the research also has a constructivist element. Constructivism, according to Urcia (2021) falls under the umbrella of an interpretivist paradigm (see Figure 9 above).

My approach was inspired by other phenomenological studies inquiring into embodied reflexivity (da Costa d'Aboim & Vasconcelos, 2022; Kelly, de Vries-Erich, Helmich, Dornan, & King, 2017; Messerschmidt, 2020; Nellhaus, 2017; Paterson & Glass, 2020; Vettraino & Linds, 2018; Williams & Annandale, 2020). To choose a phenomenological research methodology “requires the scholar to reflect on the philosophy they embrace” (Neubauer et al., 2019, p. 91). IPA embraces phenomenology, hermeneutics and idiography (Smith, Flowers, & Larkin, 2022). In the following section I briefly describe each of these.

3.3.1 Phenomenology

As a philosophical discipline, phenomenology is first and foremost interested in the relationship between the subject and the world (Schnegg, 2023). Phenomenology as a philosophical tradition originated with German philosopher Edmund Husserl (1859-1938) who was inspired by Franz Brentano (1838-1917) (Urcia, 2021). Husserl responded to his concerns over scientists' impositions of pre-conceived theory in the apprehension of researched phenomena (King, Brooks & Horrocks, 2019). Husserl's phenomenological method was founded on the belief that “experience should be examined in the way that it occurs and in its own terms” (Smith et al., 2022, p. 8). He used the term ‘lifeworld’ (particularly in this later work) to refer to “the world of concrete experience” as lived by people (King, Brooks, & Horrocks, 2019, p. 233). He posited that there should be a ‘bracketing’ or setting aside of preconceived assumptions or understandings of phenomena (Gill, 2014). According to Husserl, this essential step in the process of phenomenological analysis is called ‘epochē’, and what

remains after bracketing is called ‘essence’ (King, Brooks & Horrocks, 2019). The stripping away of the personal and cultural lenses through which phenomena were to be understood is known as ‘transcendental phenomenology’ (King, Brooks & Horrocks, 2019).

While the ‘existential phenomenologists’ including Martin Heidegger (1889-1976), Maurice Merleau-Ponty (1908-1961) and Jean-Paul Satre (1905-1980) that followed Husserl shared a common concern for how phenomena were understood, they argued that our “existence is intimately bound up by the world we find ourselves in” (King, Brooks, & Horrocks, 2019, p. 230) and therefore we can never extricate ourselves from them to see things objectively. Heidegger’s approach to phenomenology marked the beginning of the hermeneutic and existential emphases in phenomenological philosophy (Smith et al., 2022). He doubted the possibility of any knowledge outside of our stance of being in the lived world, the world of “things, people, relationships and language” (p. 12), and so argued against the possibility of bracketing presuppositions (Urcia, 2021). Heidegger believed that our being in the world is always “perspectival, always temporal and always ‘in relation to’ something” (p. 13) and that people’s meaning making is central to phenomenological enquiry.

Merleau-Ponty shared Husserl and Heidegger’s commitment to understanding our being-in-the-world but echoed Heidegger’s drive for a more contextualized phenomenology (Smith et al., 2022). While Heidegger responded to this impulse by emphasising the worldliness of our existence, Merleau-Ponty responded to it by describing the embodied nature of our relationship to the world, saying that the body shapes the fundamental character of our knowing about the world (p. 14), indeed he asserted that “the body is the vehicle of being in the world” (Merleau-Ponty, 1962, p. 82).

Sartre emphasized the developmental, processual aspect of the human being (Smith et al., 2022). He believed that we are always in a state of becoming ourselves; that the self is “not a pre-existing entity waiting to be discovered but rather an ongoing project to be unfurled” (p.15). He extended the notion of Heidegger’s worldliness to the context of personal and social relationships, positing that our experience of the world is contingent upon the presence and absence of our relationships with others (Smith et al., 2022). As a research stance, phenomenology is “fundamentally conciliatory” (Tomkins, & Eatough, 2013, p. 271) in that it seeks to “bridge gaps, to heal rifts, develop integrative pictures of the life-world, to emphasize commonalities, compatibilities and interconnections” (p. 271).

3.3.1.1 Hermeneutics

Originally, hermeneutics represented an attempt to better interpret biblical scriptures (Smith et al., 2022). Later, it formed the philosophical underpinning for the interpretation of a wider range of texts, including historical documents and literary works (Smith et al., 2022). Hermeneutic theorists might contemplate, for example, the methods and purposes of interpretation itself, the possibility of knowing the intended meanings of original authors and the relationship between the context of a text production and of its interpretation (Smith et al., 2022). Hermeneutics offers important theoretical insights for IPA “since IPA is concerned with examining how a phenomenon appears and the analyst is implicated in making sense of this appearance” (p. 23). A hermeneutic approach to research recognizes that “each research encounter is unique and co-created, therefore participant interpretations are important” (Cunliffe & Ivaldi, 2021, p. 294).

3.3.1.2 Idiography

IPA's idiographic nature distinguishes it from most other phenomenological methodologies (Gill, 2014). Idiography is an argument for a "focus on the particular" (Smith et al., 2022, p. 26) prior to the move to more general claims (Smith & Osborn, 2014). This is in contrast to the nomothetic stance of most psychology theory which is concerned with "making claims at the group or population level and establishing general laws of human behaviour" (Smith et al., 2022, p. 24). In seeking to "capture and convey the richness of a particular person's experience" (p.16), Smith has argued for single case studies. IPA methodology values "purposive and small samples, as there is a strong idiographic approach and commitment to in-depth data analysis" (Bacon, McKay, Reynolds, & McIntyre, 2020, p. 758). A small sample size enables the "micro-level reading of the [research] participants' accounts" (Smith & Osborn, 2014, p. 42) and "gives an opportunity to examine similarities and differences between individuals" (Pietkiewicz & Smith, 2014, p. 9).

3.3.2 A more detailed account of IPA

IPA was developed as an alternative approach to quantitative and established qualitative methodologies. It prioritised the need for "deep interpretation of [research] participant accounts" (Gauntlett et al., 2017, p. 5). This attention requires a high level of skill on the part of the interviewer - "strong empathic engagement and highly attuned antennae ready to probe further into interesting and important aspects" (Smith & Osborn, 2014, p. 41). IPA "avows a phenomenological commitment to examine a topic, as far as is possible, in its own terms, inevitably involving an interpretive process on the part of both researcher and [research] participant" (Eatough & Smith, 2017, p. 1). IPA represents a "double hermeneutic" in which the "researcher tries to make sense of the participant trying to make sense of their experience" (Smith, Flowers, & Larkin, 2022, p. 3).

IPA offers a “credible and insightful” research approach (Gauntlett et al., 2017, p. 1), that provides rich, contextualised accounts. The major advantage of an interpretive methodology is it gives “explicit recognition to the role of the researcher in the co-construction of [a] phenomenon of concern”, and it “allows the researcher to explore the phenomenon in a non-linear fashion” (p. 10). Eatough and Smith (2017) note that IPA’s “continuing development as an experiential qualitative approach is reflected in the growing number of studies that employ multi-modal forms of data collection alongside the semi-structured interview” (p. 30). Semi-structured interviews are regarded as the exemplary method for IPA, because of IPA’s emphasis on exploring how people interpret their experience (King, Brooks & Horrocks, 2019). Semi-structured interviews facilitate real-time dialogue between researcher and research participant (Pietkiewicz & Smith, 2014). They also provide adequate space and flexibility for “original and unexpected issues to arise, which the researcher may investigate in more detail with further questions” (p. 10). The process is dynamic, and what emerges is a co-construction of the ebb and flow between the research participant and the researcher. IPA can also be used in conjunction with other quantitative and qualitative research methods (Martiny, Toro, & Høffding, 2021) such as constructivist grounded theory (Charmaz, 2014; Charmaz & Belgrave, 2014).

Experience-based, body-anchored qualitative interviewing (Stelter, 2010) can be defined as a specific way of conducting an interview, in which the pivotal point is the research participant’s “experiential, embodied involvement in the issues of the research interview” (p. 859). With its “theoretical commitment to the person as a cognitive, linguistic, affective and physical being” (Smith & Shinebourne, 2012, p. 54), IPA is congruous with an embodied orientation to studying social phenomena. While data have traditionally been gathered through semi-structured interviews in IPA studies (Smith & Shinebourne, 2012), I chose to precede each interview with an arts-based process in order to obtain embodied, in-depth phenomenological

analysis, helping to offer fresh perspectives beyond “received or rehearsed narratives” (Bacon, McKay, Reynolds, & McIntyre, 2020, p. 5).

In IPA studies, the research question is usually framed “broadly and openly”, with no attempt made to “test a predetermined hypothesis” (Charlick, Pincombe, McKellar, & Fielder, 2016, p. 210), since the emphasis is on studying people ideographically (Pietkiewicz & Smith, 2014), as mentioned. In this study the area of concern was the lived practice of reflexive leadership. Since IPA assumes a hermeneutic viewpoint in which the researcher is an active interpreter of social phenomena rather than a passive observer, it enables the researcher to question what an experience means to a research participant and what sense s/he makes of it (Gauntlett et al., 2017). Methodological reflexivity means that the researcher consistently aims at being self-aware of his or her interpretations. Given this, it makes sense that reflexivity is a fundamental aspect of IPA research (Finlay, 2008). The phenomenological attitude for Finlay (2008) is the process of retaining a sense of wonder and openness to the world while restraining pre-understandings. Through ongoing reflexivity, I brought attention to how my personal experience, thoughts, beliefs, opinions and interpretations influenced the research process and its outcome (Bacon, McKay, Reynolds, & McIntyre, 2020) and sought to remain curious. I turn to a discussion of methodological reflexivity next.

3.3.3 Using methodological reflexivity to study the sociological phenomenon of reflexivity

As explained in the previous chapter, the term reflexivity is described in the literature as both a sociological phenomenon and as a component of responsible and transparent qualitative research, or “methodological reflexivity” (Tsekeris, 2010, p. 28). In this chapter I focus on the latter. Methodological reflexivity is important in social research because such research always involves interpretation, and this interpretation does not take place in an apolitical, neutral,

ideology-free space, nor is a value-free, autonomous, researcher responsible for it (Alvesson & Sköldberg, 2017). Indeed, some authors say that reflexivity is the “defining feature of qualitative research” (Gough, 2016, pp. 1-2).

By being reflexive we acknowledge that social researchers cannot be separated from their autobiographies and will bring own values to the research and how they interpret the data. By asking: “from where are you looking and what/whom are you seeing” (Madhok, 2020, p. 408), we reflexively view all knowledge as “marked” (p. 408) by those who inhabit certain locations and sites of knowledge production. Methodological reflexivity is thus a process, which requires critical engagement (Lazard & McAvoy, 2020) with one’s own images of the world, marginalization and privilege, the researcher and researched, interpretations and contradictions. Methodological reflexivity could include for example, being self-reflexive about the emotions that inform the interaction between researcher and research participant, as well as being critically reflexive about the underlying dynamics that influence research (Vince, 2020). Alvesson et al., (2017) highlight these four common sets of qualities of methodological reflexivity practices: “multi-perspective, multi-voicing, positioning, and destabilizing [the narrative]” (p. 497). This is a complex endeavour and should not be a “token” gesture (Gilmore, 2015, p. 56) nor take the form of “simplistic representations of power relations between researcher and researched” (p. 56).

(Methodological) reflexivity is our attempt at “knowing how we are grafted to the universal by that which is most our own” (Merleau-Ponty, 1964, p. 52). Vandenbrouck (1986), a critic of Athol Fugard’s plays, says Fugard’s plays started with the ‘specifics’ but ended with the ‘universal’. It is perhaps by penetrating the idiosyncratic ‘particular’ so deeply that we access something of the ‘universal.’ Anais Nin (1903-1997) wrote: “I opposed subjective to objective, imagination to realism. I thought that having gone so deeply into my own feelings and dramas

I could never again reach objectivity and knowledge of others. But now I know that any experience carried out deeply to its ultimate leads you beyond yourself into a larger relation to the experience of others. If you intensify and complete your subjective emotions, visions, you see their relation to others' emotions" (Nin & Stuhlmann, 1969, p. 299). This notion is congruous with the study's inductive research approach. Indeed, that which is most personal can be seen as "a necessary inclusion to stimulate knowledge and fuel social change" (Bryant, 2015, p. 97).

Helping researchers to focus in on the 'specifics' or the particularity of this polarity above, Wilkinson (1988) outlines three forms of methodological reflexivity which can inform qualitative research: "personal, professional, and disciplinary" (Gough, 2016, p. 1). According to Wilkinson, the first two categories are intertwined and difficult to separate (Knaggård, Ness, & Harnesk, 2018). Personal reflexivity refers to "individual preferences, motivations and knowledge which influence the choice of topic, research expectations and the issues to be pursued" (Wilkinson, 1988, p. 1). The professional level refers to "research practices and effects, including perceptions of participants, interpersonal dynamics [and] communication styles" (p. 1). At the disciplinary level "we explicate our stance towards theory, method and psychology" (p. 1).

I uncovered my assumptions and preconceptions as I explored Wilkinson's personal, professional and disciplinary reflexivity. To write in a "postmodern" way says Lather (1991, p. 10) means that one is "paradoxically aware of one's complicity in that which one critiques" where "reflexivity and historicity at once inscribes and subverts" (p. 10). In the following subsection, I describe how I am 'grafted' to my topic by 'that which is most my own.'

3.3.3.1 Personal reflexivity

My sense is that there is generally something very personal that sits at the heart of the research question. It is as if the research project were a formal, systematic, externalized, ‘decontextualized’, pursuit of a more intimate, covert, entangled longing to know something that has lived in one’s life. For me, the question of what it means to help, is that. It is embedded in what I understood my role to be as a child. It is in questioning how best to respond to those in distress. And I see now towards the latter part of the research project, it is increasingly in understanding and enacting the act of helping myself and how this might be helpful to others. Whether it be in relation to receiving help and/or, extending help to a family member, a client, a friend, a cause, a charity or a group of people, the notion that help is always helpful, is something I have sensed and seen to be untrue.

This seems counterintuitive and increasingly significant as we are confronted daily, both locally and globally, with the needs of those in difficulty. My literature review confirmed, recipients of help can often be left feeling disempowered, ‘less than’ and demotivated. Issues of co-dependency, which I have seen in my own interpersonal relating, keep the helper and the ‘helped’ locked in unhealthy roles. This is made more complex in extending help from a position of privilege in the case of injury to the previously (and currently) disadvantaged, especially in contexts of historical and ongoing injustices, such as in South Africa. There is a level of implication for such potential ‘helpers’ that is confusing and disturbing. The rush to ‘fix and make better’ might emanate from a selfish motive to diffuse this dissonance. And yet, not doing anything is deeply problematic, too. The personal and political fuse in this issue for me, of what it means to help.

Although practising methodological reflexivity is accepted as an important aspect of qualitative research, it frequently entails the examination of how researchers’ “perspectives affect research interactions, data collection and analyses” (Burns, 2006, p. 3), with typically little attention given “to how physical bodies affect research activities and [research] participants” (p. 3). King, Brooks and Horrocks (2019) make the following suggestions for researchers to sensitise to their own and the research participant’s body in the research setting: watch and listen closely, pay attention to what research participants say about bodily aspects of their experience, be aware of your bodily reactions in the research interaction and take note of any striking bodily presentations during (if appropriate) or after the session and link these with the transcribed text. Chadwick (2017) speaks about transcribing all the research participants’ ‘messy utterances’ when transcribing interviews.

In this next section, I thus explore my embodied reflexivity as part of my personal reflexivity. I note here that while I have tried to remain embodied throughout the research process such as outlined below, the time horizon, intensity and demand of the writing-up process have seemed to have necessitated a ‘body as an instrument’ (Mandalaki, 2023, p. 1452). This has created tension and a sense of disconnection from my sensual self. I wonder if it is possible to succeed in academia without such a mind-set. Towards the end of my final writing up process, I was greatly helped by the practice of somatic meditation as taught by Ray (2016). I have been inspired by Mandalaki (2019) when she describes her writing as elevating her “to another level of reflexive sense-making, an embodied and experiential one” with her hands described as “dancing on the keyboard” (p. 146).

Below I have used Johnson’s (2008) understanding of the following five dimensions of body experience as a guiding framework to explore my embodied reflexivity:

- *The body as a biological organism*: “My body extends out from, and is oriented in relation to, this flesh-and-blood body” (Johnson, 2008, p. 164). I am and have always been a very body-oriented person. My spiritual and emotional struggles have most times expressed themselves somatically, *in my biology*. This has not been an easy path to walk, as my body has spoken to me in non-negotiable, often debilitating terms, yet through this I have a great respect for the wisdom of the body. My ‘biological’ experience has felt to be both ‘cause’ and ‘effect’ of my inner and to some extent outer reality.
- *The ecological body*: “The body does not, and cannot exist independent of its environment” (Johnson, 2008, p. 164). I acknowledge and am grateful for my physical interwoven-ness with my environment from the very air I breathe, to the water and food I take in, to the myriad physical forces that enable life.
- *The phenomenological body*: “This is how it feels to be embodied as I am ... the living, moving, feeling, pulsating body being-in-the-world” (Johnson, 2008, p. 165). Merleau-Ponty defined embodiment as the “lived, sensorial, perceptual, experiential and active nature of the body, embedded and incorporated in the world” (cited in Thanem & Knights, 2019, p. 11). The ‘phenomenological body’ includes the kinaesthetic sense, internal bodily states and emotions (Johnson, 2008). This is also known as a ‘felt sense’ of being (Gendlin, 2003).

Though I have frequently felt overwhelmed by my felt and lived experience, I feel connected to, grateful and trusting of my body and its perceptions. I have not faced many of the hardships most of the people in my country have. My struggles have been spiritual and emotional in nature as I have tried to use my authentic voice in the world, to find my work and to trust my leadership in relation to myself and others. I have thus been drawn to studying leader figures who are connected with their hearts and the hearts of others. I have been a student of process-oriented art practices in which the process

of art making is given more weight and attention than the outcome or product. This has shown me the value of the creative process to uncover covert aspects of self. Some of my greatest moments of joy have been through expressing my own or witnessing other's creativity from visual art to poetry to performance art. The experience of connecting with creative source has deeply affected who I am and the choices I have made in my life and in this study. Specifically, I have found that self-enquiry is infused with vitality when creative processes are employed. There is a sense of new, yet somehow familiar information coming to the fore; information that would likely not have surfaced with cognitive enquiry alone.

- *The social body*: “The human environment of which the body partakes is not just physical and biological. It is also composed of intersubjective relations and coordinations of experience” (Johnson, 2008, p. 165). I resonate with the notion of Ubuntu⁸ (Ewuoso & Hall, 2019; Mboti, 2015; Nicolaides, 2022; Waghid, 2020): “I am because we are” (Nicolaides, 2022, p. 123), and acknowledge that I am connected to and formed by others, and therefore responsible to others.
- *The cultural body*: “Our bodies are also constituted by cultural artifacts, practices, institutions, rituals, and modes of interaction. Cultural dimensions include gender, race, socioeconomic states etc” (Johnson, 2008, pp. 165 - 166). I am a white, heterosexual woman, wife and mother. I am the daughter of Italian immigrants to what I consider my home country, South Africa.

⁸ Ubuntu is an Nguni Bantu term meaning humanity and is founded on a sense of “humanity towards others” which in the Zulu language is stated as “umuntu ngumuntu ngabantu” (Nicolaides, 2022, p. 123). The “roots of African Life, culture and value systems in Southern Africa in particular are found in the philosophy of Ubuntu but they have also been partially influenced by specifically the Judaeo- Christian tradition” (p. 123).

My personal and embodied reflexivity have led me to be interested in practices and ideologies that acknowledge that transformation happens via the body - either from or to the body. The topic of my thesis, *how leaders within social change organisations practise reflexivity in an integrated way* is a specialized focus of this interest.

3.3.3.2 Professional reflexivity

The research practices that I chose emanate from my training in psychology and coaching, my Master's course work training, and in my practice of using artistic methods and somatic intelligence as a coach. These have informed my psychodynamic understanding of human behaviour as well as my communication style, which is empathic and person-centred. I find it easy to listen closely to others speaking.

From having encountered and been deeply moved by the work of both research sites as organisations in a more informal way prior to commencing my research, I assumed there would be great value to be gained by understanding how the leaders within them practised reflexivity. One of the reasons for this is that both organisations use body-based practices in the application of their leadership, as will be described later, and, from my informal observations, both were creating positive change in their respective contexts. My perception of the leaders was that they would impart valuable leadership and interpersonal skills to me. It so happened that these assumptions were valid. I feel I have been able to use the information that was shared with me to create something of value to the practice of reflexive leadership.

3.3.3.3 *Disciplinary reflexivity*

This type of reflexivity entails “being reflexive about a researcher’s relation to different academic paradigms, including norms within particular disciplines, and more general academic ideals” (Knaggård, Ness, & Harnesk, 2018, p. 20). The literature review has detailed the main academic paradigms orientating my study, namely reflexivity theory, critical theory, critical psychology and embodiment theory. Since these disciplines are already reflexive in nature in that they intrinsically critique not only the “ontologies and epistemologies undergirding conventional social science” (Lincoln & Guba, 2003, p. 163) but also themselves, I choose here to focus on a important commonality between them that informed the choices I made in my methodology: the contestation of power structures.

Reflexivity centralises the process of interaction between researchers and research participants (Ashworth, 1997, p. 224). In this way it advances more equitable social research. Hollway (1989) also emphasised the idea that researcher and researched are to achieve as equal a relationship as possible. Yet it is important to acknowledge that power cannot ever be evenly distributed in a reflexive research setting by “removing hierarchical structures” (Cunliffe & Easterby-Smith, 2004, p. 32) since the “researcher exercises the main influence in the definition of, operation within, and analysis of the research domain” (Wilkinson, 1988, p. 495).

Within this, it is key to consider researcher reflexivity (Rostron, 2024) defined as “how [research] participants perceive and construct the researcher” (p 284) and its impacts on the research process, on the researcher, and on how participants choose to talk about themselves and their practices. Here it useful to consider the question: “to whom were my participants speaking?” (p. 284). In my case, they spoke to a white, older (in the case of SocCirc) and contemporary, in the case of CBO, woman, who presented as an enquirer and interpreter of

their thoughts, feelings and behaviours. Being a coach, I think I may also have been assigned the identity of behaviour expert or ‘therapist’ even though I made explicit that I was there in the capacity of student. There were also speaking to a discloser - someone who would go on to share what they told me about their personal and work lives. To this day, I question the ethics of being this figure, even though I received consent from the leaders at the outset of the study. I have adjusted or deleted a number of leaders’ quotes and artworks in this thesis based on this concern.

The “agentic and political” (Cunliffe, & Karunanayake, 2013, p. 364) nature of the researcher-research-participant relationships can be contemplated using the notion of “hyphen-spaces” (p. 364). This is a concept that presents a means of recognizing the complexity of this relationship, articulating research choices and understanding the implications for research identities and practice. In Table A7 in the Addendum (p. 327), I have used the hyphen-space dimensions to create a framework from which to understand my complex position and identity at each of my research sites.

Some research methods promote more egalitarian knowledge production than others. The goal of finding out about people through interviewing is also best achieved when the relationship between interviewer and interviewee is non-hierarchical (Oakley, 2013). While the arts-based methods I chose to use in this study fulfilled my intention to include embodied and ‘metaphor generating’ methods as will be explained later in this chapter, I also chose them because they limit researcher involvement by empowering research participants to direct the research agenda and to shape the conversation according to their own responses, feelings and reflections (Ward & Shortt, 2012). This is especially so because I invited the leaders to describe and interpret their own artworks after they had made them. The intention here was to shift authority away

from me as the researcher, towards the leader holding the pen or camera; away from the me interpreting the leader and their artwork, towards the leader ‘interpreting themselves’ and their experience(s) via their artwork, thus decreasing the researcher-research participant power differential. Indeed, IPA aims at giving evidence of the research participants’ making sense of phenomena under study as it also documents the researcher’s sense making (Pietkiewicz & Smith, 2014).

In summary, in attending to disciplinary reflexivity in my methodology, I proactively sought to balance the researcher-research participant power dynamic. I did this by employing arts-based methods (where leaders had a direct hand in data production), and then foregrounding the leaders’ interpretation of their data. I thus regarded each leader as “active in the creation of meaning,” an “interested, informed subject,” an “authorial voice in generating knowledge,” and a “creator of practical theories” (Cunliffe, 2003, p. 996). I turn now to an exploration of the methodological choices I made.

3.3.4 Engaging the body in phenomenological research through arts-based research methods, and relatedly, metaphor

Typically conventional research methods have “ignored the body because it has been thought to introduce a subjective element alleged to be irrelevant to the objective nature of meaning” (Johnson, 2013, p. xiv). In its paradigmatic form, research has thus “remained largely *disembodied*, [with] neither the body of the researcher nor that of the researched [being] considered” (Tantia, 2021, p. 19). While it is acknowledged that the mind is not separate from the body (Merleau-Ponty, 1962), the ideology of ‘body denial’ is pervasive and influential, such that most research is underpinned by naturalised norms that privilege a masculinist rationality (Cunliffe, 2022).

The perception of the human subject as an “autonomous, rational, monadic entity” (Clarke & Hoggett, 2019, p. 41) is not realistic and so must be replaced by “a more sophisticated and humble idea” of humans as “embodied, emotionally driven, and culturally contingent being[s], entangled in complex web of meanings and relations” {Formatting Citation}. If we acknowledge this then embodiment is “an integral aspect of all research processes, including qualitative, quantitative, and critical enquiry” (Ellingson, 2017, p. 1), even if some researchers remain unconscious of it (or even deny it); then all data is embodied; and trying to investigate this embodied data using traditional research methods is “like eating soup with a fork” (Tantia, 2021, p. xxix).

Despite over 30 years of discourse about the centrality of embodiment to research and sense making among “qualitative, feminist, postmodern, poststructuralist, critical race, post-colonialist, and other critical researchers,” (Ellingson, 2017, p. 1) many qualitative researchers still do not know how to “deliberately embody their practices in ways that make bodies a meaningful presence in their research” (p. 1). Perry and Medina (2015) say that embodiment in research involves an “acknowledgment of our bodies as whole experiential beings in motion, both inscribed and inscribing subjectivities” (p. 1). If the body is “simultaneously physical and affective, social and individual, produced and producing, reproductive and innovative” (Jones & Woglom, 2015, p. 116), if it is an “instrument for knowing” (Hailing & Goldfarb, 1991, p. 315), how could we engage it more fully in the data collection process?

Merleau-Ponty’s (1962, p. 110) phenomenology posits that “humans perceive the world through their bodies and interrelate through bodily presence”. Biehl (2019) speaks about knowledge being acquired only through our [embodied] relations with other people. Since it provides a theory of experience that starts with the embodied first-person perspective,

phenomenology allows for phenomena to be studied in embodied and nuanced ways (Schnegg, 2023).

Interestingly though, that our bodies are the subject of our experience (King, Brooks & Horrocks, 2019) and as such should be “a central focus of any attempt to study lived experience” (p. 241), has been overlooked not only in mainstream positivistic social scientific research, but often in phenomenological research itself. Here the interview has dominated as the primary method of data collection, and the analysis of transcribed interviews as the primary focus of analysis (King, Brooks & Horrocks, 2019). This to the neglect of the embodied experience of the researcher and research participant, and the embodied nature of the relationship between them, and furthermore to what these might reveal about the phenomenon being studied. Finlay (2005) describes the awareness of bodily elements as 'reflexive embodied empathy.'

Merleau-Ponty made a distinction between the spoken word, or *parole parlee*, meaning the word that is “habituated, already constituted, a repetition of what has already been said,” and the speaking word, or *parole parlant*, meaning the word that is “original, genuine, spoken for the first time...free of cliché - the betrayal of original thought” (cited in Hailing & Goldfarb, 1991, p. 319). I suggest that the ‘spoken word’ resides in disembodied and habitual stories about the past, while the ‘speaking word’ is embodied and alive in the present moment. Acknowledging the body, creating the intention, the space and the means for it in fact to be a *present presence* - an unmuted source of the ‘speaking word,’ informed the inclusion of arts-based processes in each of my interviews. Fingers that moved objects, drew, and shaped clay; hearts that felt words, hands that wrote and mouths that spoke them; legs that moved; eyes that saw and reflexes that captured visual images - these embodied, experiential, sensorial research methods were a means of including the body in the research process.

We human beings have bodies. We are ‘*rational* animals’ but we are also ‘*rational animals*’ which means that our rationality is embodied (Johnson, 2013, p. xix).

The body is a homeland...where knowledge, memory and pain is stored (Behar, 2022, p. 134).

There is more reason in your body than in your finest wisdom (Nietzsche, 2008, p. 30).

3.3.5 *Arts based enquiry*

Art makes the invisible visible. Paul Klee cited in Talwar (2007, p. 22).

If reflexivity is used to describe “the capacity to turn or bend back upon itself, to become an object to itself, and to refer to itself...linking self and other, subject and object” (Babcock, 1980, p. 2) the same could be said for art-based research methods. Through encountering a created object, we are invited to “question our own premises, to ask, how do I see? What can I know? How do I know what I know?” (Bochner & Ellis, 2003, p. 508). In this way “art becomes a process and form of enquiry... a way of knowing” (p. 508).

Art as embodied enquiry is described as “sensuous, emotional and intimate” (Bochner & Ellis, 2003, p. 506) in that it makes use of more of the body than more disembodied methods which tend to emphasize cognition and speech alone. It is acknowledged in qualitative research, if not always acted upon, that “art and emotions are connected and can reveal aspects of the self which are difficult to access” (Bryant, 2015, p. 190). Through arts-based methods, “additional dimensions are made available to research and hidden aspects of the social world may be revealed” (p.190). What cannot be said may often be embodied in actions and images (Clarke & Hoggett, 2019). Since art processes also engage both of “the brain’s hemispheres in accessing memories and processing emotions” it is also particularly helpful for research on trauma (Talwar, 2007, p. 26).

A turn to embodied methodologies does not “negate the importance of conceptual reasoning in generating and sharing knowledge” (Thanem & Knights, 2019, p. 13). However conceptual methodologies “offer no means for exploring the lived embodied reality which may inform such concepts” (p. 13). Creativity in a research design context requires a high “degree of openness of the researcher to new methodological solutions in research” (Konecki, 2019, p. 2) that can, for example, study this lived and embodied reality. Arts-based methods are examples of such creativity in research design. Leavy (2020) further says arts-based methods are holistic, transdisciplinary, evocative, and provocative; that they unsettle stereotypes, challenge dominant ideologies, and amplify marginalised voices and perspectives, that they are participatory, promote dialogue and open up multiplicity in meaning making. It is interesting to note the many resonances between arts-based methods as they are described here by Leavy (2020), and reflexive enquiry.

Lakoff and Johnson (1999) propose that “all human thought and action are based on a relatively simple system of metaphor that is fundamentally built upon our bodies; it relies upon our existence as embodied beings” (Shaw, 2016, p. 1739). I will now turn to what I define as a key feature of arts-based methodology: the generation of metaphor, and how this enriches the research process, especially when the research participant’s interpretation of their metaphor is foregrounded, as it was in this study.

3.3.6 Metaphor

Metaphors convey visual and tactual imagery that add a more vivid level of understanding and open up possibilities for richly textured communication (Shinebourne & Smith, 2010, p. 60). The essence of a metaphor is “understanding and experiencing one kind of thing in terms of another” (Lakoff & Johnson, 2008, p. 5). One could argue that all art is metaphorical since it

represents one thing in terms of another thing. Indeed “a work of art is seen as a kind of metaphor of our mental life, objectified ... ” (Lavazza, 2009, p. 159). It is as if, the maker of an artwork says through his/her piece, ‘it is as if ...’

Art-making and thus metaphor formation, within a data collection strategy, offers an experiential, embodied way of describing the “subtle, underlying qualities which we sense but cannot quite put our finger on” (Ropo & Sauer, 2008, p. 570). This is particularly true of more abstract concepts such as “our feelings, aesthetic experiences, moral practices, and spiritual awareness” (Lakoff & Johnson, 2008, p. 193) where we can grasp them by means of other concepts that we understand in clearer terms. An example of this in my data collection process, which will be further explained later in the chapter, was the use of very tangible and familiar materials (such as matches and string) that the leaders could use to express things that were perhaps intangible and unfamiliar, or at least difficult to express (such as family relationships).

Our ordinary conceptual system, “in terms of which we both think and act, is fundamentally metaphorical in nature” (Lakoff & Johnson, 2008, p. 3). Since reflexivity is concerned with understanding the assumptions and lenses embedded in our conceptual system, it follows that the intentional use of metaphor to better understand them, is appropriate. This is especially so because our “conceptual system is not something we are normally aware of...we simply think and act more or less automatically along certain lines” (p. 3).

While it could be said that the process of being interviewed in a qualitative study, to varying degrees, affords the research participant the opportunity to be reflexive, I suggest that the inclusion of metaphor formation as part of an arts-based methodology enhances this in an embodied way. Metaphor provides quick and immediate insight into the research participant's lived experience (Ramsey-Wade & Cott, 2024) and is well suited to the study of complex

psycho-social phenomena (Woodgate, Tennent & Legras, 2021). It is a non-threatening way (Epp, 2016) for research participants to describe phenomena. Similarly, since “metaphorical imagination is a crucial skill in creating rapport and in communicating the nature of unshared experience” (Lakoff & Johnson, 2008, p. 232) its application was congruous with my wish to attend to the relational ethics of the study discussed above.

In the next section, I look at the more practical details of my study in my description of the research setting, sampling strategy and the leaders’ demographics.

3.4 Data collection process for both organisations: The six pre-defined session themes, related arts-based methods and broad questions

In line with my overarching research approach described above, I designed a data collection plan that included art making (using various methods and materials) within semi-structured interviews. The dialogical parts of the interviews were semi-structured in that I used some planned (what I call ‘broad questions’). The data collection plan comprised of 6 sessions for each of the 10 leaders.⁹ Each session included an arts-based exercise exploring a pre-determined theme related to the research topic for one third of the interview time, followed by a dialogue stimulated by the art for the remainder of the time. An exception to this was the final session (session 6) which was devoted more to the arts-based exercise with little or no questioning, as will be explained later. Each session focused on a different theme related to the topic. The pre-determined session themes emerged both from gaps in understanding that my literature review had highlighted and from my own curiosity about the enactment of reflexive

⁹ I had four sessions with one leader (Denzil, at SocCirc who could not attend the final 2 sessions, as noted on page 97).

leadership, based also on my many years' experience as a life coach. Broadly speaking these included notions of power (including the experience of empowerment, of influencing others and of being influenced), the presence and role of the body in leadership activities, antecedents of leadership (biographical leadership figures), personal motivations for engaging in social change work and the concept of 'remedies' for social injustices. I also included an exploration of personal and leadership intentions. These are all explained in more details in this section, below.

The combination of verbal and nonverbal mediums was intended to access a wider range of content than one of these kinds alone. I drew on my experience of having designed creative methods of eliciting information having done this in my life coaching work. In addition to engaging the body, as explored earlier in the chapter, the arts-based methods were *a means to an end* with the focus being not on the artwork in and of itself, but on the process it entailed. This is shown in Figure 8 on page 87 and explained later. Walsh describes the production of an art work as a "trigger for words rather than a central activity" (2006, p. 190) and Buchanan (2016) suggests that the "artistic process uncovers insights based in emotions and makes meaning for [research] participants" (p. 190).

The repeated interview process offered each leader the opportunity to experience in-depth conversations over an extended period of time. Avenues of enquiry that were left open or unexplored from the previous interviews were followed up on in subsequent sessions. The first interview had an emphasis on engaging with the leader, building rapport, as well as providing an environment where their views could readily come forth (Smith et al., 2022). It also was designed to survey the leader's past in relation to the topic of leadership. Sessions 2, 3, 4 and 5 were focused on present day experiences and facilitated a more in-depth conversation about lived, reflexive leadership with specific open-ended questions asked to facilitate this. In the

final session (session 6), personal future aspirations for leadership were explored. This session provided closure to the interview process, where I debriefed the leaders and thanked them for their participation in the study (Bacon et al., 2017).

I contracted with the leaders regarding their willingness to engage with the creative aspects in each session. Only one leader (Sifisu at SocCirc) was not willing to participate in the creative components as he regarded himself as ‘uncreative.’ In these instances, we spoke through the themes and what they meant for him. AJ at SocCirc injured his wrist during the time of the research project and so would also speak some through the topics explored. At CBO, two leaders (Xaneta and Rachel) chose to speak through the dialogue component in session 3 which explored an empowering conversation. All of these exceptions are noted in Tables 5 (p. 93) and 7 (p. 97).

I will now explain what each session’s pre-determined theme was, what the artistic process entailed and why I chose it, provide some theoretical motivation for the particular artistic method I chose and outline the questions that I asked in my semi-structured interview protocol. Examples of the artefacts can be found in Table A8 in the Addendum on page 332. I have cropped these images and have left them unidentified for greater research participant privacy. Examples of material from sessions 3 and 6 (which were written components) can be found in Table A9 also in the Addendum (p. 333).

For the methods that I designed myself, I provide some reasoning for the choices I made. The arts-based aspects of the data collection can be thought of as ‘another way of asking a research participant to answer a question.’ I acknowledge that a researcher’s questions are a product of his/her subjectivity inasmuch as his/her interpretations of data are, and thus both the asking of

questions (whether verbally or through arts-based means) and interpreting the data are biased activities.

3.4.1 Session 1: “Context”/Family mapping

This session was devoted to exploring the leader’s past, with specific reference to his/her first experiences of leadership enacted by significant members within the family system. The purpose of this was to understand how the leader viewed themselves in relation to leadership figures and how they were impacted on by them, both positively and negatively. This is aligned with scholars’ emphasis on the relational nature of leadership and of reflexivity (Cunliffe, 2020; Diochon & Nizet, 2019; Zigon, 2014). It is also aligned with my experience as a life coach, where my clients’ life histories were a crucial element of our dialogue. I wanted to explore this as I was interested in the leadership context that the leaders came from to learn about some of the antecedents of their current leadership decisions, and also because it laid a good foundation for future dialogue about (reflexive) leadership.

Matches and string were provided for the leaders to create a visual display of their self in relation to their family of origin, in a process I have created and named ‘family mapping.’ While genograms and ecomaps (see Rempel, Neufeld, & Kushner, 2007) are also visual representations of family systems, the family mapping process is distinct from these in that it is less prescriptive and structured. Since it does not insist on a distinct protocol, it offers the research participant the opportunity to intuitively depict the family as s/he experienced it, rather than how it may have literally incarnated.

The idea was to use simple, familiar objects to depict relationships which may be nebulous or abstract. I also chose these materials because they offered a way of conceptualizing of family

beyond the typical cliché of standard descriptions that may have hitherto habitually been delivered when describing one's family - "*I am the youngest of two*," for example.

I imagined the string could be used to indicate relationships between matches (representing individuals), yet the idiosyncratic use of these two simple materials was striking. Some leaders used only the string, others only the matches, some, a combination of the two. One leader tied string around some matches to denote constriction. This same leader lighted some of the matches to depict a sense of certain family members being 'burned out' or 'exhausted'. Another leader's depiction included only one other family figure: his mother (where his mother is depicted as the star and himself as the ball of string), and another, who lived on the streets for some years as a child depicted only himself.

Leaders laid the objects on a desk surface and could move them around as they spoke through some of the relationships, so there was a sense of malleability of the map's form. The process triggered a great deal of depth and conversation. Leaders generally took a moment to think about what they were going to do before starting the representation, and then spoke at length about the meaning of the placement.

The question I asked the leaders to ask themselves before making their representation was:

- What did my family 'map' look like?

The questions I asked the leaders to reflect on if they had not already spoken about this in their own interpretations of their work were:

- Who was I connected to and who was I disconnected from?
- Where have I come from?
- Who were the leaders in my family?

- What kind of leaders were they?
- What did I take with me and what did I leave behind?

3.4.2 Session 2: *“Threats to self and threats to other”/Drawing*

In this session I wanted to understand what ‘threats to self’ and ‘threats to other’ the leaders perceived. Given that these were social change leaders, I was interested in their understanding of social challenges and related trauma, and the remedies to these. It was highlighted in my literature review how trauma plays a significant role in contexts of high inequality (Marya, 2018; Wineman, 2003). I asked the leaders to make a pastel (or pencil, crayon or pen) drawing for each of these, and then asked them to do another drawing which represented a potential remedy/solution that might address these threats collectively. Understanding how the leaders conceived of their threats to self would, I believed point to their self-awareness, and understanding how leaders conceived of threats to other would point to the ‘social awareness’ or awareness of the other. Understanding how they conceived of solutions to these threats would point to their conception of help.

The questions I asked the leaders to ask themselves in this session were:

- What dangers, threats and challenges to self have I experienced in my past and or do I currently experience in the present?
- What dangers, threats and challenges to self do I see that others (those that I lead or seek to lead) have experienced or do experience?
- What would a remedy or solution be to both sets of threats?

This method of research participant-produced drawings, of asking them to create drawings in response to a particular prompt, encouraged leaders to go “beyond a verbal mode of thinking and to consider other dimensions of ... experiences” (Manja, Nrusimha, MacMillan, Schwartz,

& Jack, 2021, p. 413). A participant in Kearney and Hyle's (2004) organisational change mixed method study that included participant produced drawings, attests to the depth that the method can access in saying: "I wouldn't have thought as hard [without drawing]. I wouldn't have spent as much time thinking about how I feel" (p. 374).

Ward and Shortt (2019) say that "emotions and emotional narratives are accessed through drawings, and consequently this method often allows researchers to explore sensitive or difficult topics within their studies" (p. 4). This was indeed the case, as this exploration seemed to evoke strong emotion, most notably in Denzil (D2: 14/03/2019) as he spoke about his fear of dying. Interestingly the two leaders who did not produce drawings in this session, choosing instead to speak through the exploration (Sifisu because he regards himself as 'uncreative' and AJ because he had injured his wrist) did not access this level of emotion in this session. This suggests that the medium itself may have contributed to the feelings evoked rather than the subject matter alone.

3.4.3 Session 3: "An empowering conversation"/Dialogue writing

This session centered on the experience of empowerment. I was interested to see how the leaders defined empowerment since reflexive leadership is concerned with an awareness of power and how it is used, as outlined in the literature review (especially where I speak about the reflexive call to interrogate power, and also because a key part of the research question is the enablement of participant empowerment. The questions I asked the leaders to ask themselves in preparation for the creative component of the interview were:

- How am I a leader?
- What is my understanding of power and how do I use my power?

- What is an example of an empowering conversation (either one in which I have felt empowered or one in which I feel I have empowered another)?

These questions were addressed through the medium of dialogue writing - a form of creative writing I conceived of, in which the leader depicted an empowering conversation between themselves and another person. This conversation could be a re-enactment of something that happened, or a fictional account or even an amalgamation of themes of empowering interchanges. The invitation was to write a small section of a play as it were, in which the leader and the other protagonist exchanged 8-10 lines of dialogue each. The reason I chose this medium is that I wanted the leaders to distil their various experiences of empowering conversations with others to come to some essential elements or themes that could be depicted in the conversations. I have not found any evidence of this type of creative writing used in qualitative research in my literature survey.

An example of the dialogue writing exercise from Jasmin - Session Js3 (An empowering conversation/Dialogue writing), where 'me' refers to Jasmin, and Sarah to a training participant can be found on page 233. This was a reconstruction of a conversation they had had during a weekend retreat training, which Jasmin feels was empowering for Sarah.

3.4.4 Session 4: *"Opportunities for growth and development for myself as a leader"/Auto-photography*

In this session we explored the opportunities for growth and development the leaders perceived with regard to their leadership. This would highlight leaders' reflexive understanding of their future, and by implication, current practice of leadership as expressed in the research question. The leaders were invited to use the method of auto-photography (also known as participant-

generated photo elicitation or auto driven photography), in which they used their cell phones or my camera, to take 5 photographs of anything that represented this. The question posed to the leaders was:

- What opportunities for growth development do I identify for myself as a leader?

As with other arts-based methods, auto photography actively involves the research participant in the generation of data. It is characteristically employed to “prompt alternative views from participants, unveil hidden or disregarded attitudes, beliefs or meanings, or to investigate group dynamics” (Slutskaya, Simpson, & Hughes, 2012, p. 19). Rose (2022) says that photographs are used by social scientists “because they can carry or evoke three things - information, affect and reflection - particularly well” (p. 238). Auto photography can yield unique insights. Indeed, the leaders expressed satisfaction from filtering aspects of their environments through the lens of the camera and through the lens of the question. One of the leaders, after having unpacked the significance of the photographs said, “Well without realizing it, there’s so much. Wow.” Session AJ4 (“Opportunities for growth and development for myself as a leader”/Auto-photography): 12/06/19).

3.4.5 Session 5: “The support I need as a leader”/Clay sculpture

This session was centred on the theme of support. I was interested in the notion of support because a significant component of reflexivity is the examination of how we relate with others and with the Other, as outlined in the literature review, and I wanted to see how the leaders conceived of the support they needed within their social structures, in their leadership roles. I asked the leaders to make a clay sculpture in response to the question:

- What support do I need as a leader?

I provided long match sticks as props in case they were needed in depicting support. I chose the medium of clay to help leaders to tap into their feelings regarding support since there are “tactile dimensions to emotional feelings and emotional dimensions to tactile ones” (Cataldi, 1993, p. 63). Moulding clay can also “facilitate verbal communication ... and reveal unconscious materials and symbols that cannot be expressed through words” (Stuckey & Nobel, 2010, p. 4). Direct connection with a malleable material such as clay facilitates “mastery over shape and texture” (Bryant, 2015, p. 192) and thus empowers the maker, as form and texture are within his/her control {Formatting Citation}.

3.4.6 Session 6: “A vision for myself and vision for those I lead”- Letter writing

In this session, I again made use of creative writing, in the form of letter writing. Since this medium offers the opportunity for reflection and integration, its inclusion is a fitting one at the close of the entire data collection process. Further, an “expression of the otherwise inexpressible seems to be enabled” (Bolton, 2008, p. 43) by creative writing, since, unlike the case with speech, there is no immediate listener. Writing can in this way be a means of “saying things [one] can’t,” (p. 43) to “think about events differently” (Nicholls, 2009, p. 173) and for research participants to achieve “a greater understanding” (p. 173). The exercise was designed to bring forward leaders’ ‘promises of heart’ to themselves and to those that they lead. This relates especially to the call to the live with heart explored in the literature review. I invited the leaders to contemplate their futures as leaders, asking themselves as they wrote their letters:

- What promises, aspirations, visions do I make/have for myself as a leader, and what promises/aspirations/visions do I have/make for those that I lead?

Since I had already explored the past (in session 1) and the present (in sessions 2-5), I wanted to use one session to explore the leader’s reflexive conception of themselves as leaders in the

future. This future orientation could include aspects of themselves or their actions as leaders which their past and/or present circumstances may not have made possible. The final session was the closing of the contact time with each leader. I therefore included few/no questions beyond the contemplation above. The emphasis would be mostly on the creative process with the opportunity given to the leaders to share anything more.

3.5 Explaining the art process, asking broad questions and space holding:

This stage of the research process marked the beginning of my interviews with the leaders. This comprised an explanation of the creative process related to the particular pre-determined session theme to the leader, and an invitation to consider the associated broad question(s). My role as a space holder permeated the data collection phase, just as the consideration of ethics has permeated all aspects of the field research. Indeed, this section is related to the ethics of the study.

Insofar as the interactions between myself as a researcher and the research participants were concerned - what Ellis (2007) calls 'relational ethics' - I drew on my experience as a life coach and my studies in psychology. This guided me to 'hold the space' to establish trust and safety within the interview sessions. Relational ethics requires researchers to act from our "hearts and minds, to acknowledge our interpersonal bonds" (p. 4). AJ shared this feedback when I asked for feedback of his first session - Session AJ1 ("Context"/Family mapping): 13/11/18, in his second session - Session AJ2 ("Threat to self, threat to other"/Drawing):

AJ: Ok the first time I wasn't sure if I'm going to speak about my past, because like I said I always find that a bit hard to speak about it, but then I slowly opened up, and, and also, what made me also open more up, I could see you were really deep, you were really deep into what I was saying, it's almost like, the way I saw it, it's almost like you tried to picture every single detail of my life in your head and seeing that it actually made me feel more comfortable and ja, I kind of saw one tear coming there

(*gently pointing to me*), and I thought must I stop or not, and then I told myself, no just speak. And I could feel comfortable because I could see you were into, you were into [my] story (AJ2: 22/05/19).

Taylor, a coach and *Time to Think* practitioner shared this feedback at the end of session 2

(“Threat to self, threat to other”/Drawing):

Taylor: Thank you... It’s always so special to talk to you. I mean your attention is magnificent. I’ve told you this before but it really is, 'cause it really is, it really is filled with genuine interest which makes it so easy for people to express themselves around you. Well, that’s my experience and I’m sure other people feel that way too. (T2: 31/01/19).

A heart-mind orientation is in many ways communicated nonverbally and is thus difficult to describe. I suggest one of its basic components, centred around rapport, empathy and reciprocity (Doucet & Mauthner, 2012) and trust (Lyon, 2015), is active listening. This can be defined as “trying to understand what is being said, negotiating meaning when things seem unclear, ambiguous or abstract, and constructing appropriate questions which help explore what is being said” (Pietkiewicz & Smith, 2014, p. 10). A heart-mind orientation also entails relational warmth, eye contact, non-interruption and warm curiosity, mirroring, receptivity and an openness to research participant responses. On this latter point, Deetz (1995) describes an “ethics resting not in agreement to principles, but in avoidance of the suppression of alternative conceptions and possibilities” (p. 223). We should “recognize our moral responsibility to make available communicative opportunities to others; to encourage open dialogue; and a collaborative construction of organisational ... realities” (Cunliffe & Easterby-Smith, 2004, p. 42). In addition to relational openness and receptivity, I sought to provide ‘communicative opportunities’ including but not limited to spoken language, with the inclusion of art-based research methods within each interview. This was useful for many reasons, which have been outlined in this chapter, but also because for almost all leaders at SocCirc, English is a second language.

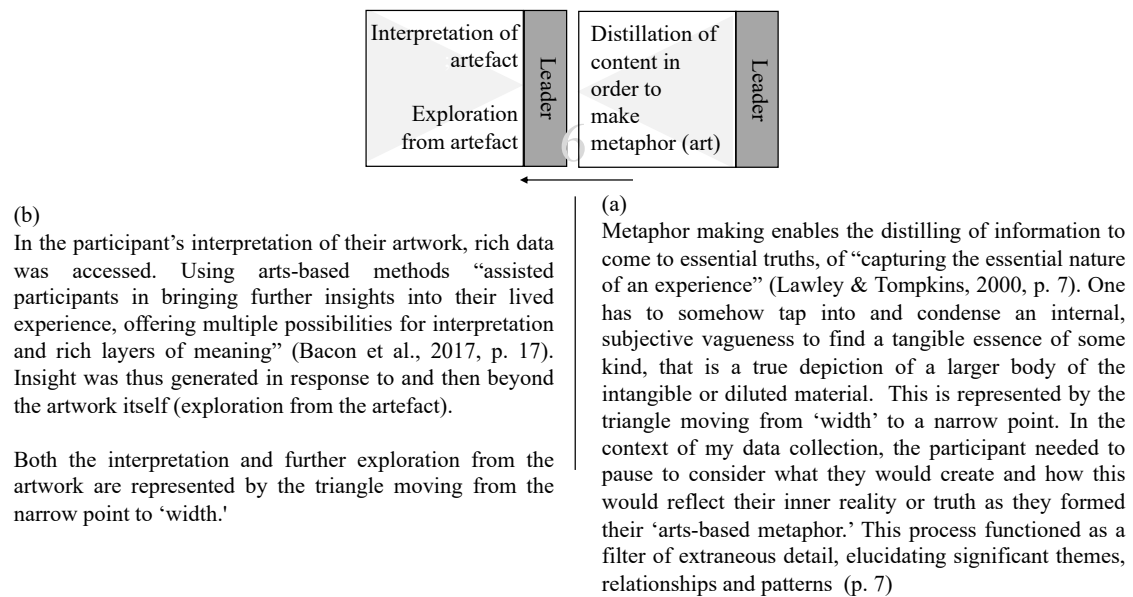
Rosenthal (2003) says that conducting a biographical-narrative interview is a kind of “psychological intervention,” (p. 915) and that the researcher should ensure that “the conversations he or she is guiding are supportive rather than burdensome for the interviewees” (p. 915). A “correlation” (Bryant, 2015, p. 192) and “fractured boundaries” (Bochner & Ellis, 2003, p. 508) exist between therapy and research, in that “knowing and caring are not mutually exclusive” (p. 508). In this light, I believe that some training and experience in counselling skills should be a prerequisite for qualitative researchers conducting interviews, especially where research participants might re-encounter painful personal material. In this instance some authors, (e.g., Dickson-Swift, James, Kippen, & Liamputtong, 2009) suggest that therapeutic, as well as academic, supervision be afforded to qualitative researchers. Pietkiewicz and Smith (2014) note that undertaking an IPA study is demanding in spite of the small sample size and say that some interviewing experience is “indispensable” (p. 13). I share below Taylor’s experience of the interview process at the end of Session T4 (“Opportunities for growth and development for myself as a leader”/Auto-photography):

Taylor: I love these conversations. I really love them so much. They are so good for me. They feel like such a gift. They really do. (T4: 09/04/19).

3.6 Leaders’ distillation, interpretation and exploration

The next stage of the research process is represented in the Figure 10 below, which is an elaborated section of Figure 8 on page 87. Here the leader (a) created their artwork in response to the session themes, broad questions and explanation of the art processes formulated in stages (4) and (5), and then (b) interpreted the artwork and explored what it had stimulated for them.

Figure 10: Leaders' distillation, interpretation and exploration



Both (a) and (b) above facilitated a clearer data analysis and theory formation process. So while the methods were able to capture complexity and in-depth data, they aided both the research participant's and my (subsequent, and as explored later in the chapter) interpretation processes (Bacon, McKay, Reynolds, & McIntyre, 2017, p. 3). Notably, the unconscious matter becoming conscious that the arts-based process can facilitate, also gave the process a great deal of vitality and tended to feel nourishing for both parties.

Phenomenology, as has been mentioned, is aligned with a body-centred understanding of experience (Biehl, 2019; Merleau-Ponty, 1962). As a form of phenomenological enquiry, Interpretive Phenomenological Analysis (IPA) "believes in a chain of connection between embodied experience, talk about that experience and a participant's making sense of, and emotional reaction to, that experience" (Smith, 2010, p. 10). I am adding to established IPA methods an emphasis on embodied (in this case arts-based procedures) for metaphor creation.

Saldana (2015) says a “symbol is meaningless without some type of association to it - for example, a memory, an analogy, a person, a story” (p. 66). The verb ‘verstehen,’ associated with the writings of Max Weber (1921), is relevant here as it refers to understanding the meaning of action *from the actor’s point of view*. This notion informed the consideration of the leaders’ interpretation of their metaphors: their artworks.

3.7 Further questioning

After the leader completed their artwork and had interpreted it and explored ‘from it’, we would engage in conversation. Here the leader’s interpretation of their work was foregrounded. This is very much aligned with an IPA stance, as the “main currency for an IPA study is the meanings particular experiences, events, states hold for participants” (Smith & Shinebourne, 2012, p. 53). This stage provided opportunities for the “double hermeneutic” facet of IPA (Smith et al., 2022), in which the leaders’ and my interpretations of experience were engaged with (with this continuing into stages (8) and (9) as will be discussed later).

I asked leaders a number of questions in response to what had emerged in stage (6). In Table A10 (in the Addendum on page 383), I show some examples of some of these questions. I have noted the types of questions - these are on based on Smith et al.’s (2022, p. 56) description of IPA question types. These include descriptive, narrative, comparative, contrast, prompt or probe questions. As will be noticed there is considerable variation in the nature of questions in the Table A10 examples, and in the style of asking them. This is because the interview would take on a different direction for each leader based on what they shared in the session, and based on the common frameworks of understanding between the leaders and myself. For example, a question asked of Jasmin, who is a clinical psychologist would likely contain more psychological parlance than one to other participants.

As another example, in session 1 which is about family and context, the conversation went more into the direction of SocCirc with AJ because he considered its members to be his family, whereas other leaders spoke about their families of origin. Some of the questions will likely appear out of context here, and so I have linked some of them with previous content in brackets. I share them to indicate that the questions are phenomenological in nature, in the sense that that they enquire into the lived experience of the leader. It will also be noticed that in session 6, I only asked if there was anything else the leaders wanted to say (with further questioning if/as needed). This felt appropriate given the nature of the written exercises and that these represented the closing of the data collection engagement, as noted earlier in the chapter. To see more examples of the interview questions, please also see Table A9 in the Addendum (p. 333) which shows more of my questions with leaders' answers. There are also some examples within this table of a chain of questions and answers which provide more of a context to the questions. It will also be noted by reading Table A9, that there is a considerable variation in the quality and quantity of data generated across the session themes. Session 3 for example seemed to elicit a great deal of very usable content across participants. This could be due to the session theme, the arts-based method employed, the questions that were asked, and/or the readiness of participants to share.

3.8 Transcription, interpretation and coding

In this stage of the research, I transcribed the audio recordings of the interviews verbatim as per IPA recommendations (Pietkiewicz & Smith, 2014, p. 11) using Nvivo 11. I added to these transcripts any impressions I had from having been on site (at SocCirc shows and at the SocCirc training facility during interviews, and at CBO meetings). Because of ethical considerations, I have only used these observations to give a 'general sense' (referred to as 'onsite impressions') of each setting. Given that the artworks were 'a means to an end,' as discussed earlier in the

chapter with the end being the leader's distillation, interpretation and further exploration, the artworks themselves did not form part of my analysis.

As noted, IPA is an interpretive approach to phenomenology. This is in contrast to descriptive approaches to phenomenology such as Giorgi's descriptive method (King, Brooks & Horrocks, 2019). Indeed, a dual interpretation occurs - the "participant makes sense of a phenomenon in their own terms by explaining and interpreting their own experience" (p. 266), and the researcher offers further elaborations in response to further questions, as noted in stage (7). The researcher then explains and interprets the meaning of the research participant's account during the analysis (stage 8) and writing up (stage 9). This is referred to as a "double hermeneutic" (Smith et al., 2022) emphasizing the two interpretations involved in this process. IPA invites the researcher to "add layers of interpretation to the particular experience portrayed by the participant, thus eliciting a deeper insight into their phenomenological experience" (Bacon et al., 2017, p. 12).

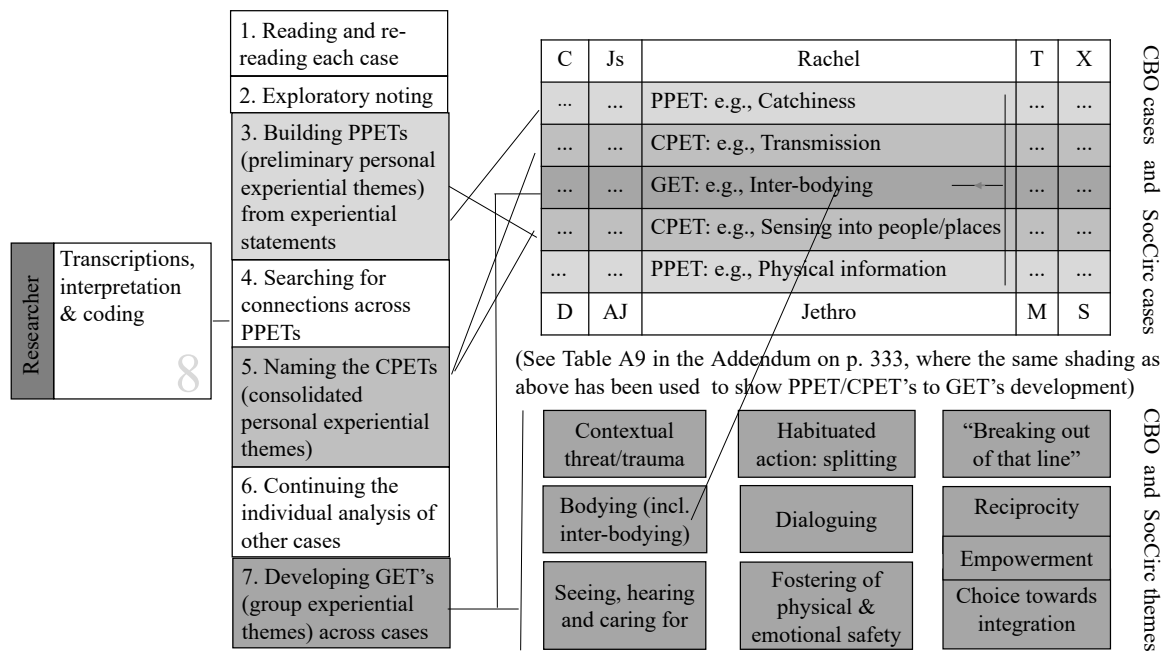
Importantly though, the reflexive researcher combines his/her knowledge and experience with what is discovered in the data, while "avoiding the assumption that personal knowledge *is* understanding" (Dibley, Dickerson, Duffy & Vandermause, 2020, p. 144) (emphasis mine). The truth claims in IPA are always tentative and the analysis is subjective. Indeed in IPA the idea of objective truth is "openly dismissed" (Gauci, 2019, p. 52). There is a general move from the particular to the shared, and from the descriptive to the interpretive, a commitment to understanding the research participant's point of view and to bringing a psychological focus on personal meaning making in particular contexts (Smith et al., 2022).

The researcher moves between the emic and etic perspectives (Pietkiewicz & Smith, 2014) in analysis of the data. The etic perspective is achieved "by looking at the data through a

psychological lens, interpreting it with the application of psychological concepts and theories which the researcher finds helpful to illuminate the understanding of research problems” (p. 11). The emic perspective “protects researchers from psychological or psychiatric reductionism” (p.11). As researchers, we have an opportunity to “develop higher level theories and insights (which the respondent himself or herself may not have access to)” (p.11). Pietkiewicz and Smith, (2014) however caution against applying theories developed in, for example Western cultures, to account for phenomena from different cultures. This is made difficult by the pervasiveness of Western interpretations of human behaviour in academic literature. They note that patience is required for “careful, systematic, and rigorous analysis” and openness to seeing the world from another’s perspective (p. 13) in IPA.

While guidance is given regarding analysis in IPA, this is “not intended to provide a prescriptive account” (Smith et al., 2022, p. 75) with no single method, nor right or wrong way prescribed. Indeed, there is a “healthy flexibility in matters of analytic development” (p. 75) with an innovative (Smith et al., 2022) and creative (Pietkiewicz & Smith, 2014) approach encouraged, the essence lying instead in the analytic focus. Within IPA, this focus is towards research participants’ attempts to make sense of their experiences with the end result always the outcome of how the researcher makes sense of how the research participant makes sense (the double hermeneutic that has been mentioned). Having said this, Smith et al (2022) outline a number of data analysis steps as represented in Figure 11 below, which I used as a guideline in my data analysis. Figure 11 elaborates stage (8) of the empirical research process as shown in Figure 8 on p. 87. Figure 11 can be also be seen in relation to Table A9 (in the Addendum, p. 333), in that I have used the same shading and column labelling to show the theme development as will be explained.

Figure 11: An overview of the data analysis process



Adapted from Smith's and colleagues' (2022) data analysis guidance

Familiarisation with the data is a key first step in IPA. This involves the reading and re-reading of the interview transcriptions a number of times (King, Brooks & Horrocks, 2019; Smith et al., 2022). I did this and also listened to the audio recordings of each interview a number of times. The recommendation is that familiarisation with the data such as this is followed by the identification of themes, the clustering of themes and the construction of a summary table (King, Brooks & Horrocks, 2019). It is customary within IPA for the first transcript to be analysed in full before moving on to the next one (King, Brooks & Horrocks, 2019). I did this and then I chose to see each leader as a case, in that I apprehended all of the interviews for that leader as a totality before moving onto the next case. Since each interview was aimed at a different aspect of the research question, doing it this way felt aligned with IPA's intent to understand the research participant's experience. I tried to understand as much as possible about each case before moving onto the next, and "remained faithful to the individual case as much as possible, since each case is central to analysis in IPA methodology" (Bacon et al.,

2020, p. 759). This was aided by writing up a case study for each leader. After exploring one case in full, I identified themes within the case before doing the same with the subsequent cases.

Table A9 (in the Addendum, p. 333) shows examples of transcript quotes and how these were coded. As mentioned, this can be seen in relation to Figure 11 above. At the top of the table is a summary of the pre-defined session themes that I used. This is to remind the reader what the number after each leader's initial after each transcript quote in the table refers to. For example, D2 would relate to Denzil's 2nd session, which centred on my pre-defined theme of 'Threat to self and Threat to other'. It would sometimes happen that a leader would talk about issues related to the pre-determined theme in a different session (i.e., other than session 2). Likewise, sometimes content would be shared that may appear unrelated to the session theme, depending on how the conversation moved, and yet was still considered by myself to constitute valuable elements of the leaders' experiences of reflexive leadership.

In the table I have grouped the transcript quotes per leader, i.e., case (shown in the column titled *Transcribed material from interviews with 'X' including researcher questions*). I have included my questions in this column to point to the co-creation of knowledge between myself and the leaders, and also to share with the reader additional examples of the kinds of phenomenological questions that I used beyond the 'broad questions.' This is in addition to the examples of questions asked as outlined in Table A10 on page 383 of the Addendum. The italicised text in Table A9 indicates that the quote was used in the Findings chapter. I have noted some of the Preliminary Personal Experiential Themes I drew from the transcriptions of each case (shown in first column titled PPETs across all interviews with 'X'), including any that seemed significant at first but was later phased out of my understanding (e.g., re-parenting). At the start of the data analysis process, the organisation's role in "re-parenting"

participants emerged strongly as a theme which suggested that the leaders were playing a role in relation to participants akin to what we might find from parents. Since this did not evolve into eventual themes, it have been struck through in Table A9 (e.g., ~~re-parenting~~). The Consolidated Personal Experiential Themes, or CPETs (Smith et al., 2022), are shown in the table. These are the consolidated themes that I came to from each leader's PPETs.

After having considered each case in turn, I began to consider all the cases in sum and sense into themes that were resonant across the cases, and relationships between themes. This was not a linear process (Gauntlett et al., 2017, p. 10) but more of an intuitive one. This process gave rise to what would become the Group Experiential Themes, or GETs as shown in Table A9 and Figure 11. These are the eventual themes upon which my findings built. Figure 11 gives an example of how the eventual theme of *inter-bodying* was derived from PPETs and CPETs distilled from Rachel's and Jethro's transcribed interview material. Interestingly, one of the session themes, "Threat" became the starting point of the findings. This was so because, based on content from the leaders from this and other sessions, I began to see that the impetus for social change initiatives by the leaders was born from their apprehension of these threats. Habituated action emerged as a theme since leaders referred to limiting habits or patterns they observed in themselves and/or in their participants prior to engaging with the reflexive practices. The theme of empowerment emerged as the outcome of the breaking out of such predefined responses. As the iterative process of analysis continued, and in collaboration with my supervisor, the themes of *choice towards integration* and *reciprocity* emerged (contributing towards participant empowerment) and the four reflexive practices began to surface, to form the basis of the findings. All of the themes that were derived from the interviews are shown at the bottom right of Figure 11. The Findings chapter gives detailed explanations and examples of these themes and the relationships between them.

3.9 Writing up and assessing the quality of my research

The writing up stage is concerned with “translating the themes into a narrative account, which is like a persuasive story” (Charlick et al., 2015, p. 53). In IPA, the researcher is attempting to “capture something of the lived experience of the participant, presented through raw extracts, but this interpretation will inevitably involve something of the researcher” (p. 53). In this regard, Gadamer (2013) spoke of a ‘fusion of horizons,’ where he suggested that the researcher and researched cannot be separated because as we engage in the world, the world changes us.

Jarman, Smith, and Walsh (1997) recommend that IPA researchers take particular care in their conceptualisation of themes to ensure that each theme is represented in the transcripts. Brocki and Wearden (2006) advise that themes should not be selected only on the basis of prevalence, but also on the “articulacy and immediacy” (p. 97) with which passages reflect themes, adding that in some cases, “the eloquence with which one participant summarises the point may best sum up what many others sought to say in more words and less precisely” (p. 97). An example of this, is Jasmin’s description of the psychological defence mechanism of splitting, described in the Findings chapter. While I had never encountered the term prior to this study, I began to see that this was a phenomenon occurring across sites and leaders, in their descriptions of their own and participants’ experiences. That said, it must be acknowledged that certain leaders contributed more than others. This can be deduced from Table A9. However, the amount of content does not necessarily fully correlate with the impact/contribution of the participant. For example, AJ’s content formed the basis for much of my understanding of reflexive practice.

As with the data collection process, the writing process is “replete with ethical challenges” with researchers experiencing the “discomfort of ‘reducing’ people’s stories to a few pages” (Finlay, 2014, p. 17). While there are no easy ways to preclude such feelings, Finlay (2014) asserts that “being reflexively aware of the nature of our project and of our ethical

responsibilities is a good place to start” (p. 17). I have sought to do this in my writing up process by applying the same sensitivity to ethical issues as in the data collection process already explained above.

3.9.1 Assessing the quality of my research

While the quality of qualitative research might require different forms of assessment than that of quantitative research (Gauntlett et al., 2017) - the latter being more congruous with positivist measurement criteria such as validity, reliability and generalisability - it is accepted that the value of qualitative research needs to be argued for and justified against established criteria (Finlay, 2006). This is so even in within a strongly interpretivist research paradigm such as the one used in this study (IPA).

However, this is no simple matter. For many qualitative researchers, the function of a research project is “not to describe but to construct a version of reality” (Yardley, 2000, p. 222). From an IPA perspective, in this construction, the researcher is regarded largely as an interpreter (Jones, Torres, & Arminio, 2013) whose subjectivity is the “instrument of interpretation” (Qualley, 1994, p. 234). This interpreter/researcher cannot be “disembodied, de-historicized and acculturated” (Ashworth, 1997, p. 222). The researcher is also regarded as a co-creator, with the research participant, of a ‘fusion of horizons’ (Gadamer, 2013).

Given this, it is clear that notions such as replicability, consistency and neutrality do not hold. Many authors assert that qualitative research quality is thus enhanced by making researcher subjectivity explicit through a reflexive (Patton, 2014) and self-critical (Whitemore, Chase, & Mandle, 2001) stance in which biases, presuppositions and subjective judgements (Ashworth, 1997) are noted.

Perhaps it is helpful to consider whether a qualitative study is “believable, accurate and right, and whether it is useful to people beyond those who participated in it” (Priest, 2002, p. 57). Whittemore, Chase, and Mandle (2001) define primary criteria of validity as credibility (*are the results an accurate interpretation of the research participants’ meaning?*), authenticity (*are different voices heard?*), criticality, (*is there a critical appraisal of all aspects of the research?*) and integrity (*are the investigators self-critical?*). They identify the following secondary criteria for assessing the quality of a study: explicitness, vividness, creativity, thoroughness, congruence, and sensitivity. Many of these aspects are included in the framework developed by Yardley (2000, p. 219) which I have used to evaluate the quality of my study. I have added some additional components as identified by Gauntlett et al. (2017) and included elements of validity and reliability as identified by Priest (2002), so as to make the framework even more comprehensive, in Table 8 below.

Table 8: Applying the research criteria set out by Yardley (2000) with guidance taken also from Gauntlett et al. (2017) to assess the study

Criteria	Description	Application within this study
Sensitivity to context	- Awareness of relevant theoretical literature related to the topic - Highlight and query the common-sense concepts and assumptions which shape our naïve observations and assumptions	The literature review of this study outlines my understanding of the some of the key literature on the topic of reflexivity. Here I also question the assumptions that are made of help (within a range of helping intervention settings) in order to destabilise some of the foundations which inform the kinds of solutions that we might design to address social problems. Since reflexivity is concerned with questioning power, assumptions and common-sense concepts, the entire thesis orientates from a critical stance.
	- Understanding of relevant texts on methodology - Awareness of ethical issues including awareness of power	The methodology chapter includes my theoretical understanding of the key methodological components informing the research design. Ethical issues are explored in relation to my research and here I also show how I sought to distribute power in the researcher-research participant relationship.
	Evidence that the analysis is faithful and close to the data (sharing research participant quotations and analysis with supervisors, and later through discussion of results and reflexive summaries)	The findings remain close to the research participants' voices by including ample quotations. These were analysed in consultation with my supervisor. The evolution of the themes that emerged from the research participants' sharing is explained in the methodology chapter (and Table A9 in the Addendum, p. 333) and in the findings and discussion chapters which also include reflexive summaries.
	Investigation of unexpected or conflicting findings	While it was tempting to depict a simplistic understanding of the phenomenon in question - the role that leaders in social change organisations can adopt in 're-parenting' organisation members especially within the context of trauma, which my preliminary understanding of the data pointed to, my supervisor kept insisting I go back to the data to find more complexity and nuance. He suggested I write up a case for each leader. Giving ample attention to each case is also stipulated by IPA convention. The findings emerged from this immersion into the individual cases and the comparison of these cases within and across the two organisations and so there were no conflicting findings.
	- Consideration of the influence of the researcher's age, race, status and perceived role in the research interaction and how these affect the balance of power in the process of investigation - Awareness of the social context of the relationship between the researcher and the research participant	A great deal of attention was placed on balancing power within the researcher-research participant relationship. This informed both the research design (increasing research participant participation and interpretation) and how I enacted my role as researcher (seeking to not overpower research participants' voices with my own). This has been explained in this chapter. I acknowledge that at SocCirc, my race (white), age (mid 40's), status (a mature student who has the financial means to not be working and to engage in post-graduate studies) and role (a researcher informed by life coach training) had an impact on power relations since the majority of the research participants there were significantly younger than me and from previously disadvantaged backgrounds. Yet the skillset and embodied knowledge of the research participants far exceeds my own, and I was there to learn from the research participants. This was clear to the research participants. At CBO, the research participants were white, for the most part older than me and of similar status and roles (facilitation, interpersonal care). Here, a power imbalance may have had more to do with my power as researcher to disclose personal and organisational information and to represent the individuals and the organisations. As at SocCirc I was sure to remind

		research participants that they were free to share as much or as little as they felt comfortable to, and that their and the organisations' identities were to remain anonymous. I was guided by my reflexive and ethical processes outlined earlier in the chapter as to my interpretation and representation of the research participants and the organisation.
	Awareness of sociological setting of the study (e.g., the normative, ideological, historical, socioeconomic influences on the beliefs, objectives, expectations and talk of all research participants (including those of the researcher, i.e. reflexivity)	Methodological reflexivity (including researcher reflexivity) has been described in this chapter. My awareness of the beliefs, objectives, expectations and talk of the research participants was, in effect, the topic of my study, since these are aspects of reflexivity. My awareness of these aspects was informed by my actual engagement with each research participant since I did not want to make assumptions.
	Sensitivity to research participant perspectives and specifically to all linguistic and dialogical utterances	My training as a life coach and in psychology has helped me to create an environment conducive to the sharing of research participant perspectives. Given that the sample group at SocCirc is not primarily English speaking, the inclusion of arts-based methods provided a means of expression that in some ways transcended language. The interviews were audio-recorded and transcribed verbatim with technical accuracy so as to record all linguistic utterances. Pauses, emphasis and repetitions were noted. The interpretation was grounded in verbatim accounts with low inference descriptors (Johnson, 1997).
	In-depth, prolonged engagement with the topic through immersion in relevant data (theoretical and empirical).	The study began in 2018 when I started my proposal and data collection. Since then I have immersed myself in the theoretical and empirical data and would say that I have had prolonged engagement with the data (Lincoln & Guba, 1985).
Commitment and rigour	Idiographic sample chosen is able to supply all the information needed for a comprehensive analysis. The idiographic nature of the study is served by purposive, homogenous sample selections.	Attempts to engage in-depth with the phenomena of integrated reflexivity practice were made through the idiographic nature of the study and its purposive, homogenous sample, aligned with IPA. Since there are two sample groups in the study, each participating over a 7-month time horizon, in a process of accessing depth and breadth as outlined in the sampling strategy, I regarded the analysis as comprehensive. Suggestions for further studies might be to conduct the study with leaders across a range of social change organisations to see what learnings emerge. Researching followers, or leadership participants may also be considered in future studies.
	Methodological competence/skill gained by intensive study of the methodological guidance on conducting an IPA study	I have studied the writings of Smith (e.g., Pietkiewicz & Smith, 2014; Smith et al., 2022; Smith, 2010) who founded the methodology I have used - Interpretive Phenomenological Analysis (IPA), as well as a range of other authors who have used and written about IPA (e.g., Alase, 2017; Charlick et al., 2015). I have depicted my understanding of the methodology in this chapter.
	Thorough data collection	Six sessions with each research participant across a 7-month time frame, as well as the use of arts-based methods helped to access depth of content. The time in between sessions provided the opportunity for me to notice gaps in the content that I could address in the next session.

	Rigorous process of reading, analysis and ‘completeness of interpretation’ to delve “beyond descriptive accounts into detailed comparisons of individual cases which elucidate the phenomenon in question” (Gauntlett et al., 2017, p. 17)	I gave a lot of time to reading and re-reading the transcripts. I also listened to the audio recordings a number of times to tap into the research participants’ voices to a greater extent. Because of the thematic nature of the interview sessions (each session was devoted to a different aspect of the research topic) and because the art-based, ‘metaphor-generating’ methods used within them, there was a level of interpretation happening within the sessions themselves. This enabled detailed comparisons of the individual cases as per IPA’s requirements when the time came to formally analyse the data.
	Clarity, cogency and rhetorical power/persuasiveness of the of description/argumentation	The research findings present a clear and cogent understanding of the phenomenon. Rhetorical persuasiveness is hopefully achieved through the entire study from the depiction of the effects of non-reflexive leadership in a range of settings (as depicted in the literature review), to the argument presented for more embodied research in the form of arts-based, experiential methods (as presented in the methodology chapter), to the sharing of research participant voices in the findings chapter, to my interpretation of their sharing and finally to the presentation of findings that social change leaders can use to guide the integrated practice of reflexivity towards emancipatory ends.
Transparency and coherence	Fit between research question and philosophical perspective adopted, and method of investigation and analysis undertaken	This study uses methodological reflexivity to study the sociological phenomenon of reflexivity, uses embodied (arts-based) methods to phenomenologically understand the practice of reflexivity and makes use of relational and tangible within-interview experience (via art-based methods) to come closer to an enacted, practical understanding of reflexivity. Given the acknowledgement of the ‘constructed nature of reality’ according to a reflexive, critical stance, the choice of an interpretivist methodology such as IPA to appreciate its embodiment and enactment is congruous. Also, giving sufficient attention to methodological reflexivity is aligned with the notion that the researcher colours the data according to his/her internal landscape.
	Transparent data collection process and transparency of the rules used to code data, by presenting quotes of the textual data in which the readers can themselves discern the patterns identified by the analyses.	The data collection process is clearly described in this chapter (see Figure 8 on page 87 and subsequent explanation in the methodology chapter). Table A9 in the Addendum (p. 333) gives examples of transcript quotes to show how the data was coded. Presentation of the textual data can be found in the findings chapter (and in Table A9), where readers may be able to discern similar patterns to what I did. While member-checking, also known as research participant feedback or respondent validation, (Johnson, 1997) and inter-judge reliability (Gauntlett et al., 2017) in which different researcher codes are compared, are suggested by some authors as a means of enhancing research quality, IPA cautions strongly against these since their application would overlook the “epistemological commitment to producing interpretive accounts of experience consistent with the aims of the methodology” (Gauntlett et al., 2017, p. 17). This is because of the “inherent subjectivity of IPA” in which “no two individuals coding the same transcripts are likely to precisely replicate one another’s analysis” (p. 17). However, through sharing coding procedures, themes and research participant quotes with my supervisor, I was encouraged to be more thorough and to test my initial codes with deeper case by case analysis and comparison. This was a version of peer debriefing, in which my analysis and findings were regularly presented for evaluation.

		The resulting interpretation of the findings was grounded in the details of the research participants own words (Yardley, 2000, 2008) to increase authenticity.
	• All relevant aspects of the research process are disclosed	This methodology chapter gives a comprehensive description of all relevant aspects of the research process. Figure 8 on page 87 gives an overview of the process, and this is explained in the Methodology chapter.
	• Reflexivity, including a discussion of the experiences or motivations which led the researcher to undertake a particular investigation. • Disclosing personal orientation and context (Ashworth, 1997)	Methodological reflexivity is explored in the section of personal (including embodied), professional and disciplinary reflexivity (Wilkinson, 1988) in this chapter, including my motivations, experiences, orientation and context which led me to this topic. I also made my presuppositions and subjective judgements explicit here.
	• Impact and utility in terms of practical and sociological contribution • Study offers an original, theoretical contribution that enriches understanding	As has been discussed in the literature review, there is a scarcity of literature on the integrated practice of reflexivity. The significance of incorporating practices of reflexivity, particularly in those that have key decision-making roles such as social change leaders, has been discussed in the literature review and discussion chapter. The findings chapter offers practical guidance which can be offered to this population such that the integrated practice of reflexivity is made more tangible. This also shows how the practice of reflexivity can fulfil reflexivity's emancipatory aim.
Impact and importance	• Study offers a novel, challenging way of looking at the phenomenon in question	The integration of reflexive practices presents both a novel and a challenging way of understanding the phenomenon in question. The arts-based methods that were used in the semi-structured interviews are also novel especially in the context of a study within an organisation.
	• Study makes a methodological contribution	While data collection in IPA studies is typically gathered using semi-structured interviews, there is "a growing number of studies that employ multi-modal forms of data collection alongside semi-structured interviews" (Eatough & Smith, 2017, p. 30). Theoretically, IPA commits to the person as "cognitive, linguistic, affective and physical" (Smith & Shinebourne, 2012, p. 54), and so it is congruous with an embodied orientation towards <i>inter alia</i> data collection within a qualitative study. The arts-based methods that I used stimulated deeper, reflexive expression within the semi-structured that followed their use. I believe that the way that I conceived of and used these arts-based and the effect that they had, make a valuable methodological contribution.

3.9.2 *Generalisability*

Generalisability is the extent to which findings are transferable to, or appropriate for, other situations (Conway, 1998). While qualitative research is typically weak in its generalisability across populations, different settings, and times (Johnson, 1997), particularly as research participants are often selected purposively in order to fulfil the needs of a particular study, it has been suggested that the concept of generalisation should be reclaimed for qualitative enquiry (Priest, 2002). Johnson (1997) says that generalisability need not be a problem if comparisons are made with similar people, settings and times, and that one needs to explicitly describe these aspects of the study. However, my findings indicate that despite the two sample groups (and organisations) differing significantly from each other in a number of key ways (purpose, setting and demographics), there are striking commonalities in terms of their leaders' enactment of reflexivity across all cases. This is known as a "common process" which involves "choosing cases about the same focal phenomenon in purposefully different settings, so improving generalisability (i.e. transferability) of the emergent theory across settings" (Eisenhardt, 2021, p. 150). Cunliffe (2022) says that the term resonance is more appropriate, powerful and personal than generalisability when it comes to appraising the relevance of subjective and intersubjective ontologies. Here it is helpful to ask whether the insights garnered "connect, reverberate and provoke others into reflecting on an issue" (p. 7) in ways that are meaningful and significant to them. The four practices within IRP can be applied by social change leaders who feel resonance with the findings of the study.

3.9.3 *Limitations*

An arts-based study presupposes that the research participant will be willing to engage with creative processes, when in practice this may not always be the case. In my study, one leader (Sifisu at SocCirc) chose not to engage in all of the arts-based methods, one was prohibited

from participating in all of them towards the end of the data collection programme because of a wrist injury (AJ at SocCirc), and two (Rachel and Xaneta at CBO) chose to speak through the dialogue writing exercise because it suited them better. In all these cases, we engaged with the same themes and topics, and the same instructions were given, as for the arts-based version. While arts-based data collection practices can help to access deep and valuable data, it is obviously important to respect the decision-making and autonomy of the research participant (Bacon et al., 2017). Because there were only 8 artefacts out of 127 (6.2%) that were adapted to suit the participants comfort, I do not believe it significantly affected the coherence and quality of my data.

My choice of themes which I conceived of prior to beginning the data collection process, was based on my literature review and my own curiosity. My many years of experience with process-oriented art and coaching shaped the content and the direction of the sessions.

The data collection process itself fostered reflexivity in the sense that it stimulated thinking about self, other, power, empowerment, support, and past, present and future orientations towards leadership. Jasmin's feedback of Session Js1 ("Context"/Family mapping): (Js2: 19/11/18) which she gave in Session Js2 ("Threat to self, threat to other"/Drawing) shows how the thinking prompted by the sessions was not limited to the sessions themselves:

Thanks Patty. It's interesting to think about it all. I thought quite a bit afterwards about the leadership theme. I really struggled, it was really interesting, even after when I had, when I could think about it at leisure, I really struggled to think about it, and I found that quite interesting. I wonder if that's also to do with the fact that South Africa - well I certainly was brought up to, to really, kind of be suspicious of leadership. Ja. So ja it's been interesting, interesting to think about stuff. (Js2: 19/11/18).

Xaneta shared at the end of Session X4 (“Opportunities for growth and development for myself as a leader”/Auto-photography):

It’s such fun. It’s nice to think about these things. I mean I find this especially interesting because I think I’m about to reinvent myself (X4: 11/03/19).

On the other hand, Sifisu, reflecting on the data collection until that point, in session S5 (“The support I need as a leader”/Clay sculpture) said:

It’s interesting because, you never always aware of what you do all the time, and you never always take note of what you’re doing and from this experience. You asking some of the questions, which they make me think and make me think of realising these things I’ve been doing. From a young boy until now, what I’ve been doing and what’s been happening in my life. So, it’s the things that it’s not like I forgot about it, but it’s just that I’m not aware (S5: 19/02/19).

Taylor described our first session - Session T1 (“Context”/Family mapping): 21/01/19 in session 2 (“Threat to self, threat to other”/Drawing) as:

...a conversation to understand oneself more, or more deeply (T1: 21/01/19).

The above quotes suggest that the data collection sessions added another layer of awareness onto an already extant experience of reflection and reflexivity. The phenomenon being studied was thus being changed through the sessions as well as within the sessions through the arts-based processes and reflexive enquiry.

While Brocki and Wearden (2006) describe IPA as “a distinctive approach to conducting qualitative research being used with increasing frequency in published studies” (p. 88), and as “applicable and useful in a wide variety of research topics” (p. 88), some authors (e.g., Giorgi,

2010; 2011; Van Manen, 2018) have questioned the foundations and legitimacy of IPA, and its links back to the underpinning philosophy (Dibley, Dickerson, Duffy & Vandermause, 2020). Van Manen (2018) considers IPA's orientation to research to be more psychological than phenomenological. This is in contrast to Alase's (2017) position that IPA provides for researchers the "best opportunity to understand the innermost deliberation of the 'lived experiences' of research participants" (p. 9) and that it has "great potential for studying a variety of psychological areas as well as being applied to studies outside of the behavioural sciences" (Chenail, 2009, p. 156).

Giorgi's (2010, 2011) positivist concerns over IPA's replicability and adherence to the scientific method conflict with the constructivist tenets of my enquiry in general. The latter focuses on "the turn inward" (Weick, 1999); on "critical, interpretive work that conceptualizes social reality as being constructed, rather than discovered, during research" (Alvesson, Hardy, et al., 2017, p. 480) as it casts doubt on notions of objectivity and precision. The choice of IPA to study leadership is aligned with this inward turn.

While optimistic about IPA, Noon (2018) notes three main concerns that may present in IPA research: language barriers (given the IPA recommendation of semi-structured interview format, wherein language proficiency is a prerequisite), an uncomfortable "dualistic tension between idiographic commitment and the search for connections across cases" (p. 81) and generalisability (representativeness and transferability of findings) given the small sample sizes. On this latter point, Hefferon and Gil-Rodriguez (2011) contend that "fewer participants examined at a greater depth is always preferable to a broader, shallow and simply descriptive analysis of many individuals" (p. 756). Apropos this IPA is cautious about general claims (Noon, 2018), yet it is not opposed to them, since "through the gradual accumulation of similar studies, more general claims can be made" (p. 81).

While all my research participants are proficient in English, English is a second language for some at SocCirc. Here the arts-based methods helped to circumvent concerns about language proficiency. Also, it so happened that all the available leaders to interview at SocCirc were male and all of the leaders at CBO are female. I have not accounted for differences in how the two genders may practise reflexivity within or between the two research sites. It is noted that while gender is “one of various sources of social difference” (Gentles, Jack, Nicholas & McKibbin, 2014, p. 7), gender is “often privileged in reflexive accounts at the expense of other aspects of researcher and participant identities such as race, ethnicity, class, etc” (Lumsden, 2019, p. 3). Still, it would have been interesting to delve into this had it been within the scope of the study. The age bracket of the leaders at the two research sites differ: at SocCirc they were between the ages of 24 and 28 at the time of interviewing, and at CBO between the ages of 36 and 61 at the time of interviewing. Age and maturity would have an impact on reflexive practice, though I did not delve into this aspect in the study. The question of age and maturity is made more complex by the life circumstances and events that the youngsters at SocCirc have endured that have, in my opinion matured them greatly beyond their years. The resonance between the findings across the two research sites, distinct insofar as age and gender is concerned, suggests that these might not be salient. Future research might explore this further.

I was not able to interview current ‘participants’ at either organisation given the depth and hence time investment of the interviewing process of the leaders themselves. This is a key limitation of the study. It is mitigated in part by the fact that the leaders at SocCirc were once participants, and have given accounts of the reflexive practices and their effects as participants. Furthermore, leaders at both SocCirc and CBO gave accounts of their professional observations of participants’ experiences. Still, future research might directly explore participants’ experiences

3.10 Conclusion

To study how leaders within social change organisations practise reflexivity, I designed a phenomenological research methodology (specifically using IPA) that was experiential, embodied and relational. I chose two organisations for their apparent accomplishments in reflexive leadership and interviewed five leaders within each organisation. I used methodological reflexivity to enquire into my own subjectivity in the study. The use of arts-based research methods suited the embodied aim of the data collection, as it required more of the leaders than cognitive engagement alone. It also facilitated the leaders' formation of metaphors which enabled the distillation and articulation of subtle, underlying qualities (Ropo & Sauer, 2008) of experience, as well as the stimulation of further exploration for leaders.

The leaders' interpretations of their artworks and further explorations were foregrounded in the interview sessions and analysis, with the produced artworks themselves being a means to this end. The interview aspect of the data collection process tapped into the more relational aspects of reflexivity, while also providing opportunities for the "double hermeneutic" facet of IPA (Smith et al., 2022), in which the leaders' and my interpretation of the data was engaged with. The double hermeneutic would continue into the IPA interpretation and coding, as well as writing up stages. The data elicited and interpreted in the study revealed how social change leaders within two distinctly diverse organisations practise reflexivity, and how this practice leads towards participant empowerment. The following findings chapter elucidates the detail of this. An ethical stance was prioritised throughout the design, data collection, analysis and writing up of the study.

4 FINDINGS

Introduction

In this chapter, I share my findings from my empirical research into how leaders within social change organisations practise reflexivity in an integrated way (referred to as Integrated Reflexive Practice, or IRP) towards participant empowerment. I show that a number of reflexive practices are used by social change leaders with participants in response to social ills. I note how the practices are reflexive and are interrelated. I describe these practices and show how their enactment collectively leads towards participant empowerment via two intermediate effects.

In order to understand how reflexivity is practiced at the social change organisations, I here revisit briefly the construct of reflexivity as presented in the literature review. Reflexivity is defined as “questioning what we, and others, might be taking for granted - what is being said and not said - and examining the impact that has had or might have” (Cunliffe, 2016, p. 741). This includes “examining assumptions, decisions, actions [and] interactions” (p. 741). It may take the form of critical reflexivity, in which we “examine assumptions underlying social and organisational policy and practice to guide responsible and ethical action” (Vu & Burton, 2020, p. 208), or self-reflexivity, in which we question “our own ways of being and relating” (p. 208). Further, I have understood reflexivity as the study of both what we relate to and disassociate from, and as a movement from the partial to the whole, and as “a stance, posture and attitude, an actional standpoint in which one’s own being and becoming are constitutive to the acts of thinking, imagining and intervening in transformation; that is, in the construction, creation and ‘walking’ of a radically different world” (Walsh, 2015, p. 2). I derived four calls of reflexivity from the theoretical study of reflexivity in the literature review: (1) the call to question

assumptions (QoA), (2) the call to relate with others and with the Other (Rwo+wtO), (3) the call to interrogate power relations (IoP) and (4) the call to live with heart (LwH).

I have chosen to progressively introduce the themes of the findings by superimposing them onto a basic diagrammatic template (see Figure 12 on page 161) as I explain them. The chapter contains numerous quotes per theme. For more examples of transcribed interview text informing the themes, please see the Table A9 in the Addendum (p. 333). The diagrammatic template echoes Figure 4 (p. 34) in the literature review, which depicted my understanding of the permeable and symbiotic interface between critical and self-reflexivity. While these levels of reflexivity may typically be understood as co-existing and functioning ‘within a person’, it was shown in the study that the two levels of reflexivity may also exist and function ‘across persons’¹⁰.

The founding leaders took on a critically reflexive role in identifying and responding to contextual social ills in conceiving of their social change interventions, and designing and implementing their IRP which will be detailed in the chapter. The interventions had the effect of fostering participant self-reflexivity, which ultimately fostered participant empowerment. Figure 12 depicts the starting point of the social change leaders’ interventions and the progressive diagrammatic layering over this diagram culminates in Figure 18 on page 224, which depicts the overall summary of the findings.

¹⁰ This is of-course not to negate the existence of the leaders’ own self reflexivity, nor the participants’ critical reflexivity, but rather to highlight how the leaders developed their social change interventions by practising critical reflexivity to foster participant self-reflexivity towards the latter’s empowerment.

The distinction between leader and participants in the study is not always clear-cut given the relational and intersubjective nature of leadership and reflexivity. ‘Participants’ in this chapter refers to the individuals for whom the social change leaders designed and implemented their efforts to support. The leaders participated in the reflexive practices with said participants. At SocCirc, the participants were internal to the organisation (the youngsters the social circus intended to support), whereas at CBO, these participants were external to the organisation (the MOU staff the CBO social change initiative intended to support).

As noted in the Methodology chapter, the two organisations whose leaders’ reflexive practices I studied, are SocCirc, a social circus designed to uplift, upskill and integrate marginalized youth, and The Caring Birth Organisation (CBO), an organisation created to support midwives in the public sector. The five SocCirc leaders (AJ, Jethro, Matthew, Sifisu and Denzil) that formed part of my study were all members of the social circus organisation as circus students when they were youngsters. The accounts given by current SocCirc leaders in the findings are of their own reflexive experiences as leaders, as well as their memories of themselves as youngsters (i.e., as a result of being participants). They also shared what they have observed and witnessed in their peers and notably in the youngsters (current participants) they lead. In many instances, the current leaders live in the same or similar environments to the participants and so have firsthand understanding of the contextual threats and trauma participants encounter.

The founding leader at CBO, Rachel, exercised critical reflexivity in identifying and responding to limiting societal structures and their effects on midwifery staff (and relatedly, birthing mothers) within the context of public hospital maternity. The CBO leader figures I interviewed (Jasmin, Clarissa, Xaneta, Taylor and Rachel) continue enacting critical reflexivity as they support the MOU staff members. As will be shown, these CBO leader figures engage

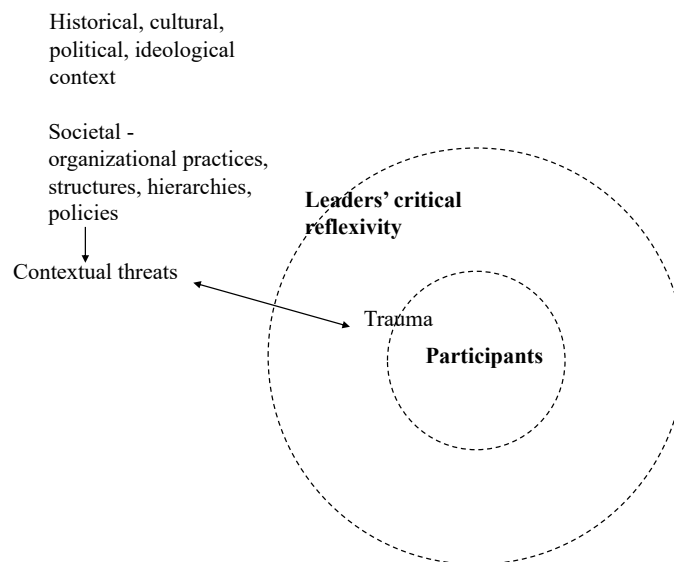
with practices that stimulate self-reflexivity in the MOU staff (the participants). Like the SocCirc leaders who engage in the practices with the participants, the CBO leaders participate in the reflexive practices with the MOU staff and among themselves as leaders, and their own reflexivity is thus fostered through this process. The accounts given by the CBO leaders include relevant insights gleaned from their professional experience and observations of their own lives and of their participants' experience. As noted in the Methodology chapter I was not able to interview current participants at either organisation given the depth and hence time investment of the interviewing process with the leaders themselves.

4.1 The starting point of the social change interventions: Leaders' critical reflexivity of participants' contexts, threats and related trauma

The social change leaders at both organisations took on a critically reflexive role in identifying and responding to the threats and related trauma relevant to the participants. This took the form of awareness of, and sensitivity to, some key limiting societal structures and their effects. Specifically, they identified and responded (i.e., were critically reflexive) to what was disempowering and threatening to participants as a result of structures of social inequality (what I refer to as contextual threats), and the effects of the related trauma. Figure 12 echoes Figure 4 in the literature review (p. 34), where the permeable boundary between critical and self-reflexivity was depicted. As noted earlier in the chapter, while these levels of reflexivity may typically be understood as co-existing and functioning 'within a person', it was shown in the study that the two levels of reflexivity may also exist and function 'across persons.' Specifically, leaders enacted critical reflexivity to foster self-reflexivity in participants. Figure 12 below will act as a basic template that I will layer onto as I further describe the findings of the study.

My findings highlight leaders' understanding that participants' contexts generate emotional, psychological, and physical threats to participants' safety and wellbeing. The experience of trauma and its present-day ramifications in a country such as South Africa, marked as it is with pronounced disparities of rights and privileges, has already been discussed in the literature review. It was shown that trauma is an inevitable consequence of systemic oppression and domination. The two way arrow between contextual threats and trauma in Figure 12 below indicates the mutually reinforcing relationship between the two. That is, the contextual threats give rise to participants' trauma, and this trauma in turn perpetuates such contextual threats. 'Leader's critical reflexivity' is positioned on the diagram to depict the leaders' reflexive interface between the greater societal and organisational contexts participants encounter, and the participants themselves.

Figure 12: Leaders' critical reflexivity to identify and respond to participants' contextual threats and related trauma



The leaders described the threats encountered by participants at SocCirc as follows. They highlighted *physical threats*: threat of death to self or loved ones, living with illness (mostly

HIV), being the victim of violent crime (stabblings, shootings, hijackings, gang violence), drug use, and exposure to domestic violence. They also described *emotional threats*: abuse in the form of neglect, physical and verbal abuse, alcohol abuse by parents, school and peer pressure, fear for one's life and fear for the life of a loved one, and feelings of uncertainty and fear about one's future. Relatedly, they commonly referred to *financial threats* related to poverty and inequality, and to not being able to manage finances well.

Leaders at SocCirc also described specific traumatic experiences and instances. For example, Sifisu describes the following traumatising conditions in his suburb:

I think in the areas we live in like That's where a lot of gang violence and high crime happens in CT, and ja I think um, whenever I'm driving around I try to be cautious and I know things can happen anytime because ja, its, there's high jackings, there's shootings, there's stabblings and stuff (S2: 26/11/18).

For participants, leaders noted the presence of parental alcohol abuse, financial lack, domestic violence, homelessness and emotional abuse. In one interview, AJ shared his own experience which other participants in the circus might be likely to encounter: the feeling of not being able to hold the pressure of being responsible for raising his younger sisters and the passing of his mother (AJ2: 22/05/19).

In the CBO case, the primary threat that the leaders were trying to address had to do with the compromised and often abusive treatment that birthing mothers experience in public health maternity units from midwives and other MOU staff (i.e., the participants). In seeking to support such midwives (and by extension birthing mothers), the CBO leaders sought to understand the pressures and threats the midwives encountered. The leaders discovered that the midwives experience anxiety evoked by being overworked, strained, unappreciated, and

unsupported in their working roles. Their work environment is experienced as dehumanizing due to punitive, blaming, and authoritarian leadership, with work demands that are overwhelming of their available resources. They often lack coping mechanisms for difficult emotions, resulting in emotional and physical pain, and negative judgements of self and others. These threats were being experienced within a larger context of trauma from living in violent, volatile, and unpredictable conditions. In the quote below, Clarissa describes the relentlessness of the daily challenges the midwives face:

There is insurmountable challenge. It never ends, its ongoing, its gruelling ... I think it's very, very, very difficult to uphold all that in the face of what they have to see on a day-to-day basis, how they have to be on a day-to-day basis how they kind of interact on a day-to-day basis, the bombardment of ...the system, really and I think a lot of them also experience that when they leave work as well....I think a lot of them just can't see the end, I mean there is no end (C2: 01/02/19).

Midwives' experience of stress, trauma, and disempowerment had important implications for the quality of care they were able to extend to birthing mothers. Rachel describes how trauma is activated and perpetuated in the labour ward:

The midwife often has a very, very aggressive negative response to somebody's pain in labour. It could be from all sorts of reasons. It could be that she's exhausted, that's she's just actually burned out, that she's seen too many people in there, she doesn't have the capacity to kind of have any time for it, but it could also be that her own sexual trauma is being triggered and of course that's not something that we can really talk about... when people have experienced pain in their own, in that area of their body, [the response] is anger. It's like 'just stop that immediately', so this kind of sense of slapping and hitting and telling [birthing mothers] to shut up, [it's saying,] 'actually I *cannot* cope with this, don't you understand?... I can't cope with this, don't do that to me' (R2: 04/12/18).

While the quotes above differ in that Sifisu's depicts the contextual threat of violent living conditions that he and many SocCirc participants encounter, and Clarissa's depicts the 'bombardment of the system' she sees the midwives encounter in their work contexts, and

Rachel's the perpetuation of trauma in the birth ward, these accounts of contextual threats and trauma are similar in that they describe effects of societal structures of severe imbalance and lack. As noted, in some cases the SocCirc leaders have direct experience of such threats and related trauma living or having lived and/or worked in similar conditions and environments (as was/is the case with Sifisu and AJ), and in some cases these threats and trauma encountered by participants are apprehended indirectly by leaders by immersing themselves in relevant settings/observations/conversations with participants, as was/is the case with Clarissa and Rachel (and the other leaders) at CBO and at SocCirc.

4.1 The pathway from contextual threat to habituated defensive action in the form of splitting

In this section, I describe a key response to the contextual threats and trauma that emerged from the findings at both organisations: action characterised by the psychological defence mechanism of splitting which through repetition became increasingly habituated. This is identified (in the quotes below) by CBO leaders in self-reflexive accounts of themselves, observed by them in participants and described as a general phenomenon. It is also described by SocCirc leaders in self-reflexive accounts below.

Psychological defences are commonly described as occurring below consciousness, operating in “a mostly automatic manner, either partially or wholly out of conscious awareness” (Boldrini, Buglio, Giovanardi, Lingiardi, & Salcuni, 2020, p. 4). While defence mechanisms fulfil a vital role in “mitigating the distressing effects of emotions and mental representations that are generally associated with conflict” (p. 4), they can become “compelled, rigid, channelled and distorting of intersubjective reality and logic” (Haan, 2013, p. 34). Further, defence mechanisms involve “undifferentiated thinking and include elements that do not seem

part of the situation,” (p. 36) “distort aspects of present requirements” (p. 36), are “pushed from the past” (p. 36), and importantly, turn “away from choice” (p. 36).

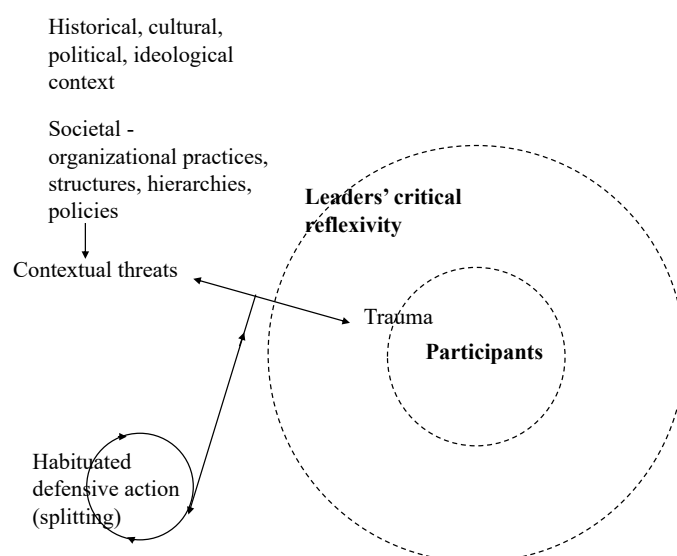
Splitting is one of several psychological defence mechanisms. It is an automatic response against complexity and the “anxiety that is aroused by integrating contradictory perceptions or affects related to the self and/or others” (Dean, 2004, p. 30). It thus functions to protect an individual from excessive anxiety, whether the source of that anxiety be “the perception of a disturbing external event” or “the presence of a disruptive internal psychological state” (Cramer, 1998, p. 920).

While a well-known psychological defence mechanism, the term “splitting” was one I had never heard of until Jasmin used it to describe a predominant response to trauma and contextual threat that she had observed at CBO. This was an instance where “the eloquence with which one [research] participant summarises [a] point may best sum up what many others sought to say in more words and less precisely” (Brocki & Wearden, 2006, p. 97). I therefore decided to give this more explicit attention in my analysis.

The defensive action of splitting, which through repetition becomes habituated, is depicted in Figure 13 below, represented as a circle with arrows highlighting its repetitious nature. The diagram shows leader’s critically reflexive apprehension of participants’ splitting in response to contextually caused trauma. While the defensive action of splitting may provide a semblance of defence and safety against the experience of anxiety, it is at a significant cost to the individual and his/her relationships, creating further anxiety of perceived threat and perpetuating trauma, as in the case of traumatized midwives enacting obstetric abuse. This is represented by the two way arrows between contextually produced trauma, and the habituated action of splitting in the diagram.

A defining feature of habituated defensive action, as it is understood here, is the a sense of powerlessness. Splitting may result in behaviours such as substance abuse, involvement in gangsterism and crime, aggression, disassociation and dysregulated physical states (such as high stress and burn-out).The diagram depicts that splitting is not effecting positive change on a micro (personal) or macro (societal) level. Splitting’s self-perpetuating nature is in fact preventing positive change from occurring, while offering a veneer of protection from anxiety for participants.

Figure 13: Leaders’ identification of habituated defensive



I learned that at both CBO and SocCirc sustained, high levels of contextual threats and trauma gave rise to habituated defensive response of splitting in participants. At SocCirc, leaders such as AJ also described splitting as a younger person in circus training, as I will describe below. Splitting creates a “split” between what one finds acceptable/good and what one finds unacceptable/bad, either within oneself or, if employed in conjunction with projection (another psychological defence mechanism), between oneself and others, where what is rejected by the

self is split off and projected, or “pushed outward” onto the other (Ulus, 2020, p. 516). The latter version is typified by ‘us-versus-them’ (de Vries & Balazs, 2014) behaviour where what is considered unfavourable/bad is projected onto the other, as a kind of othering. Splitting is thus characterized by a sense of separation from aspects of self and from others. The findings provided examples of splits manifesting as internal divisions, as relational divides, and as racial prejudices. Examples of these are AJ’s reference to having previously ‘not met himself’ (AJ2: 22/05/19), Rachel’s (R2: 04/12/18) and Jasmin’s (Js2: 19/11/18) description of the split between nursing staff and patients, and Jasmin’s (Js2: 19/11/18 and Js3: 26/11/18) between nursing staff and doctors, as well as AJ’s reflection on his own racism and ageism (AJ2: 22/05/19). As the name suggests, splitting is concerned with separation and disunion, and is thus antithetical to synthesis, or integration. Speaking of splitting as a phenomenon, and as something she observed within the MOU, Jasmin says:

If you split, then someone’s good and someone’s bad, and it’s quite simple in a way. It also allows you to idealise, and to denigrate, you know, so... it’s a defensive strategy... [It is] a way of dealing with unbearable feelings... So, I’m just thinking about this split between staff and patients which is something that actually started improving with the [CBO] programme, but there was a split there and I think it’s a way to deal with distress, you know. It’s a way of going, ‘this woman is demanding and screaming, and you know, you know, needing so much from me, and... I’ve got four other women like this to attend to, and a night ahead of me, and a husband who’s sick and not working, and you know these patients are, they are a problem, you know they are rude and selfish and brought up badly and she shouldn’t be pregnant to begin with’... So, there’s this whole thing of them kind of going, ‘I’m right and they are wrong and then I can feel a bit better,’ or ‘I can feel, you know, [that] I don’t need to care for this person. Because I actually don’t have enough’ (Js2: 19/11/18).

In a similar vein, Rachel describes a dynamic among medical students she was supporting through a CBO mentorship programme:

You know the medical students would come in their 4th year and they would still have this hopefulness and idealism about being doctors and so on, and they would be really traumatised by what was

happening in the MOUs, and by 5th year when I would see them again, they were down. And the system just requires that from people. Either you shut down or go home basically (R1: 20/11/18).

This perceived option of ‘shutting down or going home’ indicates the perceived need for an internal split, in that the students were still showing up in their physical capacity, but something inside of their emotional world had to be switched off in order to cope with the conditions. CBO leader, Xaneta, speaks here about the phenomenon of how judgements are shaped by splitting, and how it can offer some subjective sense of control, as a response to the powerlessness mentioned earlier:

I mean if you make yourself right, and the other person wrong, then you are going to feel in control, and we all like to feel in control because it’s not so scary (X4: 11/03/19).

Also, splitting gives rise to individuals’ affective categorisation of their place of work. In the quote below, Clarissa notes the relationship between an internal experience of discomfort and an external projection and split. This is something she has observed in herself and speaks of as an experience others might share:

I guess there’s like a lot of your own, your own, anger and pain... where I am stuck, that get thrown up in that kind of [physical] place [the MOU ward]. Then you [are] just like... ‘ah it’s the ... system’ (C2: 01/02/19).

CBO leader and clinical psychologist, Jasmin, describes here splitting as a response to contextual threats and trauma that she observed in the midwives:

I think inequality is probably the central way in which [the midwives] are really stressed and challenged and I mean it’s across all sorts of [dimensions], it’s inequality both in the fact that they have less [resources]... but it’s also about, it becomes an inequality that’s internalised as division, so there’s a lot of dividing things, and splitting things, into good and bad, and I think it’s a struggle for people to hold, you know, different elements together, so there are splits all over the place, you know wherever there

are relationships, there are splits, [that is] very, very prevalent, and I think that threatens their wellbeing significantly (Js2: 19/11/18).

Clarissa says of the midwives: “they don’t get heard” (C2: 01/02/19) and Jasmin echoes this as follows:

[The MOU staff] experience being infantilised. They talk a lot about being treated as children, not being asked their views, and needs about things; decisions being made for them, lots of instruction, being told what to do without, without even... being consulted, being asked respectfully, [but instead] being commanded, not being appreciated. So, you know when you make a mistake, everyone comes down on you, but all the things that you get right, nobody notices or comments on. That’s disempowering. Another thing they talked about is not having a voice. And favouritism - feeling that their status is not equal. So, if you’re... a nurse assistant, you’re basically the person that’s cleaning up the afterbirth and you are not equal to the midwife, or to the clerk, so there’s this sort of rank, and I think that’s very disempowering. (Js3: 26/11/18).

My interviewees in SocCirc did not use terms such as splitting. Yet they described similar habituated defensive actions resulting from contextual threats and trauma. For example, AJ describes his life on the streets prior to joining SocCirc and how his behaviour was shaped by the kind of antagonism towards others that was also evident among the MOU staff, as follows:

I could never speak to people, and with Apartheid it used to, it used to have a big thing on me, especially growing up on the street... I was always rude to people. If you don’t have money for me, ok bye-bye. I’ll treat you however I want to, first of all, and I never used to care if you, I never used to have the respect for older people... I never used to care... And I used to fight with older people.

While the quotes above differ in terms of being self-reflexive accounts, accounts of others or descriptions of splitting as a phenomenon, they describe the habituated categorisation of internal and/or external qualities or people as, for example, good or bad, worthy or unworthy, acceptable or unacceptable, as means of exercising control as a response to anxiety, distress and powerlessness. This can take the form of disconnection from self, blame and antagonism,

othering, disconnection from others, and on the extreme end of the spectrum, the abuse of others.

4.2 “Suddenly, slowly, I actually broke out of that line” - breaking out of the habituated response to contextual threats and trauma

The findings show that participation in IRP designed, implemented by and participated in by the leaders (to be explained in detail shortly) enabled participants to develop self-reflexivity which in turn helped them to avoid the pathway from their contextual threats and trauma to their habituated defensive action characterised by splitting. This is represented in Figure 14 below.

A break from habituated action is powerfully expressed in AJ’s self-reflexive accounts below, as he refers to his depiction of his life path as a cyr wheel (shown in Figure A1 in the Addendum, p. 400) originally constructed in the Family mapping exercise. It is to him that the title of this section is attributed (AJ2: 22/05/19):

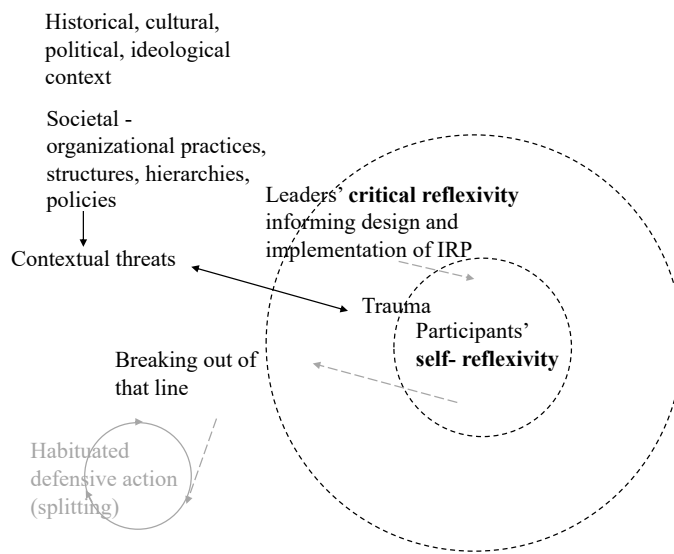
The reason why I’m choosing a cyr wheel is because for my whole life, I’ve actually, have actually been going around and around and around, doing exactly the same things over and over. Yes. Over and over... (AJ1: 13/11/2018). Now I’m actually using my past and presenting it to the future (AJ1: 13/11/2018)

Basically yes I think that was the reason why I did that picture as well.. the man in the wheel, because like I said it showed me how my life went around the circles in the past, but then *suddenly slowly I actually broke out of that line* of that circle line I used to have and that’s when I felt I was going inside the wheel (AJ2: 22/05/19).).

Remember the first picture I ‘drew’ for you? With the matches sticks came from this whole idea, the picture of the cyr wheel. It’s like life, life for me is a circle because you can always end up where you started, just if you make a good choice you can go past your ending, past your start and carry on the circle. To make it more clear, you have your wheel here, you have a choice to end your life right there

if you want to, but if you live life like me, you're going to carry on around and around and around until you get to Mandela's age... Everything is possible but it's all up to you. What do you do with whatever you've got...Or in whatever situation you are in the moment, what do you do? So, it always comes back to choices (AJ4: 12/06/19).

Figure 14: “Breaking out of that line”



Noting the contrast between his path and that of his peers outside of the circus, that is, showing the contrast between habituated defensive action and his self-reflexive path, AJ says:

My one friend still lives on the street and to be honest, I've no idea what happened to him. My other friend... the last time I checked he was in jail about three or four times, and he went out... I've been trying to help him to come here [to SocCirc], but still, my help is not that much worth it, I think... Look at those two. They [are] still in the past life and look at me, I'm here now. I make people smile... kids love me. I'm actually just a lovable, open person to be honest... I am AJ, the AJ I was supposed to be a long time ago, but I only reached it now, and its good. It's a good thing (AJ2: 22/05/19).

Denzil speaks here about a change from habitual disconnection from himself (splitting) as a result of engaging with the SocCirc values and related practices:

I think when I joined SocCirc its like all my senses came and said Denzil, this is, this is who you are. You know sometimes we don't know ourselves. You don't know what makes you angry, you don't know what makes you maybe know what makes us happy. We don't know what can change your mood, so with all the SocCirc values, that's all written on the dome at the door. I read those. And where I'm at, it's because of those values (D4: 22/05/19).

AJ and Denzil's description of 'breaking out of that line' is about a shift from the pathway to habituated defensive action. Descriptions of shifts away from habituated defensive action were evident in CBO as well, and I was able to witness some indications of this when I observed a meeting between CBO leaders and MOU staff. Referring to one such meeting and a particular participant at that meeting, whom I am referring to as Melissa, Jasmin describes the following. The quote highlights the relationship between reconciling internal splits and the (positive) impact on others, such that empathy for others can be enhanced:

If you remember that Melissa said at the [meeting], up the road here... 'you know I used to think when I sat across from a patient, that I'm the nurse and she's the patient. Now I just see us as two people and I am just like her, I have stress [like her] and I want the best for her'...

She is a really, really good example of someone who... really understood the relationship between being kinder to herself, and a bit more caring of herself, consciously knowing how to do that, with how that affects other people. So, I think she moved out of survival [mode] in some ways (Js2: 19/11/18).

Taylor notes below that triggering is based in past patterning and habituated action related to survival needs, and that the movement away from this is based on choice. The importance of choice in empowerment is elaborated later in the chapter. Also important in the quote, is the need for defensiveness to be reduced in order for learning to take place:

There is no 'is' meaning in a situation, you know. Something happens and we make it mean something and in order to make it mean something, it has to be based on something that we've made something mean before.. something that we got taught at some point, "is" what this means. *'This is what this means, you know'*.

When your mother shouts at you, it means she's pissed off with you, which means you've done something wrong, which means you are not good enough, or whatever it is that you, you know, and then that's a trigger that can get, you know, and so I think there is something of the existentialism which is that there is no "is" meaning. It is whatever meaning you make it and you have a choice about that...

...what distinguishes us as human beings, is that we can choose, how we respond and that how you respond will be as a result of what you interpret... You have moment of choice. From a survival point of view there will be an automatic interpretation. It just comes up. That's how you know it's from your past because it just comes up ... fight or flight.

There is so much potential that we have, isn't there, in our relationships with one another, to enlighten each other but you can't do that when, when, or its made much more difficult to do it when what gets triggered is an attack or a defence, or what's triggered is pain (T2: 31/01/19).

Jasmin below notes moving out of patterns of habituated action by pausing and slowing down.

This mindfulness is discussed later in the chapter.

The sense of stopping (referring to mindfulness practice), you know, moving out of patterns. You have to first remember to just stop... the pausing and the slowing down... And then how to bring the, you know, bring things more together, less of a split (Js2: 19/11/18).

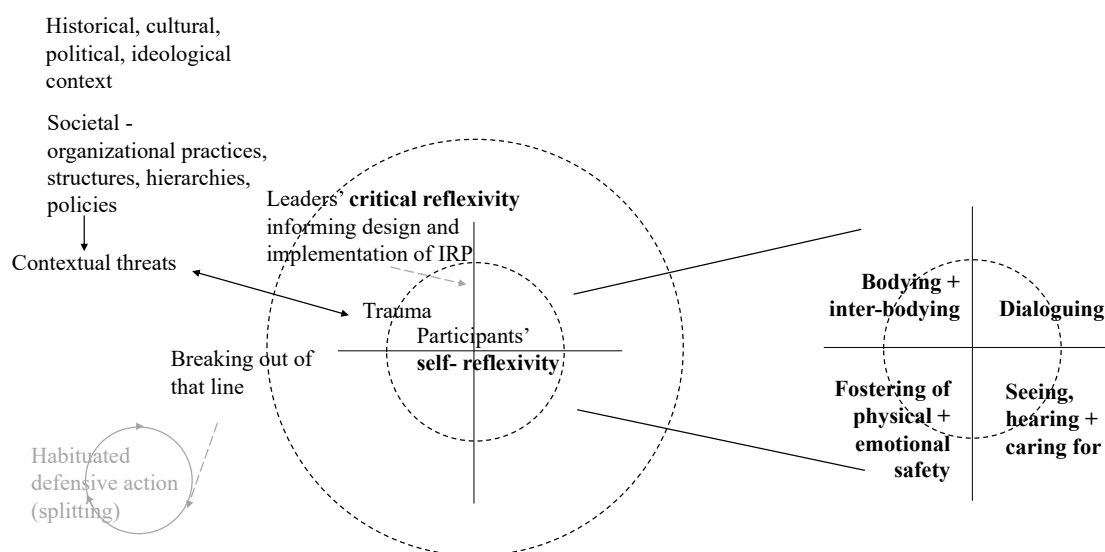
In the final quote in this section, Xaneta notes the habituated action and change away from it she observed in a participant:

There was one person who was very resistant [on a retreat training]. I mean she wouldn't even sit in the circle. She would sit with her back to us, and she was just very guarded, defended and deeply deeply, deeply unhappy. Didn't trust this woo-woo ... at all and then at the end of the three days she was like a changed person, like very... I mean I don't know if it was sustained, because I think the wounding was very deep, but she was changed. You know. And she still sends me messages (X2: 21/11/19).

4.3 “Until I meet myself” - participant engagement with IRP

AJ says: “I see different parts of me, going around until I meet myself” (AJ2: 22/05/19). These words point to the shift away from habituated action facilitated by participants’ engagement with IRP. This is shown in Figure 15 below, with the components of IRP ‘zoomed in on’ in the right of the figure. The practices in IRP are *bodying* and *inter-bodying*, *dialoguing*, *seeing*, *hearing and caring for*, and *fostering physical and emotional safety*. In the following section, I explore the practices within IRP that the social change leaders initiated, participated in and facilitated. I explain how these respond to the four calls of reflexivity: the questioning of assumptions (QoA), relating with others and with the Other (Rwo+wtO), the interrogation of power relations (IoP) and living with heart (LwH). In this way, I highlight the reflexive nature of the practices. I then give added attention to what makes IRP reflexive, as well as how the practices within IRP are interrelated to form an integrated practice, before exploring how the reflexive and interrelated practices lead towards participant empowerment.

Figure 15: Participants’ engagement with IRP



4.4 Bodying

Bodying is a term I have created to refer to the intentional fostering of “being with the body” afforded by participation in a number of body-based practices. The word *bodying* is formulated as a gerund, emphasizing the active nature of the practice of being with the body through the purposeful inclusion of various body-based practices. I have created this term because I have not found an existing term with the same meaning in the literature, and also because I wanted to establish an etymological relationship between *bodying* and what I have called *inter-bodying* (to be discussed shortly). Similar words in the literature for *bodying* might be Gendlin’s (2003) “focusing”, a practice understood as noticing the body for therapeutic benefit and “a felt sense” thought of as a certain physical subjective sense. But such terms do not express the intentional inclusion of a range of body-based practices to develop body attentiveness. This is why I created the term *bodying*.

Opportunities for *bodying* that the social change leaders provided and used are movement, mindfulness and singing. These practices intentionally engage the physical body, and thus bring attention to the experience of being in it. Whether in a sitting mindfulness practice, dancing or singing, there is an opportunity created for the noticing of sensation, and emotion. *Bodying* can contribute to the self-regulation of the physical effects of states such as stress, anxiety, and trauma, and in so doing can foster a sense of inner safety. Since *bodying* happens mostly in a non-verbal way, it offers a way of engaging with experience that is pre-verbal, i.e., not dominated by language and cognition.

While *bodying* sensitizes an individual to their embodied state, it also sensitizes an individual to the body states of others, as well as to situational context. I call this specific kind of *bodying* *inter-bodying*. As noted, the words *bodying* and *inter-bodying* have been created to depict an

etymological relationship between fostering body awareness and attentiveness through the intentional use of a range of practices (*bodying*), with developing sensitivity through this body-based awareness to the needs of others and of given contexts (*inter-bodying*).

A similar word to *inter-bodying* is intercorporeality (Fuchs, 2016; Tanaka, 2015, 2017), however this term does not denote the sensitivity to context/environment (in addition to sensitivity to the bodily selves of others) as *inter-bodying* does. Another similar term to *inter-bodying* is embodied attunement (Markman, 2020) defined as “sensing shared rhythms, tone of voice, and movement, or dis-syncope and misattunement that signal the state of the relationship” (p. 808), though this refers specifically to a psychoanalytic tool, and again, does not consider the context/environment itself. Attunement according to Zigon (2014) is more of an ontological phenomenon that everyone shares, rather than a practice as *inter-bodying* is. The term corporeal porosity (Riach & Warren, 2015) is written about in the context of the sense of smell in the organisational setting but links to the “intercorporeal recognition that any sensual practice involves recognizing the other as physically separate yet simultaneously and inescapably connected to us” (p. 794). The term kinaesthetic empathy (Biehl, 2019) is written about as synchronized, relational movement.

Pavlovich’s (2020) empathy refers to the “acknowledgment and observation of the experience of another involving both affective and cognitive states” (p. 338). This is true of *inter-bodying* too, and yet *inter-bodying* focuses more on a embodied sensing into of another and of context. A state of “at-one-ment” allows the “enigmatic possibility of communicating the incommunicable that lies beyond words and relations, echoing the unique embryonic form of being and communicating” (Amid & Bachar, 2022, p. 347). This abides paradoxically alongside a sense of two-ness - a meeting of separate persons (Amid, 2024). Clinical intuition

in somatic psychotherapy (Peña, 2019) is related to *inter-bodying*, in that it denotes the sensing into of the other, but again, does not refer to a sensing into context as in *inter-bodying*.

Inter-bodying is exemplified by Jethro later in this section, when he describes sleeping on the streets in Khayelitsha (a Cape Town informal settlement or township) to understand the context and needs of the children he was working with, and by the CBO leaders in their visits to the labour wards. In the following section, I share leaders' perspectives on *bodying*, further describe the notion of *inter-bodying*, and detail the specific examples of activities used to develop these, which are movement, mindfulness and singing.

Leaders at the two organisations engaged in *bodying* practices because they recognised the problems associated with ignoring the body in their leadership capacities and recognised the value of incorporating it. The former was made explicit especially by leaders in CBO, also because of the obvious relevance of the body in the CBO's prosocial mission in support of loving birthing practice. For example, Xaneta explains:

[The body is] not usually part of the conversation [in leadership], it's not considered to be. So, what do we talk about? We talk about intellect, in recent years we talk about emotional intelligence, we talk about power, we talk about... empathy, but we don't talk about the body, and yet in the CBO, we do talk about the body... I think the body is essential in that way, because if you can learn how to regulate your breathing¹¹ and to be centred and mindful, which is in the body, you are going to be able be a much better leader, because you will be less reactive, and you will be less triggerable, and you'll be more empathetic and more connected to the people that you are working with. So, from that point of view I think, the body is very important (X1: 15/11/18).

¹¹ Conscious breathing can be a way of mitigating the physical toll of leadership. Breathing can interrupt the vicious cycle of stress induced by shallow breathing, and breathing shallowly because of feeling stressed. It can also alleviate a sense of time pressure by fostering greater inner spaciousness (Ladkin, 2014).

Here Xaneta shares her beliefs about the importance of the body in the healing process and how this was manifest in the CBO's work with midwives:

That [the mind and ego] scaffold your narrative. So, the story you've been telling yourself your whole life about your trauma, about why you are unhappy, about your parents, it just keeps your trauma alive for you. There doesn't seem to be much healing, because the mind and the ego are just in control of keeping that narrative in place. And so, for me, I think the healing is in the body, and the more we keep the mind and the ego away from it, the better... I think if we can find those places through the body, we can let go of the stories we've been telling ourselves our whole lives ... (X5: 22/05/19).

And that's why 'feeding the demons' (referring to a book by the same title which talks about entering one's fears) feels so counter intuitive to normal psychotherapy. It's like why would you want to step into your panic attack? Everything we've ever learned is to make it go away, so whether it's through medication or even through mindfulness or CBT [cognitive behavioural therapy], you know those are things that keep it at bay. I think there's something to be said for stepping into it. You might need to do that with someone to hold because you might break into a thousand pieces, but actually I don't think you will. The modalities that the midwives and the staff in the clinics love more than anything else, was the Biodanza (dancing) and the singing, both of those are not intellectual, or mind work at all. That's body work (X5: 22/05/19).

A similar analysis was offered by Jasmin, highlighting the role of the body in the psychological process of self-regulating, which refers to how individuals perceive and respond to their feeling states in conscious and deliberate ways. The notion of agentic choice as a result of connection to the body was found to be very significant. This is especially so within the context of trauma, which as was shown in the literature review gives an experience of compromised choice and control. The possibility of choice, and relatedly empowerment (as was shown in the literature review) is brought very 'close to home' through *bodying*:

Insight doesn't do everything for everyone and body work really helps with self-regulating, just being able to self-regulate feelings, and to work with need. To identity and to respond to need.

If you can have a sense in your body; where in your body emotion is, and what it does - what its implications are, then you can meet that and you make choices about that...

...there's something when one is nurtured in one's body, because I think that's the first place where we have experience of ourselves as babies. Our bodies are so much of how we experience being self-regulators. It's not through language. It's through tone and voice that babies can pick up on... it's so much through the body to begin with. So, it feels powerful, it feels like a very powerful way, and I see more and more with people who have 'early, early stuff', its preverbal and how much they need self-soothing...

So, the 'body stuff' is about getting in touch with what's actually going on, on a physical level, and then if you can take care of that, that also creates safety for yourself because there's a sense of being in tune with what's going, as opposed to overriding, or cutting off, trying to silence, repress (Js4: 06/02/19).

Below, Jasmin notes how attending to the body can assist specifically with managing anxiety.

This is significant because defensive action is stimulated by anxiety:

Anxiety is - it's really important to get out the head for anxiety, I mean often people need a lot of reassurance and that can help with the anxiety but its kind like a short, like a little hit of something.... Whereas if you are helping people to anchor somewhere other than in the mind, and often its hard in the breath because and there are places in the body that it's hard to be with when you are anxious, but if you can use grounding, you know like being in the hands, or the soles of the feet, or even walking meditation¹². ... Walking meditation is really great for anxiety so that's starting to take attention to other parts of the body that can help with self-regulating anxiety. And can help to pre-empt anxiety to a point where then it's very, very hard to come back from that until that's burned itself it out or one has taken a tranquilliser or a herbal something (Js4: 06/02/19).

In her letter to her future self, Rachel highlights the importance and impact of remaining connected to her body, and how this helps her to 'live with heart' (LwH):

¹² Walking meditation is widely practiced among Buddhist monks, and entails concentrating on movement and/or the position of the arms or legs while walking to create intention, leading to subsequent relaxation (Gainey, Himathongkam, Tanaka & Suksom, 2016). It is noted that anchoring the mind in the body "brings attention to the present moment experience since the body can only exist in the present, not in the past or future" (Zappa, 2021, p. 198).

Dear future self

There is one very important commitment I'd like to make on your behalf because it so significantly changes who you are and how your life is mirroring itself back to you.

I commit to breathing deeply and dropping into the stillness within the centre of my being (and my body) over and over and over and over, into that stillness that is the source of love. Just that much. It doesn't matter if I'm facilitating and leading a course, or if I'm in traffic, at the supermarket, writing this letter, have too much to do, or too little to occupy me, I commit to dropping into the darkness of my unknowing and embracing all of it.

May your life unfold into the magical thing that life is.

I love you

R (R6: 09/04/19).

Echoing this agentic aspect of connection to the body, Xaneta below notes that until we re-connect with how we feel, "we are not ever going to be able to change anything" (X2: 21/11/19):

What we've always said at the CBO is that we use words like 'love' in meetings, and there's always like a little bit of an energetic shiver in the room and mostly its positive, and you know one of our slogans is 'bringing love back into birth' and 'healing the earth one birth at a time' and so I think what Rachel has always said, and I think actually everybody [in the CBO] believes is that if we don't bring that element back into the conversation then we are not ever going to be able to change anything because you know just having a kind of rational, intellectual technocratic approach to problem solving has not really worked, I mean it's worked in some places, but not everywhere. So how do we reconnect with how we feel? (X2: 21/11/19).

4.4.1 Inter-bodying

Everything is catchy, love is catchy, sacred is catchy, trauma is catchy (R5: 09/04/19).

There is an innate connection between self and everything else (C3: 20/03/19).

In the quotes above, Rachel and Clarissa refer to a permeability to the state of others and to physical contexts. Xaneta elaborates this in the following quote:

I feel like we are all connected whether we like it or not, and that we've forgotten about that connection. And so for me, compassion is a tool for recreating that connection between all of us and between the environment and between you know all the good in the world, really. So compassion is like a 'how' for the 'what' and the 'what' is just making the world a better place. For everyone. For every single one. It doesn't matter who you are (X2: 21/11/19).

Inter-bodying is enabled by the intentional fostering of “being with the body” afforded by participation in a number of body-based practices. *Inter-bodying* occurs through leaders sensitizing empathically to the embodied interface (physical presence) between themselves and others, and also between themselves and contexts of relevance to their social change initiative, through the sensitizing to self that the practice of *bodying* enables. This is to better meet those needs through social change initiatives, and in the present-time interactions related to those initiatives. *Inter-bodying* is reflexive because it enables leaders to challenge pre-conceived ideas and assumptions that they might have about what others need, and to perceive relevant contexts in an embodied, experiential way. For example, at CBO, the leaders interviewed the MOU staff face-to-face and spent time in the MOU ward before conceiving of their intervention. While these interviews were language-mediated, the physical interface of being with the staff and the context in which they work, sensitized the leaders to the needs of the midwives and informed the design of their interventions. At SocCirc, leader figures actively engage both on- and off-site with existing and potential participants to experience first-hand the contextual threats they are presented with.

Emphasising the sensing into and experiencing of the physical environment that *inter-bodying* entails, Rachel shares here the physical sensation she would experience when crossing over the border into Botswana from South Africa:

Race.... Trying to get away from this enormous guilt that sort of, like I would drive into the border of Botswana and it was like rocks would fall off my shoulders actually. It was a physical feeling of not carrying that guilt of being white in South Africa any longer...(R1: 20/11/18).

Jethro shares below how important it is to be physically present to the relevant context informing social change interventions, and by contrast the harm that can be done from not doing so. He uses the term ‘physical information’ for my understanding of *inter-bodying*. The quote demonstrates how leaders can use *inter-bodying* to question their assumptions (QoA) about what others need:

For some random person to walk in and say I want to make a difference [when] they haven't got experience in what we do - for this specific thing or like they haven't got the experience or maybe it's working with kids that are brought up with drug abuse or physical abuse, they haven't got the, the, how can I say... Maybe they've got the mental part of things, they've read the books, they got the lessons, but they've never actually been in those areas where it actually happens. They meet at a youth centre maybe once a week, you know what I mean, but you need to be, you need to be *there*, you know what I mean. I work with the kids from Khayelitsha. A few years ago, I used to sleep in Khayelitsha; I used to sleep in Nyangini. I slept in Nyanga to see what's going on there. You know what I mean. I see the night life. I see how it's happening. I think, *yeah, it's scary*, but it was worth it, because now I know where these kids come from. I know what happens in the daytime. I know what happens in the night-time and it's just by having the right ‘ammo,’ like, you know, to, to use it effectively, to change them from not turning into the negative, the negative part of their area.

And I think the more *physical* information you have, like, you can't just read a book and then say I know what South Africa is like, you know. You can't read a book. Because people read what Joburg is like. People read what Cape Town is like. But they never actually physically go to the place, you know what I mean, and I think that's why they can make damage.

There was a guy ... that came over and he taught social circus, and he was like “Yeah I’m gonna open a project in Pollsmoor prison” and I was like, “Do you know what a South African gangster is like? Do you know, do you know, do you know the lingo, do you know the *sabela*? Do you know that they talk *sabela*? Do you know what *sabela* means? Do you know the words, do you know the slang? You know what I mean. They could be talking about killing you now... but they [are] smiling at your face. Do you know what I mean? Do you know those guys? Do you know?”

You can't just go there, open a project and hope for the best. No. You need information. You need to be there physically. You need to experience, not exactly what they experience but go to the area and see what kind of area they are from. You know (J1: 13/11/18).

In a related vein, Jethro explains how the SocCirc leaders rely on their bodies for their leadership, specifically for being able to sense physical and emotional information from the children and young adults, and then to respond appropriately:

They have good body awareness, good spatial awareness. They know what to look for in the kid, you know what I mean? Not exactly like a social worker. But if they can see it, kids are not 100% they can approach and say, Ay, you're alright. You know?... It's all about helping kids (J5: 05/06/19).

In the CBO case, while some of the leaders are midwives, who have an understanding of stakeholders' needs based on their experience in public hospitals, it was important to not assume as much. In addition to the interviews that CBO leaders conducted with MOU staff, mentioned above and below, the leaders also spent time at the ward to experience first-hand some of the stresses and strains within that environment. Clarissa spoke about how the time spent interviewing stakeholders and observing the environment informed the core practices of their intervention. Again, while the medium of understanding in this case was language-mediated, the physical interface of the leaders, stakeholders, and environment/context during the interviews amplified the CBO leaders' sensitivity to the context threats the MOU staff were experiencing. Clarissa describes how she experienced the environment in the public clinics during these extended visits, putting much emphasis on her own embodied experience as a way to express empathy and understanding of the midwives that CBO was working with:

There's this huge amount of heaviness there. I mean you can see it in people's bodies, like laggardly walking, like very heavy, like a sense of laboured drudging, and that's the feeling I get when I go in, like thick sludge, that you have to kind of wade through (C2: 01/02/19).

Clarissa shares below an encounter with a doctor in a birthing unit and how she engaged in *inter-bodying* to decide what was required of her as a leader. The interchange demonstrates

how physical proximity can prompt empathic actions that challenge assumptions(QoA) and power relations (IoP) - in this case between Clarissa as a midwife and the attending doctor, as well as between said doctor and the couple that Clarissa spoke on behalf of. It also shows how Clarissa was able to be responsive rather than reactive, to exercise choice. This is significant given that she was being shouted at. She attributed this ability to her self-reflexive practice. She referred to this as an empowering interchange.

I had to transfer a couple into hospital, for various reasons, but the doctor was very upset when they finally arrived, and a C-section was called. It wasn't an emergency; the baby wasn't in distress or anything, but a C-section was called and then the doctor came out of the scrubbing in scrubs... and I did the same and we ended up... face to face and you know obviously the doctor was just in a state, saying things like, 'you know this is why homebirths are so disastrous'... He was shouting at me though, very, very upset, [saying] 'you know people wouldn't get onto an aeroplane if they knew the chance of death was this high'... and 'I know this couple are going to ...sue me. They gonna ...sue me. I know there's going to be a letter on my desk next Monday morning.'

When I heard that, I felt, *the amount of fear sitting in this person is so huge... this completely rational thinking brain [has been] taken over* and... in that moment I didn't think... I pulled him towards me [and] held him and said, I just said 'you know, I know these people, I know they not going to do that to you, and the most important thing is that actually you've given them the choice. They chose to come in when it was the right time for them... so let's go into the theatre and make it a beautiful birth for them.' And it was the most beautiful C-section I've ever been at, and it was just like, it was just like this person just needs a hug you know or just needs a mother to reassure him that everything's going to be ok. And you know somehow, that became an empowered experience for everyone because actually it was hushed and it was beautiful and it felt like the doctor held space amazingly, you know, for them, and in birthing their baby in that way. There was... this moment for me of leadership. It was almost like a mothering thing even though I'm younger than this person and, you know, I wouldn't normally hug them (C3: 20/03/2019).

Inter-bodying thus sensitizes leaders to what is required of them in a number of settings and has informed the design and implementation of the social change interventions at both organisations. In the next section, I describe activities that leaders participated in and facilitated related to *bodying*.

4.4.2 *Bodying examples: movement, singing and mindfulness*

CBO leaders use facilitated but unchoreographed movement (in the form of Biodanza¹³), singing, and mindfulness/centering as *bodying* practices. These foster *bodying* and *inter-bodying* by creating heightened body awareness. They offer simultaneous opportunities for individual expression and collective harmonising and connection. This sense of collective unity counteracts some of the assumptions underpinning internalised and externalised separation (or splitting) and provides opportunities to relate with other and with the Other (Rwo+wtO) in meaningful ways.. Many of the Biodanza processes make use of touch, for example handholding in a circle, partner dances and eye contact which help to create connection, and to foster what the CBO leaders often refer to as ‘oxytocin-rich’ environments. The fostering of ‘oxytocin-rich’ environments counters the cortisol and adrenalin that high stress environments stimulate.

Since the dance is unchoreographed, there is room for spontaneity and improvisation. This creates openings for new ways of moving and being with oneself and with others. CBO leaders also facilitate and participate in breathing exercises and mindfulness/centering practices that help participants to manage the unease and anxiety that gives rise to splitting, and to develop presence through the willingness to ‘be with’ what arises.

Whereas the CBO’s use of mindfulness practices (sitting still for a few moments, noticing the body and breath to be discussed shortly) is structured, SocCirc develops mindfulness through

¹³ Biodanza is a form of movement developed by Rolando Toro, aimed at fostering individual and group health and vitality. The method of Biodanza works with unchoreographed dances, music and group experiences, to stimulate self-regulation and is based on the concept of human integration on a personal, interpersonal and transcendental levels.

the tacit understanding that *mindlessness* presents as a danger to self and others in the movement involved in both circus rehearsal and performance. Improvisation which is also used at SocCirc in both rehearsal and performance spaces necessitates mindful presence. Within both organisations, the focus on the present moment has the effect of facilitating an ‘unhooking’ from the past, which as has been shown is key to the move away from habituated defensive action.

Singing is used by CBO leaders during their meetings and in their interventions with the MOU staff. Several songs were shared with the MOU staff which in turn were shared with colleagues, birthing mothers, and new-born babies. I was present at the stakeholders’ meeting (25/10/18) in which I witnessed and experienced the unifying power of singing together. What had moments before felt like a group of disparate individuals with palpable resistances and scepticisms, became a receptive, open, and warm group of people heartfully connected together. This was a different way of relating with others and with the Other (Rwo+wtO) than anything I had experienced. In a similar vein, Clarissa shares the following anecdote:

One day soon after we had finished the whole [intervention], one of the midwives sent us a sound clip. She had been on a night shift, and a... baby was born and she and the two midwives [on duty] started singing a song to the baby that we had all sung together. It goes like this: *One by one; Everyone comes to remember; They are healing the world...* Something had shifted. For all of us (C3: 20/03/2019).

In addition to movement and singing, CBO leaders make use of mindfulness practice. At CBO, this is a formalised practice of sitting with eyes open or closed for some minutes. It involves giving deliberate, non-judgemental attention to the present. Mindfulness at CBO is understood

to be a self-care practice that fosters self-compassion and self-acceptance¹⁴, reduces pain, anxiety and stress, and promotes a more integrated and harmonious self. Jasmin speaks here of the pause that mindfulness practices provide. This speaks to ‘breaking out of that line’ - the move away from habituated defensive action in the form of splitting to integration (bringing things together).

The sense of stopping, you know, moving out of patterns. You have to first remember to just stop... the pausing and the slowing down... And then how to bring the, you know, bring things more together, less of a split (Js2: 19/11/18).

CBO leaders emphasized the connection between the ability to be present (nurtured through mindfulness practice) and the ability to listen well. Listening in turn is an important part of the practice of *seeing, hearing and caring for*, to be discussed later. This highlights the interconnectedness of the practices. In the quote below, Rachel describes the relatedness of mindfulness, *dialoguing*, and ultimately helping an other.

Once we really start listening in to what’s happening for people, at deeper levels of consciousness, by really noticing and absorbing and honouring everything that they are in inverted commas saying, so not just the verbal stuff [which] is quite small in comparison... [but also] body language... [we are helping].

...it’s tremendously important for me to somehow get out of the way, so that it’s almost like the only driving kind of motivation should be holding the highest level of consciousness... which means just staying in this very still, almost sacred space inside of myself, because when I do that, it changes the quality of the conversation that I have with other people and I kind of feel that we were doing that in the CBO] (R3: 20/02/19).

¹⁴ The notion of self-compassion and self-care is also noted on pages 219 and 221 where Jasmin speaks about compassion as ‘boundaried.’ This underscores the importance of self-care and compassion in the care of and compassion for others. This is relevant also for *inter-bodying*, in that even when sensing into the needs of the other, one is caring for and honouring the self.

Similarly, Xaneta describes what it means to be present in relating with others, and how that can be threatened by splitting. This highlights the relationship between *bodying* and ‘relating with other and with the Other’ (Rwo+wtO):

So, for me, it’s a number of things. It’s to still my own body and to still my mind. So, it’s like literally being physically still. Making eye contact. Slowing my breathing. Putting all the thoughts of "Patty" out of my mind, or about "V" because he's being this way or that. You know, as soon as I bring judgement in, then I am gone. So that for me is the biggest obstacle to being present is judgement. *Oh, he's being a bully! Or he's lazy or he's rude or he's being silly.* As soon as I bring in a judgement, then it’s tickets. So, to try to keep any thoughts I might have about that person or that situation out of the way, and then just kind of feel what presents (X4: 11/03/19).

In a subsequent interview, Xaneta contrasted her experience at CBO to other work settings, which she described in terms of her embodied experience, as follows:

I had a meeting in Johannesburg for my other work... It was horrible. Because the guy who runs the meeting, the CEO is always in a rush. He's very distracted, so he takes a number of phone calls during a meeting. He goes out a number of times during the meeting. He talks too much. He doesn't listen. He makes me read a document [in the meeting] that I should have had before the meeting, and answer questions, and think of solutions all at the same time. So, my body feels unsettled, unfocused, stressed, my heart is beating too fast. I feel my mouth is dry, I feel like I don't know what's going on. I can't think properly. I want to run away. And I think that actually, a lot of corporate meetings are exactly like the all the time, and that the very way people communicate, induces stress. Stress is felt in the body. When you are stressed, you can't think. When you are stressed, you can't feel. It's like a trauma. And I mean, luckily, I know him really well, so I don't take it personally, but he's got the highest staff turnover of any business I've ever been involved with. I think he just freaks his people out, like on a minute-by-minute basis because that's how he operates (X5: 22/05/19).

In contrast, there is a conscious decision to instil a calm and psychologically centred atmosphere in CBO meetings:

I think the body is foregrounded much more in the CBO than any other work I've ever done, because we start every session with 5 minutes of silent meditation that is about breathing. And about feeling centred and about feeling your bottom on the chair and about feeling grounded. So that's the body, and then you know, we do all our communication in rounds, and I have a sense then that just visually there's

a sensation of the interconnectedness of the bodies because every *body* has an equal turn, equal amount of time, there's no interruption. It's like an embodied feeling of compassion. It's a physical sensation of that respect and love and connection that those processes create between all of us, and I do find that at the CBO meetings, that once our appreciation round [is done], I feel different. I feel different, my body feels different. I feel calm, satisfied, satiated... I'm very aware of my body when we finish a meeting (X5: 22/05/19).

Other CBO leaders described this in similar terms. For example, when asked to explain what she meant by being present, Clarissa responded as follows:

I think I know [I'm present] by just not being in any way distracted. It's just a very deep sense of comfort, of just, maybe not comfort but just ease... I don't have to get anything or do anything or think of anything (C3: 20/03/19).

Similarly, Taylor describes presence, or its opposite, with reference to her body:

[For me] the embodied sense is probably the difference between tightness and release. So that when I'm present, or when I am surrendering, then there's a lack of tension or a lack of tightness in my solar plexus and a lack of pressure in my heart. And when I'm not present or surrendering or when I don't trust those anchors, then there's a lot of tightness in this part of my body [abdomen] and almost like a kind of ache - like an emptiness - like a hunger (T4: 09/04/19).

CBO leaders emphasised the importance of such embodied states of presence and calm because of the way they supported less defensive forms of interaction. Taylor explains this as follows:

When someone is reacting, or when I'm reacting... what we're reacting to is from the past... [It's] a re-enactment, it's a re-acting, of something historical... I know that I have triggered what's happened before (T2: 31/01/19).

In the following quote, Jasmin talks about remaining present with one's own experience so as to be of service to others, especially when one's own personal material has been "triggered."

This forms a link between managing one's own bodily experience and examining relating with others and with the Other (Rwo+wtO):

It's about remaining, firstly, aware of what's going on in your body, your mind, of what's happening in your experience. And so, I will always check in and go, 'what's going on for me?' If there are very strong feelings, it's very likely that part of my own stuff has been triggered, and I can quite quickly work out what that is now. But sometimes it's information about what this person creates in the world. You know, so, some of it is about going 'wow, so I'm really, I'm feeling like this person is impossible to reach, and its making me feel like I just wish this would be over', and then I kind of understand, there's maybe some of my own helplessness stuff but, there's something about how this person [engages]... that's where the awareness is really important, and the cultivation of reflecting and knowing where your body is and where your mind is, and what your inclinations are feeling like, and not acting on them [immediately] (Js3: 26/11/18).

Rachel links the inability to remain present with the presence of trauma. She defines trauma as situations "where we are no able to remain open hearted, and we have to [emotionally] close down as a result of experiences" (R5: 09/04/19). Here Rachel reflects on trauma, *inter-bodying* and mindfulness:

The trauma that hurts most is when it is unconscious. It's when, like, when the person that is inflicting whatever it is that they are inflicting, don't know that they are doing it. And so, in terms of support, what I need in terms of support in order to be able to be able to bear witness... [is to] make a commitment to consciousness, whatever that means, which is an ongoing exploration both for me and for them (R5: 09/04/19).

Being a social circus, the day-to-day activities at SocCirc are of course inherently physical and body-centred. While dance as a movement form is included in the SocCirc training and performance, all the acts and training at the circus foreground physicality - of both improvised and choreographed nature. There is a distinct union of movement and mindfulness, so while mindfulness/centering practice is not facilitated as such, movement practices such as juggling, balancing, swinging from heights and being caught by others, require full presence. Indeed, the

absence of presence poses a high risk of hurting oneself and/or others. The capacity to sustain presence is thus implicitly and strongly developed. The body-based practices, which are also relational in nature (given all the teamwork involved), develop body strength and control, and connection to other bodies, contradicting feelings of powerlessness, helplessness, and separation.

Strikingly, then, the challenging of assumptions and power relations is experienced in SocCirc in a largely a non-verbal way. There are visceral experiences of embodied agency and power through physical engagement and skill. There is an embodied sense of support from others - a way of relating with others that is embracing and whole. Below is a quote from my field notes describing my experience and observations during a performance at a SocCirc show. Like AJ and others, this performer had endured a great deal of trauma from having lived on the streets for much of his life:

I happened to be sitting in the far right of the audience, a few rows back from the stage, from where I could also see some of what was happening backstage. An 'aerial strap' performer on stage (see Figure A2 in the Addendum, p. 400, for an example of an aerial strap performer) held hand grips with wire cabling attached to them that reached into the centre of the ceiling of the stage, through a steel loop, and then down to ground, where they were held by the founder of the circus and several other circus members, holding the far end of it behind the curtain, to the left of the performer. Stirring music began to play and the performer began running in a large circle on the stage, gaining speed and momentum. Slowly the founder and other circus members began to pull on the wire and the performer was hoisted into the air, moving in a wide circle, round and round, towards the audience and around the back of the stage. His body was contorting all the while, as he twisted and turned and went upside down in his evocative performance. I was taking in his soaring freedom, his expansion, his weightlessness, his sheer joy of movement, the gravitas of his artistry, his power of expression, and I was taking in the leaders' absolute commitment to his flight, to his expression, to his safety. That combination of experiences - *the mindful facilitation of another's flight*, was one of the most striking, embodied acts of leadership I have witnessed. While this was a solo performance, it was relational in that the embodied relationship between the leaders and the performer was palpable. And it was relational also because I, as an audience member was included in this moment and my own notions of separation dissolved (Patty 18/8/19).

In this moment, and in recalling and retelling it, I was, and am “struck” (Corlett, 2013) by a sense of oneness with everyone that was in that room that day, and by the power of the social circus to birth a seed of potent, unifying experience that continues to live on. This moment stimulated and sustained a reflexive questioning of my assumptions (QoA) about myself and the people around me, about power in leadership (IoP), and it showed a way of relating with others and with the Other (Rwo+wtO) and living with heart (LwH) that I had not conceived of before.

In many other circus acts, circus members are responsible for each other’s physical safety. Having lived in circumstances with a great deal of physical threat from living with HIV to physical abuse, to crime, to living on the streets, a supportive environment of trust and safety that is experienced in an embodied way, has had a deeply transformative effect on participating members. Singing is not one of the main practices at SocCirc but there is a song that the performers sing at the end of their shows. Here again, the unity between the circus members is tangible.

AJ highlights the embodied sense of presence that he felt was necessary as a leader at SocCirc, as follows:

You have to present yourself to the kids, show them that the energy, like how can I say, if you are teaching someone, you can’t be standing on the side with your phone, and be busy on your phone and tell kids what to do, so imagine now if they never done it before, those type of, those type of body language, basically you have to be *in* with the kids, be *one* with the kids (AJ1: 13/11/18).

4.5 Dialoguing

Dialoguing makes use of conversation between participants to appreciate the subjective and intersubjective nature of their and others’ experience. *Dialoguing* practices also refers to

information gathered through conversations/interviews that leaders may engage in, to better understand the needs of those for whom the social change intervention is designed, prior to implementation. Here again, pre-conceived notions of others' needs are challenged (QoA) through direct enquiry - in this case, through language.

While both organisations promote dialogue between participants and leaders, this takes place in a more structured, formalized way at CBO. The leaders use The Thinking Environment framework (Kline, 1999) to ensure that participants have equal time to speak and that there is no interruption. Clarissa speaks here about The Thinking Environment and her understanding of what it offers. What she describes is also related to the practice of '*seeing, hearing and caring for,*' to be discussed later.

[It's] something that I've been so impressed with, because it's like, it's not forcing it... and it speaks for itself, because there is an immediate sense ... and much larger sense, of equality and...space to say what you need to say, to be heard, to not be interrupted, so I mean I think for individuals to, I think for individuals to be seen and heard and felt (C3: 20/03/19).

The equality and inclusion that is instilled through the equal amount of time to speak that all participants are afforded, and the lack of interruption, helps participants to challenge assumptions (QoA) and reconsider power relations (IoP). Indeed, Clarissa notes the inclusion of all members of staff at MOU in the intervention also countered notions of hierarchy and power in the maternity ward:

It was decided that it couldn't just be for the midwives, because the problem, or the challenge within a facility, is the hierarchy, you know there a whole lot of systemic things that are hugely challenging, and partly the reason that [they] don't end up feeling valued and appreciated, so it was that everyone within the MOU felt as equals and valued and appreciated for what their role was at the MOU....So, it was two-fold: that people felt equally valued and appreciated, and that the labouring woman and her family got that sense of 'holding' from anyone they interacted with in that facility, whether it was

bookkeeper, a security guard, someone coming to clean after her baby was born, or a nurse or a midwife (C3: 20/03/19).

Dialoguing, as it is described below by Jasmin, is underpinned by an understanding of the ‘constructedness’ of one’s beliefs and the willingness for those constructions to be dismantled and/or augmented. It is founded on a deep appreciation of subjectivity: one’s own and that of others. Jasmin uses the term “sharing reflection” which grows out of self-awareness to describe this. Assumptions about oneself and others (and therefore the splits that have been made based on these assumptions) can be challenged in this way (QoA). This quote also speaks to splitting explored earlier and the practice of *seeing, hearing and caring for*.

What ... created connection and empathy within the group, was...people's level of ... self-awareness. Like, as they started to reflect on what was going on, so not just their situations, which are you know, I think largely known by everybody, but it was more like, what’s going on emotionally...[other] people [in the group] said, ‘I never knew... that you felt that way or that you thought that about yourself’. ‘I feel like I know you now’ - that got said quite a lot. ‘I feel like I really know you now’. So, it was more that sort of, reflection, and *sharing reflection*, that then I think helped people to go, because everyone's sort of struggling and like you know, holding it together, but I think that thing of somebody saying actually.... I’m thinking of somebody who said she doesn’t feel very self-confident... [and] realises that a lot of her stress comes from that. But people were like ‘wow... but you seem so confident’ ... you know it’s that kind of level of sharing and of that, so not splitting, that starting to bring the grey [in between]... (Js2: 19/11/18).

I include the following quote from Taylor in a fulsome way because what she details regarding the interrogation of assumptions is central to reflexivity. This is especially important given reflexivity’s emancipatory aim and if one considers the notion of internalised oppression as internalised assumptions. The quote also highlights how important it is to be listened to, in a non-judgmental way in the practice of surfacing limiting assumptions (QoA) :

I think the most empowering thing that you can do for people as far as I’m concerned, is create an environment in which they can think for themselves, because I think that it’s never going to be

possible... if you're in a conversation where your intention is to support someone or empower them; help them in some way, it's never going to be possible for you to understand the whole of that person's mindset, history, internalised assumptions, experiences. But they do.

And I think often, where we internalise things that block us, or stop us, get in the way of our progressing or our being able to help ourselves move forward... where we've done that, often it's been experiences that happened quite early on in life, and where the way we would have interpreted the situation at the time, would have been very survival-based, because you are a child and you're vulnerable, you can't do everything for yourself, you need other people, so, something happens that occurs for you as a message from someone, or that you interpret as a message that something's wrong with you, or that you're not capable, or that you're not good at that.. or whatever it might be, and the way as far as I understand it, the way we interpret that as children is first of all to take the blame for that, and therefore to somehow internalise a self-limiting message, and very often the thing that's deeply inaccurate about that particularly when you're children, is that it's not your fault, it's very often, the message that you're receiving is actually a reaction of someone else, it's their stuff, it's not actually to do with you at all, but you don't have that, that capacity to rationalise, and make those distinctions when you are little.

And very often, because those messages are often coming from people upon whom you are relying for life support, the thing that makes you feel safest is to assume that it's your fault and then try harder to do better, or to avoid situations like that in future. And by the time you are an adult, that way of thinking about yourself and life has become bedrock in you, and it isn't even, it doesn't even occur for you, like, [to be] an assumption that you are making anymore. So I think to help find the assumptions that they are making that hold them back from a stated future outcome that they're trying to achieve, progress that they're trying to make, or somewhere forward that they are trying to move... if they don't have an opportunity to articulate what those assumptions are, to find them in the first place, because by then they are not living them as though they are assumptions, they're living them as though they are facts, truths. So first of all to have that opportunity to surface and remove limiting assumptions, to see them as assumptions in the first place, to surface them, because very often they [are] just like buried now, they are just part of your world view, to be able to hear them in the presence of somebody else who is really listening and who is not judging and evaluating you, who is just interested in what you think, and then to be able to, through the use of questions, explore whether or not that's in fact true, like 'have you now at this age that you are now, any evidence to support that being a fact?'

Because if it's a fact, it's a fact. It may be still be holding you back but, in the work that I do, one of the things that we've found over and over and over again, is that if people who are trying to progress something, can find the *untrue* limiting assumption that's holding them back, and release themselves from that, even though there may be layers of true or possibly true ones, those won't be the real culprits. It will be the untrue ones that are the real culprits, and so if they can find the untrue one and see for themselves, no that's not necessarily true, it's incredible what happens in people's thinking the minute that happens. It's actually astonishing, because the minute you see an untrue assumption and you can see that it's not true, your mind just leaps. It's just goes, well if *that's* not true then I could... And

suddenly thoughts that just weren't possible, that were being blocked by that assumption, which they didn't even know they were making because they were relating to it like it was a fact, they just kind of spring forward and they start getting creative in their thinking, and that I think for me is what real empowerment is because, if the person thinks it for themselves, then that new set of ideas, that new set of possibilities has gone through their neural pathways, it's become a new neural pathway (T3: 20/03/19).

The last paragraph above underscores the move away from habituated defensive action from a neurological perspective. Taylor continues by emphasizing how important it is to keep embedding more liberating beliefs once the limiting assumptions have been addressed, and how important asking questions is for this:

Then they're going to need support to keep embedding that one, and, because the old one would have had a lot of traction, over long period of time, it will come back, but at least they've now had that experience. And if they've been able to speak it out to somebody else, they'll have experienced the, they'll have experienced the liberation, and the release from the, from the restriction and then, you know, it's in the nature of the human mind to keep going, you know that's what it does, it just will leap onto, you know it will just find new things to hold onto. So that for me, I think, I think first of all to get people thinking for themselves, and questions will always do that, and then to keep them thinking and them to give them an opportunity to interrogate untrue limiting assumptions and replace them with more liberating ones (T3: 20/03/19).

Group debriefing is another *dialoguing* practice at both organisations. Rachel shares how important (and challenging) debriefing is to prevent the playing out of trauma after having worked in traumatic contexts:

As facilitators, leaders, there needs to be ... a debriefing ... where it's possible to kind of sit with, "ok what did come up here".... I get exhausted just thinking about it. Because sometimes it's just easier to You see this is where it is easier for me to do things on my own, frankly. Because there can be some [kind] of distance in a way (R5: 09/04/19).

SocCirc practices are designed to facilitate interactions between participants. While these primarily foreground the body (in the social circus training and performance), as has been described above, *dialoguing* practices do also take place in informal, unstructured ways (the sharing of lunch is, for example, encouraged to provide opportunities for people who would not likely otherwise converse), as well as formal ways (debriefing meetings and conversations with and between organisational members and leaders). Matthew here speaks about creating openness for all members to bring their voices, thus challenging assumptions of power relations (IoP):

It's not about me [as the leader], you know, it's, it's about everyone, you know ... I can be there as a leader to give the instructions and their roles. But anyone can bring up ideas, you know, so then we can work together (M5: 14/05/19).

In the quote below AJ describes how a supportive conversation with a colleague at a moment of crisis helped him to feel more resourced. The practice of *seeing, hearing and caring for* (discussed later) and the physical prompt that his colleague gave him to move into *bodying* and *inter-bodying*, helped AJ to (re)discover a part of himself and a significant skillset in self-regulating and harnessing emotion. The quote also conveys a break from habituated action (or ‘breaking out of that line’) and specifically, the power of improvisation in rewiring responses, so that habituated defensive action can be transformed. AJ told this story when I asked about time that he felt truly helped by someone else. I have replaced some of the transcribed text with edited paraphrasing to protect his and his family’s privacy (in square brackets):

I went for a professional [circus] contract in Paris and we did lots of shows. Lots. Lots. And one day, we were going to do four shows [in one day] Before we went on stage, I got a phone call from my family side and they [gave me some shocking news about my sister] I just got an anger. Like an anger that you, that you can’t control. I just got that. But then, the show was about to start, and my [circus] partner came to me, and he was ‘Hey man ... what’s wrong? What’s wrong?’ And I told him what was wrong, and he was so supportive.

He gave me ... the words of wisdom, and what he did, he took... from his experience, and shared it with me, and with that, that actually gave me the inspiration actually, because ... he takes his past and puts it on stage in a funny way, for the people to see how he feels at that moment - it's just amazing.

But I still told him I couldn't [perform] but then what he did, he just hugged me, and he just walked with me in between the audience, and he left me there and he ran away, and I was like 'Whoa'. That was the first time I've ever done clowning in my life, with 6000 people. And I looked at the people. And something just told me to use my emotion and give it out. It's something I tried, and I saw it affecting the people. It was like, wow....

I didn't take it out on the audience, I held it here by me, but what I did, I took that anger - I made fun of it. That's when I started seeing myself, becoming a naughty clown, because I would always disturb [in my past] and even my daily life it is like that (AJ1: 13/11/18).

AJ here notes the value of conversing with others about one's problems. His statement "know other parts of my brain to see differently" relates to the questioning of assumptions (QoA).

I never used to believe in myself until I came here and that's actually when I learnt about leadership and all of that It was first here, and it's kind of made my, you know other parts of my brain to see differently and to be able to, if someone talks to you about their problems, you can take it in and try to convert it to your own and try to make it like a solution to help that person (AJ5: 19/06/19).

Matthew spoke about the importance of debriefing sessions after their events and performances to learn from their mistakes (M5: 14/05/19). This speaks to the values of accountability and honesty. It seems that a key feature of reflexivity is in observation of the self and others and in the giving and receiving of feedback. Adequate space is given to both in these debriefing sessions. This is a way of regulating the self and regulating the system to operate optimally.

4.6 Seeing, hearing and caring for

I think everybody just wants to be seen. You know. It doesn't matter who you are. And wants to be found good enough.. And I think that in the current model, everybody is just mostly found lacking (X2: 21/11/19).

This practice refers to showing interest in others through noticing them, listening attentively to them and expressing care and concern to them. The practice of *seeing, hearing and caring for* is something that leaders initiate, facilitate and practice with participants. These practices challenge assumptions of isolation and disconnection. Jasmin said that to counteract contextual threat, it is important to make people feel “noticed, sincerely valued, and to treat them like adults - with respect, interest, dignity and having their opinions and preferences heard” (Js5: 11/02/2021), and that doing so can counter the practice of splitting (Js2: 19/11/18). Jasmin notes that “being listened to is also a way of being nurtured” (Js4: 06/02/19).

If splitting is about separation, it is as if love, in the form of attentiveness, care, compassion and empathy, is unifying. This has an impact on the way individuals relate with others and with the Other (Rwo+wtO). Jasmin says:

You have to start feeling what someone else is feeling. That's what a split does - it helps you not to feel what the other person is feeling. So, it has a real impact on empathy actually (Js2: 19/11/18).

Rachel says that the witnessing and appreciation of participants was deeply impactful:

[The practice of saying] ‘oh I really see this in you. I see you. This is what I kind of see is beautiful about you or wonderful about you’ was quite shocking for people and quite importantly, transformational (R4: 13/03/19).

Being valued and appreciated and loved and feeling good about themselves so that they can actually, [be] a bit more light-hearted in their ... work altogether ... that's by far the most powerful thing about the CBO (R1: 20/11/18).

Clarissa below notes the ripple effect of the practice of *seeing, hearing and caring for*. This possibility of the transmission (and sensing into by others) of an inner state is also relevant to *inter-bodying*, indicating the interrelatedness of said practices.

If as a care provider myself, I am feeling happy, empowered, appreciated, valued, I'm going to automatically give that to whoever I care for (C3: 20/03/19).

A big part of expressing care at CBO, is paying attention in the form of deep listening. Taylor described deep listening as “a form of love” (T3: 20/03/19). Related to this, is the attunement to what another needs through what they express. Many people were not suitably attuned to, growing up in their families of origin, creating a feeling of not being seen or heard. To listen deeply to another to understand his/her need, helps to heal this wound and is an expression of care. In describing compassion as it is practiced at CBO, Rachel here highlights appreciation and listening, love and care as necessary practices in countering defensiveness:

Compassion is not something that can necessarily be taught, but once it is experienced, as the [CBO] project seeks to do, then the capacity to extend it outwards increases. Appreciation (being seen and recognised, softness, listening and love, and a sense of spaciousness) allows for an openness that doesn't feel defended, or needing to defend itself. The appreciation creates the space to be able to manage stuff (R4: 13/03/2019).

Xaneta described compassion as “[similar] to “empathy with kind of deep emotional and spiritual roots. So, it's really kind of seeing the other as yourself, and finding a kind of bigger picture, loving vision for what they are going through, and wanting to help them, support them” (X2: 21/11/19). This stands in contrast to splitting. This understanding of *seeing, hearing and caring for* speaks to *inter-bodying*, indicating the interrelatedness of said practices, and it also

responds to be the call of relating with others and with the Other (Rwo+wtO). In describing the remedy to contextual threats below, Xaneta also makes reference to the interrelatedness of activities and practices in general:

If we all as midwives or workers in the MOU, or in a family, or in a neighbourhood group, or anywhere [we] are all bound together as equals, so everybody here is equal and everybody has the same status, and the same decision taking power and the same respect, that then creates oxytocin and it creates *love* which is the kind of bedrock of everything really ... commitment, connection, you know, good decision taking. It's like all good stuff comes from here. And the practices that help create this equal, safe connected, loving environment are deep listening, singing, appreciation and centering. And these things are also all connected to each other [pointing to the practices] (X2: 21/11/19).

Jasmin however noted that compassion “doesn’t mean just being nice, sometimes it means... being firm, in order to protect yourself or someone else, it doesn’t just mean take it all, take it all, like a doormat It’s being able to stand up and be quite firm” (Js3: 26/11/18). This speaks to self-care and self-compassion within the care of and compassion for others, and therefore indicates an interrelatedness to the practice of *inter-bodying* also.

Taylor links the quality of a person’s thinking with the way they are treated:

The quality of a person's thinking depends on the way they are being treated by people... In order to be able to lead in a different way, the first thing that you’re going to have to do is to create a human culture of respect, attention, equality, ease, appreciation, encouragement vs competition, information sharing as opposed information withholding. I mean the 10 components of The Thinking Environment are pretty much the exact opposite of how we’ve constructed life in capitalist societies certainly (T3: 20/03/2019).

Clarissa uses the metaphor of the optimal conditions around a flower bud for it to open, to depict the quality of a loving space around an individual and group, focusing on the word ‘delicateness.’ She also makes a link between ‘hearing oneself’ and ‘inner safety’ which I associate largely with *bodying*, and being able to hear others, in a literal sense and in

metaphorical sense associated with *inter-bodying*. The quote also speaks to the *fostering of physical and emotional safety*, indicating an interrelatedness with said practices, as it answers the call of questioning the assumptions about others (QoA) - “we can actually start to hear one another and see one another and feel one another.”

If you think about a flower bud, and it is tightly closed still but we want it to be open and we are feeling impatient and we try to open it ourselves, the petals just break off and so it's kind of this picture of holding space, and just being until those petals start to open. And so, in many instances it felt like this was happening for individuals, but it was also happening in the group, but very, very slowly because there's just all these challenges that they are we are faced with, so, it's so delicate still, and it's so easily broken...as [they] are faced day in and day out with so much kind of fear and aggression and hopelessness. It's just so delicate, that bud. If you force it open, it's too fast it won't work, but also, if we don't do anything, it can wither and die, you know. So, for me there is such a delicate...that's the picture I get, delicateness.

It's creating a more 'oxytocin rich' space, so it's a more loving space. And when we are in that, even if it slightly more of a loving space, we can actually start to hear one another and see one another and feel one another. Well, first ourselves actually, hear and see and feel ourselves, and then in return we can start to do that with one another.

[Also], by being an example of maybe what that might look, feel, smell, hear like ...and [by] opening up a space that becomes 'oxytocin-rich' and less 'adrenalin/cortisol rich', I think you start to *be truly you* maybe... Like you start to feel safe to be your unique being, maybe in amongst everyone else, and start to allow for everyone to become that (C3: 20/03/19).

Jasmin notes that valuing the MOU staff was very helpful. This is an expression of living with heart (LwH):

I think that's a very important part of the remedy... you know thinking about that. And our central premise and I think it's definitely valid is that, the remedy to this thing is to make people feel valued. But not in an insincere way. It's about giving them space and time and interest and um, ja, and treating them like adults. Simple in some ways. Really treating them like adults, with respect, dignity, having their opinions, preferences. Um, I mean obviously all these people need more money, they all need more involved partners, um, they need ja more safety, in terms of getting to work, not feeling like every time they get to work they you know, a bullet can fly across and end your life, you don't *know when* Obviously, we didn't change the bigger environment and we didn't change the fact that they have

minimal resources, and they've got to help birth four people all in a row, but there was something about doing this valuing stuff... [that was very helpful] (Js1: 12/11/18).

Interestingly, Clarissa noted that once the MOU staff started to “find their voices,” things began to feel “worse than before” with management unhappy that the CBO intervention which they had hoped would create more compliance, in fact created resistance and defiance on the part of the MOU staff. Notwithstanding this, the MOU staff that had participated in the intervention felt a greater sense of freedom from some of the historical and present-time threats to their autonomy, as was reflected in feedback from the group (C3: 20/03/19).

All the leader figures that I interviewed at SocCirc expressed an extremely high level of empathy, care and responsibility to the youth of South Africa and to anyone who may be suffering in the same way that they did. This struck me as extraordinary. One leader (whose mother and sister live in London after the mother was held up by a criminal wielding an AK47 in South Africa), and who is deeply committed to being in South Africa, said in one interview, “if everyone leaves, who is going to be here to help?” (J1: 13/11/18). In the letter that he wrote to a beneficiary of his leadership, a young girl who is HIV positive and being looked after by her grandmother, Jethro said he would adopt her if he had the means. He said that the remedy to context threats is:

Love Simple. That's what the kids need. That's it. And they get it here you see. A lot of them come here and they don't even feel like training, [maybe] they not even interested in circus, but it's a safe space for them to socialise. They come here; they meet cool people ... different people (J2: 14/03/19).

This again speaks to the challenging of assumptions of separation and disconnection. It also speaks to the *fostering of physical and emotional safety* to be discussed shortly. Matthew said

the following regarding the unification that the practice of *seeing, hearing and caring for* can provide to the splitting that is a legacy of South African history:

I don't wanna go deep inside into South African history but it's still there. I'm not gonna lie about that. It's still there, you know. We still have that separation, but that's why we have places like SocCirc to put people together (M1: 30/01/19).

The leaders at SocCirc made many references to the circus being a family. The care and support at the organisation forms part of the practice of *seeing, hearing and caring for* and is an expression of the leaders practice of living with heart (LwH). AJ says his relationship with Justin is like “father and son” (AJ1: 13/11/18). Matthew says:

I feel like SocCirc it's like a family. You see, it's a family place. There is that thing, like that love (M3: 12/02/19)

So growing with that love and courage and like to be good and believe in yourself, you will get good results you know (M2: 05/02/19).

The sense of belonging that members feel at the circus is, as Jethro says below, about keeping things loving and keeping things simple. The quote also echoes Jasmin's insight of compassion and boundaries:

We make sure [the participants] are part of everything. Finding something they like. First make them test everything and then they find something they like and then how can I say they will find other people here who also like the same thing and then, they become friends. [Laughs.] Like a lot of people try and complicate it too much. You just keep it simple. People come here with all this psychology...like no you need to do this in order for her and her to be cool friends. No man, just let them play. It will happen. If it happens it happens. if it's not going to happen with them two, it's going to happen with her and another person, like whether we like it or not. She is going to make a friend here, she's going to, because they working with each other Friday and Saturday for at least 4, 5 hours a day. Like there has to be a communication of some sort between them during the day like. People mustn't complicate it.

Like now we have a guy from “BX”. His name is G. He comes from the farms. It's a bit hectic there. It's a bit rough on the farms so and ...we haven't got a social worker for him or anything like that, but he's falling into place like ok. Ok he's a bit of trouble, but how can I say he is slowly learning. He's learning you know. And things like that like, if people how can I say, if people, how can I say, if people allow him to, if people are too much on him, he's going to expect that attention the whole time, then he learns how to manipulate the people that want to help him so much. No man. Like he had a social worker, and he was manipulating her because they were too nice with him You know what I mean. You just need to be firm and simple. Boom. That's it. That's what I've learned here, and things will just fall into place. You don't complicate it too much. Nah. *[Laughs]* (J1: 13/11/18).

As parental figures, the SocCirc founders Justin and Christine have imparted and modelled a set of values at the circus. The leaders all spoke about how instrumental these values have been in their lives. Matthew said that he “lives the [SocCirc] values” (M1: 30/01/2019) and Sifisu and Denzil said that they use the values to guide them on what's right and wrong, both within and beyond the circus (D3 22/05/2019 and S6: 05/03/2019). Sifisu notes:

Once you have the knowledge you are able to tell that [something's] actually not right because you're educated and you have the knowledge about what that is as well, so I try to advise kids, a child ...At the end its ... them who actually have to make the choice (S2: 26/11/18).

On the premises, one sees the organisation's values on posters and boards. Listening to the leaders speak, feeling what it is like to interact with them and watching them in action, it is clear to me that they have embodied these values. One cannot help but feel the joy that is exuded and the sense of love in action in the SocCirc offices, training facility and performance spaces. As an outsider coming into the space, I would be welcomed with warmth, heartfelt hugs and with respect. I include these values here because they are a key feature of how reflexivity is enacted at SocCirc.

Accountability: We take responsibility for our actions and own our mistakes. We are solutions-orientated, embrace a culture of trust, and we ask for help.

Respect: We respect ourselves, each other, our beneficiaries, our stakeholders, [SocCirc] property and the [SocCirc] brand.

Joy: We love what we do and do what we love. We consider it a privilege to bring happiness to our beneficiaries and stakeholders. This joyfulness underpins all we do. We work hard, we celebrate our successes and have fun doing it.

Honesty: We are consistently true, transparent, real, fair and honourable. We always do the right thing (even when nobody is watching).

Family: We are a [SocCirc] family. We share a sense of belonging and are connected by our common cause. At [SocCirc] we strive to be a home that is welcoming, cohesive and safe. Our home is disciplined and has healthy boundaries.

4.7 The fostering of physical and emotional safety

The *fostering of physical and emotional safety* refers to the social change enterprise's provision of alternative physical place for participants to inhabit separate to their typical environs, and the creation of relational conditions that provide a space of emotional wellbeing and belonging. Both of these elements challenge power relations (IoP) and assumptions (QoA) of fated or predetermined outcomes entrenched in day-to-day settings.

Leaders at both organisations emphasised the value of participants disembedding from typical daily environments as a means of interrupting habituated defensive responses, since dysfunctional behaviours can be embedded in home, school and work environments. These can include in the case of SocCirc, drug use, demotivation, gangsterism and harmful family and school dynamics. Sifisu said:

For a child, they are easy to learn stuff, they easily pick up stuff. For them it's very easily [to] pick up stuff, so for them they very open to things that are in front of them ... and I think that's why they gang and crime I think ... it's what they see in front of them, and they imitate ... what those guys do (S2: 26/11/18).

Having an alternative space, i.e., the social circus training centre, to learn and socialize in, presents different options to the children and promotes healthier choices. The location also communicates to all those that belong to the social circus that they matter - it is a well-resourced, clean and professional space. All the children are known by their names and are regarded as important. Feelings of powerlessness, helplessness and worthlessness are challenged by being on the premises.

SocCirc leaders spoke about the value of participants interacting with people from different racial, cultural and economic backgrounds, to counteract some of negative or limiting influences of home, and to counter the practice of splitting. The alternative space can allow for interactions that may be disallowed at home, for example relationships between people across racial divides. Denzil described the circus as liberal in this regard (D1: 07/03/19). The space can also be a refuge for children whose home environments might be characterized by disrespect or neglect, by having its leaders disallow those behaviours to be present in the social circus and having them model respectful behaviours. Sifisu noted that it is important to be surrounded with people that are not in one's home environment, who are in a better space and listening to what they speak about and what they do (S5: 19/02/2019). He added that youngsters need to be kept active, busy and away from bad influences, to learn things outside of one's family, to be engaging with others and to be happy (S5: 19/02/2019).

Jethro said that "children can stay out of gangs by going to SocCirc, because they are tired by the time they go home and so don't want to go to the taverns" (J2: 14/03/2019). He notes how SocCirc is made physically and emotionally safe:

By keeping it simple. By enforcing basic rules. Making sure the space is safe, there are no crazy sharp objects ... nothing that can hurt the kids around you know. There are good instructors. There's a good

system in place. We are strict with them. They understand us. We know them. Not just at a teacher student level but... if they need to talk about something they can talk about something. We try create that kind of space. That kind of safe space for them.

There are many different ways [to create safety]. Physically it would be crash mats - a really basic thing of safety. By being confident, but not overly confident. So, when you talk you are not like 'aah, I think you should you do this, I think it might work'. No, you say 'you do this, you do this, you do this' and that's what the kid needs to learn. Being confident, because if you sound dodgy, of-course the kid is not going to trust you. And then also contact ... So maybe I'm helping you do a backflip ... I will ask you, 'is it fine if I put my arm on your lower back, to help you?' It shows that I'm respecting them and their body and by having that contact they feel much safer. Sometimes like when I'm helping them in the air, helping them... then I help less and help less, then they getting the trick by themselves (J4: 05/06/19).

The environments in which the MOU staff live and work are described as being saturated with dysfunctional relational dynamics. Toxic management approaches trickle down such that the midwives feel bullied, with no means nor space to manage their experience. As a consequence, in some cases, they victimize birthing mothers, as according to Rachel, the unfiltered expression of physical labour pain triggers the emotional pain they repress. Recognizing this, Rachel and the other leaders at CBO spoke about the importance of facilitating their work in alternative settings with temporary lodgings away from home, on retreat-style trainings. Here the staff were afforded the space to see and reflect on their situation and their responses to it with greater perspective. While they might be looped into reactive intra- and inter-personal patterns in their work and home contexts, the relocation to an inclusive space in which they were free to speak openly about their experiences and feelings without fear of recourse, widened their pool of available responses to pre-existing triggers. Here they were able to think more clearly and feel more freely. The relocation to an inclusive environment thus speaks to the emotional as well as physical space that can be created.

Clarissa speaks of the 3-day immersion they designed for the MOU staff as part of their social change intervention:

So one of the things that was insisted on, agreed on by the [leaders], was that the first intervention needed to be out-of-facility because the facility, well just backtracking a bit, one of the things that we were very aware of was the toxicity and the toxic cycle of working in the healthcare facility because the amount of stress that people are actually dealing with, from so many different levels, and so to get them out of that space, was, felt paramount to them, having just having time and space to even feel themselves for a second, you know, and it had to be in nature, it had to be out the city and in a natural space where they could feel the earth beneath their feet, because there were a whole lot of other exercises beyond the core things that we did, which is some way or another ties into them It was offering a broader experience of themselves really...

A lot of the project is about engagement, so small kind of info-bytes from facilitators and then lot of group engagement/experiential learning, ranging from speaking, to things like silent walks to singing to teamwork around problem solving, and it was with *The Thinking Environment* where we don't interrupt one another, and that deep listening is re-emphasised quite regularly (C3: 20/03/19).

Another way of creating a safe space, is in promoting relational conditions conducive to the reflexive process of deconstructing one's beliefs and assumptions (QoA) and being exposed to new ways of thinking, which can feel unnerving and produce unease. Clarissa notes the following in this regard:

The CBO recognised that if people were going to be feeling defensive of how they practiced currently [in the MOU's] they wouldn't be an 'in' for even speaking about this topic in any way. We came around to ... agreeing that the CBO needed to first and foremost be nurturing for the care providers, to feel valued and appreciated ... The idea [was] if we started to create a sense of safety and trust and softness for individuals, then going into all sorts of other topics around birth would have a start where they internally felt something stir in them (C3: 20/03/19).

The above speaks to living with heart (LwH). Leaders at both organisations spoke about the importance of support when participants return to their usual environments. Sifisu (S5: 19/02/19) spoke about social circus members who were able to break drug use habits while at

the social circus and then upon returning to their home villages over the holidays, would succumb to the pressures to use again.

Clarissa says:

Following on from [the 3-day immersion] ...there was a monthly day, a full day [process] and they requested actually to have those full days in the MOU, which was very interesting and insightful to do it in their own environment (C3: 20/03/19).

In both organisations, it is thus not only the ‘place’ in which the social intervention occurs that is important (disembedded from one’s normal context and environment), but also the ‘space’ that is created in that place, meaning, the physical and emotional safety that the relationships within it create and uphold. In the place and space of physical and emotional safety, new and more constructive ways of being, that is, considered action, can be embedded.

While the reflexive calls the practices respond to, and the interrelatedness between the practices, were flagged in the explanations of the practices above, I now devote particular attention to the reflexive nature of IRP and to the interrelatedness of practices within IRP.

4.8 What makes the practices within IRP reflexive?

Before discussing what makes the practices within IRP reflexive, I here revisit that reflexivity has been defined as “questioning what we, and others, might be taking for granted - what is being said and not said - and examining the impact that has had or might have” (Cunliffe, 2016, p. 741). Further, I have understood reflexivity as the study of both what we relate to and disassociate from, and as a movement from the partial to the whole, and as “a stance, posture and attitude, an actional standpoint in which one’s own being and becoming are constitutive to

the acts of thinking, imagining and intervening in transformation; that is, in the construction, creation and ‘walking’ of a radically different world” (Walsh, 2015, p. 2).

It has been noted that the founding leaders were critically reflexive in that they identified and responded to limiting and oppressive social conditions and designed and implemented IRP with participants. This in turn fostered participant self-reflexivity. Self-reflexivity has been theoretically understood here as the means of becoming a self-conscious and self-questioning being, the rigorous critique of habitual practices, and the recognition of our ability and responsibility (Harmon, 1995) to create new ways of being (Cunliffe, 2016) and relating (Cunliffe & Jun, 2005). It was noted that self-reflexivity draws on humanistic perspectives (Cunliffe & Jun, 2005) to assume that when an individual engages in action, s/he is “not only critically conscious of the act but also is capable of thinking about, and questioning, his or her ‘means and ends of action’ (p. 229). It was shown in the preceding description of the IRP practices, that the questioning of assumptions (QoA), relating with others and with the Other (Rwo+wtO), the interrogation of power relations (IoP), and living with heart (LwH), that is, the four calls of reflexivity as derived from the literature on reflexivity, are responded to in the IRP constellation of practices. I so signalled the reflexive nature of reflexive practices. In this section, I give the reflexive nature of the practices more detailed attention.

I flag here that the specific inclusion of participants across power ranks and hierarchies, and within and outside of typical work and social circles - that is, across relational splits in the reflexive practices was/is significant at both research sites. For example, while singing (as part of *bodying*) might be a reflexive practice, it is the experience of singing together with others and with ‘the Other’ that amplifies the reflexive potential of the practice. This is because the experience of oneness, harmony and cohesion produced through this kind of ‘inclusive collective singing’ can prompt the challenging of assumptions, interrogation of power

relations, and living with heart in a very experiential way, changing the way participants relate with others and with the Other within and beyond the scope of the reflexive practices.

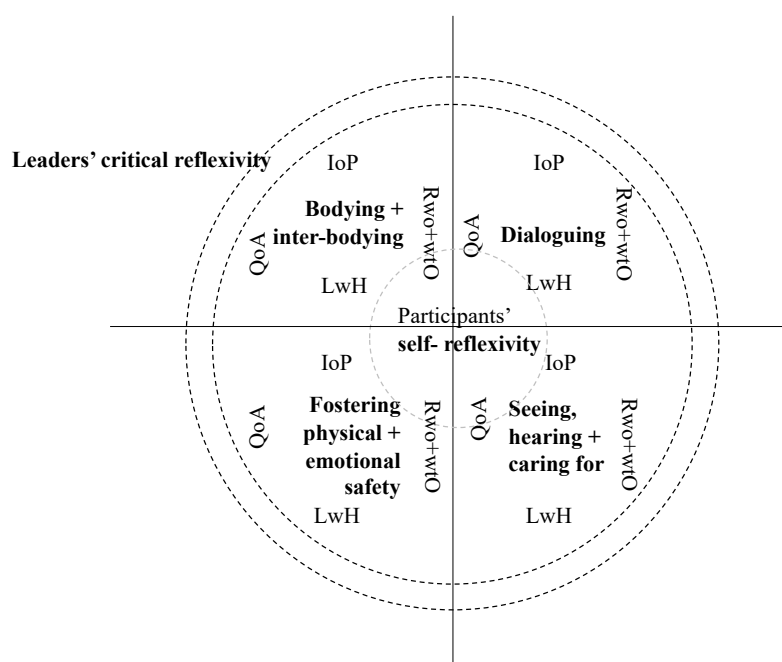
It was noted in the literature review that reflexivity entails unlearning, which calls for ‘unknowing’ and the management of anxiety this might evoke, and re-learning. All four reflexive practices involve learning and unlearning, and equip participants with skills to manage uncertainty. Importantly, the four practices within IRP should be understood as reflexive because they respond to the four calls of reflexivity, and in so doing embody the very essence of reflexivity. This is what distinguishes them from being merely well-intentioned interactions, mindfulness practices or adaptation strategies (discussed later in this chapter). *Bodying* challenges assumptions (QoA) of powerlessness (IoP) and lack of choice. This is instantiated in the findings by the circus members having the visceral experience of physical strength and agency. Mindfulness practice at CBO fosters choice of response to given contexts. *Inter-bodying* - an outcome of *bodying* - is reflexive because it enables participants to challenge pre-conceived ideas and assumptions (QoA) that they might have about what others need, and to perceive relevant contexts in an embodied, experiential way. For example, leaders’ purposeful physical proximity to participants’ contextual threats prompted leaders’ empathic, and ethical actions (LwH), challenged their assumptions (QoA) and power relations (IoP) and shaped how they related with others and with the Other (Rwo+wtO).

Dialoguing, likely the most commonly practised form of reflexivity reflected in the literature, here was enhanced through the use of technologies such as The Thinking Environment. This ensured equal participation of all members and thus challenged power ranks and hierarchies (IoP). Through a commitment to not interrupting others, participants were afforded the opportunity to encounter the subjective nature and constructed-ness of their own thinking and experience, and through mindfulness practice (*bodying*), for example, were able to develop the

capacity to manage the discomfort of this process, and therefore continue with reflexive practice. The practice of *seeing, hearing and caring for* enabled participants to challenge assumptions (QoA) of isolation and disconnection, and the *fostering of physical and emotional safety* enabled participants to challenge power relations (IoP) and assumptions of fated or predetermined outcomes entrenched in day-to-day settings (QoA). Feelings of powerlessness, helplessness and worthlessness were challenged by being in settings that were personal, valuing of participants, well-resourced, clean and professional.

Just as the four calls of reflexivity merge and blur into each other so too do the four practices. Figure 16 below shows that the practices within IRP each respond to the four calls of reflexivity. This is also shown in Table A11 in the Addendum (p. 390). Figure 16 depicts an expanded circle of self-reflexivity due to participation in IRP. The reflexive function of the practices is further enhanced by the interrelatedness of the practices to which I turn later.

Figure 16: The reflexive nature of the practices within IRP



4.8.1 How reflexive practice is distinguished from adaptation and mindfulness

I here distinguish between the practices being reflexive versus them being a means of situation management or adaptation, and between the practices being reflexive versus them being exercises in mindfulness. Insofar as the former, while the distinction between adaptive and transformative capacities is still underexplored (Moore, Olsson, Nilsson, Rose & Westley, 2018), I argue that the transformation of participants' thought and behaviour instantiated in the findings is congruent with the notion of reflexivity as agentic doing; as expanding a sense of possibility and agency, influencing "action paths" (Maclean, Harvey, & Chia, 2012), rather than status quo adjustment. It was noted that though the focus in reflexive practice may first and foremost be on who we are being, this is so as to positively change our actions - that is, we seek to develop new understandings and knowledge through the questioning function of reflexivity that "are ultimately reinvested to transform ... actions" (Bisset, Tremblay, Wright, Poland, & Frohlich, 2017, pp. 167-168), specifically ethically driven actions. The intersection between these theoretical understandings of reflexivity, and what emerged from the findings negates the findings being interpreted as adapting or coping with situations.

Mindfulness can be defined in a multitude of ways (see Khoury et al., 2017). It broadly involves an "open and receptive awareness and attention of the current experience" (Pavlovich, 2020, p. 336), where experience can include "physical sensations, perceptions, affective states, thoughts and imagery" (p. 336). A key proponent of Western mindfulness, Jon Kabat-Zinn, defines mindfulness as "paying attention in a purposeful manner, in the present moment, and non-judgmentally: without moral and emotional assessments, as if no bad or good exists" (Pagnini & Phillips, 2015, p. 288). Here mindfulness can be conceived of as "awareness itself, a form of innate capacity that is virtually transparent" (Khoury et al., 2017, p. 1161).

While mindfulness has powerfully transformative effects and is regarded as “a useful measure against a range of mental health concerns” (Mckay, 2018, p. 505), with many recorded psychological, cognitive, emotional, behavioural and physiological benefits (Pavlovich, 2020), mindfulness arguably has no attachment to an outcome other than present moment awareness.¹⁵ Reflexivity in contrast is agentic, transformational and emancipatory in its aim. Agency is related to the Latin *agentia* which denotes ‘doing,’ Reflexivity is also aligned with the ethical care of others, which is value-laden and typically circumscribed by dualistic notions of good and bad, right and wrong. Furthermore, reflexivity challenges the notion of a transparent awareness, since it is noted that reflexivity involves the study of our subjectivity and our intersubjectivity.

Pavlovich (2020) notes that while mindfulness is primarily concerned with the self, it begins the process of connecting this self with the Other, which is a key component of reflexivity. To me, reflexive practice thus both includes and goes beyond mindfulness. This since mindfulness (awareness and attention) sits at the heart of reflexivity; is intrinsic and foundational to reflexivity, *and* reflexivity’s objective is explicitly agentic and transformational in nature, and conceives of the self and the self in (ethical) relation to the Other. Thus while mindfulness practice emerged in the findings as a key practice within *bodying*, it does not necessarily independently respond to the four calls of reflexivity, but rather does so as part of an inter-related whole that the practices constellate to form, as it enables awareness to infuse each of the practices, bringing “virtually transparent” awareness (Khoury et al., 2017, p. 1161) to subjective and intersubjective experience.

¹⁵ This is not necessarily the case for all conceptualisations of mindfulness. Vu & Burton (2020, 2024) for example, present mindfulness as more aligned with specific outcomes and objectives. One could also say that the objective of mindfulness is to not be mindless. Mindlessness might take the form of the continuation of egocentric, impulsive and reactive behaviours that amplify the separation of self from others (Pavlovich, 2020).

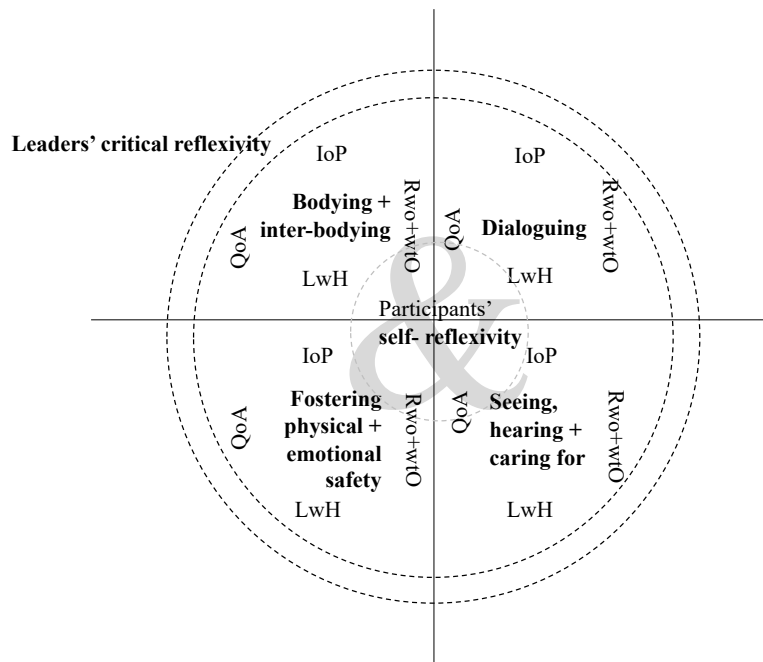
4.9 The interrelatedness of the four practices and the four calls of reflexivity

We have isolated ourselves to such a point. We are so linear....Even if we believe in heaven, we think it is somewhere way out there Everything is right here. It's all interwoven. There is an innate connection between self and everything else (C3: 20/03/19).

Clarissa's quote above reflects the notion of interconnectedness (and the lack of it). She articulates here that we have isolated ourselves and become linear in our way of being and thinking. In the previous section, I showed how the practices within IRP are reflexive. Here I note that it is the interrelatedness of the practices that underscores their reflexive nature. The findings indicated that the four practices were often synergistic and mutually reinforcing, inter-related and synergistic rather than isolated techniques. This points to an overarching reflexive orientation. It is the constellation of these practices, grounded in reflexive intent, that produces transformational learning, unlearning and the capacity for unknowing, for both leader and participants. I argue that the impact of the singular enactment of the practices would be limited. But enacted together, the practices cultivate a leadership approach that continuously adapts, questions itself, and grows alongside participants. This dynamic quality is a hallmark of reflexivity. So too is the movement from the partial to the whole, which an integrated approach to reflexivity enables.

The integrated practice of reflexivity is represented in Figure 17 below by the ampersand symbol across all four quadrants of practices. As I will also show empirically, the figure also depicts an expanded circle of self-reflexivity due to participation in IRP.

Figure 17: The interrelatedness of the practices



The reflexive practices within IRP (*bodying and inter-bodying; dialoguing; seeing, hearing and caring for; and the fostering of physical and emotional safety*) are the specific ways that leaders respond to the four calls of reflexivity discussed in the literature review: (1) the questioning of assumptions (QoA), (2) relating with others and with the Other (Rwo+wtO), (3), the interrogation of power relations (IoP) and (4) living with heart (LwH) - the ethics of leadership care. This was shown in the previous section, and this is what, I argue, makes the practices reflexive. Much like the calls of reflexivity, the reflexive practices are not discrete, but instead merge and blur into each other, and affect each other. For example, the call for interrogation of power relations (IoP) necessitates the questioning of assumptions (QoA) and the examination of how we relate with others and with the Other (Rwo+wtO) which calls for care and ethics (LwH). In this section I show how the four reflexive practices are interrelated, noting here that they too are not discrete, but merge and blur into each other, as they affect each other.

In the quotes that follow, I show the leader's understanding of the interrelatedness of lived experience and reflexive practice. In the letter below, Clarissa links the 'inner safety' that can be achieved through *bodying*, with *seeing, hearing and caring for*, with the *fostering of physical and emotional safety*, leading to *reciprocity* and *choice towards integration*. *Reciprocity* and *choice towards integration* are what I have called the intermediate effects of the reflexive practices. While they are discussed in detail later in the chapter, in a nutshell, *reciprocity* refers to mutual exchange and interaction between individuals, where both parties benefit, and are treated in a similar manner, regardless of position or rank, and *choice towards integration* refers to the making of choices that are in service of integration, where integration is understood as of 'a wider embrace' of experience and possibility, and the inclusion of aspects of the self, and of others, and is thus counter to the 'separating action' of splitting.

Dear Fellow Human/Client/Family member

As a midwife/facilitator/space holder my intention is for you to feel safe.

Safe enough to open up, to be heard, to hear, explore yourself, be honest with yourself. Ultimately to get to know yourself more deeply and more intimately, to not be afraid to go to places of discomfort and of ecstasy in turn.

I know you shall wish to provide this for your children, for your life, your relationships and the world, our world that we all share.

I hope my care and love for you will be felt deeply and fortify you in your miracle of this life (C6: 11/06/19).

Here below, Xaneta expresses a deeply relational understanding of leadership. She links *bodying* (a sense of being intimately connected to one's state) with the *fostering of physical and emotional safety* (trust) with *inter-bodying* (the sensing into of others and physical contexts). This creates *reciprocity* and *choice towards integration* - the whole and the parts of the whole working synergistically for and with each other.

I don't even know if I want to identify as a leader because my sense of at the moment is that every single one of us is a leader and a worker and a follower and a creator and that if I can be deeply connected in a multi-faceted way to the people that I'm working with, then I can play my part to the best of my ability and that on some days I may be the leader and on some days I may be the follower and actually I'm totally fine with that because it's a bit like when you see a beautiful flock of birds flying through the sky that every now and again the one in the front slips to the back and somebody else takes that place. Because there's so much trust and so much connection it's like when you are tired you can take a break and somebody else will step into that space. Or maybe it's not much about being tired but perhaps its connected - it's like if this is my area of strength and I feel passionate about it, then I can take the lead in that. But if somebody else is feeling like that about another space then that's what they'll do. But we don't have to compete with each other and force our way to be at the top of the pile.

There is always room for more, it's not a limited amount of money or power, roles, levels, there's always room for one more (X5: 22/05/19).

In the quote below, Jasmin gives an interesting depiction of the interrelatedness of the practices when she describes compassion. She speaks about *seeing, hearing and caring for* and links this with the *fostering of physical and emotional safety* through 'boundaried' compassion. Here, there is *choice towards integration* in the *seeing, hearing and caring for* another, *and* also a delineation of self which does not denote splitting but rather, in my understanding, the *fostering of physical and emotional safety*. This in turn relates to *inter-bodying*. That is, with the sensing into the needs of others and physical contexts, there is a need to maintain inner personal safety. Self-care and self-compassion within the care for and compassion of others, is relevant to the practice of *bodying* also, as shown in the leaders' appreciation of the value of meditation, for example. It was noted earlier that Jasmin said that compassion "doesn't mean just being nice, sometimes it means ... being firm, in order to protect yourself or someone else, it doesn't just mean take it all, take it all, like a doormat It's being able to stand up and be quite firm" (Js3: 26/11/18).

There's definitely of element of feeling cared for either if its towards yourself or feeling compassion from something else, there's an element of being, of being treated with kindness. But there's something

also about compassion for me which is around, having strong boundaries actually. Of being able to choose, and to say no I don't want that. That also feels important, an important part of compassion.
(J5: 11/02/19).

In the letter below Jasmin relates *seeing, hearing and caring for* with the *fostering of physical and emotional safety* in service of *choice towards integration* as a healthy response to splitting (“loving what was unlovable”):

I acknowledge the courage it will take for you to choose to seek help or to open up, given the chance to share what is important to you. I look forward to you discovering what it is you seek and how to listen to yourself.

There are some ways in which I will be able to make links for you or point out or share something that may not be obvious. But the real magic and healing will come from your courage to face and then eventually love what seemed insurmountable and unlovable. We won't know how to get there to begin with. Not even I will be sure. But we will discover together, and when we are done you will take the credit and I will know my work is done.

With love, Jasmin (Js6: 20/02/19).

Here too Jethro in his letter below shows his understanding of the importance of the *fostering of physical and emotional safety* and *seeing, hearing and caring for* in service of an expanded sense of possibility (*choice towards integration*):

Hi. I hope you are doing well. I would really like to help you with the circumstances you are in at this very point in time. Being able to make sure you feel safe at home and not just at SocCirc. I want to be able to give you a good education and higher education. I want to give you your own bed and room that you can call yours. I want to make sure you take your ARV's every night so that you don't get sick with rashes and boils. I want you not to worry about where your guardian is and if she is coming back. I want you to have a good guardian that will care for you and give you the love you need and the support you need. I want to fix things that is out of your control so that it makes your life easier. If I myself had the right circumstances I would have suggested adopting you.
(J6: 05/06/19).

The following quote relates to *bodying* (“a felt thing”) and *inter-bodying* (sensing that “someone in the room is feeling uncomfortable or not saying what they need to say”). *Bodying* has a role to play in navigating the paradox described below, since it can not only develop a ‘felt sense,’ it can also assist participants to ‘empty’ and be present to what is required for integration to occur, even/especially when what is required is no action:

It is different with each person.... It is a felt thing as opposed to an intellectualized thing It is feeling very present Preparedness allows you to drop into that space. When I’m not present there’s a kind of ‘buzzyness’ around. It could be that I am distracted or that someone in the room is feeling uncomfortable or not saying what they need to say. I need to empty myself of my stuff before I step into that space so that I can get a sense of what is being asked. Like the female elephants that surround a birthing elephant but face away from her - she feels safe and unobserved (C3: 20/03/19).

Jasmin below again makes a very important distinction between *choice towards integration* and self/other differentiation which also has implications for *bodying*, *inter-bodying*; *seeing*, *hearing and caring for* and the *fostering of physical and emotional safety*. The quote also speaks to the notion of ‘sitting with uncertainty’ and not making assumptions about what others might be thinking and doing based on one’s own internal frames of reference. This relates to Jasmin’s other thoughts on boundaried compassion just noted and reflects an understanding that *choice towards integration* is served not by a merging or a fusing with others, but by a differentiation of self which in fact serves integration and connection.

And so to be able to think about another person's mind, you kind of go - well I wonder if that’s really what that person meant when she said that, or is there another way of viewing that, but it’s about thinking about another person’s mind, which gets shut down, I mean that’s very, very difficult, in these situations and I think probably in these communities in some way, where there's so much, there's so much, so much survival and I mean I think people do it, and that’s what's incredible, is that there still is a capacity but I think when stress starts to rise, or conflict starts to rise, it’s really difficult for people to think about somebody else's mind. I don’t know if that is a kind of concept that makes sense to you. But its knowing that their mind isn't my mind, what’s going on their mind could be different and not just what I think or project, basically (Js3: 26/11/18).

So, and that's what an adult does, in an adult ego state, is to be able to think about another's separate state and understand that just the fact that, if you can do that it means that you know that you don't know, which is very different to going, 'she's being racist', and that's the end of the story. So, if you can even move to, she might be racist, but I don't actually know, that's already a huge shift (Js3: 26/11/18).

Other examples of the interrelatedness of the practices that were flagged earlier in the chapter, when I described the reflexive practices, include:

- The relationship between the practice of *seeing, hearing and caring for* and *inter-bodying* is highlighted when Clarissa said, "if as a care provider myself, I am feeling happy, empowered, appreciated, valued, I'm going to automatically give that to whoever I care for (C3: 20/03/19).
- The relationship between the *fostering of physical and emotional safety* and *seeing, hearing and caring for*, when Clarissa says "we can start to hear one another and see one another and feel one another [when we create a more loving space]" (C3: 20/03/19).
- The relationship between *seeing, hearing and caring for* and *bodying* when Xaneta describes compassion in the following way:

"[similar] to "empathy with kind of deep emotional and spiritual roots. So, it's really kind of seeing the other as yourself, and finding a kind of bigger picture, a loving vision for what they are going through, and wanting to help them, support them"

If we all as midwives or workers in the MOU, or in a family, or in a neighbourhood group, or anywhere [we] are all bound together as equals, so everybody here is equal and everybody has the same status, and the same decision taking power and the same respect, that then creates oxytocin and it creates *love* which is the kind of bedrock of everything really ... commitment, connection, you know, good decision taking. It's like all good stuff comes from here. And the practices that help create this equal, safe connected, loving environment are deep listening, singing, appreciation and centering. And these things are also all connected to each other [pointing to the practices] (X2: 21/11/19).

When contemplating the interrelatedness of the practices, it is not clear ‘what comes first’. In other words it is not clear if for example, *bodying* gives rise to *seeing, hearing and caring for*, or if the wish to see and hear and care for others acts a prompt to engage in opportunities for *bodying*. What does emerge is that there are multiple synergistic relationships between the practices, as demonstrated above.

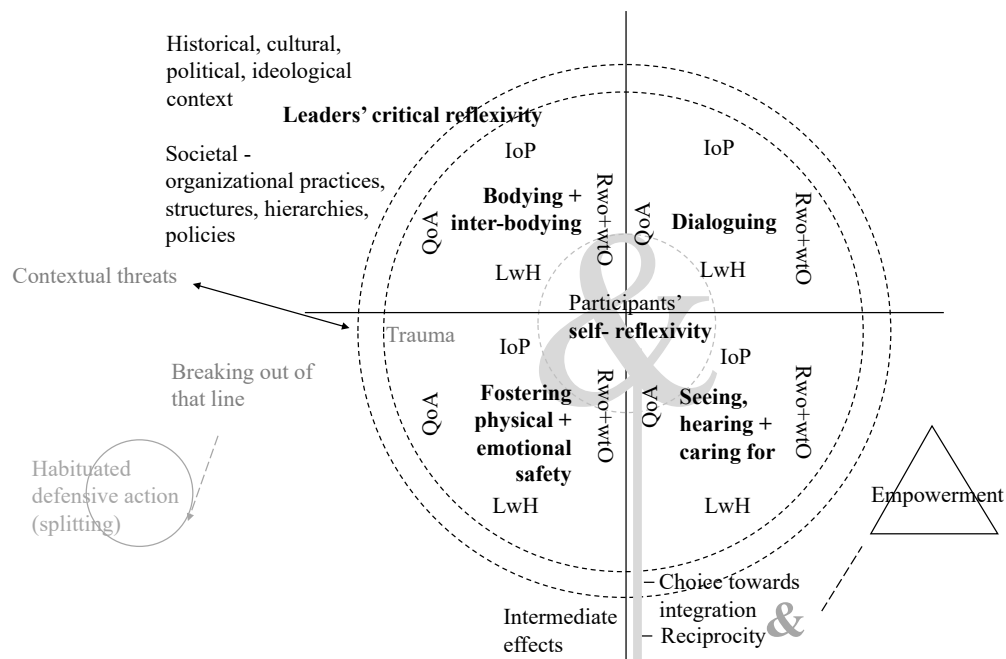
In the next section I show how the constellation of the four interrelated reflexive practices described above, gives rise to the intermediate effects of *choice towards integration* and *reciprocity* which in turn collectively lead towards empowerment. In order to frame that discussion, I begin by exploring the construct of empowerment as it was understood in the literature review and as it emerged in the findings.

4.10 The intermediate effects of the practices and how they contribute towards empowerment

IRP is the result of leaders’ critically reflexive response to the contextual threats relevant to participants outlined at the start of the chapter. The four reflexive practices of IRP (*bodying*;, *dialoguing*; *seeing, hearing and caring for*; and *fostering of physical and emotional safety*), and their interrelatedness, develop self-reflexivity in participants. I have discerned two intermediate effects of the reflexive practices and their interrelatedness as instrumental to the realisation of reflexivity’s emancipatory aim. By intermediate effects I mean that the effects are not the ultimate outcome of the reflexive practices, but are still salient outcomes that in turn lead towards empowerment. The intermediate effects are *choice towards integration*, and *reciprocity*. Each of these effects will be described in turn later in this section.

The intermediate effects are depicted in Figure 18 below. While the interrelatedness of the four reflexive practices was denoted by the ampersand symbol at the centre of the quadrant, the ampersand symbol at the intermediate effects denotes their interrelatedness, as will be explained. The figure is also the culmination of the diagrammatic representations in the Findings chapter, beginning with Figure 12 on page 161. As in Figures 19 (p. 240) and 20 (p. 246), the inner circle of self-reflexivity is shown here to have grown in size compared to what is shown in Figures 17 (p. 217) and 18 (p. 224) to depict the participants' increased self-reflexivity as a result of participating in IRP. The triangle of empowerment in the figure relates to Figure 5 on page 39, and to how empowerment was understood in the literature review.

Figure 18: How leaders' and participants' joint enactment of IRP leads towards participant empowerment via the intermediate effects



Before describing the intermediate effects, I revisit here how empowerment has been theoretically understood in the study, and I explore how it was represented by participants in the study. Empowerment is understood theoretically as the capacity and ability to make choices

and act on those choices towards “desired ends” (Avelino et al., 2019, pp. 198-199) that are unconstrained by the oppressive power of others, and thus considered emancipatory. If empowerment is associated with choice, disempowerment is conversely associated with the lack of choice (Haugh & O’Carroll, 2019), giving rise to the anxiety and habituated defensive action already discussed.

It was noted in the literature review that emancipatory transformation or empowerment occurs as “people seek to change, personally or collectively, habits and institutions that impede the development of autonomy and responsibility” (Alvesson & Willmott, 2012, p. 42). The latter depends on the practical realization of the interdependence of individuals and our interdependence with nature. Relatedly, the former depends on the problematisation and minimisation of egoism allowing the practical realization of undistorted interdependence (Alvesson & Willmott, 2012). Haugh and O’Carroll (2019) say that empowerment is made up of agency and resources (which jointly create capabilities for choice) and achievements (the result of agency and resources). Simply put, empowerment enables people to do things they were not able to previously do. This liberation can manifest in the personal (micro) realm leading to personal liberation, and/or social (macro) realm, leading to social change.

The quotes below touch on these various aspects of empowerment outlined above. In the first two quotes, Clarissa emphasises choice, agency and the idea of transmitting empowerment (the latter aligned with the notion of *inter-bodying*). She also emphasises that empowerment is an outcome of individuals acting on what is right for them, indicating the need for self-awareness and connection to self.

Part of being empowered is ... taking responsibility for your own decisions. People that are the most empowered make decisions based on everything that is right for them.

If as a care provider myself, I am feeling happy, empowered, appreciated, valued, I'm going to automatically give that to whoever I care for (C3: 20/03/19).

Notable in the quote by Rachel below is the implied relationship between self-responsibility and responsibility to others, and the absence of dependency.

The job or the work [of the facilitator] is *not* about kind of eliciting change in others, or kind of making better or anything, kind of...it's actually just about taking responsibility for one's own self, so in doing that, it allows other people to take responsibility for themselves as well. So inherent in that in this kind of sense that there's no dependency in it (R3: 20/02/19).

Likewise, for SocCirc leaders, supporting the agency of participants is key, as expressed by Matthew and Jethro.

Sometimes like when I'm helping them in the air, helping them... then I help less and help less, then they getting the trick by themselves... (J4: 05/06/19).

The best way is to when I'm getting help, is to let me do it so that I remember next time. If I asked help to you, then you do everything that I didn't see how you do it. Then when it happens next time, I'm not gonna be able to do it because you did it by yourself. Yes. Yeah. So it's better you tell me okay, this is how you do it like this and like this and like, yes, then I can physically do it or like think before I do it, then I know it stays on me (M4: 19/03/19).

Taylor here notes the importance of ownership and authorship (rather than imposition) of participants' thinking for their empowerment:

I think for me is what real empowerment is because, if the person thinks it [a liberating thought] for themselves, then that new set of ideas, that new set of possibilities has gone through their neural pathways, it's become a new neural pathway So... I think first of all to get people thinking for themselves, and questions will always do that, and then to keep them thinking and then to give them an opportunity to interrogate untrue limiting assumptions and replace them with more liberating ones. (T3: 20/03/19).

It is useful here to contrast empowerment with disempowerment as it was understood by Jasmin in a quote that was used earlier in the chapter in the section on splitting. Jasmin associates disempowerment with the lack of voice, lack of choice, lack of acknowledgement, lack of equality (in the form of rank and excessive and disproportionate blame) and the negation of an adult ego state in others. These all threaten reciprocity which was shown in the literature review to be a key component of equitable relations between individuals. It is worth revisiting the quote here:

[The MOU staff] experience being infantilised. They talk a lot about being treated as children, not being asked their views, and needs about things; decisions being made for them, lots of instruction, being told what to do without, without even... being consulted, being asked respectfully, [but instead] being commanded, not being appreciated. So, you know when you make a mistake, everyone comes down on you, but all the things that you get right, nobody notices or comments on. That's disempowering. Another thing they talked about is not having a voice. And favouritism - feeling that their status is not equal. So, if you're... a nurse assistant, you're basically the person that's cleaning up the afterbirth and you are not equal to the midwife, or to the clerk, so there's this sort of rank, and I think that's very disempowering (Js3: 26/11/18).

The first intermediate effect (*choice towards integration*), together with the second intermediate (*reciprocity*), leads towards participant empowerment. I turn to this exploration next.

4.10.1 Choice towards integration

While disempowerment, trauma, and habituated action have been linked with the lack of choice, the practices provide opportunities to generate alternative options. This is via the availability of alternative settings, and a constellation of varied practices that address various aspects of experience including cognitive, physical, spatial, body-based, creative, relational, and emotional ones. In addition to helping participants manage the anxiety caused by

contextual threats and trauma, the constellation thus offers opportunities to engage with the self, with others, and with given contexts in different ways. It is these new available options that lead to the intermediate effects of reflexive practice outlined below, such that participants may recover from trauma and move away from habituated action, towards empowerment.

Choice refers to the act or ability to select or make a decision from a range of options or possibilities. It implies having alternatives and the freedom to exercise personal preferences or judgment. Choice has been mentioned above as an important feature of empowerment, specifically the “autonomy” component of empowerment (Alvesson & Willmott, 2012). Here I argue it is specifically *choice towards integration* - an effect of the enactment of the constellation of reflexive practices - that is instrumental in fostering empowerment. By this I mean the making of choices that is in service of integration, where integration is understood as ‘a wider embrace’ of experience and possibility, and the inclusion of aspects of the self, and of others, and as thus counter to the ‘separating action’ of splitting¹⁶. This is explained by Jasmin below in her description of therapeutic intervention:

[The objective is to] help someone to... integrate the different parts of themselves and to be able to make space for it, for all of that, you know, without having to split off or hold apart stuff that they don’t like. It’s about a relationship that allows you to, to embrace all of who you are and know how to relate to that. One isn’t using old defences or patterns as much anymore. There is more trust in the self. I think once you can do that, you are able to integrate, especially with stuff that you are not comfortable with, you can trust yourself more (Js6: 20/02/19).

¹⁶ A ‘wider embrace’ in the integration of multiple perspectives and fewer blind spots is also known as a “both/and” orientation (Smith, Lewis, & Tushman, 2016), and stands in contrast to an “either/or” orientation. The latter orientation is characteristic of splitting.

Clarissa exemplifies the embodiment of this understanding in the following quote. She shows that when there is less splitting, there is more integration and less likelihood of outer projection. This relates to the interrogation of power (IoP) insofar as it relates to personal power as opposed to external power:

Balance [for me is] being able to maintain a healthy balance of all different aspects of my being I guess the sort of ultimate threat ... can set [that] off and it looks like it's all ... external Ultimately what my biggest sort of threat really is, is me. [Laughs]. And it's mirrored in the world around me, by things that either scare me or cause anxiety or cause me to forget to breathe (C2: 01/02/19).

Choice towards integration is an intermediate effect of the enactment of the constellation of practices in that the practices collectively counter internal and external divisions and promote the inclusion of aspects of oneself and of others. *Bodying* counters possible internal splits between mind and body, and between aspects of the self that have become disassociated. It also sensitizes participants to the agency 'in their own bodies'. *Inter-bodying* works to empathically sensitize the self to the needs of others and to given contexts, and so promotes relational and contextual integration. Through the cognitive-linguistic practice of *dialoguing*, there is an opportunity to integrate different perspectives offered by others, and to move away from habitual ways of thinking and speaking, and the attachment to being "right." Using formalised conversational practices such as The Thinking Environment in the case of CBO, where each participant is given equal time to speak, for example, and creating the conditions for more informal interactions, such as shared lunches between members as at SocCirc, constitute ways of interrupting patterned ways of relating which may be founded on 'splits.' The practices of *seeing, hearing and caring for* and of *fostering physical and emotional safety* promote a sense of belonging which contradicts narratives of exclusion and 'us vs them' thinking characteristic of splitting. In sum, the practices assist individuals to integrate aspects of themselves and others and so move towards integration.

Importantly, integration does not necessarily mean interpersonal assimilation (as was shown in the dissonance caused within management by MOU staff in the emancipatory act of finding their own voices) but refers to a widened perspective or ‘embrace’ which contains a greater range of choice than a narrowed one. The word “choice” in *choice towards integration* emphasises the will and agency that is characteristic of this intermediate effect, while the word “towards” emphasises the processual nature of the intermediate effect. Jethro pairs oneness (or integration) with equality in the quote below:

Yeah, that's just about becoming one. Becoming one. Not taking note of colour, not taking note of sexuality ... In SocCirc, everyone is equal_(J4: 05/06/19).

The above quote also relates to living with heart (LwH). AJ’s changed habituated defensive actions, his ‘breaking out of that line’, are depicted here as he explained how he chose to respond to his sister when returning home from Paris (where his family phoned him with news that distressed him about his sister, described earlier in the chapter), as opposed to reacting to this news in a way that he (and his father) may have done in the past. His *choice towards integration* is evident.

[I realised] you know, it’s no use being like your father you see. Be you So, I just went to them, and said, you, you know you did that. I’ll still be supportive, but you must know... you are going to struggle for yourself. I’m going to help you, but you are going to have to do the most. And I think that actually opened her eyes (AJ3: 12/06/19).

While the notion of *choice towards integration* is generally marked by action, AJ in the above quote and here below shows that in some instances it is marked by ‘non-action’ and yet is still agentic. In the following quote, “my whole life in my hands” speaks to a sense of integration:

I used to [participate in an unhealthy habit] And then I had to make a choice And Justin told me that day, the choice, the opportunity is in your hands, baba so you tell me what you want to do. And I made ... I made my choice ... and actually [I] made a good choice, so that means I had my whole life in my hands, and I could actually control my life just by acting. Actually [by] not acting ... (AJ4: 12/06/19).

Clarissa similarly describes presence below as an agentic non-doing, which paradoxically can be facilitated through preparedness and ‘emptying’. What she describes here relates also to *bodying* (“a felt thing”) and *inter-bodying* (sensing that “someone in the room is feeling uncomfortable or not saying what they need to say”). The quote also gives an interesting perspective on the practices of *seeing*, *hearing and caring for* and *fostering of physical and emotional safety*, in that she describes the metaphorical birthing elephant as feeling safe and both seen and understood, while also unobserved when being held in presence:

It is different with each person It is a felt thing as opposed to an intellectualized thing It is feeling very present Preparedness allows you to drop into that space. When I’m not present there’s a kind of ‘buzzyness’ around. It could be that I am distracted or that someone in the room is feeling uncomfortable or not saying what they need to say. I need to empty myself of my stuff before I step into that space so that I can get a sense of what is being asked. Like the female elephants that surround a birthing elephant but face away from her - she feels safe and unobserved (C3: 20/03/19).

Sifisu notes the importance of setting goals, and the presence of choice in *choice towards integration* in these three quotes below:

It’s what you set for yourself, what you want to achieve, I think it also guides you and stuff because if you don’t have goals and nothing you want to achieve, you’re just living your life (S2: 26/11/18).

It’s the choices you make. I always say that. Everyone has a choice (S3: 05/02/19).

Aah, I think um, I think, it’s what I learned throughout my life and, also to be able to have goals for your life, so, we know that a gang life could be a short life, you could end up not even being successful, some gangsters they achieve stuff, but... I think it’s the goals that I had and what I learned throughout my life and my family, my friends, and I think SocCirc also helped me as well and I think also SocCirc

kept me busy as well on the weekends, ja so, and ja, I think also ja it's what, it's what I wanted in my life and I remember when I was young I used to say, um, by 35 I wanna be married have my own family, have my own house, have my own car and ja (S2: 26/11/18).

To aid choice, Jethro notes that it is important for the circus participants to feel that there are options that can expand their current reality:

The sky's the limit". And you should tell the kids that the sky's the limit, they can do whatever they want. It's simple enough. There's not much that needs to be said. Like the sky's the limit. Do what you need to do, do what you want to do. And go for it. Yes, simple (J4: 05/06/19).

In the following dialogue which Jasmin wrote in the writing exercise to depict "an empowering conversation," she encourages *choice towards integration* while conversing with a CBO participant, Sarah (Js3: 26/11/18). Sarah has an adverse reaction to the movement facilitator's communication style resulting in a split ("I will not be in the same room as her"). After acknowledging her feelings, Jasmin encourages Sarah to bring her concerns to the facilitator contributing to an enlarged understanding, a wider embrace. The words, "you have to give up a lot" by not doing so, are telling of the trade-off of splitting versus integration.

Me (Jasmin): I appreciate that you have raised this as something that upset you. Can you say more about what happened that made you so uncomfortable?

Sarah: 'Reeva' doesn't talk nicely with the people. I didn't feel like doing the movement and she came to me and some others, and said, "come on, you must join us!" She treated us like we were children.

Me (Jasmin): I can see how that would make you feel upset and cross.

Sarah: I'm not going to have anything to do with her. If she comes to the session, I will walk out. She doesn't understand the people.

Me (Jasmin): She made you feel like you don't have a choice, that she has more power than you. Now the only way you feel you can take back some power is to not come to the session.

Sarah: Yes.

Me (Jasmin): But then you miss out what else you can get from the rest of the training. You have to give up a lot.

Sarah: I won't be in the same room as her.

Me (Jasmin): Another way to take back power is to give her this feedback so that she can learn what she does and how it is experienced. That way she can change. I think she'd be appreciative to know if she has made a mistake (Js3: 26/11/18).

Choice towards integration can also be seen in the story that Clarissa shared about her encounter with an irate doctor (C3: 20/03/2019) on page 184, where she chose connection and enlarged understanding rather than the defensive action of splitting off. The last quote in this section is by Xaneta, who contrasts a conventionalised hyper-individuated definition of success with the notion that there is “room for everyone”:

It's also how we are taught, the whole concept of the winner takes all. In every single sporting event at school or prizegiving, kids are taught that it's good to be number 1. And I don't believe that. You know I think that there's room for everyone. And if everyone was just given a chance to find out who they really are, they could make an amazing contribution. We have such a narrow confine about what is success and what is achievement that you know mostly people just feel not going to cut it.(X4: 11/03/19).

4.10.2 Reciprocity

The second intermediate effect of the enactment of the constellation of practices is “reciprocity.” As noted, this is related to the social responsibility component of empowerment (Alvesson & Willmott, 2012). Reciprocity is understood here to refer to mutual exchange and interaction between individuals, where both parties benefit, and are treated in a similar manner, regardless of position or rank. It involves a sense of balance, where actions or gestures are returned in kind. Reciprocity is based on the recognition of the value of each person's contribution. Earlier in the chapter, I noted the relational understanding of leadership in the

study. This is aligned with the notion of reciprocity, where leaders are open to both being influenced and influencing others, and thus are considered to be participants in, as much as facilitators of, the constellation of practices.

Clarissa describes her participation in the Biodanza dance process to highlight the embodied, experiential quality of growing feelings of reciprocity among participants, as follows. The quote highlights that a *bodying* practice such as Biodanza can enable the interrogation of power relations (IoP) in a fluid, embodied way.

At one point we were doing a partner dance and this woman, probably in her late fifties, early sixties, we ended up dancing together, and, I mean I think one of the biggest things about all of this was grappling with the white privilege, and coming in with all of these ideals I guess, and moving into a space that, you know, even though we had done all these interviews and research and had meetings with so many of them previously, and had gotten their input, there was still very much of that. And she held me when we danced together. [There was] such pain in her eyes and yet at the same time, joy and almost, like, gratitude, and I just felt so honoured that she would even hold me and look into my eyes.

And later on, when I had finished the weekend, I came back to [the greenbelt close to my home] and I went for a walk... I just felt so overwhelmed by the fact that I got to come back to walk on the green belt and they all went back to [their homes in the townships], and you know, they really do fear for their lives every day, getting to work, for their children. And that very green belt is the reason why they are where they are because they were [forcibly] moved from spaces like that [during Apartheid], and so it hit me even more that she would hold me so gently and so lovingly, and yet she still shared her pain with me in such an open way... (C3: 20/03/19).

In the letter she wrote to those she seeks to lead, Xaneta communicates her desire to engage in reciprocal exchange and the non-hierarchical spirit of sharing she offers and seeks. This is an example of living with heart (LwH).

I see your beauty, your struggles, your pain. Tell me how you feel, what you need, who you are. Tell me what would make your life easier. What are you afraid of? How are your children? Tell me about them. What are their names?

My heart is open to you. I have time for you. There is no rush. Let's sit here together and look at the leaves, the clouds, the sun on the water.

For me, feeling the connection with you makes me happy. Like the world is not so hard.
Thank you for being here with me (X6: 22/05/19).

While reciprocity is infused into the enactment of the constellation of practices via the relational style of leadership, it is also an outcome of their practice. For example, movement in the CBO's dancing practice and the circus skills at SocCirc involve reciprocity in the form of partner work and the giving and receiving of physical support. Through the practices of *seeing, hearing and caring for* and the *fostering of physical and emotional safety*, an ethos of reciprocity is created. The leaders at SocCirc made many references to the circus being a family, and the reciprocal relationships inherent in this way of relating. Denzil and AJ describe this in the quotes below. These quotes relate to the practice of 'relating with others and with the Other' (Rwo+wtO):

Supporting each other. Being there for one another. Respecting each other. Feeling for each other. That's family to me. That's how I see SocCirc.

...if you are in a corner, and you need help from Justin and Christine, they will help you. If they can't, they can't, but they will try help you. And that is the reason they started SocCirc. So, it was their goal to bridge gaps between all kids, and maybe give jobs to ones that cannot get jobs, or the ones that cannot afford to go study. And to bring kids from all different backgrounds to the circus. Because when they started SocCirc it was during the Apartheid. They wanted to change that. That was the goal. And they do (D2: 14/03/19).

He [Justin] is my father because whenever I'm in trouble I can always depend on him and Christine too, because they [are] like my mother and father but just not blood At least I have a family this side that I can depend on Whenever you need something from the people, they are always there for you and whenever they need something from you, you are always there (AJ1: 13/11/18).

We share. We give. We receive. SocCirc has taught me how to be me and now I have to pass it on to the next generation So, SocCirc's name can stay. So, we can still make a dream for others as well (AJ1: 13/11/18).

In the quote above, the notion of reciprocity is conveyed and so too is the commitment of social responsibility that many SocCirc leader figures feel, having been loved and cared for as they have.

As was shared in the section on *seeing, hearing and caring for*, all of the leader figures that I interviewed at SocCirc expressed an extremely high level of responsibility towards the youth of South Africa and to anyone who may be suffering in the same way that they did. This is a reciprocity to not only the current but also the future other - a kind of paying it forward. As was noted, one leader whose family immigrated to the UK said in one interview, “if everyone leaves, who is going to be here to help?” (J1: 13/11/18). Matthew here also expresses a ‘pay it forward’ aspect of reciprocity:

You know SocCirc gave me a skill in the circus. I spend time giving back to the kids and teaching the kids what I have learned. So there is a time for everything (M4: 19/03/19).

In the two quotes below, Xaneta describes a lack of reciprocity that is the product of the absence of *seeing, hearing and caring for*, and equality, and then she explains how reciprocity is enabled by using The Thinking Environment (a means of *dialoguing*) and the *fostering of physical and emotional safety*. The second quote conveys that the principles of The Thinking Environment enable the interrogation of power relations (IoP) in a non-verbal way because all participating members are afforded equal time to speak without interruption :

There are leaders who think they are the experts so they are telling their staff what to do and how to do it, and I think really good leadership is about listening to what your people have to tell you. They might

actually know a whole lot of stuff that you have no idea about but so often leaders don't want to listen because they are on an ego trip and they feel like they've got to be in charge and they've got to know everything. It's hard for [the] people to [then] find their voice. I've seen it in so many companies (X4: 11/03/19).

Well you know because the technology [referring to The Thinking Environment] - I call it that but the core principles and the methodology is so [much] about equality that yes you are facilitating but you don't feel like you are facilitating because everyone is connected in the same way. Everyone is given equal amount of time to talk. The facilitators are part of the listening circles and are part of the exercises. You are not kind of sitting back and watching things unfold. So it's about building relationships and trust and when you are equal to the participant, you are a participant, then your vulnerability might be awkward for yourself because you're exposing your emotions, but it's not difficult in the way that you would imagine, like a facilitator's difficulty. It's not like that. More like if were to cry in a yoga retreat circle, you might feel vulnerable and a bit awkward. But if everyone is also crying and is the same as you.. it doesn't matter as much. To me it felt more like that (X2: 21/11/19).

Jethro notes below that it is easier to give to others when there is a sense of enjoyment in one's work, and Sifisu in his letter, that being of service to others is in service also of his own happiness:

Yeah. I think ok based on SocCirc, I like circus anyway so it's easier to give love in that situation but people that maybe that are they have a job that they don't really want, it affects them completely it could put barriers up where they can't give love because they just can't, because they don't enjoy what they do, they, they not enjoying the environment, they not enjoying what's happening you know what I mean. So I think by doing what you love you are able to give more love. I think (J2: 14/03/19).

Dear ...

While I'm still around please do take the opportunity to get the help you need from me. I love to help. It makes me happy and appreciate who I am. I love and care for you (S6: 05/03/19).

While the reflexive practices are interrelated, the intermediate effects are also interrelated. In *choice towards integration*, individuals are more receptive to building enlarged understanding with others. Conversely, in *reciprocity*, more opportunity exists for integration to occur due to openness to new information and experience.

4.11 Conclusion

I began this chapter by outlining the starting point of the social change interventions at both organisations: the critically reflexive identification of and response to participants' contextual threats and trauma by leaders. I discussed the psychological defence mechanism of splitting as a key response to such threats and trauma, which through repetition becomes habituated. I then showed that through integrated reflexive practice (IRP), participants were able to develop self-reflexivity and in so doing, 'break out of the line' of habituated action. I identified four practices within IRP and showed how they are reflexive (i.e., respond to the four calls of reflexivity, as reflected in the literature review), and how they are interrelated. Two intermediate effects of IRP towards empowerment were identified: *choice towards integration* and *reciprocity*. Through the chapter, a basic diagrammatic representation of the starting point of the model (which echoed Figure 4 on page 34 depicting the permeable circles of reflexivity in the literature review), was used to introduce the various themes. This culminated in Figure 18 on page 224, which represents a diagrammatic summary of the findings.

5 DISCUSSION

Introduction

In this chapter I start by summarising the research gaps I identified in the literature and articulating my research rationale. I revisit the findings of how leaders practise reflexivity in an integrated way towards participant empowerment, and position these within current understandings of reflexivity. I show how the findings address the research gaps, with a focus on four key contributions: the constructive outcome of leaders' critical and participants' self-reflexivity; the importance of engaging the body in reflexive practice in and of itself, and to develop the ability to sensitize the body to others and to context (referred to as *inter-bodying*); the synergistic integration of diverse yet mutually supportive reflexive practices; and the holistic effect of these integrated practices through the intermediate effects of the practices. I explore the study's limitations and opportunities for future research and lastly, the study's implications for practice.

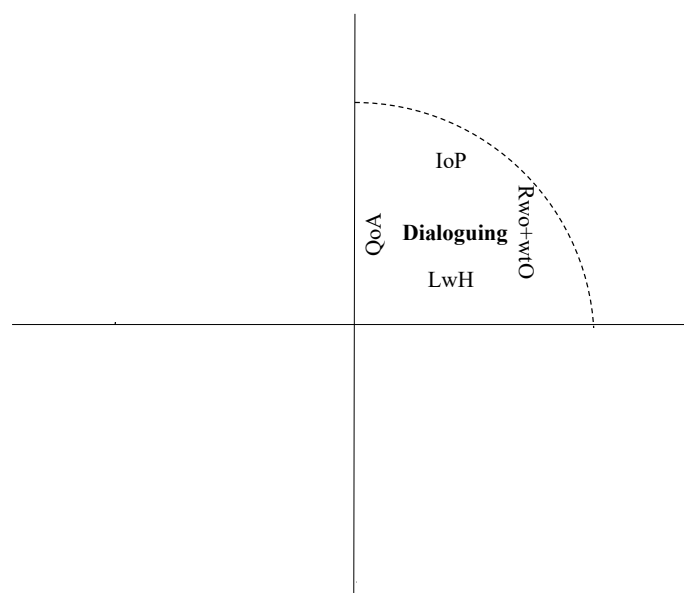
5.1 The research gaps identified in the literature and the research rationale

Reflexivity is widely recognized as a fundamental leadership practice that enables individuals to challenge their assumptions, navigate complex power dynamics, and engage ethically in transformative social work (Cunliffe, 2016; Hibbert et al., 2019). While not a panacea for social challenges, reflexivity is seen as a means of taking more critical, caring, responsible, ethical (Cunliffe & Ivaldi, 2021) and empowering actions and providing a basis for organisational transformation (Cunliffe & Jun, 2005), as a practice that assists leaders in understanding the nature of the social world and possibilities for change (Lawrence, Leca & Zilber, 2013), and

even by some as a requirement of institutional work aligned with social change (Ruebottom & Auster, 2018).

Accounts of reflexive practice in the literature typically speak of reflexivity enacted as a standalone, or what I have called siloed, practice. Most often, this practice takes the form of reflexive dialogue. Authors describing reflexivity do not present it as disconnected from such things as feelings, bodily sensing, and unconscious drives. Nevertheless, these authors' prescribed reflexive practices tend to reflect a singular, most often solely discursive, enactment of reflexivity. Reflexive dialogue is of great value in its own right. As represented in Figure 19 below, and in the Findings chapter, its enactment can enable participants to respond to the four calls of reflexivity (to question assumptions, to relate with others and with the Other, interrogate power relations and to live with heart).

Figure 19: A representation of reflexive dialogue as a singular, siloed enactment of reflexivity



Yet as shown, reflexive dialogue occupies just one of the four quadrants the reflexive practices within IRP were shown to occupy in Figures 15-18. While it might provide opportunities to talk *about* the body's experience, or *about* feelings, reflexive dialogue does not provide experiential opportunities to talk *from* the body; to come into direct contact with feelings or unconscious drives. Its sole enactment to the exclusion of other means of engaging with body-based reflexivity, is thus not fully aligned with an understanding of our realities as embodied, whole and felt, non-verbal and verbal, conscious and unconscious. Such a compartmentalized, cognitive-discursive enactment also overlooks the embodied effect of trauma (and how this might inhibit reflexive engagement), and the agentic power of the body to overcome such trauma, as discussed in the literature review.

While the importance of engaging the body in reflexive practice is increasingly being articulated (e.g., Cunliffe, 2016; Diochon & Nizet, 2019; Haynes, 2023; Mandalaki, 2023; Pavlovich, 2020; Vu & Burton, 2020) across a range of settings, from organisational to academic, I have not encountered empirical examples of studies in organisational or social leadership change settings that explore the enactment of diverse (i.e., inclusive of dialogical and non-discursive/body-based) reflexive practices enacted as an integrated whole. By body-based, I mean practices that do not foreground the intellectual, discursive aspects of experience, but those that engage embodied, experiential and emotional aspects in the actual practice of reflexivity (i.e., not talking about how the body feels, but engaging the body). By integrated, I mean the combining of one thing with another to form a whole.

Since reflexivity is concerned not only with what is considered, but also with what is not considered, excluded or marginalized, it is important to notice what is being left out of conventional reflexivity practice. Since reflexivity is concerned also with a movement from the partial to the whole, it is important to address the lack of integrated practice of reflexivity

in the literature. The enactment of a solely discursive form of reflexivity forms an incomplete understanding of how leaders might practice and facilitate reflexivity. While still beneficial, siloed dialogical practice is not fully aligned with an understanding of our realities as embodied, whole and felt, and the understanding that the body presents as both a site of imprint and of healing from trauma. It also precludes the possible complementarity or reinforcing mutualism between diverse reflexive practice and the positive synergistic, holistic effect of the integration of a constellation of diverse practices.

The literature also conveys that the practice of reflexivity is emancipatory in effect for participants (e.g., Castell, Bullen, Garvey, & Jones, 2018; Cunliffe, 2002a; Maclean, Harvey, & Chia, 2012; Malherbe, 2023; Rivera, Courtney, & Bloom, 2023; Schubert, 2014), yet prior research has not clearly articulated the mechanism(s) through which this might occur. I consider it important to address this gap in the literature because a tangible account of how reflexivity might engender participant empowerment is likely to support leaders' enablement of such.

In response to the gaps identified in the literature, my research was driven by the question: how do leaders within social change organisations practise reflexivity in an integrated way (that is, in a way that integrates diverse reflexive practices), and further, what is the mechanism by which this integrated practice might realise reflexivity's emancipatory aim for participants?

5.2 Key findings

The findings show that social change leaders took on a critically reflexive role in identifying and responding to the contextual threats and related trauma that were relevant to the

participants of their interventions. This took the form of awareness of and sensitivity to some of the significant limiting societal structures affecting participants. Specifically, they identified and responded to what was disempowering and threatening to participants as a result of structures of social inequality (what I have called contextual threats), and the effects of the related trauma of such threats. I describe the psychological defence mechanism called splitting as a habituated response to such contextual threats and trauma, which leaders identified in participants and in themselves.

Unlike extant literature that presents standalone or siloed reflexive practices, this study shows that leaders in the social change organisations designed, facilitated and participated in multiple, interconnected reflexive practices with participants: both cognitive-discursive and body-based. The findings show that this practice enabled participants to develop self-reflexivity, which in turn helped them to ‘break out of the line’ of habituated splitting and move towards empowerment. The constellation of reflexive practices comprise: (a) *bodying* - the intentional fostering of “being with the body” afforded by participation in a number of body-based practices, also etymologically and phenomenologically related to *inter-bodying* - sensitizing empathically to the embodied interface (physical presence) between self and other(s), and also between self and contexts, enabled by the sensitizing to self that the practice of *bodying* develops; (b) *dialoguing* - the use of language-mediated conversation between participants to appreciate the subjective and intersubjective nature of their and others’ experience; (c) *seeing, hearing and caring for* - the showing of interest to others by noticing them, listening attentively to them and expressing care and concern to them; and (d) *fostering physical and emotional safety* - the provision of alternative physical places for participants to inhabit separate to their typical environs, and the creation of relational conditions that provide a space of emotional wellbeing and belonging.

The practices are reflexive in that they respond to the four calls of reflexivity as identified in the literature review: the call to question assumptions (QoA), the call to relate with others and with the Other (Rwo+wtO), the call to interrogate power relations, including the call to be aware of the trauma effects of the misuse of power (IoP), and the call to live with heart (LwH). I have called the practice, integrated reflexivity practice (IRP), where integrated refers to the bringing together of the four key, interrelated reflexive practices to make a whole. The practices are interrelated in that they support one another, and holistic, in that they form something greater than the sum of their constituent parts. The enactment of the constellation of practices gives rise to the intermediate effects of *choice towards integration* and *reciprocity*. *Choice towards integration* refers to the making of choices that support a ‘wider embrace’ of experience and possibility, and the inclusion of aspects of the self, and of others, counter to the ‘separating action’ of splitting. *Reciprocity* refers to the engagement in mutually beneficial social relations and in bidirectional influence. The findings show that in combination, these intermediate effects of IRP lead towards participant empowerment.

In the next section I discuss the four contributions the study makes to the literature. The first contribution presents a high level, broad understanding of the social change leaders’ and participants’ reflexive actions, and the subsequent three, the dynamics between and the effects of the reflexive practices. These contributions also provide guidance to leaders on how to navigate reflexive practice in a holistic way towards personal and social change.

5.3 Contribution #1: Leaders’ critical reflexivity and participants’ self-reflexivity towards participant empowerment and social change

It was noted in the literature review that critical reflexivity refers to “the ability to examine assumptions underlying social and organisational policy and practice to guide responsible and

ethical action” (Vu & Burton, 2020, p. 208). It focuses on examining positionality and the privileging and marginalizing effects of societal and organisational policies, practices, hierarchies and knowledge bases (Allen, Cunliffe & Easterby-Smith, 2019; Cunliffe, 2016). Self-reflexivity refers to the ability “to question our own ways of being and relating” (Vu & Burton, 2020, p. 208). It involves “a dialogue with self about our fundamental assumptions, values, and ways of interacting. In this, we question our core beliefs and our understanding of particular events” (Cunliffe & Jun, 2005, p. 229).

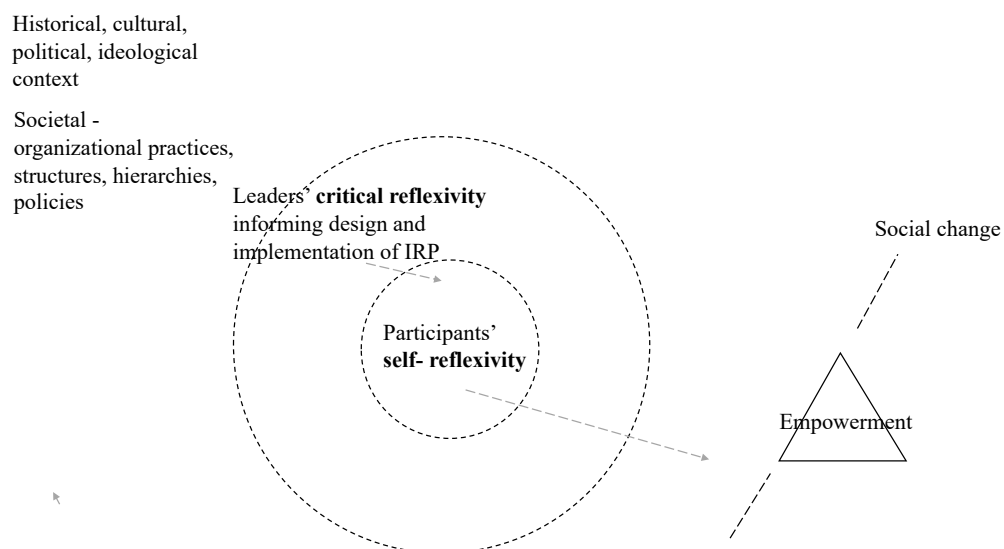
The relationship between critical and self-reflexivity was described as interconnected (Cunliffe, 2016) and symbiotic (Hibbert, Callagher, Siedlok, Windahl, & Kim, 2019). Haynes (2023) says that these are not mutually exclusive and that “putting the perspectives of self-reflexivity and critical reflexivity together enables a stance that challenges structures of domination, whilst being aware of one’s own place in this critique” (p. 1383). It was noted in the Findings chapter that while these levels of reflexivity may typically be understood as co-existing and functioning ‘within a person’, my findings show that the two levels of reflexivity may also exist and function ‘across persons’.

I understand that the (critically reflexive) leaders examined positionality and marginalisation as it affected participants in their given contexts, and took responsible and ethical actions towards remedying such constraints by crafting opportunities for participants to challenge the internalised structures of domination that constrain them. They designed and implemented IRP to develop participants’ questioning of their beliefs, values, ways of being and relating (self-reflexivity). The participant self-reflexivity that was engendered in turn effected a movement towards participant empowerment and this effected social change: the SocCirc participants’ empowerment compelled them to ‘pass it forward’ and to empower others, and CBO participants extended the compassion they had developed inside of themselves to those in their

care. Participants' change from within creating change without, is exemplified in part in the following words from Jasmin reflecting on the social cohesion that was created through their practices with the MOU staff : “What ... created connection and empathy within the group, was ... people's level of ... self-awareness” (Js2: 19/11/18).

The integration of leaders' critical reflexivity with participants' self-reflexivity towards participant empowerment and social change is represented in Figure 20 below. This is a simplified version of Figure 18 (p. 224) to show the outcome of the leaders' and participants' reflexive actions. More detail on how the constituent parts and their relatedness contribute towards empowerment with be given when discussing the other key contributions the study makes.

Figure 20: Leaders' critical reflexivity and participants' self-reflexivity towards participant empowerment and social change



Earlier it was noted that the leaders' critical reflexivity is positioned as it is in the diagrammatical representations of the findings (Figures 12 -18) to depict the leaders' reflexive interface between the greater societal and organisational contexts participants encounter, and the participants themselves. The leaders' critically reflexive awareness of the causes and effects of social ills relevant to their respective participants, and their simultaneous awareness of their and the participants "own place in this critique" (Haynes, 2023, p. 1383), places empowerment within reach, and it honours leaders' and participants' personal interface with such a critique. By this I mean that rather than providing 'answers', the leaders created a platform for participants to ask and answer their own questions. In this way, the integration of leaders' critical perspectives with the development of participants' personal transformations to effect social change stands in strong contrast to the imposition of help, with its associated negative effects as presented at the start of the thesis. As such, this presents a contribution to the literature in the intersection of prosocial organising, leadership and reflexivity, and an invitation for leaders to enable personal and social transformation. It is important to note that leaders' critical reflexivity in sensitively facilitating participant self-reflexivity is contingent on the leaders' own self-reflexivity. That is, it is important for leaders to remain aware of the symbiotic relationship between their own critical and self-reflexivity, as they integrate this practice 'across persons' such that they remain self-aware and self-questioning in their decisions, relations and actions.

5.4 Contribution #2: Bringing the body to reflexive practice more and more

Notable in IRP is the prominence of embodied reflexive practice. This since reflexivity is commonly presented by authors as a discursive, dialogical exercise to the exclusion of body-based means of practicing reflexivity. While there is an "irreducible bodily dimension to [all] experience and practice" (Connell, 2020, p. 51) which few such authors would deny, Katzman

(2014) noted that the body had not been acknowledged and accommodated in conventional discourse on reflexive practice. Numerous leading authors in the field of reflexivity currently emphasise the importance of engaging the body in reflexive practice (e.g., Cunliffe, 2016; Dale & Latham, 2015; Diochon & Nizet, 2019; Fuchs, 2016; Haynes, 2023; Küpers & Pauleen, 2015; Mandalaki, 2023; Pavlovich, 2020; Schmidsberger & Löffler-Stastka, 2018; Vu & Burton, 2020).

My findings echo and expand this perspective. They operationalise empathy and mindfulness, and ground spiritual ideals such as the ethical care of others, and a sense of interconnectedness, or oneness with others, in social justice practice. They build upon Cunliffe's (2016) call to bring attention to who we are being, and of having a heart in our reflexive practice. Rather than presenting reflexivity as a compartmentalised, intellectualised or performative engagement, the study presents two examples of integrated reflexive practice (IRP) that honours and engages directly with the actual experience of our being alive - whole and felt. The inclusion of body-based reflexive practice within an integrated practice is also aligned with perspectives from Diochon and Nizet (2019), Haynes (2023), Mandalaki (2023), Pavlovich (2020), Vu and Burton (2020), Jordi (2011) and Küpers and Pauleen (2015) who advocate for the development of more subtle reflexive methodologies and tools that can better integrate the various aspects of human experience; with the need to understand how reflexivity relates to action and vice versa (Hibbert et al., 2019); and the need to "localise learning in everyday lived, embodied experience" (Hibbert et al., 2018, p. 3).

For a summarised table of how the findings relate to some of these salient articles above please see Table A12 on page 394 in the Addendum. These authors call for a more subtle, nuanced understanding of reflexivity, and specifically embodied reflexivity. Further, I extend the understanding of the experiential, embodied and ethical stance in reflexive practice by

presenting what I have called *inter-bodying*. *Inter-bodying* refers to sensitizing empathically to the embodied interface (physical presence) between self and other(s), and also between self and contexts. This is enabled by the sensitizing to self which the practice of *bodying* develops. *Bodying* is etymologically connected to *inter-bodying* because it is intrinsic to the development of *inter-bodying*. While *bodying* practice can be thought of as awareness of self via body engagement, *inter-bodying* can be thought of as embodied relational and embodied contextual awareness as an effect of such awareness. In layperson's terms *inter-bodying* refers to an embodied ability to metaphorically 'read others' and 'read the room', and the practice of *bodying* to developing the embodied 'literacy' required to do this.

The study advances the understandings of relational intercorporeality (e.g., Fuchs, 2016) and embodied empathy (Schmidsberger & Löffler-Stastka, 2018), by providing empirical evidence within organisational settings on how relational body-based sensing and empathy can be developed through the practice of *bodying*. It also extends the sphere of intercorporeality by highlighting that *inter-bodying* includes an awareness of the context as well as other persons. Rachel's insight that, "*Everything* is catchy, love is catchy, sacred is catchy, trauma is catchy" (emphasis mine) (R5: 09/04/19), and Clarissa's that, "There is an innate connection between self and *everything* else" (emphasis mine) (C3: 20/03/19) speaks to the body's permeability to all that is.

The study shows that *bodying* and *inter-bodying* are particularly important in contexts requiring social change intervention, because as was discussed in the literature review, participants in such settings are most often affected by embodied trauma as a result of systemic oppression. While cognitive means of practising reflexivity have a role in healing from trauma, they are not able to address the body's impact on the mind, until the body is brought out of "dissociation and into consciousness" (Scaer, 2005, p. 255). This is significant because such dissociation

inhibits the connection to self and to others that reflexivity calls for. Jordi (2011) notes that “embodied experience seeks integration” and that “human beings, individually and collectively, yearn to resolve dissociation caused by social alienation, existential anxiety, trauma” (pp. 194-5). The thesis study thus presents a trauma-aware application of reflexivity and emphasises the role of *bodying* and *inter-bodying* in supporting this.

While the practice of *bodying* is the most obvious expression of foregrounding the body in reflexive practice within IRP, I regard the other two non-discursive practices within the constellation of IRP to be body-based too. In *seeing, hearing and caring for*, the leaders considered how participants could be physically and emotionally attuned to, to feel cared for in experiential relationship; and in the *fostering of physical and emotional safety*, how the positioning of actual bodies affected physical and emotional landscapes in significant ways.

I thus emphasise the benefits of body-based means of practising reflexivity. If reflexivity is understood as constituting the processes of unlearning, allowing for unknowing, and re-learning, as discussed in the literature review, the findings indicate this can be done not only through discursive means. Our meaning making and meaning deconstruction, and the management of the (usually anxiety-inducing) space between knowing and not-yet-knowing, can be conducted through body-based methods. A striking instantiation of this in the findings was AJ walking into the audience of 6000 people after receiving distressing news from his family. In that moment, he ‘collapsed’ an old way of responding, and reconstructed a new way of being, all the while managing the feelings of extreme anxiety both circumstances evoked. This gave birth to a new identity for him as a ‘naughty clown’ in which he could use his emotion (as compared to dissociating from it) to effect positive change for himself and others (AJ1: 13/11/18).

Body-based reflexive practice invites a greater ‘surface area of awareness’. The findings showed that *bodying* practices, such as movement, singing and mindfulness, create heightened awareness of the self through engagement of the physical body. Importantly, it was shown that *bodying* also offers a pause from habituated defensive action, specifically splitting. In the interruption from habituated defensive action, and with the engagement of the body, feelings and sensations are noticed, and repetitive thoughts and movements observed. It was noted in the findings that through *bodying*, participants thus become less reactive and less ‘triggerable,’ implying a loosening of patterned cause and effect. The *bodying* practice of mindfulness at CBO helped participants manage their anxiety, through for example, attending to their breathing or through walking meditation. The interruption of habituated splitting that *bodying* enables has strong implications for reflexivity which, as the findings showed, is inhibited by splitting.

The findings support the understanding that body-based practice fosters self-regulation. It was found that *bodying* put participants in touch with their needs, informing the choices that they were able to make. This in turn engendered a feeling of ‘inner safety’ since there was less silencing, overriding and repression of need. The findings also reflected that *bodying* practice offers a way of engaging with pre-verbal patterning. Being a clinical psychologist, Jasmin noted that many people present with traumas emanating from the pre-verbal developmental phases. *Bodying* presents the opportunity to work with and heal such trauma. It was also noted in the findings that the mind and ego may act to scaffold narratives which are no longer helpful or necessary, and that body-based practices offer means of circumventing and rewriting these narratives. For example, group singing and group movement, which were at times facilitated in circle formation and with handholding at CBO, contradicted narratives of separation and splitting. In many of the circus acts, circus members are responsible for each other’s physical safety. Movement at the social circus was shown to contradict the experience of powerlessness,

helplessness, and separation, as it provided visceral experiences of agency, power, trust and support between members. Beyond this, body-based reflexive practice is empowering because it legitimises physical, affective, often unconscious experiences “as valid sources of knowledge and understanding that need to be embraced” (Ruch, 2009, p. 356).

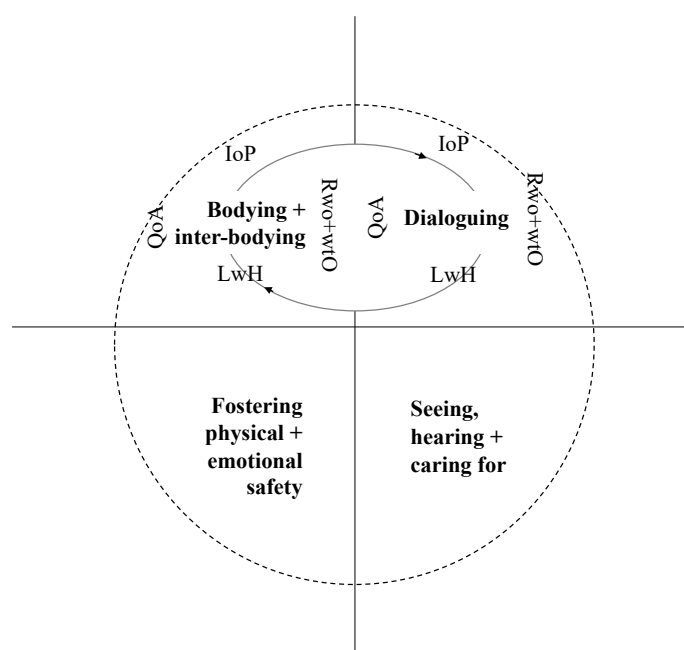
Inter-bodying is presented as an outcome of *bodying*, as a crucial way of questioning assumptions about what others need and what is needed in given contexts. *Inter-bodying* underscores the importance of being physically present with those whom leaders seek to help. Jethro referred to this as “physical information” (J1: 13/11/18). This was reflected in some of the leaders’ enhanced understanding of the needs of others through being physically present with them, and with their physical contexts. I position *inter-bodying* as fundamental to reflexive practice, since it enables an attuned response to social problems as they manifest in both people and contexts. This also builds on the work of Diochon and Nizet (2019), Mandalaki (2019), Poldner, Branzei and Steyaert (2019) and Pullen and Rhodes (2014, 2015) who describe the reflexive ethical care of others, based not on a moralised sense of right and wrong, but on a sense of embodied feeling. *Inter-bodying* suggests that intersubjective reflexivity can be ‘catchy’ and deliberately leveraged to empower marginalized identities on a group level.

5.5 Contribution #3: The complementarity between bodying and the other practices

Noting the complementarity of body-based and more cognitive-linguistic methods of enquiry, Hauke & Kritikos (2018) assert that the body “can enrich and deepen the purely verbal exchange because... pre-linguistic material is added” (p. viii). It is worth noting that while the experience surfacing from the body may grant vital data (Roberts, 2021), several authors (e.g., Schmidtsberger & Löffler-Stastka, 2018) warn that due to the plurality and subjectivity of experiences, we should avoid taking our body informed stance as decisive. Just as we may have

blind spots in our thinking, we may have blind spots when it comes to body-sensing due to “ignorance, naiveté, lack of experience, cultural differences or emotional issues blocking typical embodied responses” (Hervey, 2007, p. 101). Echoing this, Küpers and Pauleen (2015) caution against giving “a one-sided preference to the body over the mind as a source of knowledge” (p. 498) recommending instead “embodied and reflective learning practices through which fluid bodies and co-emergent minds interplay” (p. 498). This speaks again to the value of a truly embodied orientation, where all faculties of perception, interpretation and understanding are exercised and applied, and thus to the value of a constellation of reflexive practices that balances both body-based and cognitive-linguistic reflexive practices, as developed in my findings. It was noted by Taylor, for example, that in order to think well, people need to be treated well (T3: 20/03/2019). Being ‘treated well’ emerged in the findings as being related to *bodying* and *inter-bodying*, *seeing*, *hearing caring for*, and the *fostering of physical and emotional safety*.

Figure 21: An example of the interrelatedness between two of the practices



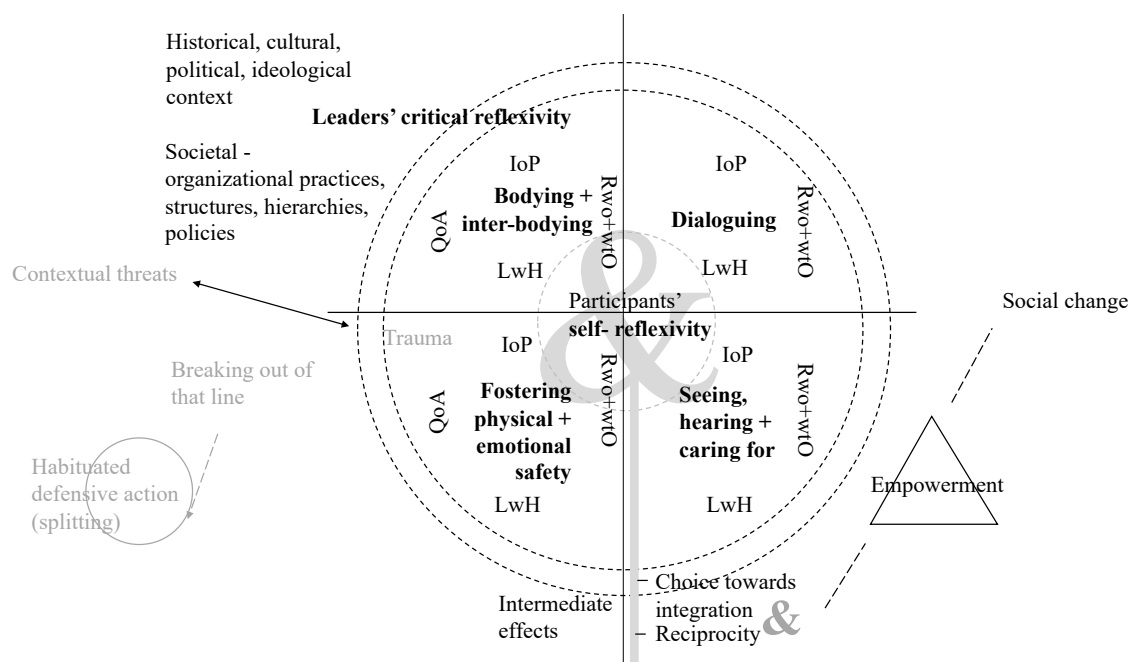
In Figure 21 above, I represent the interrelatedness of just two of the practices: *bodying* (and *inter-bodying*) as examples of body-based practices and *dialoguing*. What is striking to note here is that not only is there an interrelatedness between the practices themselves, but also between the calls of reflexivity that each practice responds to. The study makes a contribution here in that it presents IRP as a constellation of diverse practices, which then creates the opportunity for mutually reinforcing relationships between the practices. By way of example, I argue that the sensitization of the body enabled through *bodying* develops self-regulation and a sense of inner safety. Here it becomes easier to engage in *dialoguing* in a way that is unimpeded by defensiveness. *Bodying* also enables *inter-bodying*, whereby the self is sensitized to the other (person and/or context) and to what is needed. Here greater understanding and sensitivity is exercised in choosing how to engage in *dialoguing* with others. Likewise through *dialoguing*, we may challenge our embodied understandings of ourselves and others and/or contexts, or learn new skills, to enhance *bodying* and *inter-bodying* practice. In these ways *dialoguing* can be a way of responding to, for example, the call to relate with others and with the Other (Rwo+wtO) in new and constructive ways, and to live with heart (LwH) since it is conducted through self-care (via *bodying*) and other-care (via *inter-bodying*).

5.6 Contribution #4: The intermediate effects of the practices towards participant empowerment as the holistic effect of IRP

In addition to the benefits produced by enacting body-based reflexive practice with dialogical reflexivity, and the benefits created by the mutually reinforcing relationship between the practices, the findings show that the enactment of the practices has a holistic effect. Rather than presenting as distinct practices (as was depicted in Figure 19 on page 240), the practices as shown in Figure 22 below, function across multiple quadrants simultaneously and inter-

relatedly, producing an effect ‘greater than the sum of the parts’, namely participant empowerment (and relatedly social change as was discussed earlier) via the intermediate effects of *reciprocity* and *choice towards integration*.

Figure 22: The four reflexive practices, their interrelatedness and the collective effects thereof



Alvesson and Willmott (2012) noted the interrelatedness between the practical realisation of the interdependence of individuals (responsibility) and the problematisation and minimisation of egoism allowing the practical realisation of undistorted interdependence (autonomy), and that emancipatory transformation, or empowerment occurs as “people seek to change, personally or collectively, habits and institutions that impede the development of autonomy and responsibility” (p. 42). Alvesson and Willmott (2012) see “autonomy” as a crucial pillar of emancipation and empowerment. It refers to the “capability of human beings to make informed judgements about values, ideals and paths that are comparatively unimpeded by dependencies and/or compromised by a subordination to inequalities of wealth, power and

status” (p. 22). Based on my findings, I am relating this to my construct of *choice towards integration*, which is the making of choices that are in service of integration, where integration is understood as ‘a wider embrace’ of experience and possibility, and the inclusion of aspects of the self, and of others, and is thus counter to the ‘separating action’ of splitting.

Alvesson and Willmott’s (2012) second pillar of empowerment is responsibility, understood as “a developed awareness of our social interconnectedness” (p. 22). I relate this to my construct of *reciprocity* understood as the mutual exchange and interaction between individuals, where both parties benefit, and are treated in a similar manner, regardless of position or rank. The study makes a contribution in that it operationalises the fostering of *choice towards integration* (autonomy) and *reciprocity* (responsibility) as means to engender empowerment. I explain these intermediate effects of *reciprocity* and *choice towards integration* below.

5.6.1 *Reciprocity*

Reciprocity has to do with exchange that is mutually beneficial. It is linked with the rebalancing of power, interdependence, and a ‘power-with’ dynamic (Cunliffe & Easterby-Smith, 2004; Schein, 2009; Tost & Johnson, 2019; Wineman, 2003). Yet, this literature on the positive role of reciprocity has not given much attention to the micro-level, interactional dynamics that give rise to reciprocity. My study takes a step in this direction by showing how the enactment of the constellation of reflexive practices enables and fosters reciprocity among participants through experiential practices.

Through the practices and the interrelatedness of the practices discussed above that IRP enables, there is a visceral experience of *reciprocity*. There is a giving and a receiving, the

being cared for, and the taking care of, of being supported and of supporting, of listening, and being heard via the four reflexive practices. This reciprocity is why the SocCirc members refer to being part of SocCirc as being part of a family; as being there for each other. It is reflected in their sense of responsibility to those around them. I understand this to relate to what Alvesson and Willmott (2012) refer to as the social responsibility component of empowerment.

It was noted in the literature review that reciprocity is threatened in the asymmetrical ‘shape’ of the helping relationship, and that this asymmetry can be further entrenched as a possible negative consequence of some helping efforts. While the enactment of the reflexive practices produces reciprocity, it also requires reciprocity between “two protagonists where neither tries to use hierarchical, or use other forms of power in order to impose their particular viewpoint” (Cunliffe & Easterby-Smith, 2004, p. 32). This points to a virtuous cycle between reflexivity and reciprocity. It is reciprocity which makes reflexivity possible, and vice versa.

5.6.2 Choice towards integration

My findings suggest that IRP enables individuals and groups to develop opportunities for conscious choice about how to respond to tensions, in a way that moves away from disintegration and disunion, towards integration. This can also be thought of as a “both/and” orientation (Smith, Lewis, & Tushman, 2016) and stands in contrast to an “either/or” orientation, which is characteristic of splitting. The ‘choice’ aspect of the term is aligned with my understanding of the autonomy component of empowerment (Alvesson & Willmott, 2012). Integration refers here to aspects of both psychological integration (Sollárová & Sollár, 2010), where aspects of the self are re-assimilated after having been disassociated (through, for example, trauma and splitting), and social integration, characterised by “inclusion, unity, collaboration and cohesion, and not involving ... assimilation” (Young, 2019, p. 1). Thus on

an interpersonal (social) level, integration refers to ‘enlarged understanding’ without that necessarily meaning consensus and agreement (Qualley, 1994, p. 232).

The reflexive practices lead towards *choice towards integration* as they provide experiential opportunities to counter internal and external divisions. The findings show that the four reflexive practices within IRP counter internal splits between mind and body, between aspects of self, and between participants. *Bodying*, through for example mindfulness practice interrupts habituated splitting. It also sensitizes participants to the agency in their own bodies. *Inter-bodying* works to empathically sensitize the self to the needs of others and to given contexts, and so promotes relational and contextual integration. In *seeing, hearing and caring for* and the *fostering of physical and emotional safety* participants feel attuned to and safe enough to move beyond defensiveness towards interpersonal connection; and in *dialoguing*, fuller and more whole understandings of experience are developed. Collectively these effects towards *choice towards integration* are further enhanced, as was discussed earlier.

It is noted that reflexivity develops the capacity to “form differentiated *and* integrated views of [the] self and other” (emphasis mine) (Lopez, 2001, p. 440). This is an interesting distinction to make and is exemplified in AJ’s (AJ3: 12/06/19) choice to be unlike his father (i.e., differentiate himself from his father) in terms of his choice to ‘raise’ his sisters without harming them and instead move towards integration denoted by an enlarged understanding. At the same, he differentiated himself from his sisters by communicating that he would support them with their struggles, as opposed to consider the struggles his own.

Just as Alvesson and Willmott’s (2012) autonomy and responsibility are interrelated, I found that the intermediate effects of *choice towards integration* and *reciprocity* are interrelated. In *choice towards integration*, individuals are more receptive to building enlarged understanding

with others. In *reciprocity*, more opportunity exists for integration to occur due to openness to information and experience. The study contributes to the literature by showing how these intermediate effects can be developed, such that they then can also interrelate, in order for participant empowerment to be enabled.

In conclusion, the study advances our understanding of reflexive leadership by showing the integration of leaders' critical reflexivity and participants' self-reflexivity towards participant empowerment and towards social change. It underscores the importance of engaging the body in reflexive practice as other prominent authors in the field do (e.g., Cunliffe, 2016; Diochon & Nizet, 2019; Haynes, 2023; Mandalaki, 2023; Pavlovich, 2020; Vu & Burton, 2020). The study extends intercorporeality by presenting *bodying* and *inter-bodying* and showing how the former develops the latter. *Bodying* and *inter-bodying* are flagged as especially important practices in contexts requiring social change intervention since embodied trauma is often an effect of systemic domination which has been shown to produce trauma for those affected. As such the study presents a trauma-aware enactment of reflexive practice.

I found that the inclusion of body-based reflexive practices (*bodying*, *inter-bodying*, *seeing*, *hearing and caring for*, and *fostering of physical and emotional safety*) with *dialoguing* (dialogical reflexivity) into what I have called integrated reflexive practice (IRP) enables mutually supportive relationships between the practices, such that each can be advanced. Lastly the study shows how the practices interrelate holistically to engender *reciprocity* and *choice towards integration*, which lead towards participant empowerment.

5.7 Limitations and future directions

The extent to which findings are transferable to, or appropriate for, other situations refers to their generalisability (Conway, 1998). Qualitative research is arguably weak in generalisability across populations, different settings, and across times (Johnson, 1997), especially since research participants are often selected purposively in order to fulfil the needs of a particular study. While my research organisations differ from one another in purpose, setting and demographic, there are striking commonalities in terms of their leaders' enactment and embodiment of reflexivity across all cases. This is known as a "common process" which involves "choosing cases about the same focal phenomenon in purposefully different settings, thus improving generalisability (i.e. transferability) of the emergent theory across settings" (Eisenhardt, 2021, p. 150). It suggests that the findings may well be applicable to other settings. Given that empowerment is not only a goal of leaders of social change organisations, but for other organisations too, it follows that the findings may well be applicable to social change and other organisations. Cunliffe (2022) says that the term resonance is more appropriate, powerful and personal than generalisability when it comes to appraising the relevance of subjective and intersubjective ontologies. Here it is helpful to ask if the insights garnered "connect, reverberate and provoke others into reflecting on an issue" (p. 7) in ways that are meaningful and significant to them.

The research sites are both body centric. As a social circus, the everyday engagement of the body at SocCirc is centralised. So too is the body centralised at CBO, an organisation concerned with midwifery and childbirth. While this body-centredness enabled me to explicate bodily inclusive reflexive practice, future research could enquire into the body-inclusive reflexive practice across a range of organisations whose key professional focus is not on the body as

such. My expectation is that body-inclusive reflexive practice in such organisations is relevant, yet this deserves more attention.

My study focused on prosocial organisations that operate in contexts of severe social inequality and historical injustices. This has created a need for leaders within the chosen research sites to explicitly grapple with the trauma that participants experience. While other organisations may not be situated in such extreme contexts, I argue that inequality is pervasive, manifesting in a variety of ways that constitute the misuse of power, and that thus produce trauma. The role of reflexivity in addressing trauma is likely relevant beyond my research settings, but again this deserves explicit research attention.

A limitation of the study is that it focused on leaders, despite describing leadership as a relational act. Given the in-depth nature of my engagement with research participants and the extended time horizon of the study, it was not possible for me to interview ‘followers’ or what I have called participants, in addition to leaders. This was beyond the scope of the study given that I delved deeply into a phenomenological study of the ten leaders by interviewing them each six times. Also, many of the participants at the circus are children. Having said this, for the most part leaders within SocCirc have become leaders from having been participants within the circus, and so their reflexive accounts were from having been both participants and leaders. Still, future research could more fully explore both components of the leadership dyad. Future research could study the interactions between leaders and participants through group interviews, together with the onsite observations and individual interviews approach I used.. Participants could engage with art processes similar to the ones outlined in this study. Specifically, the role of power within the leader-follower dyad engaged in reflexive practice is an area of possible future research, since “most leadership development research has tended to ignore the existence and influence of power” (Willis, 2019b, p. 451).

As noted in the Methodology chapter, it so happened that all the available leaders to interview at SocCirc were male and all of the leaders at CBO are female. I have not accounted for differences in how the two genders may practise reflexivity within or between the two research sites. It is noted that while gender is “one of various sources of social difference” (Gentles, Jack, Nicholas & McKibbin, 2014, p. 7), gender is “often privileged in reflexive accounts at the expense of other aspects of researcher and participant identities such as race, ethnicity, class, etc” (Lumsden, 2019, p. 3). The age bracket of the leaders at the two research sites differ: at SocCirc they were between the ages of 24 and 28 at the time of interviewing, and at CBO between the ages of 36 and 61 at the time of interviewing. Age and maturity would have an impact on reflexive practice, though I did not delve into this aspect in the study. The question of age and maturity is made more complex by the life circumstances and events that the youngsters at SocCirc have endured that have, in my opinion matured them greatly beyond their years. The resonance between the findings across the two research sites, distinct insofar as age and gender is concerned, suggests that these might not be salient. Future research might explore this further.

An arts-based study presupposes that the research participant will be willing to engage with creative processes, when in practice this may not be always the case. In my study, one leader chose not to engage in all of the arts-based methods, one was prohibited from participating in some of them towards the end of the data collection programme because of a wrist injury, and two chose to speak through the dialogue writing exercise because it suited them better. Yet I do not see the above-mentioned adaptations to my methodology as a significant limitation. They were exceptions and I was able to nevertheless obtain meaningful data from these research participants I note that while arts-based data collection practices can help to access deep and valuable data, it is obviously important to respect the decision-making and autonomy of the research participant (Bacon et al., 2017), and to follow their lead.

As noted in the Methodology chapter, the inclusion of arts-based research methods was motivated by my intention to engage leaders' whole selves in the data collection process, rather than their cognitive faculties alone. I did not analyse the artworks themselves, since I am not trained to do so, but rather analysed what the leaders said about their works via the transcribed interview texts. Researchers trained in art therapy might consider analysing the artworks and the process of embodied art production, as well as the transcribed interview text.

With experience in coaching and somatic awareness, I created an account of reality which is/was dependent on my pre-existing knowledge. The knower and knowledge generated cannot be separated (Morawski, 2014). My choice of themes which I conceived of prior to beginning the data collection process, based on my literature review and my own curiosity, undoubtedly shaped the content and the direction of the sessions.

The data collection process itself fostered reflexivity in the sense that it stimulated thinking about self, other, power, empowerment, support, and past, present, and future orientations towards leadership. The phenomenon being studied was thus being changed through the sessions as well as within the sessions through the arts-based processes and reflexive enquiry. While I placed a great deal of attention on balancing power within the researcher-research participant (leader) relationship through the research design (increasing research participant participation and interpretation), and how I enacted my role as researcher (seeking to not overpower research participants' voices with my own), I acknowledge that at SocCirc, my race (white), age (mid 40's), status (a mature student who has the financial means to not be working and to engage in post-graduate studies) and role (a researcher informed by life coach training) had an impact on power relations since the majority of the leaders there were significantly younger than me and from disadvantaged backgrounds. At CBO, the leaders were white, for the most part older than me and of similar status and roles (facilitation, interpersonal care).

Here, a power imbalance may have had more to do with my power as researcher to disclose personal and organisational information and to represent the individuals and the organisations. At both organisations I was sure to remind the leaders that they were free to share as much or as little as they felt comfortable to, and that their, and the organisations' identities were to remain anonymous. I was guided by my reflexive and ethical processes outlined earlier in the Methodology chapter as to my interpretation and representation of the leaders and the organisation. Further studies may find other ways of addressing researcher-research participant power dynamics.

5.8 Practical implications

This study was motivated by a recognition of the potentially harmful effects that unreflexive help might have on recipients of such help, and by the intention to learn, through positive cases, how leaders within social change organisations use reflexivity to effect empowering change for individuals within and beyond the organisations they are part of it. Social change leaders are and will increasingly be tasked with managing complexity, and its associated contradictions and ambiguities (Brookfield, 2009). These in addition to anxiety from the fear of the unknown (Carleton, 2016), and anxiety stimulated by extant contextual threats and trauma, may result in splitting and its negative individual and collective effects. These contextual trends make the constellation of reflexive practices identified in this study all the more important.

While reflexive practice is a life long process of learning and unlearning, a course could be designed from the findings of the study to initiate or deepen this process. Tuition in the psychological defence mechanism of splitting would be key. Here, participants (leaders, leadership teachers and students, and social change agents) would identify their own splits and work towards the reconciliation of these intra and interpersonally via the constellation of

practices, developing *choice towards integration*. This tuition would also highlight participants' awareness of splits manifesting in their organisational settings.

Participants would immerse themselves in experiential off-site training processes to engage in the vulnerable process of the deconstruction and reconstruction of meaning often precluded by remaining in status quo settings. Facilitators would model the liberatory posture that the participants would ultimately adopt in their work settings, and they would introduce the participants to the relevant practices as outlined in the findings. Adopting a liberatory posture would include tuition in liberatory pedagogy and in trauma-informed leadership through trained facilitators. Participants would need to develop an understanding of the impact of historical trauma and be awoken to its current ramifications.

Information in the form of reading materials and films could be introduced to widen existing frames of reference. The 'unfamiliar' could be presented in unexpected ways - such as in planned 'interruptions' to the training process, introducing novel and strange elements of experience as well as improvisation exercises, in an effort to construct disorienting dilemmas (Mezirow, 1990, 2000).

Encountering the unfamiliar enables embedded assumptions to surface, which as we have seen often remain hidden due to their innate and naturalised nature. Reflexive skill in encountering the unfamiliar is likely to be valuable one in the context of rapid change mentioned above. Participants could be encouraged to unpack and record their learning in journal format. For educators of students, this can be incorporated into leadership study curricula.

Given the importance of the 'other' in reflexive practice, it is important that this training occur in group settings, where participants would be able to develop an enlarged understanding

through the multiple perspectives offered by others via the “stranger experience” (Qualley, 1994), and to have an experiential understanding of reciprocity through equal exchange and influence. Coaches and other professionals trained in tools such as skilled dialogue (Barrera & Kramer, 2002; 2007) and The Thinking Environment (Kline, 1999; 2009), and other dialogic strategies as featured in the Addendum could be brought in as needed to develop the capacities to use the same tools in their work settings. Here the relational skills required to nurture the capacities of *seeing, hearing and caring for*, and the *fostering of physical and emotional safety* could also be nurtured. In order for power relations to be challenged, all participants would be given equal opportunity to speak in group settings and to engage across power hierarchies. Facilitators would be as open to change and learning as the participants as they engage in reciprocal influence. Importantly participants would engage deeply with the constellation of practices to manage their own and other’s anxieties that have led to splitting, and that may be evoked through reflexive practice.

Given the body’s marginalisation in leadership and organisational practice, and its demonstrated profound contribution in reflexive practice towards empowerment, the value of engaging with the body for reflexive practice, and the normalising of *bodying* would need to be emphasised in the participants’ training. A range of *bodying* practices that develop attentiveness to the body would be introduced to participants, so that they may also include *bodying* practices in their work settings. These could include professionally facilitated dance, yoga, singing, tai chi and walking practice. The inclusion of *bodying* practice is crucial because it gives rise to *inter-bodying* which I have shown to be an important aspect of empathically responding to others and to context.

The practices in this study rest on the “inseparable nature of the internal and external worlds of individuals” (Ruch, 2009, pp. 350-351), and the importance of integrated rather than split

individual or structural responses to social problems. The practices can, I believe, be used to develop leaders who through becoming increasingly attentive to their bodies and to those of others, within and through reflexive practice, become mindful of habitual responses, inclusive of diverse aspects of themselves and others, and equipped to move towards their own and others' empowerment.

Social change leaders might also consider the following practical guidelines:

- To create safe and inclusive organisational cultures, leaders can intentionally design environments that promote psychological safety, participatory dialogue, and reciprocal exchange, ensuring that power and agency are shared across the organisation, rather than centralized in the single leader figure.
- To integrate reflexivity into daily organisational practices, it can be embedded into meetings, strategy sessions, and community engagement through ritualized reflexive practices.
- To align reflexivity with evaluation and impact metrics, social change leaders can develop metrics to assess empowerment outcomes, ensuring that reflexive leadership is recognized as a key driver of social transformation.

For researchers wishing to incorporate arts-based methods, and for those wishing to hold an ethical stance as central to their research, the study offers some valuable resources. With regards to the former, the study is an example of the richness of data arts-based methods can elicit. Researchers may wish to include some established arts-based methods in their studies and/or use my devised methods of family mapping, dialogue writing and letter writing. With regards to researcher ethics, qualitative researchers who will research sensitive material and/or conduct research in contexts of trauma, might benefit from learning counselling skills before

undertaking their interviews. Their own reflexive enquiry into power within the research dynamic would also be valuable.

6 CONCLUSION

This study began with a call to question assumptions underlying the notion of help. This is relevant for social change leaders since their efforts are directed towards social justice in the form of helping those marginalised by social ills (Knechtges, 2017). One such assumption is that help (embedded in the social change drive itself) is unequivocally positive. Yet help is often experienced as a mixed blessing, with recipients experiencing a range of negative consequences such as feelings of “failure, inferiority, and dependency” (Fisher, Nadler, & Whitcher-Alagna, 1982, p. 27). Furthermore, since the helping relationship has an asymmetrical shape, with leaders (in this context, helpers) vested with more power than those they seek to help, it is “easily turned into a power relationship” with concomitant “dangers and pitfalls” (Schuyt, 2004, pp. 50, 39). It was noted that fair and equitable help should involve reciprocity (Schein, 2009), but the asymmetry of the helping relationship threatens reciprocity. This is significant because imbalances in mutuality lead to significant psychological pain (Jordan, 1986), and social change initiatives all too often result in disempowerment, “deference and dependence on the part of the recipient, rather than autonomy and empowerment” (Wood, 2015, p. 298). Also, since social change initiatives often occur in contexts of extant power imbalances and related trauma effects, unreflexive social change leaders’ intervention(s) may perpetuate, rather than liberate relations of dominance (Lather, 1991).

I emphasised that trauma is a natural and inevitable consequence experienced by people affected by systemic oppression and domination (Marya, 2018; Wineman, 2003), and it can therefore be considered a consequence of systemic power imbalance. Leaders who seek to help those affected by social ills need to be cognisant of this in their social change interventions, lest they fail to address or, worse, exacerbate such trauma.

I noted that reflexivity is positioned as a means of avoiding the negative effects of help outlined in the literature review (e.g., Alvesson & Willmott, 2012; Haynes, 2023). While not a panacea for social challenges, reflexivity is widely regarded as a means of taking more critical, caring, responsible, ethical (Cunliffe & Ivaldi, 2021) and empowering actions and providing a basis for organisational transformation (Cunliffe & Jun, 2005), as a practice that assists leaders in understanding the nature of the social world and possibilities for change (Lawrence, Leca & Zilber, 2013), and as a requirement of institutional work aligned as it is with the potential for social change (Ruebottom & Auster, 2018).

I described reflexivity as a sociological phenomenon which unsettles what is taken for granted, and I emphasised reflexivity's embodied and intersubjective nature, and that it is a practice in service of the empowerment and ethical care of others. I distinguished reflexivity from reflection, and went on to outline two interconnected (Cunliffe, 2016) symbiotic (Hibbert, Callagher, Siedlok, Windahl, & Kim, 2019) levels of reflexivity: self-reflexivity and critical reflexivity. I explored the notion of empowerment and its relationship to reflexivity. I then presented my understanding of reflexivity as a movement from the partial to the whole, and identified four key 'calls' of reflexivity. These calls are to: (1) question assumptions, (2) relate with others and with The Other, (3) interrogate power relations and (4) live with heart. I explored the phenomenon of trauma as an outcome of the abuse of power and note its effects on affected individuals. Building upon the literature on reflexive leadership (e.g., Carmeli, Sheaffer, Binyamin, Reiter-Palmon, & Shimoni, 2014; Chung & Norvell, 2025; Cunliffe & Wilson, 2016; Cunliffe & Eriksen, 2020; Fairhurst & Connaughton, 2014; Hibbert, Beech, Callagher, & Siedlok, 2022; Ryömä & Satama, 2019; Vince & Mazen, 2014; Vince, 2018; Willis, 2019a, 2019b), I related the four calls of reflexivity to leadership to develop a more fulsome picture of reflexive leadership.

While the literature gives accounts of how reflexivity might be practiced (e.g., Landy et al. (2016), these commonly focus on specific and distinct practices, and thus lacks empirical evidence of the integrated practice of reflexivity. This is significant because reflexivity is understood to be a practice which honours the interconnectedness of individuals with their whole selves, with others, and with their temporal and physical contexts. Furthermore, even though reflexivity is aligned with empowerment in the literature, it is not clear how these reflexive practices may result in empowerment/emancipation. The resulting research question for the study is thus: how do leaders within social change organisations practise reflexivity in an integrated way, and how does this practice realise reflexivity's emancipatory aim?

To address the question above, I studied leaders within two social change organisations: a social circus ("SocCirc") and an organisation fostering compassion in midwifery ("Caring Birth Organisation" or "CBO"). Aligned with a positive organisational scholarship stance (e.g., Cameron, 2021; Meyer, 2018; Nilsson, 2015), I chose these organisations as positive cases, in that they demonstrated apparent accomplishments in reflexive leadership. Further, both organisations work within contexts of trauma in a way that is trauma-informed and that helps to heal rather than exacerbate trauma. In order to collect data on leaders' reflexive practice, I designed a phenomenological research plan motivated by the need to give careful attention to the lived experience of my research participants. I used Interpretive Phenomenological Analysis or IPA (Smith, Flowers, & Larkin, 2022) in both data collection and analysis. I used arts-based methods to engage the leaders' whole selves rather than their cognitive faculties alone.

I found that reflexive practice interrupts the path from contextual threats/trauma to habituated defensive action (specifically splitting). This interruption is facilitated by the enactment of a constellation of interrelated reflexive practices (*bodying (including inter-bodying); dialoguing;*

seeing, hearing and caring for; and the *fostering of physical and emotional safety*) that develop participant self-reflexivity. The enactment of the constellation gives rise to the intermediate effects of *choice towards integration* and *reciprocity*, which in turn lead towards empowerment.

The study contributes to the literature in the intersection of prosocial organising, leadership and reflexivity by presenting an integrated practice of reflexivity. Various practices were identified and explained and their interrelatedness was highlighted. This counters siloed portrayals of reflexivity and aligns with reflexivity's appreciation of the interconnected and embodied nature of experience. It also elucidates how reflexive practice leads towards empowerment. Trauma is highlighted as an important contextual feature, which shapes both the need and opportunity for embodied reflexive practices. I also develop the concept of *interbodying* as a foundational aspect of reflexive practice. This involves the empathic sensitization to the other and to context, through conscious, physical presence. Practical implications were suggested for leaders, students and educators. These implications become particularly relevant as we collectively encounter contexts of increasing ambivalence and ambiguity in our rapidly changing world.

7 REFERENCES

- Abdelnour, S., & Abu Moghli, M. (2021). Researching violent contexts: A call for political reflexivity. *Organization*, 28(4), 580–603. <https://doi.org/10.1177/13505084211030646>
- Ahonen, P., Blomberg, A., Doerr, K., Einola, K., Elkina, A., Gao, G., & Zhang, L. E. (2020). Writing resistance together. *Gender, Work & Organization*, 27(4), 447–470. <https://doi.org/10.1111/gwao.12441>
- Alase, A. (2017). The interpretative phenomenological analysis (IPA): A guide to a good qualitative research approach. *International Journal of Education and Literacy Studies*, 5(2), 9–19. <https://doi.org/10.7575/aiac.ijels.v.5n.2p.9>
- Allen, S. (2017). Learning from friends: Developing appreciations for unknowing in reflexive practice. *Management Learning*, 48(2), 125–139. <https://doi.org/10.1177/1350507616671486>
- Allen, S., Cunliffe, A. L., & Easterby-Smith, M. (2019). Understanding sustainability through the lens of ecocentric radical-reflexivity: Implications for management education. *Journal of Business Ethics*, 154, 781–795. <https://doi.org/10.1007/s10551-016-3420-3>
- Allport, G. W. (1954). *The nature of prejudice*. Addison-Wesley.
- Alvesson, M. (2004). *Knowledge work and knowledge-intensive firms*. Oxford University Press.
- Alvesson, M., Gabriel, Y., & Paulsen, R. (2017). *Return to meaning: A social science with something to say*. Oxford University Press.
- Alvesson, M., Hardy, C., & Harley, B. (2008). Reflecting on reflexivity: Reflexive textual practices in organization and management theory. *Journal of Management Studies*, 45(3), 480–501. <https://doi.org/10.1111/j.1467-6486.2007.00765.x>
- Alvesson, M., & Sköldbberg, K. (2017). *Reflexive methodology: New vistas for qualitative research* (3rd ed.). Sage.

- Alvesson, M., Sveningsson, S., & Blom, M. (2016). *Reflexive leadership: Organising in an imperfect world*. Sage.
- Alvesson, M., & Willmott, H. (2012). *Making sense of management: A critical introduction* (2nd ed.). Sage.
- Amid, B. (2024). At-one-ment and twoness are not opposites. *The American Journal of Psychoanalysis*, 84(1), 16–41. <https://doi.org/10.1057/s11231-024-09434-0>
- Amid, B., & Bachar, E. (2022). At-one-ment: Beyond transference and countertransference. *Psychoanalytic Perspectives*, 19(3), 327–347. <https://doi.org/10.1080/1551806X.2022.2097516>
- Ashworth, P. D. (1997). The variety of qualitative research. Part two: Non-positivist approaches. *Nurse Education Today*, 17(3), 219–224. [https://doi.org/10.1016/S0260-6917\(97\)80137-2](https://doi.org/10.1016/S0260-6917(97)80137-2)
- Avelino, F., Wittmayer, J. M., Pel, B., Weaver, P., Dumitru, A., Haxeltine, A., ... O’Riordan, T. (2019). Transformative social innovation and (dis)empowerment. *Technological Forecasting and Social Change*, 145, 195–206. <https://doi.org/10.1016/j.techfore.2017.05.002>
- Babcock, B. A. (1980). Reflexivity: Definitions and discriminations. *Semiotica*, 30(1–2), 1–14. <https://doi.org/10.1515/semi.1980.30.1-2.1>
- Bacon, I., McKay, E., Reynolds, F., & McIntyre, A. (2017). “The Lady of Shalott”: Insights gained from using visual methods and interviews exploring the lived experience of codependency. *Qualitative Methods in Psychology Bulletin*, 23, Article 24. <https://doi.org/10.53841/bpsqmip.2017.1.23.24>
- Bacon, I., McKay, E., Reynolds, F., & McIntyre, A. (2020). The lived experience of codependency: An interpretative phenomenological analysis. *International Journal of Mental Health and Addiction*, 18(3), 754–771. <https://doi.org/10.1007/s11469-018-9983-8>

- Baerheim, A., Ødegaard, E. E., & Ness, I. J. (2023). Team reflexivity and the shared mind in interprofessional learning. *Policy Futures in Education*, 21(2), 157–167.
<https://doi.org/10.1177/14782103221094353>
- Barge, J. K. (2004). Reflexivity and managerial practice. *Communication Monographs*, 71(1), 70–96. <https://doi.org/10.1080/03634520410001691465>
- Barrera, I., & Corso, R. M. (2002). Cultural competency as skilled dialogue. *Topics in Early Childhood Special Education*, 22(2), 103–113.
<https://doi.org/10.1177/02711214020220020501>
- Barrera, I., & Kramer, L. (2007). Skilled dialogue: Weaving webs of connectedness across diverse voices and identities. *Childhood Education*, 83(5), 304–308.
<https://doi.org/10.1080/00094056.2007.10522937>
- Barsade, S. G., & Gibson, D. E. (2007). Why does affect matter in organizations? *Academy of Management Perspectives*, 21(1), 36–59. <https://doi.org/10.5465/amp.2007.24286163>
- Bathurst, R., & Cain, T. (2013). Embodied leadership: The aesthetics of gesture. *Leadership*, 9(3), 358–377. <https://doi.org/10.1177/1742715013485851>
- Bay, U., & Macfarlane, S. (2011). Teaching critical reflection: A tool for transformative learning in social work? *Social Work Education*, 30(7), 745–758.
<https://doi.org/10.1080/02615479.2010.516429>
- Beech, N., MacIntosh, R., & MacLean, D. (2010). Dialogues between academics and practitioners: The role of generative dialogic encounters. *Organization Studies*, 31(9–10), 1341–1367. <https://doi.org/10.1177/0170840610374396>
- Beech, N., MacIntosh, R., MacLean, D., Shepherd, J., & Stokes, J. (2002). Exploring constraints on developing knowledge: On the need for conflict. *Management Learning*, 33(4), 459–475. <https://doi.org/10.1177/1350507602334004>
- Behar, R. (2022). *The vulnerable observer: Anthropology that breaks your heart*. Beacon Press.

- Beltrán, R., & Begun, S. (2014). “It is medicine”: Narratives of healing from the Aotearoa Digital Storytelling as Indigenous Media Project (ADSIMP). *Psychology and Developing Societies*, 26(2), 155–179. <https://doi.org/10.1177/0971333614549137>
- Berger, P., & Luckmann, T. (2016). The social construction of reality. In W. Longhofer & D. Winchester (Eds.), *Social theory re-wired: New connections to classical and contemporary perspectives* (2nd ed., pp. 110–122). Routledge.
- Biehl, B. (2019). “In the mix”: Relational leadership explored through an analysis of techno DJs and dancers. *Leadership*, 15(3), 339–359. <https://doi.org/10.1177/1742715018765050>
- Biehl, B., & Volkmann, C. (2019). “Spirits, dancing in the flesh”: Choreography and organisation. *Culture and Organization*, 25(4), 284–299. <https://doi.org/10.1080/14759551.2019.1608204>
- Biehl-Missal, B., & Springborg, C. (2016). Dance, organization, and leadership. *Organizational Aesthetics*, 5(1), 1–10. <https://oa.journals.publicknowledgeproject.org/index.php/oa/article/view/52/52>
- Bisset, S., Tremblay, M. C., Wright, M. T., Poland, B., & Frohlich, K. L. (2017). Can reflexivity be learned? An experience with tobacco control practitioners in Canada. *Health Promotion International*, 32(1), 167–176. <https://doi.org/10.1093/heapro/dav080>
- Bissett, N., & Saunders, S. (2015). Criticality and collegiality: A method for humanizing everyday practice? *Journal of Management Education*, 39(5), 597–625. <https://doi.org/10.1177/1052562914557281>
- Blake, A. (2022). *Embodied awareness, embodied practice: a powerful path to practical wisdom*. (PhD Thesis) Weatherhead School of Management, Case Western Reserve University. <https://learningfromexperience.com/downloads/research-library/embodied-awareness-embodied-practice-a-powerful-path-to-practical-wisdom.pdf>
- Blau, P. (2017). *Exchange and power in social life*. Routledge.

- Bloom, S. (2007). The Sanctuary Model of trauma-informed organizational change. *The Source (National Abandoned Infants Assistance Resource Center)*, 16(1), 12–17.
<https://sandrabloom.com/wp-content/uploads/2007-BLOOM-SANCTUARY-MODEL-VINITA-AND-INTERIM-HOUSEThe-Source-Articles-Sanctuary.pdf>
- Boak, G. (2017). Reflexive leadership. *Action Learning: Research and Practice*, 14(3), 292–295. <https://doi.org/10.1080/14767333.2017.1358598>
- Bochner, A. P., & Ellis, C. (2003). An introduction to the arts and narrative research: Art as inquiry. *Qualitative Inquiry*, 9(4), 506–514. <https://doi.org/10.1177/1077800403254394>
- Boldrini, T., Buglio, G. L., Giovanardi, G., Lingiardi, V., & Salcuni, S. (2020). Defense mechanisms in adolescents at high risk of developing psychosis: An empirical investigation. *Research in Psychotherapy: Psychopathology, Process, and Outcome*, 23(1), Article 456. <https://doi.org/10.4081/ripppo.2020.456>
- Bolino, M. C., & Grant, A. M. (2016). The bright side of being prosocial at work, and the dark side, too: A review and agenda for research on other-oriented motives, behavior, and impact in organizations. *Academy of Management Annals*, 10(1), 599–670.
<https://doi.org/10.5465/19416520.2016.1153260>
- Bolton, G. (2008). “Writing is a way of saying things I can’t say” – Therapeutic creative writing: A qualitative study of its value to people with cancer cared for in cancer and palliative healthcare. *Medical Humanities*, 34(1), 40–46.
<https://doi.org/10.1136/jmh.2007.000255>
- Bousalham, Y., & Vidaillet, B. (2018). Contradiction, circumvention and instrumentalization of noble values: How competition undermines the potential of alternatives. *Organization*, 25(3), 401–427. <https://doi.org/10.1177/1350508417741536>
- Brandsen, T., Cattacin, S., Evers, A., & Zimmer, A. (Eds.). (2016). *Social innovations in the urban context*. Springer. <https://doi.org/10.1007/978-3-319-21551-8>
- Brocki, J. M., & Wearden, A. J. (2006). A critical evaluation of the use of interpretative

- phenomenological analysis (IPA) in health psychology. *Psychology & Health*, 21(1), 87–108. <https://doi.org/10.1080/14768320500230185>
- Brown, P., & de Graaf, S. (2013). Considering a future which may not exist: The construction of time and expectations amidst advanced-stage cancer. *Health, Risk & Society*, 15(6–7), 543–560. <https://doi.org/10.1080/13698575.2013.830081>
- Bryant, L. (Ed.). (2015). *Critical and creative research methodologies in social work*. Ashgate.
- Buchanan, F. (2016). Touching on emotions: Using clay work in a context of relational empowerment to investigate sensitive issues. In L. Bryant (Ed.), *Critical and creative research methodologies in social work* (pp. 189–206). Routledge. <https://doi.org/10.4324/9781315574905-13>
- Burbank, C. (2013, March). Leadership is a lived story: A call for radical embodiment and soul resilience in transformational leadership development. *Integral Leadership Review*, 13(1), 1–11. . <https://integralleadershippreview.com/8586-leadership-is-a-lived-story-a-call-for-radical-embodiment-and-soul-resilience-in-transformational-leadership-development/>
- Burkitt, I. (2012). Emotional reflexivity: Feeling, emotion and imagination in reflexive dialogues. *Sociology*, 46(3), 458–472. <https://doi.org/10.1177/0038038511422587>
- Burns, M. L. (2006). Bodies that speak: Examining the dialogues in research interactions. *Qualitative Research in Psychology*, 3(1), 3–18. <https://doi.org/10.1191/1478088706qp050oa>
- Burrell, G., & Morgan, G. (2019). *Sociological paradigms and organisational analysis: Elements of the sociology of corporate life*. Routledge. <https://doi.org/10.4324/9781315242804>
- Burton, M., & Kagan, C. (1996). Rethinking empowerment: Shared action against powerlessness. In I. Parker & R. Spears (Eds.), *Psychology and society: Radical theory*

- and practice* (pp. 197–208). Pluto Press.
- Caizzi, C. (2012). Embodied trauma: Using the subsymbolic mode to access and change script protocol in traumatized adults. *Transactional Analysis Journal*, 42(3), 165–175.
<https://doi.org/10.1177/036215371204200302>
- Callaghan, C. W. (2016). Critical theory and contemporary paradigm differentiation. *Acta Commercii*, 16(2), 59–99. <https://doi.org/10.4102/ac.v16i2.421>
- Cameron, K. (2021). *Positively energizing leadership: Virtuous actions and relationships that create high performance*. Berrett-Koehler.
- Carleton, R. N. (2016). Into the unknown: A review and synthesis of contemporary models involving uncertainty. *Journal of Anxiety Disorders*, 39, 30–43.
<https://doi.org/10.1016/j.janxdis.2016.02.007>
- Carmeli, A., Sheaffer, Z., Binyamin, G., Reiter-Palmon, R., & Shimoni, T. (2014). Transformational leadership and creative problem-solving: The mediating role of psychological safety and reflexivity. *The Journal of Creative Behavior*, 48(2), 115–135.
<https://doi.org/10.1002/jocb.43>
- Cassell, C., Radcliffe, L., & Malik, F. (2020). Participant reflexivity in organizational research design. *Organizational Research Methods*, 23(4), 750–773.
<https://doi.org/10.1177/1094428119842640>
- Cassidy, E., Reynolds, F., Naylor, S., & De Souza, L. (2011). Using interpretative phenomenological analysis to inform physiotherapy practice: An introduction with reference to the lived experience of cerebellar ataxia. *Physiotherapy Theory and Practice*, 27(4), 263–277. <https://doi.org/10.3109/09593985.2010.488278>
- Castell, E., Bullen, J., Garvey, D., & Jones, N. (2018). Critical reflexivity in Indigenous and cross-cultural psychology: A decolonial approach to curriculum? *American Journal of Community Psychology*, 62(3–4), 261–271. <https://doi.org/10.1002/ajcp.12291>
- Cataldi, S. L. (1993). *Emotion, depth, and flesh: A study of sensitive space – Reflections on*

Merleau-Ponty's philosophy of embodiment. SUNY Press.

Chadwick, R. (2017). Embodied methodologies: Challenges, reflections and strategies.

Qualitative Research, 17(1), 54–74. <https://doi.org/10.1177/1468794116656035>

Charlick, S. J., McKellar, L., Fielder, A., & Pincombe, J. (2015). Interpretative phenomenological analysis: Implementing research to influence breastfeeding education. *International Journal of Childbirth Education*, 30(2), 49–54.

Charmaz, K. (2006). *Constructing grounded theory: A practical guide through qualitative analysis*. Sage.

Charmaz, K., & Belgrave, L. (2014). Qualitative interviewing and grounded theory analysis.

In J. F. Gubrium, J. A. Holstein, A. B. Marvasti, & K. D. McKinney (Eds.), *The Sage handbook of interview research: The complexity of the craft* (2nd ed., pp. 347–366).

Sage. <https://doi.org/10.4135/9781452218403>

Chatzidakis, A., Hakim, J., Littler, J., & Rottenberg, C. (2020). *The care manifesto: The politics of interdependence*. Verso.

Chaudhuri, A. (2016). Understanding “empowerment.” *Journal of Development Policy and Practice*, 1(2), 121–141. <https://doi.org/10.1177/2455133315612298>

Chenail, R. J. (2009). Making phenomenological inquiry accessible: A review of Jonathan A.

Smith, Paul Flowers, and Michael Larkin’s *Interpretive phenomenological analysis: Theory, method, and research*. *The Weekly Qualitative Report*, 2(26), 156–160.

<https://doi.org/10.46743/2160-3715/2009.2841>

Chua, R. Y. J., & Iyengar, S. S. (2006). Empowerment through choice? A critical analysis of the effects of choice in organizations. *Research in Organizational Behavior*, 27, 41–79.

[https://doi.org/10.1016/s0191-3085\(06\)27002-3](https://doi.org/10.1016/s0191-3085(06)27002-3)

Chung, H. H., & Norvell, N. C. (2025). Narrative reflexivity as leaderful practice. *Journal of*

Change Management, 25(1), 1–18. <https://doi.org/10.1080/14697017.2025.2453132>

Clancy, A., & Vince, R. (2019). “If I want to feel my feelings, I’ll see a bloody shrink”:

- Learning from the shadow side of experiential learning. *Journal of Management Education*, 43(2), 174–184. <https://doi.org/10.1177/1052562918817931>
- Clarke, S., & Hoggett, P. (Eds.). (2009). *Researching beneath the surface: Psycho-social research methods in practice*. Karnac.
- Code, L. (1991). *What can she know? Feminist theory and the construction of knowledge*. Cornell University Press.
- Collien, I. (2018). Critical–reflexive–political: Dismantling the reproduction of dominance in organisational learning processes. *Management Learning*, 49(2), 131–149. <https://doi.org/10.1177/1350507617724882>
- Connell, R. W. (2020). *Masculinities* (2nd ed.). Routledge.
- Conrad, K. (2014). Dwelling in the place of devastation: Transcendence and the everyday in recovery from trauma. *Anthropological Theory*, 14(1), 74–91. <https://doi.org/10.1177/1463499614524400>
- Conway, J. E. (1998). Evolution of the species “expert nurse”: An examination of the practical knowledge held by expert nurses. *Journal of Clinical Nursing*, 7(1), 75–82. <https://doi.org/10.1046/j.1365-2702.1998.00127.x>
- Corlett, S. (2013). Participant learning in and through research as reflexive dialogue: Being “struck” and the effects of recall. *Management Learning*, 44(5), 453–469. <https://doi.org/10.1177/1350507612453429>
- Cramer, P. (1998). Coping and defense mechanisms: What’s the difference? *Journal of Personality*, 66(6), 919–946. <https://doi.org/10.1111/1467-6494.00037>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage.
- Cropanzano, R., & Mitchell, M. S. (2005). Social exchange theory: An interdisciplinary review. *Journal of Management*, 31(6), 874–900. <https://doi.org/10.1177/0149206305279602>

- Crossley, N. (2016). The networked body and the question of reflexivity. In B. S. Turner & Y. Zheng (Eds.), *Body/embodiment: The intersection of nature and culture* (pp. 21–33). Routledge.
- Cunliffe, A. L. (2002a). Reflexive dialogical practice in management learning. *Management Learning*, 33(1), 35–61. <https://doi.org/10.1177/1350507602331002>
- Cunliffe, A. L. (2002b). Social poetics as management inquiry: A dialogical approach. *Journal of Management Inquiry*, 11(2), 128–146. <https://doi.org/10.1177/10592602011002006>
- Cunliffe, A. L. (2003). Reflexive inquiry in organizational research: Questions and possibilities. *Human Relations*, 56(8), 983–1003. <https://doi.org/10.1177/00187267030568004>
- Cunliffe, A. L. (2008). Orientations to social constructionism: Relationally responsive social constructionism and its implications for knowledge and learning. *Management Learning*, 39(2), 123–139. <https://doi.org/10.1177/1350507607087578>
- Cunliffe, A. L. (2009a). Reflexivity, learning and reflexive practice. In S. J. Armstrong & C. V. Fukami (Eds.), *The Sage handbook of management learning, education and development* (pp. 405–418). Sage.
- Cunliffe, A. L. (2009b). The philosopher leader: On relationalism, ethics and reflexivity – A critical perspective on teaching leadership. *Management Learning*, 40(1), 87–101. <https://doi.org/10.1177/1350507608099315>
- Cunliffe, A. L. (2011). Why complicate a done deal? Bringing reflexivity into management research. In B. Lee & C. Cassell (Eds.), *Challenges and controversies in management research* (pp. 420–434). Routledge.
- Cunliffe, A. L. (2016). “On becoming a critically reflexive practitioner” redux: What does it mean to be reflexive? *Journal of Management Education*, 40(6), 740–746. <https://doi.org/10.1177/1052562916668919>

- Cunliffe, A. L. (2020). Reflexivity in teaching and researching organizational studies. *Revista de Administração de Empresas*, 60(1), 64–69. <https://doi.org/10.1590/s0034-759020200108>
- Cunliffe, A. L. (2021). *A very short, fairly interesting and reasonably cheap book about management* (2nd ed.). Sage.
- Cunliffe, A. L. (2022). Must I grow a pair of balls to theorize about theory in organization and management studies? *Organization Theory*, 3(3), 1–28. <https://doi.org/10.1177/26317877221109277>
- Cunliffe, A. L., & Easterby-Smith, M. (2004). From reflection to practical reflexivity: Experiential learning as lived experience. In M. Reynolds & R. Vince (Eds.), *Organizing reflection* (pp. 44–60). Ashgate.
- Cunliffe, A. L., & Eriksen, M. (2020). Educating caring leaders: A paradox of collective uniqueness. In K. J. de Sousa & M. H. van Dierendonck (Eds.), *Paradox and power in caring leadership* (pp. 163–174). Edward Elgar.
- Cunliffe, A. L., & Ivaldi, S. (2021). Embedded ethics and reflexivity: Narrating a charter of ethical experience. *Management Learning*, 52(3), 294–310. <https://doi.org/10.1177/1350507620960014>
- Cunliffe, A. L., & Jun, J. S. (2005). The need for reflexivity in public administration. *Administration & Society*, 37(2), 225–242. <https://doi.org/10.1177/0095399704273209>
- Cunliffe, A. L., & Karunanayake, G. (2013). Working within hyphen-spaces in ethnographic research: Implications for research identities and practice. *Organizational Research Methods*, 16(3), 364–392. <https://doi.org/10.1177/1094428113489353>
- Cunliffe, A. L., & Locke, K. (2020). Working with differences in everyday interactions through anticipational fluidity: A hermeneutic perspective. *Organization Studies*, 41(8), 1079–1099. <https://doi.org/10.1177/0170840619831035>
- Cunliffe, A. L., & Scaratti, G. (2017). Embedding impact in engaged research: Developing

- socially useful knowledge through dialogical sensemaking. *British Journal of Management*, 28(1), 29–44. <https://doi.org/10.1111/1467-8551.12204>
- Cunliffe, A. L., & Wilson, J. (2016). Can leadership be taught? In R. Bolden, M. Witzel, & N. Linacre (Eds.), *The Routledge companion to leadership* (pp. 527–566). Routledge.
- D’Cruz, H., Gillingham, P., & Melendez, S. (2007). Reflexivity, its meanings and relevance for social work: A critical review of the literature. *British Journal of Social Work*, 37(1), 73–90. <https://doi.org/10.1093/bjsw/bcl001>
- da Costa d’Aboim, S. I., & Vasconcelos, P. (2022). What does it mean to be a man? Trans masculinities, bodily practices, and reflexive embodiment. *Men and Masculinities*, 25(1), 43–67. <https://doi.org/10.1177/1097184X211008519>
- Dacin, T. (2013). *Researching violent contexts: A call for political reflexivity* [Video]. Queen’s University. https://smith.queensu.ca/insight/videos/the_dark_side_of_social_enterprises
- Dale, K., & Latham, Y. (2015). Ethics and entangled embodiment: Bodies–materialities–organization. *Organization*, 22(2), 166–182. <https://doi.org/10.1177/1350508414558721>
- Dalryn, S. (2014). Naming the ideological reflexively: Contesting organizational norms and practices. *Organization*, 21(2), 244–265. <https://doi.org/10.1177/1350508413475494>
- de Vries, M. K., & Balazs, K. (2011). The shadow side of leadership. In A. Bryman, D. Collinson, K. Grint, B. Jackson, & M. Uhl-Bien (Eds.), *The Sage handbook of leadership* (pp. 380–392). Sage.
- Dean, A. C. (2004). Splitting in normal and pathological populations from the perspective of predictive control theory: A reconceptualization. *Theory & Psychology*, 14(1), 29–55. <https://doi.org/10.1177/0959354304040197>
- Deetz, S. (1995). Character, corporate responsibility and the dialogic in the postmodern context: A commentary on Mangham. *Organization*, 2(2), 217–225. <https://doi.org/10.1177/135050849522005>

- Dehler, G. E. (2009). Prospects and possibilities of critical management education: Critical beings and a pedagogy of critical action. *Management Learning*, 40(1), 31–49.
<https://doi.org/10.1177/1350507608099312>
- Denzin, N. K., & Lincoln, Y. S. (Eds.). (2018). *The Sage handbook of qualitative research* (5th ed.). Sage.
- Desjardins, R. (2015). Education and social transformation. *European Journal of Education*, 50(3), 239–244. <https://doi.org/10.1111/ejed.12140>
- Di Fabio, A., Maree, J. G., & Kenny, M. E. (2019). Development of the Life Project Reflexivity Scale: A new career intervention inventory. *Journal of Career Assessment*, 27(2), 358–370. <https://doi.org/10.1177/1069072718758065>
- Dibley, L., Dickerson, S., Duffy, M., & Vandermause, R. (2020). *Doing hermeneutic phenomenological research: A practical guide*. Sage.
- Dickson-Swift, V., James, E. L., Kippen, S., & Liamputtong, P. (2009). Researching sensitive topics: Qualitative research as emotion work. *Qualitative Research*, 9(1), 61–79.
<https://doi.org/10.1177/1468794108098031>
- Diochon, P. F., & Nizet, J. (2019). Ethics as a fabric: An emotional reflexive sensemaking process. *Business Ethics Quarterly*, 29(4), 461–489. <https://doi.org/10.1017/beq.2019.11>
- Dixon, J., Tredoux, C., & Clack, B. (2005). On the micro-ecology of racial division: A neglected dimension of segregation. *South African Journal of Psychology*, 35(3), 395–411. <https://doi.org/10.1177/008124630503500301>
- Doucet, A., & Mauthner, N. (2012). Qualitative interviewing and feminist research. In C. Seale, G. Gobo, J. F. Gubrium, & D. Silverman (Eds.), *The Sage handbook of qualitative methods in health research* (pp. 328–343). Sage.
- Eatough, V., & Smith, J. A. (2017). Interpretative phenomenological analysis. In C. Willig & W. S. Rogers (Eds.), *The Sage handbook of qualitative research in psychology* (2nd ed., pp. 193–209). Sage. <https://doi.org/10.4135/9781526405555.n12>

- Eisenhardt, K. M. (2021). What is the Eisenhardt method, really? *Strategic Organization*, 19(1), 147–160. <https://doi.org/10.1177/1476127020982866>
- Elder, L., & Paul, R. (2020). *Critical thinking: Tools for taking charge of your learning and your life* (4th ed.). Rowman & Littlefield.
- Ellingson, L. L. (2017). *Embodiment in qualitative research*. Routledge.
- Ellis, C. (2007). Telling secrets, revealing lives: Relational ethics in research with intimate others. *Qualitative Inquiry*, 13(1), 3–29. <https://doi.org/10.1177/1077800406294947>
- Epp, S. H. (2016). *Art-based inquiry: Exploring metaphors and felt sensations through the process of SoulCollage*. (Master's thesis) University of Lethbridge, Alberta, Canada. https://spectrum.library.concordia.ca/id/eprint/981725/1/Epp_MA_F2016.pdf
- Esaki, N., Reddy, M., & Bishop, C. T. (2022). Next steps: Applying a trauma-informed model to create an anti-racist organizational culture. *Behavioral Sciences*, 12(2), 41. <https://doi.org/10.3390/bs12020041>
- Esseveld, J. (2014). Exploring blind spots. *Sociologisk Forskning*, 51(2), 157–161. <https://www.jstor.org/stable/24393077>
- Ewuoso, C., & Hall, S. (2019). Core aspects of ubuntu: A systematic review. *South African Journal of Bioethics and Law*, 12(2), 93–103. <https://doi.org/10.7196/SAJBL.2019.v12i2.679>
- Fairhurst, G. T., & Connaughton, S. L. (2014). Leadership: A communicative perspective. *Leadership*, 10(1), 7–35. <https://doi.org/10.1177/1742715013509396>
- Feldenkrais, M. (2019). *The elusive obvious: The convergence of movement, neuroplasticity, and health*. North Atlantic Books.
- Finlay, L. (2005). “Reflexive embodied empathy”: A phenomenology of participant–researcher intersubjectivity. *The Humanistic Psychologist*, 33(4), 271–292. https://doi.org/10.1207/s15473333thp3304_4
- Finlay, L. (2006). ‘Rigour’, ‘ethical integrity’ or ‘artistry’? Reflexively reviewing criteria for

- evaluating qualitative research. *British Journal of Occupational Therapy*, 69(7), 319–326. <https://doi.org/10.1177/030802260606900704>
- Finlay, L. (2008). A dance between the reduction and reflexivity: Explicating the “phenomenological psychological attitude.” *Journal of Phenomenological Psychology*, 39(1), 1–32. <https://doi.org/10.1163/156916208X311601>
- Finlay, L. (2014). Five lenses for the reflexive interviewer. In J. F. Gubrium, J. A. Holstein, A. B. Marvasti, & K. D. McKinney (Eds.), *The Sage handbook of interview research: The complexity of the craft* (2nd ed., pp. 317–331). Sage.
- Fisher, C. B., & Anushko, A. E. (2008). Research ethics in social science. In P. Alasuutari, L. Bickman, & J. Brannen (Eds.), *The Sage handbook of social research methods* (pp. 95–109). Sage.
- Fisher, J., Nadler, A., & Whitcher-Alagna, S. (1982). Recipient reactions to aid. *Psychological Bulletin*, 91(1), 27–54. <https://doi.org/10.1037/0033-2909.91.1.27>
- Fiske, S. T. (1993). Controlling other people: The impact of power on stereotyping. *American Psychologist*, 48(6), 621–628. <https://doi.org/10.1037//0003-066x.48.6.621>
- Fleischner, T. L., & Sewall, L. (2020). Toward reciprocity in healing: Introduction to the special issue. *Ecopsychology*, 12(3), 159–161. <https://doi.org/10.1089/eco.2020.0041>
- Foa, U. G., & Foa, E. B. (1974). *Societal structures of the mind*. Thomas.
- Fogel, A. (2020). Three states of embodied self-awareness: The therapeutic vitality of restorative embodied self-awareness. *International Body Psychotherapy Journal*, 19(1), 39–49.
- Foldy, E. G., Rivard, P., & Buckley, T. R. (2009). Power, safety, and learning in racially diverse groups. *Academy of Management Learning & Education*, 8(1), 25–41. <https://doi.org/10.5465/amle.2009.37012177>
- Freire, P. (1972). *Pedagogy of the oppressed* (M. B. Ramos, Trans.). Herder and Herder.
- Freire, P. (1973). *Education for critical consciousness*. Seabury.

- Frolic, A. (2011). Who are we when we are doing what we are doing? The case for mindful embodiment in ethics case consultation. *Bioethics*, 25(7), 370–382.
<https://doi.org/10.1111/j.1467-8519.2011.01913.x>
- Fuchs, T., & Koch, S. C. (2014). Embodied affectivity: On moving and being moved. *Frontiers in Psychology*, 5, Article 508. <https://doi.org/10.3389/fpsyg.2014.00508>
- Fuchs, T. (2016). Intercorporeality and interaffectivity. In C. Meyer, J. Streeck, & J. S. Jordan (Eds.), *Intercorporeality: Emerging socialities in interaction* (pp. 3–23). Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780190210465.001.0001>
- Gabriel, M. (2016, July 14). When social innovation goes bad. *Pioneers Post*.
<https://www.pioneerspost.com/news-views/20160714/when-social-innovation-goes-bad>
- Gadamer, H. G. (2013). *Truth and method* (J. Weinsheimer & D. G. Marshall, Trans.; 2nd rev. ed.). Bloomsbury.
- Gainey, A., Himathongkam, T., Tanaka, H., & Suksom, D. (2016). Effects of Buddhist walking meditation on glycemic control and vascular function in patients with type 2 diabetes. *Complementary Therapies in Medicine*, 26, 92–97.
<https://doi.org/10.1016/j.ctim.2016.03.009>
- Gard, T., Noggle, J. J., Park, C. L., Vago, D. R., & Wilson, A. (2014). Potential self-regulatory mechanisms of yoga for psychological health. *Frontiers in Human Neuroscience*, 8, Article 770. <https://doi.org/10.3389/fnhum.2014.00770>
- Gauci, M. G. (2019). WASP (Write a Scientific Paper): Interpretative phenomenological analysis – Its attraction and relevance to the medical field. *Early Human Development*, 133, 52–56. <https://doi.org/10.1016/j.earlhumdev.2019.03.012>
- Gauntlett, L., Bickle, E., Thomas, G., Collins, B., Heaslip, V., & Eccles, S. (2017). Interpretative phenomenological analysis: A means of exploring aspiration and resilience amongst widening participation students. *Widening Participation and Lifelong Learning*, 19(2), 93–110. <https://doi.org/10.5456/WPLL.19.2.63>

- Gendlin, E. (1997). *Experiencing and the creation of meaning: A philosophical and psychological approach to the subjective*. Northwestern University Press.
- Gendlin, E. (2003). *Focusing: How to gain access to your body's knowledge* (25th anniv. ed.). Bantam.
- Gentles, S. J., Jack, S. M., Nicholas, D. B., & McKibbin, K. A. (2014). Critical approach to reflexivity in grounded theory. *The Qualitative Report*, 19(44), 1–14.
<http://www.nova.edu/ssss/QR/QR19/gentles25.pdf>
- Gergen, K. J. (2009). *Relational being: Beyond self and community*. Oxford University Press.
- Gergen, K. J., & Gergen, M. M. (2012). *Social psychology* (2nd ed.). Springer.
- Gherardi, S., & Rodeschini, G. (2016). Caring as a collective knowledgeable doing: About concern and being concerned. *Management Learning*, 47(3), 266–284.
<https://doi.org/10.1177/1350507615610030>
- Gil, A. J., Rodrigo-Moya, B., & Morcillo-Bellido, J. (2018). The effect of leadership in the development of innovation capacity: A learning organization perspective. *Leadership & Organization Development Journal*, 39(6), 694–711. <https://doi.org/10.1108/LODJ-12-2017-0399>
- Gill, M. J. (2014). The possibilities of phenomenology for organizational research. *Organizational Research Methods*, 17(2), 118–137.
<https://doi.org/10.1177/1094428113518348>
- Gilmore, S., & Kenny, K. (2015). Work–worlds colliding: Self-reflexivity, power and emotion in organizational ethnography. *Human Relations*, 68(1), 55–78.
<https://doi.org/10.1177/0018726714531998>
- Giorgi, A. (2010). Phenomenology and the practice of science. *Existential Analysis*, 21(1), 3–22.
- Giorgi, A. (2011). IPA and science: A response to Jonathan Smith. *Journal of Phenomenological Psychology*, 42(2), 195–216.

<https://doi.org/10.1163/156916211X599762>

- Giroux, H. A. (2023). Critical theory and educational practice. In A. Darder, M. P. Baltodano, & R. D. Torres (Eds.), *The critical pedagogy reader* (3rd ed., pp. 50–74). Routledge.
- Glaveanu, V. P. (2019). Being other: Intersubjectivity, allocentrism and the possible. *Journal for the Theory of Social Behaviour*, 49(4), 443–459. <https://doi.org/10.1111/jtsb.12221>
- Gorli, M., Nicolini, D., & Scaratti, G. (2015). Reflexivity in practice: Tools and conditions for developing organizational authorship. *Human Relations*, 68(8), 1347–1375. <https://doi.org/10.1177/0018726714556156>
- Gough, B. (2017). Reflexivity in qualitative psychological research. *Journal of Positive Psychology*, 12(3), 311–312. <https://doi.org/10.1080/17439760.2016.1262615>
- Gray, D. E. (2007). Facilitating management learning: Developing critical reflection through reflective tools. *Management Learning*, 38(5), 495–517. <https://doi.org/10.1177/1350507607083204>
- Green, B., & Hopwood, N. (2015). The body in professional practice, learning and education: A question of corporeality. In B. Green & N. Hopwood (Eds.), *The body in professional practice, learning and education: Body/Practice* (pp. 15–33). Springer. https://doi.org/10.1007/978-3-319-00140-1_2
- Greig, G., Gilmore, C., Patrick, H., & Beech, N. (2013). Arresting moments in engaged management research. *Management Learning*, 44(3), 267–285. <https://doi.org/10.1177/1350507612443209>
- Gronemeyer, M. (1992). Helping. In W. Sachs (Ed.), *The development dictionary* (pp. 53–69). Zed Books.
- Guette, A., & Vandenbempt, K. (2017). Change managerialism and micro-processes of sensemaking during change implementation. *Scandinavian Journal of Management*, 33(2), 65–81. <https://doi.org/10.1016/j.scaman.2017.02.002>

- Haan, N. (2013). *Coping and defending: Processes of self–environment organization* (Reprint ed.). Routledge.
- Habermas, J. (1973). *Theory and practice*. Beacon Press.
- Halling, S., & Goldfarb, M. (1991). Grounding truth in the body: Therapy and research renewed. *The Humanistic Psychologist*, 19(3), 313–330.
<https://doi.org/10.1080/08873267.1991.9986771>
- Hamann, R., Luiz, J., Ramaboa, K., Khan, F., Dhlamini, X., & Nilsson, W. (2020). Neither colony nor enclave: Calling for dialogical contextualism in management and organization studies. *Organization Theory*, 1(1), 1–21.
<https://doi.org/10.1177/2631787719879705>
- Hammer, M., & Stanton, S. (1997, May 26). The power of reflection. *Fortune*, 135(10), 115.
- Hanna, T. (1970). *Bodies in revolt: A primer in somatic thinking*. Holt, Rinehart & Winston.
- Harari, T., & Pozzebon, M. (2024). Metodología otra: Challenging modern/colonial matrix with Paulo Freire and decolonial thinking. *Management Learning*, 55(1), 63–80.
<https://doi.org/10.1177/13505076231204293>
- Haraway, D. (2013). A manifesto for cyborgs: Science, technology, and socialist feminism in the 1980s. In L. J. Nicholson (Ed.), *Feminism/Postmodernism* (pp. 190–233). Routledge.
- Harmon, M. M. (1995). *Responsibility as paradox: A critique of rational discourse on government*. Sage.
- Harrell, A., & Simpson, B. (2016). The dynamics of prosocial leadership: Power and influence in collective action groups. *Social Forces*, 94(3), 1283–1308.
<https://doi.org/10.1093/sf/sov110>
- Hartling, L. M., & Miller, J. B. (2004). *Moving beyond humiliation: A relational reconceptualization of human rights*. Jean Baker Miller Training Institute, Wellesley Centers for Women, Wellesley College.
- Haugh, H. M., & O’Carroll, M. (2019). Empowerment, social innovation and social change.

- In K. D. Thomas & L. Murphy (Eds.), *Handbook of inclusive innovation* (pp. 486–502). Edward Elgar. <https://doi.org/10.4337/9781786436016>
- Haugh, H. M., & Talwar, A. (2016). Linking social entrepreneurship and social change: The mediating role of empowerment. *Journal of Business Ethics*, 133(4), 643–658. <https://doi.org/10.1007/s10551-014-2449-4>
- Hauke, G., & Kritikos, A. (2018). *Embodiment in psychotherapy: A practitioner's guide*. Springer. <https://doi.org/10.1007/978-3-319-92889-0>
- Haynes, K. (2023). Reflexivity and academic identity in accounting: Intersubjective reflexive identity work as a feminist academic. *Accounting, Auditing & Accountability Journal*, 36(5), 1379–1395. <https://doi.org/10.1108/AAAJ-10-2022-6099>
- Hefferon, K., & Gil-Rodriguez, E. (2011). Interpretative phenomenological analysis. *The Psychologist*, 24(10), 756–759. <https://psycnet.apa.org/record/2011-23560-004>
- Hekkala, R., & Nordbäck, E. (2024). Unpacking reflexivity, psychological empowerment, and agile project dynamics among information systems professionals. *Information Systems Journal*, 34(1), 72–103. <https://doi.org/10.1111/isj.12569>
- Helin, J. (2013). Dialogic listening: Toward an embodied understanding of how to “go on” during fieldwork. *Qualitative Research in Organizations and Management*, 8(3), 224–241. <https://doi.org/10.1108/QROM-05-2012-1066>
- Hemphill, P. (2024). *What it takes to heal: How transforming ourselves can change the world*. LifeTree Media.
- Herman, J. L. (2015). *Trauma and recovery: The aftermath of violence – From domestic abuse to political terror* (Rev. ed.). Basic Books.
- Hervey, L. W. (2007). Embodied ethical decision making. *American Journal of Dance Therapy*, 29(2), 91–108. <https://doi.org/10.1007/s10465-007-9036-5>
- Hibbert, P., Coupland, C., & MacIntosh, R. (2010). Reflexivity: Recursion and relationality in organizational research processes. *Qualitative Research in Organizations and*

- Management*, 5(1), 47–62. <https://doi.org/10.1108/17465641011042026>
- Hibbert, P. (2013). Approaching reflexivity through reflection: Issues for critical management education. *Journal of Management Education*, 37(6), 803–827. <https://doi.org/10.1177/1052562912467757>
- Hibbert, P., Beech, N., Callagher, L. J., & Siedlok, F. (2018). Emotional experiences and reflexive leadership development. *Academy of Management Proceedings*, 2018(1), 1084. <https://doi.org/10.5465/ambpp.2018.10841abstract>
- Hibbert, P., Beech, N., Callagher, L., & Siedlok, F. (2022). After the pain: Reflexive practice, emotion work and learning. *Organization Studies*, 43(5), 797–817. <https://doi.org/10.1177/01708406211011014>
- Hibbert, P., Callagher, L., Siedlok, F., Windahl, C., & Kim, H. S. (2019). (Engaging or avoiding) change through reflexive practices. *Journal of Management Inquiry*, 28(2), 187–203. <https://doi.org/10.1177/1056492617718089>
- Hibbert, P., & Cunliffe, A. L. (2015). Responsible management: Engaging moral reflexive practice through threshold concepts. *Journal of Business Ethics*, 127(1), 177–188. <https://doi.org/10.1007/s10551-013-1993-7>
- Hibbert, P., Sillince, J., Diefenbach, T., & Cunliffe, A. L. (2014). Relationally reflexive practice: A generative approach to theory development in qualitative research. *Organizational Research Methods*, 17(3), 278–298. <https://doi.org/10.1177/1094428114524829>
- Hodson, R., Roscigno, V. J., & Lopez, S. H. (2006). Chaos and the abuse of power: Workplace bullying in organizational and interactional context. *Work and Occupations*, 33(4), 382–416. <https://doi.org/10.1177/0730888406292885>
- Högberg, K. (2022). Learning to lead from a distance: Reflexive learning during a pandemic. *International Journal of Advanced Corporate Learning*, 15(1), 6–19. <https://doi.org/10.3991/ijac.v15i1.27643>

- Hollway, W. (1989). *Subjectivity and method in psychology: Gender, meaning and science*. Sage.
- Holmes, M. (2010). The emotionalization of reflexivity. *Sociology*, 44(1), 139–154.
<https://doi.org/10.1177/0038038509351616>
- Honikman, S., & Fawcus, S. (2015). Abuse in South African maternity settings is a disgrace: Potential solutions to the problem. *South African Medical Journal*, 105(4), 284–286.
<https://hdl.handle.net/10520/EJC168279>
- Hook, D. (2004). *Critical psychology*. UCT Press.
- Hosking, D. M. (1999). Social construction as process: Some new possibilities for research and development. *Concepts and Transformation*, 4(2), 117–132.
<https://doi.org/10.1075/cat.4.2.02hos>
- Humble, Á., & Radina, M. E. (2019). *How qualitative data analysis happens: Moving beyond “themes” to conceptualize units of analysis*. Routledge.
- Hussain, S. T., Lei, S., Akram, T., Haider, M. J., Hussain, S. H., & Ali, M. (2018). Kurt Lewin’s change model: A critical review of the role of leadership and employee involvement in organizational change. *Journal of Innovation & Knowledge*, 3(3), 123–127. <https://doi.org/10.1016/j.jik.2016.07.002>
- Inglis, T. (1997). Empowerment and emancipation. *Adult Education Quarterly*, 48(1), 3–17.
<https://doi.org/10.1177/074171369704800102>
- Isaacs, W. N. (1993). Taking flight: Dialogue, collective thinking, and organizational learning. *Organizational Dynamics*, 22(2), 24–39. [https://doi.org/10.1016/0090-2616\(93\)90051-2](https://doi.org/10.1016/0090-2616(93)90051-2)
- Ivanhoe, P. J. (2017). *Oneness: East Asian conceptions of virtue, happiness, and how we are all connected*. Oxford University Press.
- Janis, I. L. (1982). *Groupthink: Psychological studies of policy decisions and fiascoes*. Houghton Mifflin.

- Janis, I. (1989). *Victims of groupthink* (2nd ed.). Houghton Mifflin.
- Jarman, M., Smith, J. A., & Walsh, S. (1997). The psychological battle for control: A qualitative study of health-care professionals' understandings of the treatment of anorexia nervosa. *Journal of Community & Applied Social Psychology*, 7(2), 137–152.
[https://doi.org/10.1002/\(SICI\)1099-1298\(199704\)7:2<137::AID-CASP404>3.0.CO;2-G](https://doi.org/10.1002/(SICI)1099-1298(199704)7:2<137::AID-CASP404>3.0.CO;2-G)
- Jarrett, M., & Vince, R. (2017). Psychoanalytic theory, emotion, and organizational paradox. In W. K. Smith, M. W. Lewis, P. Jarzabkowski, & A. Langley (Eds.), *The Oxford handbook of organizational paradox: Approaches to plurality, tension, and change* (pp. 48–65). Oxford University Press.
- Jewkes, R., Abrahams, N., & Mvo, Z. (1998). Why do nurses abuse patients? Reflections from South African obstetric services. *Social Science & Medicine*, 47(11), 1781–1795.
[https://doi.org/10.1016/S0277-9536\(98\)00240-8](https://doi.org/10.1016/S0277-9536(98)00240-8)
- Johnson, M. (2008). What makes a body? *The Journal of Speculative Philosophy*, 22(3), 159–169. <https://www.jstor.org/stable/25670709>
- Johnson, M. (2013). *The body in the mind: The bodily basis of meaning, imagination, and reason*. University of Chicago Press.
- Johnson, R. (2009). Oppression embodied: The intersecting dimensions of trauma, oppression, and somatic psychology. *USA Body Psychotherapy Journal*, 8(1), 5–16.
- Johnson, R. B. (1997). Examining the validity structure of qualitative research. *Education*, 118(2), 282–292.
- Jones, S. R., Torres, V., & Arminio, J. (2014). *Negotiating the complexities of qualitative research in higher education: Fundamental elements and issues* (2nd ed.). Routledge.
- Jones, S., & Woglom, J. F. (2015). Behind the body-filled scenes: Methodologies at work on the body in graphica. In K. Gallagher (Ed.), *Methodologies of embodiment: Inscribing bodies in qualitative research* (pp. 116–137). Routledge.
- Jordan, J. V. (1986). *The meaning of mutuality* (Work in Progress No. 23). Wellesley, MA:

Stone Center Working Paper Series. <https://growthinconnection.org/wp-content/uploads/2021/03/1986MeaningofMutuality.pdf>

Jordet, M., Gullestad, S. E., & Haavind, H. (2023). When singing strengthens the capacity to aspire: Girls' reflexivity in rural Bangladesh. *Journal of Critical Realism*, 22(1), 7–26. <https://doi.org/10.1080/14767430.2022.2095110>

Jordi, R. (2011). Reframing the concept of reflection: Consciousness, experiential learning, and reflective learning practices. *Adult Education Quarterly*, 61(2), 181–197. <https://doi.org/10.1177/0741713610380439>

Kafka, F. (1995). *The trial* (W. Muir & E. Muir, Trans.). Schocken Books. (Original work published 1925)

Kafka, F. (1998). *The castle* (W. Muir & E. Muir, Trans.). Schocken Books. (Original work published 1926)

Kakabadse, N. K., Kakabadse, A. P., & Lee-Davies, L. (2009). CSR leaders road-map. *Corporate Governance: The International Journal of Business in Society*, 9(1), 50–57. <https://doi.org/10.1108/14720700910936056>

Katz, D. (2011). *The Client Reflexivity Scale: A measure of minute fluctuations in self-awareness and self-exploration* (Doctoral dissertation). York University, Toronto, Canada. <https://www.collectionscanada.gc.ca/obj/thesescanada/vol2/002/MR80469.PDF>

Katzman, E. R. (2014). Embodied reflexivity: Knowledge and the body in professional practice. In B. Green & N. Hopwood (Eds.), *The body in professional practice, learning and education: Body/Practice* (pp. 157–172). Springer. https://doi.org/10.1007/978-3-319-00140-1_10

Kearney, K. S., & Hyle, A. E. (2004). Drawing out emotions: The use of participant-produced drawings in qualitative inquiry. *Qualitative Research*, 4(3), 361–382. <https://doi.org/10.1177/1468794104047234>

Kelly, M., Helmich, E., Dornan, T., Vries-Erich, J., & King, N. (2017). Embodied reflexivity

- in qualitative analysis: A role for selfies. *Forum: Qualitative Social Research*, 18(2), Article 21. <https://doi.org/10.17169/fqs-18.2.2701>
- Khoury, B., Knäuper, B., Pagnini, F., Trent, N., Chiesa, A., & Carrière, K. (2017). Embodied mindfulness. *Mindfulness*, 8(5), 1160–1171. <https://doi.org/10.1007/s12671-017-0700-7>
- King, N., Brooks, J., & Horrocks, C. (2018). *Interviews in qualitative research* (2nd ed.). Sage.
- Kline, N. (1999). *Time to think: Listening to ignite the human mind*. Cassell.
- Kline, N. (2009). *More time to think: A way of being in the world*. Fisher King.
- Knaggård, Å., Ness, B., & Harnesk, D. (2018). Finding an academic space: Reflexivity among sustainability researchers. *Ecology and Society*, 23(4), Article 20. <https://doi.org/10.5751/ES-10505-230420>
- Knechtges, C. A. (2017). *Defining a process for the work of social justice leaders in social change organizations* (Doctoral dissertation) University of Toledo, Ohio. https://etd.ohiolink.edu/acprod/odb_etd/ws/send_file/send?accession=toledo1493300595239864&disposition=inline
- Konecki, K. T. (2019). Creative thinking in qualitative research and analysis. *Qualitative Sociology Review*, 15(3), 6–25. <https://doi.org/10.18778/1733-8077.15.3.01>
- Kostera, M., & Strauß, A. (2022). Teaching what is not there. *Culture and Organization*, 28(3–4), 185–193. <https://doi.org/10.1080/14759551.2022.2036922>
- Koya, K., Anderson, J., Sice, P., & Kotter, R. (2015). Attributes of embodied leadership: A beginning in the next chapter of leadership development. *Human Systems Management*, 34(4), 287–300. <https://doi.org/10.3233/HSM-150848>
- Küpers, W. M. (2013). Embodied inter-practices of leadership – Phenomenological perspectives on relational and responsive leading and following. *Leadership*, 9(3), 335–357. <https://doi.org/10.1177/1742715013485852>
- Küpers, W. (2014). To be physical is to inter-be-come – Beyond empiricism and idealism

- towards embodied leadership that matters. In D. Ladkin & S. Taylor (Eds.), *The physicality of leadership: Gesture, entanglement, taboo, possibilities* (Vol. 6, pp. 83–107). Emerald.
- Küpers, W. M., & Pauleen, D. (2015). Learning wisdom: Embodied and artful approaches to management education. *Scandinavian Journal of Management*, 31(4), 493–500.
<https://doi.org/10.1016/j.scaman.2015.08.003>
- Ladkin, D. (2013). From perception to flesh: A phenomenological account of the felt experience of leadership. *Leadership*, 9(3), 320–334.
<https://doi.org/10.1177/1742715013485854>
- Ladkin, D. (2014). “In through the nose, out through the mouth”: How conscious breathing can help mere mortals cope with the difficulties of leading. In D. Ladkin & S. Taylor (Eds.), *The physicality of leadership: Gesture, entanglement, taboo, possibilities* (pp. 221–237). Emerald.
- Ladkin, D. (2015). *Mastering the ethical dimension of organizations: A self-reflective guide to developing ethical astuteness*. Edward Elgar.
- Lakoff, G., & Johnson, M. (1999). *Philosophy in the flesh: The embodied mind and its challenge to Western thought*. Basic Books.
- Lakoff, G., & Johnson, M. (2008). *Metaphors we live by* (2nd ed.). University of Chicago Press.
- Landy, R., Cameron, C., Au, A., Cameron, D., O’Brien, K., Robrigado, K., ... Nixon, S. (2016). Educational strategies to enhance reflexivity among clinicians and health professional students: A scoping study. *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, 17(3), Art. 11. <https://doi.org/10.17169/fqs-17.3.2573>
- Larsen, Ø. (2017). Modern reflexive leadership. In M. H. Jacobsen (Ed.), *The transformation of modernity: Aspects of the past, present and future of an era* (pp. 273–298). Routledge.

- Larsson, M., & Knudsen, M. (2022). Conditions for reflexive practices in leadership learning: The regulating role of a socio-moral order of peer interactions. *Management Learning*, 53(2), 291–309. <https://doi.org/10.1177/1350507621998859>
- Lather, P. (1991). *Getting smart: Feminist research and pedagogy within/in the postmodern*. Routledge.
- Lavazza, A. (2009). Art as a metaphor of the mind: A neo-Jamesian aesthetics embracing phenomenology, neuroscience, and evolution. *Phenomenology and the Cognitive Sciences*, 8(2), 159–182. <https://doi.org/10.1007/s11097-008-9091-5>
- Lawley, J., & Tompkins, P. (2000). *Metaphors in mind: Transformation through symbolic modelling*. Developing Company Press.
- Lawrence, T. B., Leca, B., & Zilber, T. B. (2013). Institutional work: Current research, new directions and overlooked issues. *Organization Studies*, 34(8), 1023–1033. <https://doi.org/10.1177/0170840613495305>
- Lay, K., & McGuire, L. (2010). Building a lens for critical reflection and reflexivity in social work education. *Social Work Education*, 29(5), 539–550. <https://doi.org/10.1080/02615470903159125>
- Lazard, L., & McAvoy, J. (2020). Doing reflexivity in psychological research: What’s the point? What’s the practice? *Qualitative Research in Psychology*, 17(2), 159–177. <https://doi.org/10.1080/14780887.2017.1400144>
- Leal, M., Middleton, B. R., & Moreno, M. (Eds.). (2021). *Intergenerational trauma and healing*. MDPI. <https://doi.org/10.3390/books978-3-03943-576-0>
- Leavy, P. (2020). *Method meets art: Arts-based research practice* (3rd ed.). Guilford Press.
- Lemoine, G. J., Hartnell, C. A., & Leroy, H. (2019). Taking stock of moral approaches to leadership: An integrative review of ethical, authentic, and servant leadership. *Academy of Management Annals*, 13(1), 148–187. <https://doi.org/10.5465/annals.2016.0121>
- Lincoln, S., & Guba, E. (2003). Paradigmatic controversies, contradictions, and emerging

- confluences. In N. K. Denzin & Y. S. Lincoln (Eds.), *The landscape of qualitative research: Theories and issues* (2nd ed., pp. 163–188). Sage.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.
- Lipari, L. (2014). On interlistening and the idea of dialogue. *Theory & Psychology*, 24(4), 504–523. <https://doi.org/10.1177/0959354314540765>
- Lipari, L. (2015). *Listening, thinking, being: Toward an ethics of attunement*. Penn State University Press.
- Lopez, F. G. (2001). Adult attachment orientations, self–other boundary regulation, and splitting tendencies in a college sample. *Journal of Counseling Psychology*, 48(4), 440–447. <https://doi.org/10.1037/0022-0167.48.4.440>
- Lorde, A. (2017). *Your silence will not protect you*. Silver Press.
- Louis, D., & Fatien Diochon, P. (2018). The coaching space: A production of power relationships in organizational settings. *Organization*, 25(6), 710–731. <https://doi.org/10.1177/1350508418779653>
- Louis, K. S., Murphy, J., & Smylie, M. (2016). Caring leadership in schools: Findings from exploratory analyses. *Educational Administration Quarterly*, 52(2), 310–348. <https://doi.org/10.1177/0013161X15627678>
- Lubberink, R., Blok, V., van Ophem, J., & Omta, O. (2017). Lessons for responsible innovation in the business context: A systematic literature review of responsible, social and sustainable innovation practices. *Sustainability*, 9(5), Article 721. <https://doi.org/10.3390/su9050721>
- Luft, J., & Ingham, H. (1955). The Johari window, a graphic model of interpersonal awareness. In L. Bradford (Ed.), *Proceedings of the Western Training Laboratory in Group Development* (pp. 242–246). UCLA.
- Lumsden, K. (2019). *Reflexivity: Theory, method, and practice*. Routledge.
- Lyon, F. (2015). Access and non-probability sampling in qualitative research on trust. In F.

- Lyon, G. Möllering, & M. N. K. Saunders (Eds.), *Handbook of research methods on trust* (pp. 109–117). Edward Elgar.
- Lyubovnikova, J., Legood, A., Turner, N., & Mamakouka, A. (2017). How authentic leadership influences team performance: The mediating role of team reflexivity. *Journal of Business Ethics*, 141(1), 59–70. <https://doi.org/10.1007/s10551-015-2692-3>
- MacAskill, W. (2017). Effective altruism: Introduction. *Essays in Philosophy*, 18(1), 1–5. <https://doi.org/10.7710/1526-0569.1580>
- MacIntosh, R., Beech, N., Bartunek, J., Mason, K., Cooke, B., & Denyer, D. (2017). Impact and management research: Exploring relationships between temporality, dialogue, reflexivity and praxis. *British Journal of Management*, 28(1), 3–13. <https://doi.org/10.1111/1467-8551.12207>
- Macklin, R., & Mathison, K. (2018). Embedding ethics: Dialogic partnerships and communitarian business ethics. *Journal of Business Ethics*, 153(1), 133–145. <https://doi.org/10.1007/s10551-016-3431-0>
- Maclean, M., Harvey, C., & Chia, R. (2012). Reflexive practice and the making of elite business careers. *Management Learning*, 43(4), 385–404. <https://doi.org/10.1177/1350507612449680>
- Madhok, S. (2020). A critical reflexive politics of location, “feminist debt” and thinking from the Global South. *European Journal of Women’s Studies*, 27(4), 394–412. <https://doi.org/10.1177/1350506820952492>
- Malherbe, N. (2023). Unconsciousness-raising: Considerations for liberation psychology, subjectivity, and reflexivity theory. *Psychoanalytic Dialogues*, 33(4), 456–474. <https://doi.org/10.1080/10481885.2023.2220760>
- Mallorie, L. M. (2015). *Walking their talk: The role of the body in effective, positive leadership*. (Capstone Project: Master of Applied Positive Psychology (MAPP)) University of Pennsylvania. <https://repository.upenn.edu/entities/publication/c96437be->

[5d7d-4f59-961f-04778f5a9dd3](#)

- Mandalaki, E. (2019). Dancers as intercorporeality: Breaking down the reluctant body. In A. Pullen & C. Rhodes (Eds.), *Diversity, affect and embodiment in organizing* (pp. 139–161). Palgrave Macmillan. https://doi.org/10.1007/978-3-319-98917-4_7
- Mandalaki, E. (2023). Breaking the plaster: Making do with the fragility of the body. *Gender, Work & Organization*, 30(4), 1450–1467. <https://doi.org/10.1111/gwao.12996>
- Manesi, Z., van Doesum, N. J., & van Lange, P. A. M. (2017). Prosocial behavior. In V. Zeigler-Hill & T. K. Shackelford (Eds.), *Encyclopedia of personality and individual differences*. Springer. https://doi.org/10.1007/978-3-319-28099-8_2200-1
- Manja, V., Nrusimha, A., MacMillan, H., Schwartz, L., & Jack, S. (2021). Use of ecomaps in qualitative health research. *The Qualitative Report*, 26(2), 412–442. <https://doi.org/10.46743/2160-3715/2021.4565>
- Markman, H. C. (2017). Presence, mourning, and beauty: Elements of analytic process. *Journal of the American Psychoanalytic Association*, 65(6), 979–1004. <https://doi.org/10.1177/0003065117747877>
- Markman, H. C. (2020). Embodied attunement and participation. *Journal of the American Psychoanalytic Association*, 68(5), 807–834. <https://doi.org/10.1177/0003065120969413>
- Marshall, P. A. (1992). Research ethics in applied anthropology. *IRB: Ethics & Human Research*, 14(6), 1–5. <https://www.jstor.org/stable/3563851>
- Martiny, K. M., Toro, J., & Høffding, S. (2021). Framing a phenomenological mixed method: From inspiration to guidance. *Frontiers in Psychology*, 12, Article 602081. <https://doi.org/10.3389/fpsyg.2021.602081>
- Marya, R. (2018, December 11). Decolonizing healthcare: Addressing social stressors in medicine. *Bioneers*. <https://bioneers.org/decolonizing-healthcare-addressing-social-stressors-in-medicine-ztvz1812/>

- Mboti, N. (2015). May the real ubuntu please stand up? *Journal of Media Ethics*, 30(2), 125–147. <https://doi.org/10.1080/23736992.2015.1020380>
- McKay, F. (2018). Telic attunements: Moods and ultimate values (among meditation practitioners in the United States). *Ethos*, 46(4), 498–518. <https://doi.org/10.1111/etho.12217>
- Meriläinen, S., Salmela, T., & Valtonen, A. (2022). Vulnerable relational knowing that matters. *Gender, Work & Organization*, 29(1), 79–91. <https://doi.org/10.1111/gwao.12730>
- Merleau-Ponty, M. (1962). *Phenomenology of perception* (C. Smith, Trans.). Routledge & Kegan Paul. (Original work published 1945).
- Merleau-Ponty, M. (1964). *Signs* (R. C. McCleary, Trans.). Northwestern University Press. (Original work published 1960).
- Messerschmidt, J. W. (2020). Becoming a super-masculine “cool guy”: Reflexivity, dominant and hegemonic masculinities, and sexual violence. *Boyhood Studies*, 13(2), 20–35. <https://doi.org/10.3167/bhs.2020.130203>
- Meyer, M. (2018). The evolution and challenges of the concept of organizational virtuousness in positive organizational scholarship. *Journal of Business Ethics*, 153(1), 245–264. <https://doi.org/10.1007/s10551-016-3388-z>
- Mezirow, J. (1990). *Transformative dimensions of adult learning*. Jossey-Bass.
- Mezirow, J. (2000). *Learning as transformation: Critical perspectives on a theory in progress*. Jossey-Bass.
- Miller, B. (2013, January 21). What is the Johari Window and how to use it. *Vistage Research Center*. <https://www.vistage.com/research-center/business-leadership/strategic-communications/an-introduction-to-the-johari-window/>
- Molm, L. D. (1990). Structure, action, and outcomes: The dynamics of power in social exchange. *American Sociological Review*, 55(3), 427–447.

<https://www.jstor.org/stable/2095767>

Molm, L. D. (1994). Dependence and risk: Transforming the structure of social exchange.

Social Psychology Quarterly, 57(3), 163–176. <https://doi.org/10.2307/2786874>

Moore, M. L., Olsson, P., Nilsson, W., Rose, L., & Westley, F. R. (2018). Navigating emergence and system reflexivity as key transformative capacities. *Ecology and Society*, 23(2), Article 38. <https://doi.org/10.5751/ES-10166-230238>

Morawski, J. (2014). Reflexivity. In T. Teo (Ed.), *Encyclopedia of critical psychology* (pp. 1653–1660). Springer. https://doi.org/10.1007/978-1-4614-5583-7_263

Musaigwa, M. (2023). The role of leadership in managing change. *International Review of Management and Marketing*, 13(6), 1–9. <https://doi.org/10.32479/irmm.13526>

Musgrave, J. (2019). Reflexivity in educational research. In A. Bathmaker & P. Harnett (Eds.), *Using innovative methods in early years research* (pp. 7–18). Routledge. <https://doi.org/10.4324/9780429423871-2>

Nellhaus, T. (2017). Embodied collective reflexivity: Peircean performatives. *Journal of Critical Realism*, 16(1), 43–69. <https://doi.org/10.1080/14767430.2016.1257198>

Neubauer, B. E., Witkop, C. T., & Varpio, L. (2019). How phenomenology can help us learn from the experiences of others. *Perspectives on Medical Education*, 8(2), 90–97. <https://doi.org/10.1007/s40037-019-0509-2>

Nicholls, A., Simon, J., & Gabriel, M. (Eds.). (2015). *New frontiers in social innovation research*. Palgrave Macmillan.

Nicholls, S. (2009). Beyond expressive writing: Evolving models of developmental creative writing. *Journal of Health Psychology*, 14(2), 171–180. <https://doi.org/10.1177/1359105308100201>

Nicolaides, A. (2022). Duty, human rights and wrongs and the notion of ubuntu as humanist philosophy and metaphysical connection. *Athens Journal of Law*, 8(2), 123–134. <https://doi.org/10.30958/ajl.8-2-2>

- Nietzsche, F. (2008). *Thus spoke Zarathustra: A book for everyone and nobody* (G. Parkes, Trans.). Oxford University Press. (Original work published 1883–1891).
- Nilsson, W., & Paddock, T. (2014). Social innovation from the inside out. *Stanford Social Innovation Review*, 12(3), 46–51.
https://ssir.org/articles/entry/social_innovation_from_the_inside_out
- Nilsson, W. (2015). Positive institutional work: Exploring institutional work through the lens of positive organizational scholarship. *Academy of Management Review*, 40(3), 370–398. <https://doi.org/10.5465/amr.2013.0188>
- Nin, A. (1969). *The diary of Anaïs Nin: Vol. 3, 1939–1944* (G. Stuhlmann, Ed.). Harcourt.
- Noon, E. J. (2018). Interpretive phenomenological analysis: An appropriate methodology for educational research? *Journal of Perspectives in Applied Academic Practice*, 6(1), 75–83. <https://doi.org/10.14297/jpaap.v6i1.304>
- Oakley, A. (2013). Interviewing women: A contradiction in terms. In H. Roberts (Ed.), *Doing feminist research* (pp. 30–61). Routledge. <https://doi.org/10.4324/9781315002262-4>
- Oakley, B., Knafo, A., Madhavan, G., & Wilson, D. S. (Eds.). (2012). *Pathological altruism*. Oxford University Press.
- Ogden, P. (2019, July 17). *The essential first step when treating trauma* [Video]. NICABM: The National Institute for the Clinical Application of Behavioral Medicine.
<https://www.youtube.com/watch?v=KEpqWRV9ao4>
- Ogden, P., Buczynski, R., Levine, P., & Lanius, R. (2018, April 5). *3 strategies to help trauma patients feel safe* [Video]. NICABM: The National Institute for the Clinical Application of Behavioral Medicine. <https://youtu.be/v1EpixZVZRk>
- Oliver, S., & Duncan, S. (2019). Editorial: Looking through the Johari window. *Research for All*, 3(1), 1–6. <https://doi.org/10.18546/RFA.03.1.01>
- Pagis, M. (2009). Embodied self-reflexivity. *Social Psychology Quarterly*, 72(3), 265–283.
<https://doi.org/10.1177/019027250907200308>

- Pagnini, F., & Phillips, D. (2015). Being mindful about mindfulness. *The Lancet Psychiatry*, 2(4), 288–289. [https://doi.org/10.1016/S2215-0366\(15\)00041-3](https://doi.org/10.1016/S2215-0366(15)00041-3)
- Painter-Morland, M. (2010). Questioning corporate codes of ethics. *Business Ethics: A European Review*, 19(3), 265–279. <https://doi.org/10.1111/j.1467-8608.2010.01591.x>
- Pässilä, A. H., Oikarinen, T., & Harmaakorpi, V. (2015). Collective voicing as a reflexive practice. *Management Learning*, 46(1), 67–86. <https://doi.org/10.1177/1350507613488310>
- Paterson, M., & Glass, M. R. (2020). Seeing, feeling, and showing “bodies-in-place”: Exploring reflexivity and the multisensory body through videography. *Social & Cultural Geography*, 21(1), 111–134. <https://doi.org/10.1080/14649365.2018.1433866>
- Paton, S., Chia, R., & Burt, G. (2014). Relevance or “relevate”? How university business schools can add value through reflexively learning from strategic partnerships with business. *Management Learning*, 45(3), 267–288. <https://doi.org/10.1177/1350507613479541>
- Patton, M. Q. (2014). *Qualitative research & evaluation methods: Integrating theory and practice* (4th ed.). Sage.
- Pavlovich, K. (2020). Quantum empathy: An alternative narrative for global transcendence. *Journal of Management, Spirituality & Religion*, 17(4), 333–347. <https://doi.org/10.1080/14766086.2019.1706626>
- Peña, J. J. (2019). The embodied intersubjective space: The role of clinical intuition in somatic psychotherapy. *Body, Movement and Dance in Psychotherapy*, 14(2), 95–111. <https://doi.org/10.1080/17432979.2019.1606032>
- Perry, M., & Medina, C. L. (Eds.). (2015). *Methodologies of embodiment: Inscribing bodies in qualitative research*. Routledge. <https://doi.org/10.4324/9780203582190>
- Phillips, N. L., Adams, G., & Salter, P. S. (2015). Beyond adaptation: Decolonizing approaches to coping with oppression. *Journal of Social and Political Psychology*, 3(1),

365–387. <https://doi.org/10.5964/jspp.v3i1.310>

Pietkiewicz, I., & Smith, J. A. (2014). A practical guide to using interpretative phenomenological analysis in qualitative research psychology. *Psychological Journal*, 20(1), 7–14. <https://doi.org/10.14691/CPPJ.20.1.7>

Pilarska, J. (2021). The constructivist paradigm and phenomenological qualitative research design. In T. L. Derico & R. W. Pazmino (Eds.), *Research paradigm considerations for emerging scholars* (pp. 64–83). De Gruyter. <https://doi.org/10.21832/9781845418281>

Pina e Cunha, M., Pacheco, M., Castanheira, F., & Rego, A. (2017). Reflexive work and the duality of self-leadership. *Leadership*, 13(4), 472–495. <https://doi.org/10.1177/1742715015606511>

Pipere, A., & Lorenzi, F. (2021). The dialogical potential of transdisciplinary research: Challenges and benefits. *World Futures*, 77(8), 559–590. <https://doi.org/10.1080/02604027.2021.1875673>

Pithouse-Morgan, K., Pillay, D., Naicker, I., & Masinga, L. (2020). Exploring possibilities through methodological inventiveness in self-reflexive educational research. *Journal of Education (University of KwaZulu-Natal)*, 78, 1–9. <https://www.scielo.org.za/pdf/jed/n78/01.pdf>

Pless, N. M., Murphy, M., Maak, T., & Sengupta, A. (2021). Societal challenges and business leadership for social innovation. *Society and Business Review*, 16(4), 535–561. <https://doi.org/10.1108/SBR-10-2020-0129>

Poldner, K., Branzei, O., & Steyaert, C. (2019). Fashioning ethical subjectivity: The embodied ethics of entrepreneurial self-formation. *Organization*, 26(2), 151–174. <https://doi.org/10.1177/1350508418793990>

Pollner, M. (1991). Left of ethnomethodology: The rise and decline of radical reflexivity. *American Sociological Review*, 56(3), 370–380. <https://www.jstor.org/stable/2096110>

Priest, H. (2002). An approach to the phenomenological analysis of data. *Nurse Researcher*,

- 10(2), 50–63. <https://doi.org/10.7748/nr.10.2.50.s6>
- Priest, S. (2002). *Merleau-Ponty*. Routledge.
- Procter, H., & Winter, D. A. (2020). *Personal and relational construct psychotherapy*. Palgrave Macmillan. <https://doi.org/10.1007/978-3-030-52177-6>
- Pullen, A., & Rhodes, C. (2014). Corporeal ethics and the politics of resistance in organizations. *Organization*, 21(6), 782–806.
<https://doi.org/10.1177/1350508413484819>
- Pullen, A., & Rhodes, C. (2015). Ethics, embodiment and organizations. *Organization*, 22(2), 159–165. <https://doi.org/10.1177/1350508414558727>
- Pullen, A. (2018). Writing as labiaplasty. *Organization*, 25(1), 123–130.
<https://doi.org/10.1177/1350508417735537>
- Pylvänäinen, P. (2018). *Dance movement therapy in the treatment of depression: Change in body image and mood – A clinical practice based study* (Doctoral dissertation) Jyväskylä Studies in Education, Psychology and Social Research, University of Jyväskylä. <https://jyx.jyu.fi/bitstreams/08777e17-fdf3-4faf-adba-805afd37e3cc/download>
- Qualley, D. J. (1994). *Writing and reading as reflexive inquiry: A reflexive inquiry* (Doctoral dissertation) University of New Hampshire. <https://scholars.unh.edu/dissertation/1808>
- Ramsey-Wade, C. E., & Cott, M. J. (2024). Student-generated metaphor in research supervision: An arts-based method. *Counselling and Psychotherapy Research*, 24(1), 11–22. <https://doi.org/10.1002/capr.12790>
- Ray, R. (2016). *The awakening body: Somatic meditation for discovering our deepest life*. Shambhala.
- Reinecke, J., & Ansari, S. (2015). What is a “fair” price? Ethics as sensemaking. *Organization Science*, 26(3), 867–888. <https://doi.org/10.1287/orsc.2015.0968>
- Rempel, G. R., Neufeld, A., & Kushner, K. E. (2007). Interactive use of genograms and

- ecomaps in family caregiving research. *Journal of Family Nursing*, 13(4), 403–419.
<https://doi.org/10.1177/1074840707307917>
- Riach, K., & Warren, S. (2015). Smell organization: Bodies and corporeal porosity in office work. *Human Relations*, 68(5), 789–809. <https://doi.org/10.1177/0018726714545387>
- Ripamonti, S., Galuppo, L., Gorli, M., Scaratti, G., & Cunliffe, A. L. (2016). Pushing action research toward reflexive practice. *Journal of Management Inquiry*, 25(1), 55–68.
<https://doi.org/10.1177/1056492615584972>
- Rivera, E., Courtney, L., & Bloom, H. (2023). Critical reflexivity as a tool for addressing inequities in education and beyond. In M. Carmo (Ed.), *Proceedings of Education and New Developments 2023* (pp. 668–670). InScience Press.
<https://doi.org/10.36315/2023v1end147>
- Roberts, M. (2021). Embodied ethical decision-making: A clinical case study of respect for culturally based meaning making in mental healthcare. *American Journal of Dance Therapy*, 43(1), 36–63. <https://doi.org/10.1007/s10465-020-09338-3>
- Romanyshyn, R. (2003). *Technology as symptom and dream*. Routledge.
- Ropo, A., & Sauer, E. (2008). Dances of leadership: Bridging theory and practice through an aesthetic approach. *Journal of Management & Organization*, 14(5), 560–572.
<https://doi.org/10.5172/jmo.837.14.5.560>
- Rose, G. (2022). *Visual methodologies: An introduction to researching with visual materials* (5th ed.). Sage.
- Rosenthal, G. (2003). The healing effects of storytelling: On the conditions of curative storytelling in the context of research and counseling. *Qualitative Inquiry*, 9(6), 915–933. <https://doi.org/10.1177/1077800403254888>
- Rossiter, A. (2001). Innocence lost and suspicion found: Do we educate for or against social work? *Critical Social Work*, 2(1), 1–5.
<https://ojs.uwindsor.ca/index.php/csw/article/view/5628/4598>

Rostron, A. (2024). Who do they think we are? Reflexivity and participant constructions of the researcher. *Journal of Management Inquiry*, 33(3), 284-299.

<https://doi.org/10.1177/10564926231193374>

Ruch, G. (2009). Identifying “the critical” in a relationship-based model of reflection. *European Journal of Social Work*, 12(3), 349–362.

<https://doi.org/10.1080/13691450902930761>

Ruebottom, T., & Auster, E. R. (2018). Reflexive dis/embedding: Personal narratives, empowerment and the emotional dynamics of interstitial events. *Organization Studies*, 39(4), 467–490. <https://doi.org/10.1177/0170840617709308>

Ryömä, A., & Satama, S. (2019). Dancing with the D-man: Exploring reflexive practices of relational leadership in ballet and ice hockey. *Leadership*, 15(6), 696–721.

<https://doi.org/10.1177/1742715019838657>

Ryan, G. (2018). Introduction to positivism, interpretivism and critical theory. *Nurse Researcher*, 25(4), 41–49. <https://doi.org/10.7748/nr.2018.e1466>

Ryan, M., & Loughland, T. (2020). Preparing teachers for reflexive leadership roles in schools. *Journal of Education for Teaching*, 46(5), 676–689.

<https://doi.org/10.1080/02607476.2020.1771172>

Sakamoto, I., & Pitner, R. O. (2005). Use of critical consciousness in anti-oppressive social work practice: Disentangling power dynamics at personal and structural levels. *British Journal of Social Work*, 35(4), 435–452. <https://doi.org/10.1093/bjsw/bch190>

Saldana, J. (2015). *Thinking qualitatively: Methods of mind*. Sage.

<https://doi.org/10.4135/9781071909782>

Scaer, R. (2005). *The trauma spectrum: Hidden wounds and human resiliency*. W. W. Norton.

Schein, E. H. (2009). *Helping: How to offer, give, and receive help*. Berrett-Koehler.

Schmidsberger, F., & Löffler-Stastka, H. (2018). Empathy is proprioceptive: The bodily

- fundament of empathy – A philosophical contribution to medical education. *BMC Medical Education*, 18, Article 252. <https://doi.org/10.1186/s12909-018-1161-y>
- Schnegg, M. (2023). Phenomenological anthropology: Philosophical concepts for ethnographic use. *Zeitschrift für Ethnologie - Journal of Social and Cultural Anthropology*, 148(1), 59–102.
- Schubert, C. (2014). *Social innovations: Highly reflexive and multi-referential phenomena of today's innovation society? A report on analytical concepts and social science initiative*. (TUTS Working Paper, 2-2014) Technische Universität, Berlin.
<https://www.ssoar.info/ssoar/handle/document/38584>
- Schuyt, T. (2004). The magnetism of power in helping relationships: Professional attitude and asymmetry. *Social Work & Society*, 2(1), 39–53. <https://ejournals.bib.uni-wuppertal.de/index.php/sws/article/view/239/299>
- Segal, H. (2018). *Introduction to the work of Melanie Klein*. Routledge. (Original work published 1964).
- Serra Undurraga, J. K. A. (2020). Reflexivities as affective ways of relating that produce. *Qualitative Inquiry*, 26(7), 920–930. <https://doi.org/10.1177/1077800419885408>
- Shapiro, L., & Stolz, S. A. (2018). Embodied cognition and its significance for education. *Theory and Research in Education*, 17(1), 19–39.
<https://doi.org/10.1177/1477878518822149>
- Shaw, J. A. (2016). Reflexivity and the “acting subject”: Conceptualizing the unit of analysis in qualitative health research. *Qualitative Health Research*, 26(13), 1735–1744.
<https://doi.org/10.1177/1049732316657813>
- Sherman, R. O. (2021). Using a trauma-informed leadership approach. *Nurse Leader*, 19(4), 321–322. <https://doi.org/10.1016/j.mnl.2021.05.001>
- Shinebourne, P., & Smith, J. A. (2010). The communicative power of metaphors: An analysis and interpretation of metaphors in accounts of the experience of addiction. *Psychology*

and *Psychotherapy: Theory, Research and Practice*, 83(1), 59–73.

<https://doi.org/10.1348/147608309x468077>

Shotter, J. (2016). *Deep dialogicality, human becomings, and leaders as “founders of discursivity.”* Paper presented at the Qualitative Research in Management and Organization Conference (QRM), Albuquerque, NM, March 22–24.

https://www.academia.edu/22555026/Deep_Dialogicality_Human_Becomings_and_Leaders_as_Founders_of_Discursivity

Shoukry, H. (2017). Coaching for social change. In T. Bachkirova, G. Spence, & D. Drake (Eds.), *The Sage handbook of coaching* (pp. 176–194). Sage.

<https://psycnet.apa.org/record/2017-07502-010>

Shoukry, H., & Cox, E. (2018). Coaching as a social process. *Management Learning*, 49(4), 413–428. <https://doi.org/10.1177/1350507618762600>

Simon, B. L. (1990). Rethinking empowerment. *Journal of Progressive Human Services*, 1(1), 27–39. https://doi.org/10.1300/j059v01n01_04

Sinclair, A., & Ladkin, D. (2020). Leading with embodied care. In K. J. de Sousa & M. H. van Dierendonck (Eds.), *Paradox and power in caring leadership* (pp. 63–73). Edward Elgar. <https://doi.org/10.4337/9781788975506.00013>

Slutskaya, N., Simpson, A., & Hughes, J. (2012). Lessons from photoelicitation: Encouraging working men to speak. *Qualitative Research in Organizations and Management*, 7(1), 16–33. <https://doi.org/10.1108/17465641211223447>

Smith, J. A. (2010). Evaluating the contribution of interpretative phenomenological analysis. *Health Psychology Review*, 5(1), 9–27. <https://doi.org/10.1080/17437199.2010.510659>

Smith, J. A., & Osborn, M. (2014). Interpretative phenomenological analysis as a useful methodology for research on the lived experience of pain. *British Journal of Pain*, 9(1), 41–42. <https://doi.org/10.1177/2049463714541642>

Smith, J. A., & Shinebourne, P. (2012). Interpretative phenomenological analysis. In H.

- Cooper, P. M., Camic, D. L., Long, A. T., Panter, D., Rindskopf, & K. J. Sher (Eds.), *APA handbook of research methods in psychology: Vol. 2. Research designs* (pp. 73–82). American Psychological Association. <https://doi.org/10.1037/13620-005>
- Smith, J. A., Flowers, P., & Larkin, M. (2022). *Interpretative phenomenological analysis: Theory, method and research* (2nd ed.). Sage.
- Smith, S., & Kempster, S. (2019). In whose interest? Exploring care ethics within transformative learning. *Management Learning*, 50(3), 302–318. <https://doi.org/10.1177/1350507618822316>
- Smith, W. K., Lewis, M. W., & Tushman, M. L. (2016). “Both/and” leadership. *Harvard Business Review*, 94(5), 62–70. <https://hbr.org/2016/05/both-and-leadership>
- Solomon, A. (2015). Notes on an exorcism. In C. Burns (Ed.), *The Moth: This is a true story* (pp. 41–46). Serpent’s Tail.
- Spiegel, J. B. (2016). Social circus: The cultural politics of embodying “social transformation.” *TDR/The Drama Review*, 60(4), 50–67. https://doi.org/10.1162/dram_a_00595
- Stanek, D. (2015). Bridging past and present: Embodied intergenerational trauma and the implications for dance/movement therapy. *Body, Movement and Dance in Psychotherapy*, 10(2), 94–105. <https://doi.org/10.1080/17432979.2014.971872>
- Stelter, R. (2010). Experience-based, body-anchored qualitative research interviewing. *Qualitative Health Research*, 20(6), 859–867. <https://doi.org/10.1177/1049732310364624>
- Stephan, U., Patterson, M., Kelly, C., & Mair, J. (2016). Organizations driving positive social change: A review and an integrative framework of change processes. *Journal of Management*, 42(5), 1250–1281. <https://doi.org/10.1177/0149206316633268>
- Stolz, S. A. (2015). Embodied learning. *Educational Philosophy and Theory*, 47(5), 474–487. <https://doi.org/10.1080/00131857.2013.879694>

- Stuckey, H. L., & Nobel, J. (2010). The connection between art, healing, and public health: A review of current literature. *American Journal of Public Health, 100*(2), 254–263.
<https://doi.org/10.2105/ajph.2008.156497>
- Suddaby, R., Viale, T., & Gendron, Y. (2016). Reflexivity: The role of embedded social position and entrepreneurial social skill in processes of field level change. *Research in Organizational Behavior, 36*, 225–245. <https://doi.org/10.1016/j.riob.2016.02.001>
- Suffla, S., Seedat, M., & Bawa, U. (2015). Reflexivity as enactment of critical community psychologies: Dilemmas of voice and positionality in a multi-country photovoice study. *Journal of Community Psychology, 43*(1), 9–21. <https://doi.org/10.1002/jcop.21691>
- Susen, S. (2015). Emancipation. In M. T. Gibbons, D. Coole, E. Ellis, & K. Ferguson (Eds.), *The Encyclopedia of Political Thought* (pp. 1024–1038). Wiley-Blackwell.
- Susen, S. (2022). The case for a critical hermeneutics: From the understanding of power to the power of understanding. In K. C. M. Mertel & L. Dunaj (Eds.), *Hans-Herbert Kögler's critical hermeneutics* (pp. 7–69). Bloomsbury Academic.
- Sutherland, N., Land, C., & Böhm, S. (2014). Anti-leaders(hip) in social movement organizations: The case of autonomous grassroots groups. *Organization, 21*(6), 759–781. <https://doi.org/10.1177/1350508413480254>
- Sveningsson, S., & Kärreman, D. (2021). Alvesson, Mats: A passion for critical reflexivity and rational change. In D. B. Szabla, W. A. Pasmore, M. A. Barnes, & A. N. Gibson (Eds.), *The Palgrave handbook of organizational change thinkers* (2nd ed., pp. 17–35). Palgrave Macmillan. https://doi.org/10.1007/978-3-030-38324-4_109
- Swan, E. (2017). What are white people to do? Listening, challenging ignorance, generous encounters and the “not yet” as diversity research praxis. *Gender, Work & Organization, 24*(5), 547–563. <https://doi.org/10.1111/gwao.12165>
- Talwar, S. (2007). Accessing traumatic memory through art making: An art therapy trauma protocol (ATTP). *The Arts in Psychotherapy, 34*(1), 22–35.

<https://doi.org/10.1016/j.aip.2006.09.001>

Tanaka, S. (2015). Intercorporeality as a theory of social cognition. *Theory & Psychology*, 25(4), 455–472. <https://doi.org/10.1177/0959354315583035>

Tanaka, S. (2017). Intercorporeality and *aida*: Developing an interaction theory of social cognition. *Theory & Psychology*, 27(3), 337–353.

<https://doi.org/10.1177/0959354317702543>

Tantia, J. F. (Ed.). (2021). *The art and science of embodied research design: Concepts, methods and cases*. Routledge.

Tcholakian, L. A., Khapova, S. N., & Van De Loo, E. (2023). Historical consciousness in executive education programs: Engaging with transgenerational collective traumas. *Academy of Management Learning & Education*, 22(3), 459–480.

<https://doi.org/10.5465/amle.2020.0271>

Teo, T. (2019). Beyond reflexivity in theoretical psychology: From philosophy to the psychological humanities. In K. J. Gergen, M. M. Gergen, & F. J. Barrett (Eds.), *Re-envisioning theoretical psychology: Diverging ideas and practices* (pp. 273–288).

Springer. https://doi.org/10.1007/978-3-030-16762-2_11

Tew, J. (2006). Understanding power and powerlessness: Towards a framework for emancipatory practice in social work. *Journal of Social Work*, 6(1), 33–51.

<https://doi.org/10.1177/1468017306062222>

Thanem, T., & Knights, D. (2019). *Embodied research methods*.

Sage. <https://doi.org/10.4135/9781529716672>

Tomkins, L., & Eatough, V. (2013). The feel of experience: Phenomenological ideas for organizational research. *Qualitative Research in Organizations and Management*, 8(3), 258–275. <https://doi.org/10.1108/QROM-04-2012-1060>

Tomkins, L., & Simpson, P. (2015). Caring leadership: A Heideggerian perspective.

Organization Studies, 36(8), 1013–1031. <https://doi.org/10.1177/0170840615580008>

- Tost, L. P., & Johnson, H. H. (2019). The prosocial side of power: How structural power over subordinates can promote social responsibility. *Organizational Behavior and Human Decision Processes*, 152, 25–46. <https://doi.org/10.1016/j.obhdp.2019.04.004>
- Trevelyan, C., Crath, R., & Chambon, A. (2014). Promoting critical reflexivity through arts-based media: A case study. *British Journal of Social Work*, 44(1), 7–26. <https://doi.org/10.1093/bjsw/bcs090>
- Tsekeris, C. (2010). Reflections on reflexivity: Sociological issues and perspectives. *Contemporary Issues*, 3(1), 28–37. https://suvremene-teme.vern.hr/wp-content/uploads/2022/04/Tsekeris_ST_2010.pdf
- Tyler, M. (2019). Reassembling difference? Rethinking inclusion through/as embodied ethics. *Human Relations*, 72(1), 48–68. <https://doi.org/10.1177/0018726718764264>
- Ulus, E. (2020). A psychoanalytic probe into academic othering of the United States: Defenses of splitting and projection, consequences, and alternatives through emotion work. *Organization*, 27(3), 515–524. <https://doi.org/10.1177/1350508419835383>
- Urcia, I. A. (2021). Comparisons of adaptations in grounded theory and phenomenology: Selecting the specific qualitative research methodology. *International Journal of Qualitative Methods*, 20, 1–14. <https://doi.org/10.1177/16094069211045474>
- van der Kolk, B. A. (2014). *The body keeps the score: Brain, mind, and body in the healing of trauma*. Viking.
- van der Kolk, B. A., Roth, S., Pelcovitz, D., Sunday, S., & Spinazzola, J. (2005). Disorders of extreme stress: The empirical foundation of a complex adaptation to trauma. *Journal of Traumatic Stress*, 18(5), 389–399. <https://doi.org/10.1002/jts.20047>
- van Doesum, N. J., van Lange, D. A., & van Lange, P. A. M. (2013). Social mindfulness: Skill and will to navigate the social world. *Journal of Personality and Social Psychology*, 105(1), 86–103. <https://doi.org/10.1037/a0032540>
- van Manen, M. (2018). Rebuttal rejoinder: Present IPA for what it is – interpretative

- psychological analysis. *Qualitative Health Research*, 28(12), 1959–1968.
<https://doi.org/10.1177/1049732318795474>
- van Nistelrooij, A., & de Caluwé, L. (2016). Why is it that we know we have to – or want to – change, but find ourselves moving around in circles? *Journal of Management Inquiry*, 25(2), 153–167. <https://doi.org/10.1177/1056492615591853>
- Vandenbroucke, R. (1985). *Truths the hand can touch: The theatre of Athol Fugard*. Theatre Communications Group.
- Vettraino, E., & Linds, W. (2018). Living the experience of learning: Embodied reflexivity as pedagogical process. *South African Theatre Journal*, 31(1), 15–35.
<https://hdl.handle.net/10520/EJC-dc9a61b77>
- Vettraino, E., Linds, W., & Downie, H. (2019). Embodied reflexivity: Discerning ethical practice through the six-part story method. *Reflective Practice*, 20(2), 218–233.
<https://doi.org/10.1080/14623943.2019.1575197>
- Vince, R., & Mazen, A. (2014). Violent innocence: A contradiction at the heart of leadership. *Organization Studies*, 35(2), 189–207. <https://doi.org/10.1177/0170840613511924>
- Vince, R. (2014). What do HRD scholars and practitioners need to know about power, emotion, and HRD? *Human Resource Development Quarterly*, 25(4), 409–420.
<https://doi.org/10.1002/hrdq.21191>
- Vince, R. (2020). Experiencing emotion in conducting qualitative research as a PhD student. *Journal of Management Education*, 44(4), 508–523.
<https://doi.org/10.1177/1052562920910170>
- Vince, R. (2018). The learning organization as paradox: Being for the learning organization also means being against it. *The Learning Organization*, 25(4), 273–280.
<https://doi.org/10.1108/TLO-08-2017-0083>
- Voronov, M., & Vince, R. (2012). Integrating emotions into the analysis of institutional work. *Academy of Management Review*, 37(1), 58–81.

<https://doi.org/10.5465/amr.2010.0247>

- Vu, M. C., & Burton, N. (2020). Mindful reflexivity: Unpacking the process of transformative learning in mindfulness and discernment. *Management Learning*, 51(2), 207–226. <https://doi.org/10.1177/1350507619888751>
- Vu, M. C., & Burton, N. (2024). Beyond the inclusion–exclusion binary: Right mindfulness and its implications for perceived inclusion and exclusion in the workplace. *Journal of Business Ethics*, 191(1), 147–165. <https://doi.org/10.1007/s10551-023-05457-2>
- Waghid, Y. (2020). Towards an Ubuntu philosophy of higher education in Africa. *Studies in Philosophy and Education*, 39(3), 299–308. <https://doi.org/10.1007/s11217-020-09709-w>
- Walsh, C. E. (2015). Decolonial pedagogies walking and asking: Notes to Paulo Freire from Abya Yala. *International Journal of Lifelong Education*, 34(1), 9–21. <https://doi.org/10.1080/02601370.2014.991522>
- Walsh, S. (2006). An Irigarayan framework and resymbolization in an arts-informed research process. *Qualitative Inquiry*, 12(5), 976–993. <https://doi.org/10.1177/1077800406288626>
- Ward, J., & Shortt, H. (2013). Evaluation in management education: A visual approach to drawing out emotion in student learning. *Management Learning*, 44(5), 435–452. <https://doi.org/10.1177/1350507612459169>
- Ward, J., & Shortt, H. (2019). Drawing. In C. Cassell, A. L. Cunliffe, & G. Grandy (Eds.), *The Sage handbook of qualitative business and management research methods: Methods and challenges* (pp. 262–281). Sage.
- Way, A. K., Kanak Zwier, R., & Tracy, S. J. (2015). Dialogic interviewing and flickers of transformation: An examination and delineation of interactional strategies that promote participant self-reflexivity. *Qualitative Inquiry*, 21(8), 720–731. <https://doi.org/10.1177/1077800414566686>

- Weber, M. (1921). *The city* (D. Martindale & G. Neuwirth, Trans.; posthumously publ. 1958). Free Press.
- Weick, K. E. (1999). Theory construction as disciplined reflexivity: Tradeoffs in the 90s. *Academy of Management Review*, 24(4), 797–806.
<https://doi.org/10.5465/amr.1999.2553254>
- Welzel, C. (2014). Evolution, empowerment, and emancipation: How societies climb the freedom ladder. *World Development*, 64, 33–51.
<https://doi.org/10.1016/j.worlddev.2014.05.016>
- Wenham, C. M. (2024). *Keeping the body in mind: Inquiring into working with a reflexive, embodied approach in a relationship therapy practice* (Doctoral dissertation). University of Bedfordshire. <https://uobrep.openrepository.com/handle/10547/626305>
- Whittemore, R., Chase, S. K., & Mandle, C. L. (2001). Validity in qualitative research. *Qualitative Health Research*, 11(4), 522–537.
<https://doi.org/10.1177/104973201129119299>
- Wickert, C., & Schaefer, S. M. (2015). Towards a progressive understanding of performativity in critical management studies. *Human Relations*, 68(1), 107–130.
<https://doi.org/10.1177/0018726713519279>
- Wilkinson, S. (1988). The role of reflexivity in feminist psychology. *Women's Studies International Forum*, 11(5), 493–502. [https://doi.org/10.1016/0277-5395\(88\)90024-6](https://doi.org/10.1016/0277-5395(88)90024-6)
- Wilkinson-Maposa, S., Shallwani, S., Kabati, M., Ndaiga, P., Wame, S., & Zulu, M. (2023). Community-based organisations and child well-being in sub-Saharan Africa: Defining social change, effectiveness, and success. *Development in Practice*, 33(3), 334–345.
<https://doi.org/10.1080/09614524.2022.2108763>
- Williams, O., & Annandale, E. (2020). Obesity, stigma and reflexive embodiment: Feeling the “weight” of expectation. *Health*, 24(4), 421–441.
<https://doi.org/10.1177/1363459318812007>

- Willis, P. (2019a). From knowing to doing: Reflexivity, leadership and public relations. *Public Relations Review*, 45(3), Article 101780.
<https://doi.org/10.1016/j.pubrev.2019.05.001>
- Willis, P. (2019b). Retroduction, reflexivity and leadership learning: Insights from a critical realist study of empowerment. *Management Learning*, 50(4), 449–464.
<https://doi.org/10.1177/1350507619856244>
- Wineman, S. (2003). *Power-under: Trauma and nonviolent social change*. Steven Wineman.
- Winther, H. (2013). Professionals are their bodies: The language of the body as sounding board in leadership and professional communication. In L. R. Melina, G. J. Burgess, L. L. Falkman, & A. Marturano (Eds.), *The embodiment of leadership* (pp. 217–237). Jossey-Bass.
- Winther, H., Grøntved, S. N., Kold Gravesen, E., & Ilkjær, I. (2015). The dancing nurses and the language of the body: Training somatic awareness, bodily communication, and embodied professional competence in nurse education. *Journal of Holistic Nursing*, 33(3), 182–192. <https://doi.org/10.1177/0898010114561063>
- Wood, D. C. (2008). *Hidden hands in the market: Ethnographies of fair trade, ethical consumption and corporate social responsibility*. Emerald.
- Woodgate, R. L., Tennent, P., & Legras, N. (2021). Understanding youth’s lived experience of anxiety through metaphors: A qualitative, arts-based study. *International Journal of Environmental Research and Public Health*, 18(8), Article 4315.
<https://doi.org/10.3390/ijerph18084315>
- Yardley, L. (2000). Dilemmas in qualitative health research. *Psychology & Health*, 15(2), 215–228. <https://doi.org/10.1080/08870440008400302>
- Yardley, L. (2008). Demonstrating validity in qualitative psychology. In J. A. Smith (Ed.), *Qualitative psychology: A practical guide to research methods* (2nd ed., pp. 235–251). Sage.

- Zappa, K. (2021). Grounded in the present, rooted through the body: A theoretical dance/movement therapy model for using pelvic embodiment in the therapeutic relationship. *Body, Movement and Dance in Psychotherapy*, 16(3), 188–201. <https://doi.org/10.1080/17432979.2020.1830851>
- Zeitner, D., Rowe, N., & Jackson, B. (2016). Embodied and embodied leadership: Experiential learning in dance and leadership education. *Organizational Aesthetics*, 5(1), 167–187. <https://oa.journals.publicknowledgeproject.org/index.php/oa/article/view/61>
- Zigon, J. (2014). Attunement and fidelity: Two ontological conditions for morally being-in-the-world. *Ethos*, 42(1), 16–30. <https://doi.org/10.1111/etho.12036>
- Zigon, J. (2021). How is it between us? Relational ethics and transcendence. *Journal of the Royal Anthropological Institute*, 27(2), 384–401. <https://doi.org/10.1111/1467-9655.13496>

8 ADDENDUM

8.1 Dialogic strategies

Table A1: My adapted version of interactional strategies that accompany self-reflexivity (Way, Zwier, & Tracy, 2015, p. 279)

Strategies and tactics	Examples
Probing questions: prompt participants to reflect on, explain, and modify initial statements. Opinions Beliefs Resisting problematic formulations	‘Why? / Why not?’ ‘Why do you think that is?’ ‘What do you think?’
Participant reflections: the process of sharing and dialoguing with participants and providing opportunities for questions, critiques, feedback, affirmation, and co-creation of knowledge Mirroring Calling out Reassurance	Repeat words back to participant ‘You were about to say?’ Express understanding of/agreement with participant’s point of view
Counterfactual prompting: prompting participants to imagine the world in ways different than their originally articulated perspective Magic wand Imagining opposite Empathic consideration	‘If you had a magic wand, what would you change about the situation?’ ‘Can you imagine what it might be like?’ ‘What might be the advantages/disadvantages of such a perspective?’ ‘What might be the benefits/challenges for that person?’

Table A2: My summary of the four organising questions (Beech et al., 2010, p. 1343)

Organising question	Guiding description
1. Who is included in the dialogue?	Meeting as equals Acknowledgement that both parties bring contributions to the dialogue Respectful listening No hierarchy - ‘ <i>withness</i> ’
2. What is the intention of the dialogue?	To build mutuality To build relationship To welcome the other Aim to contribute rather than build the self up Enable something new to emerge from a relaxed and non-judgemental curiosity so that collective thought may become coherent
3. What is the orientation and trajectory of the dialogue?	Centripetal dialogue: Creating convergent views - building mutuality. An internalising perspective that builds self-reflexivity Centrifugal dialogue: Disrupts centralized and monological forms of understanding Seeks to enable multiple/plurivocal understandings of events

4.What are the social and knowledge outcomes of the dialogue?	Enhance egalitarian relationships between the parties Increase responsiveness towards each other Combat power imbalances Enable silent and missing voices to be heard Construct new meaning Develop concurrent understandings of a new position Move beyond initial positions towards consensus that is more differentiated and articulated than the separate views individuals began with Co-create knowledge and enabling shared action

Table A3: My summary of five conversational resources for dialogic sense-making (Cunliffe & Scaratti, 2017, pp. 31-35) and (Cunliffe & Locke, 2020)

Conversational resource	Description
1.Being attuned to relationally responsive dialogue (Cunliffe & Scaratti, 2017, pp. 31-35)	Meanings are created in the moment between people as they are actively responsive to each other's comments. Not exchanging already decided views, but rather keeping movement in play by being open to others and exploring multiple and possible meanings. Movement is defined as "the constant crossing of boundaries and surfacing the interplay of context, people, relationships, inter(actions) and actions when making sense of situations" (Cunliffe & Scaratti, 2017, pp. 31-35)
2.Engaging in shared reflexivity within conversations to recognize and interrogate opacity and avoid overcommitment (pp. 31-35)	This involves questioning taken for granted or 'veiled' assumptions and actions, power relations and knowledge claims Shared reflexivity also means exploring how language and talk may mediate meaning and action Opacity "foregrounds the notion that much of what we do is not immediately transparent to us and can be perplexing if we are asked to articulate why and what we are doing in the moment of doing it" (p. 31)
3.Recognizing and building on arresting moments in which we are struck, oriented or moved to respond to each other or our surroundings in different ways (pp. 31-35)	Such moments may relate to a comment, question or to past/present events that 'strike' us, interrupt the spontaneous flow of conversation, and may lead us to see, think and/or act differently. Arresting moments (Greig, Gilmore, Patrick & Beech, 2013) can be disruptive, emotional, generative and lead to movement (pp. 31-35)
4.Surfacing the play of tensions, contradictions, binaries and boundaries within dialogue (pp. 31-35)	By exploring tensions and subtle variations in meanings -contrasting lightness and darkness, colours and shadows - opportunities for re-seeing, re-viewing and re-imagining lives, identities and actions may help participants go on (pp. 31-35)
5.Creating action guiding anticipatory understandings (pp. 31-35)	Asks: how do we orient ourselves to others and to our differences within the unique, emerging and indeterminate situations in which we find ourselves?

	A way of thinking from within - and acting into - a situation in order to resolve a line of action since applying after-the-fact representations does not help Understanding these dialogic moments as “fundamentally interpretive, relational and responsive” Highlighting the need to keep differences in play and offering ways of doing so from within dialogue, generatively (Cunliffe, & Locke, 2020, p. 1095-1096)

Table A4: My summary of sensitising resources for working with difference within dialogue (Cunliffe & Locke, 2020, p. 1093)

Sensitizing resource	Description
Open work	Anticipating differences and keeping them in play to maintain relationality
Difference-making	Pointing out features that may need further articulation
Tentative intentionality	Building on the differences in order to go on

Table A5: My summary of Helin’s (2013) dimensions of dialogic listening

Four dimensions of dialogic listening (Helin, 2013, pp. 226-229)	Description (Helin, 2013, pp. 226-229)
1.Relationality and conversations as a shared activity	A relational orientation where conversations are understood as a shared activity - ‘what happens in between’
2.Listening as an active process	Underlines the active stance not only of the speaker but also of the listener since all understanding is actively responsive The dialogic process of offering otherness to each other
3. The polyphonic nature of listening	The need to listen to the simultaneous interplay of voices in the field, and notice how these voices contribute to a multitude of possible meanings, rather than merging into a single strong voice
4.Listening as an embodied activity	Listening is an activity that includes the use of our ears as well as other senses Hearing and listening are etymologically not synonymous and allude to different ways of engaging “To hear” accentuates perception and the use of the ear

	"To listen" emphasizes attention devoted and paid to another

Table A6: My summary of skilled dialogue strategies from Barrera & Kramer (2007, pp. 305-308) and Barrera & Corso (2002, pp. 106-107)

	‘Anchored understanding of diversity’ favours relationship, (which is always personal and unpredictable), over control, (which likes generalizations and predictability).	‘3rd space’ focuses on identifying and leveraging the complementarity of two or more contradictory or perspectives
Strategy 1: Respect An awareness and acknowledgment of boundaries between persons. Boundaries are markers that both connect and distinguish us from others. Boundaries reflect our basic assumptions about others, the world around us, and ourselves. Awareness and acknowledgment of boundaries different from our own can feel problematic and threaten connection. Focus on the meaning attached to distinctions rather than the distinctions themselves.	Welcoming Questioning assumptions about power (e.g., am I assuming that I know more or better? Am I assuming that I am somehow more powerful than the person with whom I am interacting - somehow more capable than s/he? A move from deficit perspective to competence perspective. Invites a suspension of separation and division, and thus invites paradox.	Allowing Makes the suspension of separation and division explicit. Allows differences to sit side by side as legitimate in their own right, without needing to judge or interpret them as contradictory to our referent behaviours and beliefs. Ask: “Am I releasing my ‘stories’ about what is, and what I think should be?”
Strategy 2: Reciprocity Seeks to balance power between persons in dialogue. At its core is the recognition that each person in an interaction is equally powerful. Equal opportunity to contribute and make choices is given. Free choice over “either-or” choice. No sense of debt is incurred by any of the persons involved. Every interaction becomes about both giving and receiving.	Sense-making Sense-making focuses on finding a context within which another’s diverse behaviours and beliefs “make sense.” Once diverse behaviours and beliefs are understood (i.e., make sense), it is easier to appreciate their value.	Appreciating No single perspective holds all the answers. “What can I learn from others’ behaviour/beliefs?” and “What can I find in how others act/behave/believe that is of value to me?” Cements respect and reciprocity, creating partners (rather than givers and receivers).
Strategy 3: Responsiveness Offers collaborative “third choices” that do not require compromise.	Connecting	Harmonizing Finding the complementarity between apparent opposites.

Turning all assumptions into lightly held hypotheses; being willing to not know for sure, to not know exactly what to do or what to say.	Makes explicit the relational dynamics that sustain the current situation: “What am I doing or saying to promote or sustain current behaviours/ beliefs?” In asking this question, it refuses to divide responsibility and say, “Oh, that’s their problem, not mine.” Problems are mutually generated at some level and therefore change is something that starts as much with the self as with the other.	“What about my behaviour/beliefs complements the behaviour/beliefs that, on the surface, appear contradictory?” and “What might I get if I put the two together?” A unique way of thinking about diversity. The willingness to break out of dualistic either-or dichotomies.

8.2 Researcher position in relation to SocCirc and CBO leaders

Table A7: Researcher position in relation to research participant framework adapted from “multiple researcher-respondent identities” (Cunliffe & Karunanayake, 2013, p. 372)

Hyphen - space (Cunliffe & Karunanayake, 2013, p. 372):	Related questions (Cunliffe & Karunanayake, 2013, p. 372):	As applied to SocCirc research site	Possible implication(s)	As applied to CBO research site	Possible implication(s)
Insiderness - Outsiderness	Is the researcher indigenous to the community being studied?	Indigenous in the sense of being South African but not in sense of being from the same communities as the research participants	Limited understanding on my part as a researcher as to local home contexts Possibility of language and cultural barriers	Yes	Assumptions of common ground and shared ‘taken-for-granted’ Feeling of insider knowledge
	Does the researcher have an ongoing role in the research site or work outside the site?	No	No longer-term understanding of the context and practices being studied	No	No longer-term understanding of the context and practices being studied
	Do respondents perceive the researcher as ‘one-of-us’?	I was made to feel ‘one-with-the-participants’ in the sense of being	What felt like close understanding and trust to me	The participants at CBO feel of the same ilk in the sense of social and cultural	Common ground assumed perhaps from both parties - good for rapport but dangerous in terms of taken for

		enveloped in inclusion and acceptance, and I also felt aligned with their organisational purpose of social inclusion. I am not sure how I was perceived by them in this regard. My feeling of inclusion and acceptance may have been an effect of their organisational culture and interpersonal warmth		identity. While not trained in birthing modalities, I felt a oneness with them and again, and felt aligned to their mission of engendering compassion in midwives. From their perspective I think they felt I was 'one-of-them' in some but not all ways	granted/s/common sense (Cunliffe, 2016) Feeling of both insider-ness and outsider-ness
	Does the researcher feel 'at home' in the research site?	Yes, by virtue of the warmth and sense of inclusion from the participants	Perhaps less alert and objective Insider-ness	Yes, all the participants at CBO made me feel at home	Perhaps less alert and objective Insider-ness
Sameness - Difference	Is the researcher similar to respondents in terms of gender, race, ethnicity, religion, culture, language, meanings, values, identity, symbolically, etc.?	I am of a different race to all but one of the participants. I am of a different gender (female while all participants are male). We share different languages, religions, identities and ethnicities	Less common ground in some of the overt ways but a strong sense of kinship and soul connection	I am of the same/similar gender, race, ethnicity, language group, identities, religions as the participants and feel resonant with them	Again, more 'taken-for-granted's' to be aware of Same-ness
Engagement - Distance	Is the researcher engaged with participants in their activities?	No	Greater distance for more clarity perhaps	No	Greater distance for more clarity perhaps
	To what degree is the researcher emotionally involved?	I was emotionally involved particularly at this site during data collection because I find the participants incredibly inspiring and	I feel that this created an openness and a trust between the participants and me. It felt like a free flow of communication Engagement	Emotionally involved in the sense of caring about the work that the CBO does and very moved by some of the stories	Passionate about learning from them Engagement

		their stories very moving			
	What part do the respondents play in generating knowledge?	Active in the creation of artworks and in their interpretation and contribution of learnings as per IPA	Balancing of power imbalances between participants and me Active participation	Active in the creation of artworks and in their interpretation and contribution of learnings as per IPA	Balancing of power imbalances between participants and me Active participation
	Are any elements of the research created between researcher- respondent?	Both meaning and interpretation since this is an IPA study Instructions for creative processed can be seen as co-creation	High engagement of both parties	Both meaning and interpretation since this is an IPA study Instructions for creative processed can be seen as co-creation	High engagement of both parties
Political Activism - Active Neutrality	Is the researcher involved in the agenda of the respondents?	In a philosophical way, yes but not directly involved	Active neutrality	Aligned with their overall purpose but not involved in their agenda	Active neutrality
	Does the researcher intervene and/or play an active role in the struggle of the respondents?	None	Unsure	None	Unsure
	Is the researcher oriented toward social-organisational change or political action?	I would say I am oriented toward self-reflexivity and critical reflexivity and what this can serve in terms of positive social change	Dedicated to learning from the organisation since it is achieving positive social change	Also, oriented toward self-reflexivity and critical reflexivity and what this can serve in terms of positive social change	Dedicated to learning from the organisation since it is achieving positive social change

8.3 Consent form



MASTER OF PHILOSOPHY IN INCLUSIVE INNOVATION

INTERVIEW CONSENT FORM:

Participant name:

I volunteer to participate in a research project conducted by Patty Hamann as partial fulfilment of the requirements for the MPhil Degree at the Graduate School of Business. I understand that the research is designed to gather information about Reflexivity at Work (How leaders enact reflexivity in social innovation organizations) and that I will be one of approximately (insert number) of people being interviewed for this research.

Background and purpose of the research

As social innovation seeks to address some of the most pressing social dilemmas of our time, the conceptual structures in which the understanding of these challenges and the formulation of their solutions are embedded, remain perhaps overlooked. It is these conceptual structures that the practice of reflexivity aims to examine. Without it, social innovation is at risk of at best providing adaptive rather transformational solutions, and at worst delivering solutions that perpetuate or exacerbate underlying power imbalances and dysfunctions. This is especially relevant in contexts of high inequality.

Reflexivity is described as “the analysis of the power relations and hegemonic assumptions guiding one's actions as an opening for imagining and enacting equity-promoting care” (Mann et al. 2009, as cited in Landy et al., 2016, p. 2). It seems then that it has a significant role to play in the management of social innovations.

In my literature review, I look at some of the negative consequences of unreflexive social innovation across a range of settings so as to make an argument for the need of reflexivity on the part of social innovation leaders. Reflexivity itself is then explored. This latter literature is generally quite abstract, its “difficulties, practicalities and methods of *doing* ... rarely addressed” (Doucet & Mauthner, 2015, p. 413). How is reflexivity triggered in practice? How does it sound, and feel? In other words, how is it enacted? What enables it? This is the gap that my empirical research is dedicated to.

Ethics approval



To find out more about our world-class academic programmes, executive education short courses and customised programme offerings contact 0860 UCT GSB (828 472) | INTL +27 (0)21 4061922 | info@gsb.uct.ac.za or visit www.gsb.uct.ac.za



Ethical consent for the study has been approved by the *UCT Commerce Faculty Ethics in Research Committee*

Participation and confidentiality

I understand that my participation in this research is voluntary, that I will not be compensated and that I may withdraw at any time.

The interview will take approximately 45 - 60 minutes to complete and will be audio recorded.

I understand that I will not be identified by name in any reports using information obtained from this interview and that my confidentiality as a participant in this study will remain secure. Subsequent uses of records and data will be subject to standard data use policies which protect the anonymity of individuals and institutions.

Consent

I consent to participate in this interview, based on the terms outlined above and subject to the following additional condition of my own (if any).

Signed by interviewee

Date

.....
Signed by Student

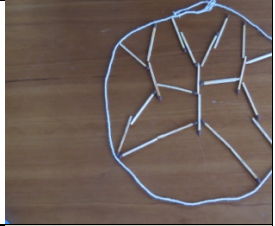
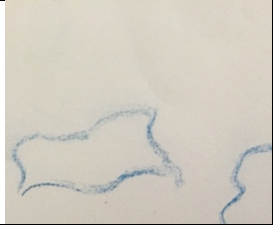
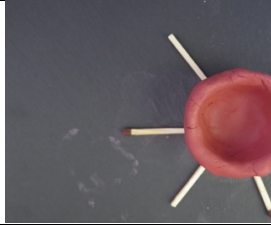
.....
Date

8.4 Examples of artefacts

Table A8: Some examples of participant's artefacts

Please note these images have been cropped and have not been identified with participant's pseudonyms for added privacy.

Sessions 3 and 6 were written exercises. Examples of these can be found in Table A9 in the Addendum (p. 333).

Session 1: "Context"/Family mapping		
Session 2: "Threats to self and threats to other"/Drawing		
Session 4: "Opportunities for growth and development for myself as a leader"/Auto-photography		
Session 5: "The support I need as a leader"/Clay sculpture		

8.5 Data tables

Table A9: Table of examples of transcriptions per case and APA thematic coding

PPETs = Preliminary personal experiential themes

CPETs = Consolidated personal experiential themes

GETs = Group experiential themes

Underlined text = Indicates absence of presence of theme, highlighting the theme's importance

Italicised text: Excerpt used in the Findings chapter (page reference in Findings chapter), related to the theme

~~Strike through~~: Theme was discarded

The four calls of reflexivity:

QoA = Questioning of assumptions: Enquiry into the hidden and conventionalised assumptions embedded in our thinking and being.

Rwo+wtO = Relating with others and with the Other: Examination of how we relate with others and with the Other, by which I mean, that which we consider to be different or not part of us.

IoP = Interrogation of power: Critical engagement with power dynamics/relations. This includes trauma-awareness since trauma is an effect of oppression and domination.

LwH = Living with heart: Related to the ethics of (leadership) care. A call to hold our bodies and humanness at the centre of this care

& = The interrelatedness of the practices

Session number	1	2	3	4	5	6
Pre-defined theme and related art process	“Context”/ Family mapping	“Threats to self and threats to other”/Drawing	“An empowering conversation”/Dialogue writing	“Opportunities for growth and development for myself as a leader”/Auto-photography	“The support I need as a leader”/ Clay sculpture	“A vision for myself and vision for those I lead”/Letter writing
Broad questions	What did my family ‘map’ look like? Who was I connected to and who was I disconnected from? Where have I come from?	What dangers, threats and challenges to self have I experienced in my past and or do I currently experience in the present? What dangers, threats and challenges to self do I see that others (those that I lead or	How am I a leader? What is my understanding of power and how do I use my power? What is an example of an empowering conversation (either one in which I have felt empowered or one in	What opportunities for growth development do I identify for myself as a leader?	What support do I need as a leader?	What promises, aspirations, visions do I make/have for myself as a leader? What promises/aspirations/visions do I have/make for those that I lead?

	Who were the leaders in my family?	seek to lead) have experienced or do experience?	which I feel I have empowered another)?			
	What kind of leaders were they?	What would a remedy or solution be to both sets of threats?				

PPETs across interviews with Clarissa	Transcribed material from interviews with Clarissa including researcher questions (P = Patty)	CPETs	GETs
Relentlessness of system requirements Trauma as violation of boundary Threat, trauma The system as overwhelming Work and home life Trauma	P: If you could depict what you understand to be the threats to self that the beneficiaries of the CBO are facing. You can think of either 1 person that comes to mind or say a collective group of midwives... C: <i>There is insurmountable challenge. It never ends, its ongoing, its gruelling ... I think it's very, very, very difficult to uphold all that in the in the face of what they have to see on a day-to-day basis, how they have to be on a day-to-day basis how they kind of interact on a day-to-day basis, the bombardment of ...the system, really and I think a lot of them also experience that when they leave work as well....I think a lot of them just can't see the end, I mean there is no end</i> (C2: 01/02/19)	Trauma	<i>Contextual threats/Trauma</i> Fostering of physical and emotional safety
Mirroring of inner and outer Integration (of inner and outer reality) Forgetting strength in stress, importance of finding resource when triggered	P: So can you talk me through what you have done here? C: Ultimately what my biggest sort of threat really is, is me. And it's mirrored in the world around me by the things that either scare me or cause anxiety or cause me to forget to breathe. I get triggered to a point where I don't remember that I have a very strong inner core truth that is me. (C2: 01/02/19)	Self-responsibility	Choice towards integration Bodging IoP
Impact on the body of the system Body as a reflection of social system Sensing into body to understand an environment	P: Can you talk me through that one (referring to artwork) C: <i>There's this huge amount of heaviness there. I mean you can see it in people's bodies, like laggardly walking, like very heavy, like a sense of laboured drudging, and that's the feeling I get when I go in, like thick sludge, that you have to kind of wade through</i> (C2: 01/02/19)	Body sensing into what is beyond it /reflecting the system	<i>Inter-bodging</i>
Awareness of projection Projection as split	P: Maybe that's a way of keeping it at a distance of saying, its over there..	Projection as lack of responsibility	<i>Splitting</i>

	<i>C: I guess there's like a lot of your own, your own, anger and pain... where I am stuck, that get thrown up in that kind of [physical] place [the MOU ward]. Then you [are] just like... 'ah it's the... system'</i> (C2: 01/02/19)		
Awareness of inner and outer relationship	P: Can you talk me through what you have done here? <i>C: Balance [for me is] being able to maintain a healthy balance of all different aspects of my being I guess the sort of ultimate threat ... can set [that] off and it looks like it's all ... external...</i> (C2: 01/02/19)	Owning projection as responsibility	<i>Choice towards integration</i>
Empowerment as responsibility for own decisions ..as doing what is right for themselves. Ethics? Choice Based on everything that is right for me - how to attune to this information from self?	P: Ok so this is our 3rd interview Clarissa and you have just done a conversation that captured an empowering conversation. Do you want to say anything about that? <i>C: Part of being empowered is ... taking responsibility for your own decisions. People that are the most empowered make decisions based on everything that is right for them.</i> (C3: 20/03/19)	Responsibility for self Discernment - choice	Choice (towards integration) Empowerment
Presence as ease, not needing to be/get anywhere	P: And that feeling that you mentioned when you are really present, how do you know when you really present? <i>C: I think I know [I'm present] by just not being in any way distracted. It's just a very deep sense of comfort, of just, maybe not comfort but just ease... I don't have to get anything or do anything or think of anything.</i> (C3: 20/03/19)	Comfort, ease (body feelings)	<i>Bodying</i>
Presence as holding contradiction (dynamic/still) Felt sense more than intellectual Preparedness in order to 'do nothing' Ability to hold that paradox? Unobserved vs being seen? Awareness of interconnectedness '..someone in the room is feeling uncomfortable or not saying what they need to say' - sensing into others Integrating with this	P: Can you speak more about holding space? I understand it but for someone who has never heard the term before, how would you describe that, holding space? <i>C: Holding space is a pretty dynamic in one way and also very still in another. It is different with each person It is a felt thing as opposed to an intellectualized thing It is feeling very present Preparedness allows you to drop into that space. When I'm not present there's a kind of 'buzzyness' around. It could be that I am distracted or that someone in the room is feeling uncomfortable or not saying what they need to say. I need to empty myself of my stuff before I step into that space so that I can get a sense of what is being asked. Like the female elephants that surround a birthing elephant but face away from her - she feels safe and unobserved.</i>	Felt sense (body) Sensing into others Care - being of service	<i>Inter-bodying Bodying - mindfulness Choice towards integration Seeing, hearing and caring for</i>

	<i>We are so linear.... Even if we believe in heaven, we think it is somewhere way out there whereas in this instance I had this sense, everything is right here. It's all interwoven.</i> <i>There is an innate between self and everything else</i> <i>(C3: 20/03/19)</i>		&
Equality as necessary for inclusion Individuals to be seen and heard and felt	P: The qualities (needed for inclusion to be part of conversations)? C: <i>[It's] something that I've been so impressed with, because it's like, it's not forcing it... and it speaks for itself, because there is an immediate sense ... and much larger sense, of equality and...space to say what you need to say, to be heard, to not be interrupted, so I mean I think for individuals to, I think for individuals to be seen and heard and felt (referring to The Thinking Environment)</i> <i>(C3: 20/03/19)</i>	Sense of something (body)	<i>Dialoguing</i> <i>Seeing, hearing and caring for</i> <i>&</i>
Automatically... Transmission? Body transmission? Interconnectedness	P: Ok so about bringing empowerment and also earlier about the self-care that's required... C: <i>If as a care provider myself, I am feeling happy, empowered, appreciated, valued, I'm going to automatically give that to whoever I care for</i> <i>(C3: 20/03/19)</i>	Self-responsibility, self-care (maybe body-care) related to care of others	<i>Seeing, hearing and caring for</i> <i>Inter-bodying</i> <i>&</i> <i>Empowerment</i>
Equality, inclusion Equal amount to speak Engagement across hierarchies of power Appreciation of interconnectedness	P: If you could say what you wanted to bring into that space that wasn't there already. C: <i>It was decided that it couldn't just be for the midwives, because the problem, or the challenge within a facility, is the hierarchy, you know there a whole lot of systemic things that are hugely challenging, and partly the reason that [they] don't end up feeling valued and appreciated, so it was that everyone within the MOU felt as equals and valued and appreciated for what their role was at the MOU.....So, it was two-fold: that people felt equally valued and appreciated, and that the labouring woman and her family got that sense of 'holding' from anyone they interacted with in that facility, whether it was bookkeeper, a security guard, someone coming to clean after her baby was born, or a nurse or a midwife.</i> <i>(C3: 20/03/19)</i>	Balancing power - inclusion	<i>Dialoguing</i> <i>Seeing, hearing and caring for</i> <i>Choice towards integration</i> <i>&</i>
Creating relational spaces conducive to reflexive practice Defensiveness as barrier to learning and unlearning and unknowing - splitting?	P: (Question about the retreat style interventions) C: <i>The CBO recognised that if people were going to be feeling defensive of how they practiced currently [in the MOU's] they wouldn't be an 'in' for even speaking about this topic in any way. We came around to ... agreeing that the CBO needed to first and foremost be nurturing for the</i>	Defended-ness as barrier to learning	<i>Fostering of physical and emotional safety</i> <i>LwH</i>

Nurturing as important for learning Dis-embedding from toxic environs Be in an inclusive environment ‘Space to even feel themselves’ Nature, earth Experiential	<i>care providers, to feel valued and appreciated ... The idea [was] if we started to create a sense of safety and trust and softness for individuals, then going into all sorts of other topics around birth would have a start where they internally felt something stir in them</i> (C3: 20/03/19) <i>So one of the things that was insisted on, agreed on by the [leaders], was that the first intervention needed to be out-of-facility because the facility, well just backtracking a bit, one of the things that we were very aware of was the toxicity and the toxic cycle of working in the healthcare facility because the amount of stress that people are actually dealing with, from so many different levels, and so to get them out of that space, was, felt paramount to them, having just having time and space to even feel themselves for a second, you know, and it had to be in nature, it had to be out the city and in a natural space where they could feel the earth beneath their feet, because there were a whole lot of other exercises beyond the core things that we did, which is some way or another ties into them It was offering a broader experience of themselves really...</i> <i>A lot of the project is about engagement, so small kind of info-bytes from facilitators and then lot of group engagement/experiential learning, ranging from speaking, to things like silent walks to singing to teamwork around problem solving, and it was with The Thinking Environment where we don't interrupt one another, and that deep listening is re-emphasised quite regularly.</i> (C3: 20/03/19) <i>Following on from [the 3-day immersion] ...there was a monthly day, a full day [process] and they requested actually to have those full days in the MOU, which was very interesting and insightful to do it in their own environment</i> (C3: 20/03/19)		<i>Fostering of physical and emotional safety</i> <i>Rwo+wtO</i> <i>Fostering of physical and emotional safety</i>

Breaking away from norm Risking convention Courage Moving out of 'role' Power of touch to move forward Mother 'energy' Face-to-face Responsiveness rather than reactivity	P: So I would say that was an act of leadership. Would you say so too? C: <i>(Giving another example of leadership in this answer): I had to transfer a couple into hospital, for various reasons, but the doctor was very upset when they finally arrived, and a C-section was called. It wasn't an emergency; the baby wasn't in distress or anything, but a C-section was called and then the doctor came out of the scrubbing in scrubs... and I did the same and we ended up... face to face and you know obviously the doctor was just in a state, saying things like, 'you know this is why homebirths are so disastrous' ... He was shouting at me though, very, very upset, [saying] 'you know people wouldn't get onto an aeroplane if they knew the chance of death was this high' ... and 'I know this couple are going to ... sue me. They gonna ...sue me. I know there's going to be a letter on my desk next Monday morning.'</i> <i>When I heard that, I felt, the amount of fear sitting in this person is so huge... this completely rational thinking brain [has been] taken over and... in that moment I didn't think... I pulled him towards me [and] held him and said, I just said 'you know, I know these people, I know they not going to do that to you, and the most important thing is that actually you've given them the choice. They chose to come in when it was the right time for them... so let's go into the theatre and make it a beautiful birth for them.'</i> And it was the most beautiful C-section I've ever been at, and it was just like, it was just like this person just needs a hug you know or just needs a mother to reassure him that everything's going to be ok. And you know somehow, that became an empowered experience for everyone because actually it was hushed and it was beautiful and it felt like the doctor held space amazingly, you know, for them, and in birthing their baby in that way. There was... this moment for me of leadership. It was	Physical proximity - body	<i>Inter-bodying Empowerment (choice)</i> <i>IoP</i>

	<i>almost like a mothering thing even though I'm younger than this person and, you know, I wouldn't normally hug them</i> (C3: 20/03/2019)		
Opportunities for physical proximity as healing and whole-making Movement/dance as being able to facilitate experience of contrasting emotional states Physical spaces and who they 'belong' to -who has access to them, the significance of that - importance of inclusive spaces, communal Forgiveness Vulnerability	P: You said you sometimes felt more helped than the participants, can you just say one or two things that changed for you in that context and then maybe a little bit about the dependence towards independence process C: Once [we were doing Biodanza as a group of CBO and participants]. <i>At one point we were doing a partner dance and this woman, probably in her late fifties, early sixties, we ended up dancing together, and, I mean I think one of the biggest things about all of this was grappling with the white privilege, and coming in with all of these ideals I guess, and moving into a space that, you know, even though we had done all these interviews and research and had meetings with so many of them previously, and had gotten their input, there was still very much of that. And she held me when we danced together. [There was] such pain in her eyes and yet at the same time, joy and almost, like, gratitude, and I just felt so honoured that she would even hold me and look into my eyes.</i> <i>And later on, when I had finished the weekend, I came back to [the greenbelt close to my home] and I went for a walk... I just felt so overwhelmed by the fact that I got to come back to walk on the green belt and they all went back to [their homes in the townships], and you know, they really do fear for their lives every day, getting to work, for their children. And that very green belt is the reason why they are where they are because they were [forcibly] moved from spaces like that [during Apartheid], and so it hit me even more that she would hold me so gently and so lovingly, and yet she still shared her pain with me in such an open way...</i> (C3: 20/03/2019)	Body proximity for healing/whole-making	<i>Reciprocity</i> <i>Bodying - movement</i> <i>IoP</i>

Change - from violence to healing - profound What enabled this? Singing as unifying Singing as un-defended-ness	Another thing that stands out: <i>One day soon after we had finished the whole [intervention], one of the midwives sent us a sound clip. She had been on a night shift, and a... baby was born and she and the two midwives [on duty] started singing a song to the baby that we had all sung together. It goes like this: One by one; Everyone comes to remember; They are healing the world... Something had shifted. For all of us (C3: 20/03/2019)</i>		<i>Bodying - singing</i>
Doing something Not doing something - both have risk Importance of 'delicate-ness' Oxytocin - physical/bodily effect of social interactions (positive) Cortisol/adrenalin - physical effects of social interactions (negative) Holding paradox Inner safety Hearing oneself	P: Is there a metaphor that comes to mind of what you were doing as a collective body into this context (of the work with the midwives)? C: <i>If you think about a flower bud, and it is tightly closed still but we want it to be open and we are feeling impatient and we try to open it ourselves, the petals just break off and so it's kind of this picture of holding space, and just being until those petals start to open. And so, in many instances it felt like this was happening for individuals, but it was also happening in the group, but very, very slowly because there's just all these challenges that they are we are faced with, so, it's so delicate still, and it's so easily broken...as [they] are faced day in and day out with so much kind of fear and aggression and hopelessness. It's just so delicate, that bud. If you force it open, it's too fast it won't work, but also, if we don't do anything, it can wither and die, you know. So, for me there is such a delicate...that's the picture I get, delicateness.</i> <i>It's creating a more 'oxytocin rich' space, so it's a more loving space. And when we are in that, even if it slightly more of a loving space, we can actually start to hear one another and see one another and feel one another. Well, first ourselves actually, hear and see and feel ourselves, and then in return we can start to do that with one another.</i> <i>[Also], by being an example of maybe what that might look, feel, smell, hear like ...and [by] opening up a space that becomes 'oxytocin-rich' and less 'adrenalin/cortisol rich', I think you start to be truly you maybe... Like you start to feel safe to be your unique being, maybe in amongst everyone else, and start to allow for everyone to become that.</i> (C3: 20/03/19)	Hearing oneself Inner safety	<i>Bodying Seeing, hearing and caring for Fostering of physical and emotional safety &</i> <i>QoA</i>
Importance of others feeling heard Importance of others feeling safe enough to explore self, including managing the discomfort of this, for the benefit of self and others, world	Letter to those I seek to lead: <i>Dear Fellow Human/Client/Family member</i> <i>As a midwife/facilitator/space holder my intention is for you to feel safe.</i>	Safety to explore and learn/unlearn	<i>Bodying Seeing, hearing and caring for Choice towards integration</i>

Safety as key to self-honesty and learning... Capacity to contain pain and pleasure Pleasure as important for healing Reciprocity When we have something we can give it	<i>Safe enough to open up, to be heard, to hear, explore yourself, be honest with yourself. Ultimately to get to know yourself more deeply and more intimately, to not be afraid to go to places of discomfort and of ecstasy in turn.</i> <i>I know you shall wish to provide this for your children, for your life, your relationships and the world, our world that we all share.</i> <i>I hope my care and love for you will be felt deeply and fortify you in your miracle of this life.</i> <i>(C6: 11/06/19)</i>		<i>Fostering physical and emotional safety &</i> <i>LwH</i>
PPETs across interviews with Jasmin	Transcribed material from interviews with Jasmin including researcher questions (P = Patty)	CPETs	GETs
Relationship between inner and outer reality Healing/wholeness - solution to splitting/projection Acknowledging difficult feelings as very important for transformation	P: How have you, or do you resolve being a white person yourself and, and sitting with that? (in the context of South Africa's Apartheid history) Js: ... (Beginning part of answer omitted for privacy). It's so, so gratifying to watch people's prejudices change depending on how they feel about themselves. You know, one person in particular who, I've worked with who happened to be...very, very racist, incredibly racist. And as she has changed her relationship to herself, that has transformed... ... There's something very important about people saying what they really, really feel which I don't think has been possible and I think it's becoming more possible. With that comes acting it out though also, so that's the scary [part] but that I think it's really important. And, I still, I still try very hard to, um, ja to, to, to make sense of things, like on a one to one... that's for me my, my best, my better place. You know is connecting at that level. <i>(Js1: 12/11/18)</i>	Wholeness Undefended-ness	Splitting Choice towards integration Physical/emotional safety <i>Dialoguing &</i>
The experience of being cared for in order to be able to feel and say how one feels It has to be an experience - important	P: So, it seems to me like your work at the CBO and all the other places where you do this, - to help people say how they really feel, is very important. What kind of conditions do you think are really important to allow that to, to happen, so that people can say what they really feel. Js: So there's something about in that context, being able to speak, is about really feeling cared for and it's not just, it's not, it has to be an experience. <i>(Js1: 12/11/18)</i>	Experiential healing through dialogue Safe spaces	Seeing, hearing and caring for <i>Dialoguing &</i>
Valuing as key Sincere Adult ego state	P: So maybe then its more the vulnerability than the story (referring to the power of sharing within groups)... Js: Hmm. and that would be... <i>I think that's a very important part of the remedy... you know thinking about that. And our central premise and I think it's definitely valid is that, the remedy to this thing is to make people</i>	Sincere care	<i>Seeing, hearing and caring for</i>

Simple in some ways (complex in other ways) Inner resource to help with outer demands/realities Outer issues not necessarily changed Inner responses worked on Valuing others	<i>feel valued. But not in an insincere way. It's about giving them space and time and interest and um, ja, and treating them like adults. Simple in some ways. Really treating them like adults, with respect, dignity, having their opinions, preferences. Um, I mean obviously all these people need more money, they all need more involved partners, um, they need ja more safety, in terms of getting to work, not feeling like every time they get to work they you know, a bullet can fly across and end your life, you don't know when. (Js1: 12/11/18)</i> <i>Obviously, we didn't change the bigger environment and we didn't change the fact that they have minimal resources, and they've got to help birth four people all in a row, but there was something about doing this valuing stuff... [that was very helpful]. (Js1: 12/11/18)</i>		LwH Seeing, hearing and caring for
Moving out of patterns - breaking habits, the pause -important Mindfulness Bring more things together	P: (Asking about the remedy to threat to other at CBO) Js: <i>The sense of stopping (referring to mindfulness practice), you know, moving out of patterns. You have to first remember to just stop... the pausing and the slowing down... And then how to bring the, you know, bring things more together, less of a split. (Js2: 19/11/18)</i>	The pause Breaking patterns Integration	Breaking out of that line Bodying Choice towards integration
Breaking out of survival mode (defended-ness) Breaking out of that line No more splitting Relationship between inner and outer (relationship to self, affecting relationship to other. See also Jasmin's comment on a shift in racist attitudes after doing 'inner work')	P: What do you think enabled 'Melissa' (referring to participant in one of the interventions) to say that, to have that empathy? Was it your processes? Was it the four core practices that you've been doing? Listening and appreciation, centering, do you think that's what enabled that empathy to start building? Js: <i>...She is a really, really good example of someone who... really understood the relationship between being kinder to herself, and a bit more caring of herself, consciously knowing how to do that, with how that affects other people. So, I think she moved out of survival [mode] in some ways. (Js2: 19/11/18)</i>	Inner and outer mirroring Change, breaking patterns	Breaking out of that line Splitting
Inequality - split Internal splits Threats to integrity and integration	P: So for the next one.. Ok this is the one depicting challenges that the recipients of care of the CBO are facing... Js: <i>I think inequality is probably the central way in which [the midwives] are really stressed and challenged and I mean it's across all sorts of [dimensions], it's inequality both in the fact that they have less [resources]... but it's also about, it becomes an inequality that's internalised as division, so there's a lot of dividing things, and splitting</i>	Internal and external splits in response to outer stressors	Splitting Contextual threats/trauma

	<i>things, into good and bad, and I think it's a struggle for people to hold, you know, different elements together, so there are splits all over the place, you know wherever there are relationships, there are splits, [that is] very, very prevalent, and I think that threatens their wellbeing significantly.</i> <i>(Js2: 19/11/18)</i>		
Splitting - dealing with unbearable feeling (Build capacity to deal with difficult feelings, less likely to split?) Split as justification for not caring - important Scarcity of resource - inner and outer	P: So in a context of imbalance, is there more of a likelihood that people would split and polarise into that?		Splitting
Integration - both/and I have stress + I want the best for her Split threatens empathy - important	Js: I mean, I mean, my thoughts on it are I think, I think it's a way of dealing with unbearable feeling. That's my sense. So I'm just thinking about this split between staff and patients which is something that actually started improving with the programme, but there was a split there and I think it's a way to deal with distress you know. It's a way of going, this woman is demanding and screaming and you know, you know, needing so much from me, and I'm, you know, I've got 4 other women like this to attend to, and a night ahead of me, and a husband who's sick and not working and you know these patients are, they are a problem, you know they rude and selfish and brought up badly and she shouldn't be pregnant to begin with... So there's this whole thing of them kind of going, I'm right and they are wrong and then I can feel a bit better. You know or I can feel, you know I don't need to care for this person. Cause I actually don't have enough. So I think it's a way of dealing with really difficult feelings. If you split then someone's good and someone's bad, and it's quite simple in a way. It also allows you to idealise, and to denigrate, you know so, it feels like it's, it feels like it's a defensive strategy to me. Um, 'cause if we have to get in touch with the fact.... If you remember that 'Melissa' said at the [meeting], up the road here... 'you know I used to think when I sat across from a patient, that I'm the nurse and she's the patient. Now I just see us as two people and I am just		Choice towards integration

Important Love - in the form of attentiveness, care, compassion, empathy + Unifying “I don’t need to care for this person”	like her, I have stress [like her] and I want the best for her’ ... I have stress and I want the best for... so there's that. <i>You have to start feeling what someone else is feeling. That’s what a split does - it helps you not to feel what the other person is feeling. So it’s a real impact on empathy actually. (Js2: 19/11/18)</i> <i>If you split, then someone’s good and someone’s bad, and it’s quite simple in a way. It also allows you to idealise, and to denigrate, you know, so... it’s a defensive strategy... [It is] a way of dealing with unbearable feelings... So, I’m just thinking about this split between staff and patients which is something that actually started improving with the [CBO] programme, but there was a split there and I think it’s a way to deal with distress, you know. It’s a way of going, ‘this woman is demanding and screaming, and you know, you know, needing so much from me, and... I’ve got four other women like this to attend to, and a night ahead of me, and a husband who’s sick and not working, and you know these patients are, they are a problem, you know they are rude and selfish and brought up badly and she shouldn’t be pregnant to begin with’... So, there's this whole thing of them kind of going, ‘I’m right and they are wrong and then I can feel a bit better,’ or ‘I can feel, you know, [that] I don’t need to care for this person. Because I actually don’t have enough’ (Js2: 19/11/18)</i>		<i>Rwo+wtO</i> Seeing, hearing and caring for
Connection and empathy from shared self-awareness (shared self-reflexivity?) Breaking down assumptions of others Started to bring the grey - a move away from splitting Seeing nuance, blended-ness	P: I was just wondering if sharing of stories into the group also helps to build empathy between them? Js: <i>What ... created connection and empathy within the group, was...people's level of ... self-awareness. Like, as they started to reflect on what was going on, so not just their situations, which are you know, I think largely known by everybody, but it was more like, what's going on emotionally...[other] people [in the group] said, ‘I never knew... that you felt that way or that you thought that about yourself’. ‘I feel like I know you now’ - that got said quite a lot. ‘I feel like I really know you now’. So, it was more that sort of, reflection, and sharing reflection, that then I think helped people to go, because everyone's sort of struggling and like you know, holding it together, but I think that thing of somebody saying actually.... I’m thinking of somebody who said she doesn’t feel very self-confident... [and] realises that a lot of her stress comes from that. But people were like ‘wow... but you seem so confident’ ... you know it’s that</i>	Integration	<i>Dialoguing</i> Seeing, hearing and caring for Splitting & <i>QoA</i>

	kind of level of sharing and of that, so not splitting, that starting to bring the grey [in between]... (Js2: 19/11/18)		
Being treated like a child - split Being told what to do - no voice, no choice	The following is Jasmin's written dialogue piece: <i>Me (Jasmin): I appreciate that you have raised this as something that upset you. Can you say more about what happened that made you so uncomfortable?</i> <i>Sarah: 'Reeva' doesn't talk nicely with the people. I didn't feel like doing the movement and she came to me and some others, and said, "come on, you must join us!" She treated us like we were children.</i> <i>Me (Jasmin): I can see how that would make you feel upset and cross.</i> <i>Sarah: I'm not going to have anything to do with her. If she comes to the session, I will walk out. She doesn't understand the people.</i> <i>Me (Jasmin): She made you feel like you don't have a choice, that she has more power than you. Now the only way you feel you can take back some power is to not come to the session.</i> <i>Sarah: Yes.</i> <i>Me (Jasmin): But then you miss out what else you can get from the rest of the training. You have to give up a lot.</i> <i>Sarah: I won't be in the same room as her.</i> <i>Me (Jasmin): Another way to take back power is to give her this feedback so that she can learn what she does and how it is experienced. That way she can change. I think she'd be appreciative to know if she has made a mistake</i> (Js3: 26/11/18)	Choice as healthy response to splitting Choice as power	<i>Choice towards integration</i> Dialoguing Seeing, hearing and caring for Splitting &
Disempowerment - being treated like a child (important to compare to what Jasmin says about adult behaviour at various points) 'Decisions being made for them'	P: How would you define disempowerment? Js: <i>[The MOU staff] experience being infantilised. They talk a lot about being treated as children, not being asked their views, and needs about things; decisions being made for them, lots of instruction, being told what</i>	No voice No choice	<i>Contextual threat</i>

Disempowerment - no voice Disempowerment - favouritism - lack of equality And disempowerment - rank	<i>to do without, without even... being consulted, being asked respectfully, [but instead] being commanded, not being appreciated. So, you know when you make a mistake, everyone comes down on you, but all the things that you get right, nobody notices or comments on. That's disempowering. Another thing they talked about is not having a voice. And favouritism - feeling that their status is not equal. So, if you're... a nurse assistant, you're basically the person that's cleaning up the afterbirth and you are not equal to the midwife, or to the clerk, so there's this sort of rank, and I think that's very disempowering</i> (Js3: 26/11/18)		
Trigger - past experience (see Taylor something similar) Use relationship towards healing and change Acknowledge and 'use' power differential rather than ignore	P: And what is your understanding of power in terms of leading with, in terms of the people that you are leading with.. Your power in reaction to their power? Js: I'm aware especially, not only in the CBO but that of course [that work] triggers stuff to do with other people's past experience of power differential so there's a living out of that but because my role is so much about trying to understand and trying to use relationship towards change and healing, there's space to reflect on that and use that therapeutically. So its not like, it's not like, useful to just try and um, avoid it, or you know try and side step the power differential. I find it much more useful to see what it elicits and work with that (Js3: 26/11/18)	Use of relationship for learning and change	Choice towards integration
Self-awareness to manage triggers Strong feelings - caution Self-awareness in service of others - to offer information generated in relating for change Presence as being in service of others	P: So, how do you I mean I'm sure this is a process of your training as well, but how do you not get hooked into your own kind of triggering and reactions, when somebody comes with something? Js: <i>It's about remaining, firstly, aware of what's going on in your body, your mind, of what's happening in your experience. And so, I will always check in and go, 'what's going on for me?' If there are very strong feelings, it's very likely that part of my own stuff has been triggered, and I can quite quickly work out what that is now. But sometimes it's information about what this person creates in the world. You know, so, some of it is about going 'wow, so I'm really, I'm feeling like this person is impossible to reach, and its making me feel like I just wish this would be over', and then I kind of understand, there's maybe some of my own helplessness stuff but, there's something about how this person [engages]... that's where the awareness is really important, and the cultivation of reflecting and knowing where your body is and where your</i>	Presence to manage triggering	<i>Bodying - mindfulness</i> <i>Rwo+wtO</i>

	<i>mind is, and what your inclinations are feeling like, and not acting on them [immediately]</i> (Js3: 26/11/18)		
Boundaries as important in being compassionate	P: (Asking about compassion) Js: ... We had to be very careful to try and get across that it (compassion) <i>doesn't mean just being nice, sometimes it means ... being firm, in order to protect yourself or someone else, it doesn't just mean take it all, take it all, like a doormat It's being able to stand up and be quite firm.</i> (Js3: 26/11/18)	Boundaried compassion	<i>Seeing, hearing and caring for</i>
Moving away from perfectionism	P: (Js describing a photograph she took) J: I wanted to capture the soil. I think for me, much more deeply personal - something I'm working with around having to, well, having to bring the mess, the mess with the kind of plants for me are beautiful but they come out of soil and there has to be a sense of both. Like the soil for me is, we have to put compost and manure so there's something about having to make space for something that's not just the product or the beautiful but the part that lives it alongside it. The process. A bit of the kind of mess and the shitty maybe even. And its personally where I'm at, so it's moving out of perfectionism actually. Trying to find a way to crack that apart a bit and being with the mess and understanding that that's what helps with getting to where one wants to get to. So that is more the psychological place that I'm at. (Js4: 06/02/19)	Wholeness Integration	Choice towards integration
Inner as out there Importance of relationship as giving information about self Other as self Self as other - important	P: Can we look at the issue of power in therapy. You've mentioned before, like in CBO, being aware of power and using it as a, as a I don't if it's a tool, I remember you saying, rather than denying it's there, rather use it, um, can you speak a bit about power, would that happen also in therapy one on one? You would, you would, how would you do that? Js: It will feel like they are pulling back or pushing me away. I will find myself having to work quite hard, to connect... It's useful to stay in there and to take the focus to the relationship and find out how you are being experienced ...because what's happening is that person is often re-constellating something that happens in relationship for them and they will experience it with you as well... Sometimes people will move into them trying to be more powerful by not allowing you to work, to keep you away from their vulnerability (Js5: 11/02/19)	Using the relationship for learning Defended-ness	Choice towards integration

Body work as missing piece Self-regulation In touch with need, and therefore respond to need	P: And if I was to ask you what you think the benefit is of having more body focused practices what would you say? (in response to her previous statement - 'I would love to bring more body work into my work, to find a way of doing that') Js: <i>Insight doesn't do everything for everyone and body work really helps with self-regulating, just being able to self-regulate feelings and to work with need. To identity need and respond to need. So it doesn't feel like an either/or (referring to body or mind) for me but it feels like its missing and I suppose because I value it so much for myself.</i> (Js4: 06/02/19)	Connection to body as connection to need Self-regulation	<i>Bodying</i>
Need - choice - important Choice - empowerment Body - empowerment 'If you can have a sense in your body where in your body emotion is and what is does - what its implications are then you can meet that and you make choices about that' - important Anxiety - get out of the head Body as anchor Physicality Walking meditation Bodies as 1st place we experience ourselves - important Mother tongue - important Early stuff, preverbal Self - soothing	This section includes a few direct interchanges of conversation P: That's so interesting about self-regulation. Can you say more about that? (this is a direct follow on from the previous question and answer) Js: If you can have a sense in your body where in your body emotion is and what is does - what its implications are then you can meet that and you make choices about that and then, so depending on if you are using meditation, and it's for anxiety for instance. <i>Anxiety is - it's really important to get out the head for anxiety, I mean often people need a lot of reassurance and that can help with the anxiety but its kind like a short, like a little hit of something.</i> P: A short term fix Js: Ja....<i>Whereas if you are helping people to anchor somewhere other than in the mind, and often its hard in the breath because and there are places in the body that it's hard to be with when you are anxious, but if you can use grounding, you know like being in the hands, or the soles of the feet, or even walking meditation ... Walking meditation is really great for anxiety so that's starting to take attention to other parts of the body that can helps with self-regulating anxiety. And can help to pre-empt anxiety to a point where then it's very, very hard to come back from that until that's burned itself it out or one has taken a tranquilliser or a herbal something, and yoga nidra feels to me like its deeply nourishing so it's a way of nurturing that, you know being listening to is also a way of being nurtured, but there's something when one is nurtured in one's body because I think that's the first place where we have experience of ourselves as babies. Our bodies are so much of how we experience being self-regulators. It's not through language. It's through tone and voice that babies can pick up on but I think it's so much through the body to begin with. So it feels powerful, it feels like a very powerful way and I see more</i>	Link between being in touch with body and choices	<i>Bodying</i> Empowerment

Over-ride bodies with expectations and perceptions - important Being in touch with body, with 'what's actually going on' - safety - important	<i>and more with people who have early early, stuff, its preverbal and how much they need self-soothing.</i> P: And the part about identifying and responding to need, can you say a bit more about that? Js: Ja, its like we override, or we live, we live in our expectations and perceptions often and sometimes we don't know how tired me are. Or sometimes people don't even know that they are sick. Like unwell. <i>So the 'body stuff' is about getting in touch with what's actually on on a physical level, and then if you can take care of that, that also creates safety for yourself because there's a sense of being in tune with what's going, as opposed to overriding, or cutting off, trying to silence, repress.</i> (Js4: 06/02/19)		
Compassion as being about kindness + boundaries - important Both/and Boundaries - trauma - choice	P: Because I'm picturing now, a permeable, you know if there were holes on the edges of that for example, the container wouldn't be able to hold anything...(in relation to her clay sculpture of a container) Js: <i>There's definitely of element of feeling cared for either if its towards yourself or feeling compassion from something else, there's an element of being, of being treated with kindness. But there's something also about compassion for me which is around, having strong boundaries actually. Of being able to choose, and to say no I don't want that. That also feels important, an important part of compassion.</i> (J5: 11/02/19)	Compassion as boundaried	Dialoguing (the qualities that need to be present for it) Seeing, hearing and caring for Fostering physical and emotional safety & <i>IoP</i>
Giving time, interest Sense of being seen Space where opinions and feelings are allowed Inclusion Allowing people to think - how do we disallow people to think - important	P: And how would you make somebody feel safe?.. through listening as you said... Js: Creating a sense of safety, listening, reflecting which all helps to make space around and inside a person... Is like the unseen container in a sense, it contains what's inside it, but its achieved through I think person feeling safe and listening to and sometimes, receiving back a reflection of what they are sharing or what they showing. Through giving time, and interest in what they are contributing, so noting them, also...Its about giving people, the sense of being seen. That they are noticed. One can formally create safety by encouraging people to see this as a place where their opinions are allowed or their feelings are allowed..	Safety as being heard, seen, cared for	Seeing, hearing and caring for Fostering physical and emotional safety &

Integration - loving and accepting whole self Discovering together Importance of encountering and loving aspects of self)	You actually say it. But it's also what you show and so there's lots of having patience, allowing people, not interrupting, allowing people to think, allowing people to talk uninterrupted, and giving them attention, including them, making sure that they feel part of something. It's in all of those ways, and then obviously, not evaluating what they are doing (J5: 11/02/19)	Wholeness - inclusion of all parts	Seeing, hearing and caring for Fostering of physical and emotional safety Splitting Choice towards integration & <i>LwH</i>
	Letter to those I (seek to) lead <i>I acknowledge the courage it will take for you to choose to seek help or to open up, given the chance to share what is important to you. I look forward to you discovering what it is you seek and how to listen to yourself.</i> <i>There are some ways in which I will be able to make links for you or point out or share something that may not be obvious. But the real magic and healing will come from your courage to face and then eventually love what seemed insurmountable and unlovable. We won't know how to get there to begin with. Not even I will be sure. But we will discover together, and when we are done you will take the credit and I will know my work is done.</i> <i>With love, Jasmin</i> (Js6: 20/02/19)		
Helping people think about other ways of seeing things Stuck in own point of view Us vs them - split - threat to integration Survival mode - threat to change Compassion and empathy about creating separation as well as connection - important Paradox	P: And in the conversation that you wrote out...is the process around evoking the adult ego state in other person, is that kind of the underlying theme, or not so much?	Moving out of survival mode - breaking patterns Boundaries and compassion	Splitting Breaking out of that line Choice towards integration (without merging) <i>QoA</i>
	Js: It's about helping the person, feel heard and seeing if there is, you know, I mean, you know, it's a very short, 'cause that's a very short excerpt, but seeing if you can start helping that person think about other ways of resolving, or maybe even thinking about it, because, that's often what happens is that we get stuck, where we can only see a particular point of view, and I think where there's ructions because of power stuff, um, I think people struggle --it becomes an 'us and them', there's that split again. (Js3: 26/11/18) <i>And so to be able to think about another person's mind, you kind of go - well I wonder if that's really what that person meant when she said that, or is there another way of viewing that, but it's about thinking about another person's mind, which gets shut down, I mean that's very, very difficult, in these situations and I think probably in these communities in</i>		

Separation as being able to connect Lack of boundaries as causing splitting - important Questioning of assumptions, power relations, appreciation of subjectivity Making space for uncertainty	<i>some way, where there's so much, there's so much, so much survival and I mean I think people do do it, and that's what's incredible, is that there still is a capacity but I think when stress starts to rise, or conflict starts to rise, it's really difficult for people to think about somebody else's mind. I don't know if that is a kind of concept that makes sense to you. But its knowing that their mind isn't my mind, what's going on their mind could be different and not just what I think or project, basically.</i> <i>So, and that's what an adult does, in an adult ego state, is to be able to think about another's separate state and understand that just the fact that, if you can do that it means that you know that you don't know Which is very different to going, 'she's being racist', and that's the end of the story. So, if you can even move to, she might be racist, but I don't actually know, that's already a huge shift.</i> <i>(Js3: 26/11/18)</i>		
Relationship - integration Less defence	P: So therapy in a one sentence definition, what would you say.. Js: <i>[The objective is to] help someone to... integrate the different parts of themselves and to be to make space for it, for all of that, you know, without having to split off or hold apart stuff that they don't like. It's about a relationship that allows you to, to embrace all of who you are and know how to relate to that. One isn't using old defences or patterns as much anymore. There is more trust in the self. I think once you can do that, you are able to integrate, especially with stuff that you are not comfortable with, you can trust yourself more</i> <i>(Js6: 20/02/19)</i>	Moving out of habitual responses Integrate Wholeness	<i>Choice towards integration</i> Breaking out of that line
PPETs across interviews with Rachel	Transcribed material from interviews with Rachel including researcher questions (P = Patty)	CPETs	GETs
What we transmit knowingly or unknowingly Permeability between our bodies Danger of being unconscious Witness, bring consciousness The inability to be present and trauma	P: So the sense that I had when I was hearing you was almost the catchiness of trauma. It's almost like catchy...If you are working in traumatic circumstances it's easy to... R: <i>Everything is catchy, love is catchy, sacred is catchy, trauma is catchy.</i> <i>(R5: 09/04/19)</i> <i>The trauma that hurts most is when it is unconscious. It's when, like, when the person that is inflicting whatever it is that they are inflicting, don't</i>	Presence Transmission between people	<i>Inter-bodying</i> Trauma <i>Bodying -mindfulness</i>

'Everything is catchy' Catchiness	<i>know that they are doing it. And so, in terms of support, what I need in terms of support in order to be able to bear witness... [is to] make a commitment to consciousness, whatever that means, which is an ongoing exploration both for me and for them</i> (R5: 09/04/19)		
Carrying unnecessary baggage/burden?	P: Inequality in terms of? R: <i>Race Trying to get away from this enormous guilt that sort of, like I would drive into the border of Botswana and it was like rocks would fall off my shoulders actually. It was a physical feeling of not carrying that guilt of being white in South Africa any longer...</i> (R1: 20/11/18)	Body-system interface	<u>Inter-bodying</u>
Acknowledgement and valuing as shockingly transformational So rare	P: And how could that be tangibly expressed? That value? The valuing of others? R: <i>[The practice of saying] 'oh I really see this in you. I see you. This is what I kind of see is beautiful about you or wonderful about you' was quite shocking for people and quite importantly, transformational.</i> (R4: 13/03/19)	Noticing, valuing others - deeply transformational	<i>Seeing, hearing and caring for</i>
Trauma - shut down - splitting Effect on empathy? Splitting CR	P: Being valued? (asking for more information) R: <i>Being valued and appreciated and loved and feeling good about themselves so that they can actually, be a bit more light-hearted in their work, and that's the, I think, by far the most powerful thing about the CBO and it's kind of like this ... divine feminine kind of principle, taking gentleness into a place that is absolutely without gentleness, it just doesn't have it. There's no space for even a glimmer of gentleness</i> (R1: 20/11/18) <i>You know the medical students would come in their 4th year and they would still have this hopefulness and idealism about being doctors and so on, and they would be really traumatised by what was happening in the MOUs, and by 5th year when I would see them again, they were down. And the system just requires that from people. Either you shut down or go home basically</i> (R1: 20/11/18)	System affecting self	<i>Seeing, hearing and caring for</i> <i>LwH</i> Trauma Splitting
Compassion as witnessing No action - link to Clarissa	P: How would you define compassion? R: So there is something around the capacity that we have as humans to simply be present to other people and to their suffering in a way that can	Being with (presence) Witnessing	Bodying - mindfulness

	actually not need to fix it, just be with it. Being with it. Being with suffering.. This is divine feminine energy. It is like a womb. It's a place where you simply be present and listen (R1: 20/11/18)		
Boundaries Flooding of other person's experience into self - relate to Jasmin on compassion and self as separate	P: So...is this, somebody would go into labour and the midwife would have this kind of response to... R: <i>The midwife often has a very, very aggressive negative response to somebody's pain in labour. It could be from all sorts of reasons. It could be that she's exhausted, that's she's just actually burned out, that she's seen too many people in there, she doesn't have the capacity to kind of have any time for it, but it could also be that her own sexual trauma is being triggered and of course that's not something that we can really talk about... when people have experienced pain in their own, in that area of their body, [the response] is anger. It's like 'just stop that immediately', so this kind of sense of slapping and hitting and telling [birthing mothers] to shut up, [it's saying,] 'actually I cannot cope with this, don't you understand?... I can't cope with this, don't do that to me.'</i> (R2: 04/12/18)	Boundaries as key for effective care of others	<i>Contextual threat/trauma</i> Inter-bodying - negative aspect of
Get out of the way Relatedness of mindfulness, dialoguing, helping Holding highest level of consciousness - Clarissa Changes nature of conversation	P: (Asking about the empowering dialogue) R: <i>Once we really start listening in to what's happening for people, at deeper levels of consciousness, by really noticing and absorbing and honouring everything that they are in inverted commas saying, so not just the verbal stuff [which] is quite small in comparison... [but also] body language... [we are helping]</i> <i>...it's tremendously important for me to somehow get out of the way, so that it's almost like the only driving kind of motivation should be holding the highest level of consciousness... which means just staying in this very still, almost sacred space inside of myself, because when I do that, it changes the quality of the conversation that I have with other people and I kind of feel that we were doing that in the CBO.</i> (R3: 20/02/19)	Relatedness of practices	<i>Bodying - mindfulness</i> <i>Dialoguing &</i>
Help as taking responsibility for self - important Allows others to take responsibility for themselves	P: Can you describe a helpful or a therapeutic intervention that promotes dependency vs one that promotes independence R: <i>The job or the work [of the facilitator] is not about kind of eliciting change in others, or kind of making better or anything, kind of...it's</i>		

	<i>actually just about taking responsibility for one's own self, so in doing that, it allows other people to take responsibility for themselves as well. So inherent in that in this kind of sense that there's no dependency in it (R3: 20/02/19)</i>	Self-responsibility as responsibility to others Promoting autonomy	Empowerment
Softness - not defended Listening, love Experience of care	P: (Asking about the picture) R: <i>Compassion is not something that can necessarily be taught, but once it is experienced, as the [CBO] project seeks to do, then the capacity to extend it outwards increases. Appreciation (being seen and recognised, softness, listening and love, and a sense of spaciousness) allows for an openness that doesn't feel defended, or needing to defend itself. The appreciation creates the space to be able to manage stuff. (R4: 13/03/2019)</i>	Undefended-ness as key Compassion as remedy to splitting?	<i>Seeing, hearing and caring for</i> <i>LwH</i>
Difficulty of working through this What builds this capacity? Importance of debriefing in contexts of trauma	P: Hmm, so that conscientizing process that you spoke of...what capacity do you think is necessary to conscientize it, to speak it, rather than to act it out or play it out? (referring to difficult emotional material) R: <i>As facilitators, leaders, there needs to be...a debriefing ... where it's possible to kind of sit with, "ok what did come up here" ...I get exhausted just thinking about it. Because sometimes it's just easier to ...You see this is where it is easier for me to do things on my own, frankly. Because there can be some [kind] of distance in a way. (R5: 09/04/19)</i>	Challenge of working with others	<i>Dialoguing</i>
Paradox - actively dropping into stillness Committing to stillness Life as a mirror Centrality of breath and the bodily to finding stillness Dropping into 'unknowing' Acceptance of all Integration	Letter to self <i>Dear future self</i> <i>There is one very important commitment I'd like to make on your behalf because it so significantly changes who you are and how your life is mirroring itself back to you.</i> <i>I commit to breathing deeply and dropping into the stillness within the centre of my being (and my body) over and over and over and over, into that stillness that is the source of love. Just that much. It doesn't matter if I'm facilitating and leading a course, or if I'm in traffic, at the supermarket, writing this letter, have too much to do, or too little to occupy me, I commit to dropping into the darkness of my unknowing and embracing all of it.</i> <i>May your life unfold into the magical thing that life is.</i>	Mirroring of inner and outer - integrating Love as ever present Living as such, not isolated practice(s) Making space for not knowing	Bodying - mindfulness Choice towards integration <i>LwH</i>

	<i>I love you</i> <i>R</i> <i>(R6: 09/04/19)</i>		
PPETs across interviews with Taylor	Transcribed material from interviews with Taylor including researcher questions (P = Patty)	CPETs	GETs
Describing self-reflexivity? (SR) Lenses - past experiences	P: And so the theory that you mentioned, is this process work that you mentioned or this ... T: A combination... <i>There is no "is" meaning in a situation, you know. Something happens and we make it mean something and in order to make it mean something, it has to be based on something that we've made something mean before... something that we got taught at some point, "is" what this means. This is what this means, you know. When your mother shouts at you, it means she's pissed off with you, which means you've done something wrong which means you are not good enough, or whatever it is that you, you know, and then that's a trigger that can get, you know, and so I think there is something of the existentialism which is that there is no "is" meaning. It is whatever meaning you make it and you have a choice about that.</i> <i>(T2: 31/01/19)</i>	What came before Past affecting present	<i>Breaking out of that line</i>
Choice as a result of interpretation Automatic nature - fight or flight Triggered: That's how you know its old - important Using relationship to enlighten each other Defended-ness, triggering stands in the way of this	<i>...what distinguishes us as human beings, is that we can choose, how we respond and that how you respond will be as a result of what you interpret.. You have moment of choice. From a survival point of view there will be an automatic interpretation. It just comes up. That's how you know it's from your past because it just comes up...fight or flight.</i> <i>There is so much potential that we have isn't there, in our relationships with one another, to enlighten each other but you can't do that when, when, or its made much more difficult to do it when what gets triggered is an attack or a defence, or what's triggered is pain</i> <i>(T2: 31/01/19)</i>	Choice Importance of undefended-ness for learning and unlearning	<i>Choice towards integration</i>

Environment - what makes up that environment? Sovereignty - think for self Internalise outer (imposed) limitation (SR)	P: Taylor, you've just written down some dialogue around an empowering conversation. Can you say what stood out to you about that process?	Importance of unlearning as part of reflexivity	<i>Dialoguing Seeing, hearing and caring for &</i> <i>QoA</i>
Importance of being listened to Importance of listening Surfacing assumptions SR Survival as acceptance of Lacking discernment as a child and carrying into adulthood Safety as compliance and agreement with outer limitation	<i>T: I think the most empowering thing that you can do for people as far as I'm concerned, is create an environment in which they can think for themselves, because I think that it's never going to be possible... if you're in a conversation where your intention is to support someone or empower them; help them in some way, it's never going to be possible for you to understand the whole of that person's mindset, history, internalised assumptions, experiences. But they do.</i> <i>And I think often, where we internalise things that block us, or stop us, get in the way of our progressing or our being able to help ourselves move forward... where we've done that, often it's been experiences that happened quite early on in life, and where the way we would have interpreted the situation at the time, would have been very survival-based, because you are a child and you're vulnerable, you can't do everything for yourself, you need other people, so, something happens that occurs for you as a message from someone, or that you interpret as a message that something's wrong with you, or that you're not capable, or that you're not good at that.. or whatever it might be, and the way as far as I understand it, the way we interpret that as children is first of all to take the blame for that, and therefore to somehow internalise a self-limiting message, and very often the thing that's deeply inaccurate about that particularly when you're children, is that it's not your fault, it's very often, the message that you're receiving is actually a reaction of someone else, it's their stuff, it's</i>		

Surface and remove limiting assumptions (to see them as assumptions in the first place) Witness not judging or evaluating - just interested Cascading effect - one leads to the next - important in terms of SR - CR? Embedding new thoughts (important in terms of returning to familiar environments)	<i>not actually to do with you at all, but you don't have that, that capacity to rationalise, and make those distinctions when you are little.</i> <i>And very often, because those messages are often coming from people upon whom you are relying for life support, the thing that makes you feel safest is to assume that it's your fault and then try harder to do better, or to avoid situations like that in future. And by the time you are an adult, that way of thinking about yourself and life has become bedrock in you, and it isn't even, it doesn't even occur for you like, an assumption that you are making anymore. So I think so help find the assumptions that they are making that hold them back from a stated future outcome that they're trying to achieve, progress that they're trying to make, or somewhere forward that they are trying to move... if they don't have an opportunity to articulate what those assumptions are, to find them in the first place, because by then they are not living them as though they are assumptions, they're living them as though they are facts, truths. So first of all to have that opportunity to surface and remove limiting assumptions, to see them as assumptions in the first place, to surface them, because very often they just like buried now, they are just part of your world view, to be able to hear them in the presence of somebody else who is really listening and who is not judging and evaluating you, who is just interested in what you think, and then to be able to, through the use of questions explore whether or not that's in fact true, like 'have you now at this age that you are now, any evidence to support that being a fact?'</i> <i>Because if it's a fact, it's a fact. It may be still be holding you back but, in the work that I do, one of the things that we've found over and over and over again, is that if people who are trying to progress something, can find the untrue limiting assumption that's holding them back, and release themselves from that, even though there may be layers of true or possibly true ones, those won't be the real culprits. It will be the untrue ones that are the real culprits, and so if they can find the untrue one and see for themselves, no that's not necessarily true, it's incredible what happens in people's thinking the minute that happens. It's actually astonishing, because the minute you see an untrue assumption and you can see that it's not true, your mind just leaps. It's just goes, well if that's not true then I could... And suddenly thoughts that just weren't possible, that were being blocked by that assumption, which they didn't even know they were making because they were relating to it like it was a fact, they just kind of</i>		<i>Breaking out of that line</i>

	<i>spring forward and they start getting creative in their thinking, and that I think for me is what real empowerment is because, if the person thinks it for themselves, then that new set of ideas, that new set of possibilities has gone through their neural pathways, it's become a new neural pathway.</i> <i>Then they're going to need support to keep embedding that one, and, because the old one would have had a lot of traction, over long period of time, it will come back, but at least they've now had that experience. And if they've been able to speak it out to somebody else, they'll have experienced the, they'll have experienced the liberation, and the release from the, from the restriction and then, you know, it's in the nature of the human mind to keep going, you know that's what it does, it just will leap onto, you know it will just find new things to hold onto. So that for me, I think, I think first of all to get people thinking for themselves, and questions will always do that, and then to keep them thinking and them to give them an opportunity to interrogate untrue limiting assumptions and replace them with more liberating ones.</i> <i>(T3: 20/03/19)</i>		
The quality of a person's thinking depends <i>on how they are being treated</i> - important 10 components - moving away from competition	P: And so as a leader, like I'm imagining a nations leader, do you think this would be a way to lead? ... T: Well it's such a complex job isn't it, leading a nation. The thing about The Thinking Environment is that it's all based on a way of being with each other, so it starts from, it's starting point is that ..the quality of a person's thinking depends on the way they are being treated by people so when you ask me the question about a person leading a nation or a CEO of a huge organisation..the first thing that you're going to have to do is to create a human culture of respect, attention, equality, ease, appreciation, encouragement vs competition, information sharing as opposed information withholding. I mean the 10 components of The Thinking	Thinking affected by the way one is treated - Defended-ness	Seeing, hearing and caring for Dialoguing

	Environment are pretty much the exact opposite of how we've constructed life in capitalist societies certainly. (T3: 20/03/2019)		
Triggered material = past material (see also Jasmin) Re-enactment, something historical i.e., not present	P: So...if you've brought an uncomfortable truth which you feel needs to be spoken into the group - something that's living in the group - and it's not well received. The reaction that you would get from that; how do you separate the reaction to that and the reaction to you, so that you don't take it personally... T: <i>When someone is reacting, or when I'm reacting... what we're reacting to is from the past... [It's] a re-enactment, it's a re-acting, of something historical... I know that I have triggered what's happened before.</i> (T2: 31/01/19)	Past affecting present	Bodying
Body feeling of presence Surrendering To what? 'When I don't trust those anchors'	P: How do you know (presence)? T: [For me] the embodied sense is probably the difference between tightness and release. So that when I'm present, or when I am surrendering, then there's a lack of tension or a lack of tightness in my solar plexus and a lack of pressure in my heart. And when I'm not present or surrendering or when I don't trust those anchors, then there's a lot of tightness in this part of my body [abdomen] and almost like a kind of ache - like an emptiness - like a hunger. (T4: 09/04/19)	Presence	Bodying - mindfulness
PPETs across interviews with Xaneta	Transcribed material from interviews with Xaneta	CPETs	GETs
Judgement/splitting as control Make self right and other wrong Narrow confines of what success is - individualism If everyone was just given a chance to find out who they really are 'Space for everyone' (space for everything...)	P: I'm just thinking now about vulnerability and that (referring to what was said previously). Because I'm wondering why we make judgements. That maybe it's a form of defence?...because if you define something and you judge it there's a sense of removal from that in some way? X: <i>I mean if you make yourself right, and the other person wrong, then you are going to feel in control, and we all like to feel in control because it's not so scary.</i> <i>It's also how we are taught, the whole concept of the winner takes all. In every single sporting event at school or prizegiving, kids are taught that it's good to be number 1. And I don't believe that. You know I think that there's room for everyone. And if everyone was just given a chance to find out who they really are, they could make an amazing contribution. We have such a narrow confine about what is success and what is achievement that you know mostly people just feel not going to cut it.</i> (X4: 11/03/19)	Wholeness as remedy to splitting	Splitting Choice towards integration

‘Not part of the conversation’ Body silenced? Body as self-regulation - less triggerable, less reactive Body present - breathing, centredness, mindfulness	P: ...it feels like the process of learning and the empowerment that you are involved with in the CBO is very experiential and that the body is somehow deeply engaged in that process, so as a leader I’m interested in what your, what the body is, or should be, as part of that.	Bringing the body to the conversation	Bodging
	X: <i>It’s such a great question actually, because I’ve never really thought about it like that...probably because... [The body is] not usually part of conversation, it’s not considered to be. So, what do we talk about? We talk about intellect, in recent years we talk about emotional intelligence, we talk about power, we talk about... empathy, but we don’t talk about the body, and yet in the CBO, we do talk about the body... I think the body is essential in that way, because if you can learn how to regulate your breathing and to be centred and mindful, which is in the body, you are going to be able to be a much better leader, because you will be less reactive, and you will be less triggerable, and you’ll be more empathetic and more connected to the people that you are working with. So, from that point of view I think, the body is very important.</i> (X1: 15/11/18)		
A bigger picture loving vision - important Empathy Support	P: And if I was to ask you your understanding or definition of the word compassion, what would say?	Interconnectedness	Seeing, hearing and caring for Choice towards integration
	X: Compassion is like empathy with kind of deep emotional and spiritual roots. So it’s really kind of seeing the other as yourself, and finding a kind of bigger picture loving vision for what they are going through and wanting to help them, support them. (X2: 21/11/19)		
Interconnectedness Self and others, self and context/environment Compassion = tool for recreating connection between people and environment Compassion as the ‘how’ Connection - care	P: So those emotional and spiritual roots, do they connect to something bigger? To oneself?	Connection to others and to context	Inter-bodging
	X: <i>I feel like we are all connected whether we like it or not, and that we’ve forgotten about that connection. And so for me, compassion is a tool for recreating that connection between all of us and between the environment and between you know all the good in the world, really. So compassion is like a ‘how’ for the ‘what’ and the ‘what’ is just making the world a better place. For everyone. For every single one. It doesn’t matter who you are.</i> (X2: 21/11/19)		
If we don’t bring <i>that</i> element back into the conversation... We’re never going to change anything - important	P: Is there anything else? (at the end of the interview)	Feeling feelings Love	Seeing, hearing and caring for Bodging &
	X: <i>What we’ve always said at the CBO is that we use words like ‘love’ in meetings, and there’s always like a little bit of an energetic shiver in the room and mostly it’s positive, and you know one of our slogans is ‘bringing</i>		

How do we reconnect to how we feel? - important	<i>love back into birth' and 'healing the earth one birth at a time' and so I think what Rachel has always said, and I think actually everybody [in the CBO] believes is that if we don't bring that element back into the conversation then we are not ever going to be able to change anything because you know just having a kind of rational, intellectual technocratic approach to problem solving has not really worked, I mean it's worked in some places, but not everywhere. So how do we reconnect with how we feel? (X2: 21/11/19)</i>		LwH
In the current model, everyone is found lacking - important Deficit thinking Everybody wants to be seen And found good enough - important	P: Hmm, and what I observed in the meeting - the stakeholder's meeting, was that the experience, the feeling that the singing creates is so tangible that you are moved by it whether your thinking is involved or not... X: <i>There was one person who was very resistant [on a retreat training]. I mean she wouldn't even sit in the circle. She would sit with her back to us, and she was just very guarded, defended and deeply deeply, deeply unhappy. Didn't trust this woo-woo [...] at all and then at the end of the three days she was like a changed person, like very... I mean I don't know if it was sustained, because I think the wounding was very deep but she was changed. You know. And she still sends me messages. And I think everybody just wants to be seen. You know. It doesn't matter who you are. And wants to be found good enough.. And I think that in the current model, everybody is just mostly found lacking (X2: 21/11/19)</i>	Defended-ness - barrier to learning	Seeing, hearing and caring for <i>Habituated action</i>
Presence - physical stillness - in relating with others Eye contact Slowing breathing Judgement as a threat to presence - important And then just feel what presents Threat of splitting to this	P: And what do you think it means to be really present? It's a word that we use a lot all the time.. X: <i>So, for me, it's a number of things. It's to still my own body and to still my mind. So, it's like literally being physically still. Making eye contact. Slowing my breathing. Putting all the thoughts of "Patty" out of my mind, or about "B" because he's being this way or that. You know, as soon as I bring judgement in, then I am gone. So that for me is the biggest obstacle to being present is judgement. Oh, he's being a bully! Or he's lazy or he's rude or he's being silly. As soon as I bring in a judgement, then it's tickets. So, to try to keep any thoughts I might have about that person or that situation out of the way, and then just kind of feel what presents (X4: 11/03/19)</i>	Presence Splitting	<i>Bodying Interrelatedness of practices Splitting & Rwo+wtO</i>
	P: And within the CBO, how much do you think the body is foregrounded in your practices and in your meetings...	Connection between bodies	<i>Bodying Inter-bodying</i>

Meetings - breathing, communication in rounds, interconnectedness of the bodies, embodied feeling of compassion, Grounded When you are stressed you can't think - important I can't think properly It's like a trauma - important Distracted - not present No listening, talking too much Unpreparedness as jarring on the nervous system Body feels unsettled, unfocused, stressed, heart beating too fast	<i>X: I think the body is foregrounded much more in the CBO than any other work I've ever done, because we start every session with 5 minutes of silent meditation that is about breathing. And about feeling centred and about feeling your bottom on the chair and about feeling grounded. So that's the body, and then you know, we do all our communication in rounds, and I have a sense then that just visually there's a sensation of the interconnectedness of the bodies because every body [as two words not one] has an equal turn, equal amount of time, there's no interruption. It's like an embodied feeling of compassion. It's a physical sensation of that respect and love and connection that those processes create between all of us, and I do find that at the CBO meetings, that once our appreciation round [is done], I feel different. I feel different, my body feels different. I feel calm, satisfied, satiated... I'm very aware of my body when we finish a meeting. (X5: 22/05/19)</i> P: And in other settings where you might have a meeting, how does it feel when the body is not brought in? <i>X: I had a meeting in Johannesburg for my other work It was horrible. Because the guy who runs the meeting, the CEO is always in a rush. He's very distracted, so he takes a number of phone calls during a meeting. He goes out a number of times during the meeting. He talks too much. He doesn't listen. He makes me read a document [in the meeting] that I should have had before the meeting, and answer questions, and think of solutions all at the same time. So, my body feels unsettled, unfocused, stressed, my heart is beating too fast. I feel my mouth is dry, I feel like I don't know what's going on. I can't think properly. I want to run away. And I think that actually, a lot of corporate meetings are exactly like the all the time, and that the very way people communicate, induces stress. Stress is felt in the body. When you are stressed, you can't think. When you are stressed, you can't feel. It's like a trauma. And I mean, luckily, I know him really well, so I don't take it personally, but he's got the highest staff turnover of any business I've ever been involved with. I think he just freaks his people out, like on a minute-by-minute basis because that's how he operates. (X5: 22/05/19)</i>	Physical sensations of love and respect	& Reciprocity
Facilitators as active participants	P: And in terms of you own vulnerability in the space of doing that work, did you have an experience of feeling your edges were being pushed or that you were exposing parts of yourself or did it feel like you were more in a facilitator's kind of role?		

Building relationships Equality	X: <i>Well you know because the technology [referring to Thinking Environment] - I call it that but the core principles and the methodology is so [much] about equality that yes you are facilitating but you don't feel like you are facilitating because everyone is connected in the same way. Everyone is given equal amount of time to talk. The facilitators are part of the listening circles and are part of the exercises. You are not kind of sitting back and watching things unfold. So it's about building relationships and trust and when you are equal to the participant, you are a participant, then your vulnerability might be awkward for yourself because you're exposing your emotions, but it's not difficult in the way that you would imagine, like a facilitator's difficulty. It's not like that. More like if were to cry in a yoga retreat circle, you might feel vulnerable and a bit awkward. But if everyone is also crying and is the same as you.. it doesn't matter as much. To me it felt more like that.</i> (X2: 21/11/19)	Connection Inclusion Interconnectedness Shared vulnerability	Reciprocity <u>IoP</u>
The healing is in the body The more we keep the mind and the ego away from it, the better Opening the possibility of loosening from the stories we've been telling ourselves our whole lives through the bodies - important Going into what is scary SR 'Breaking into a thousand pieces' - to find wholeness 'If we can find those places through the body' SR	P: You were talking about traditional psychotherapy as being focused on the mind and the ego and how that ... X: <i>The mind and ego scaffold your narrative. So the story you've been telling yourself your whole life about your trauma, about why you are unhappy, about your parents, it just keeps your trauma alive for you, there doesn't seem to be much healing because the mind and the ego are just in control of keeping that narrative in place. And so for me, I think the healing is in the body and the more we keep the mind and the ego away from it, the better...</i> <i>I think if we can find those places through the body we can let go of the stories we've been telling ourselves our whole lives.</i> <i>And that's why 'feeding the demons' (referring to a book by the same title which talks about entering one's fears) feels so counter intuitive to normal psychotherapy. It's like why would you want to step into your panic attack? Everything we've ever learned is to make it go away, so whether it's through medication or even through mindfulness or CBT [cognitive behavioural therapy], you know those are things that keep it at bay. I think there's something to be said for stepping into it. You might need to do that with someone to hold because you might break into a thousand pieces, but actually I don't think you will.</i> (X5: 22/05/19)	Deconstructing knowledge (unlearning) through the body Breaking down to find wholeness	<i>Bodying</i> Choice towards integration

Movement and singing as key for helping with trauma	P: So in a practical way, in your organisation or in working with the group of people where there is trauma, how could the body be brought in? (this question is a direct follow on from the above question and statement)	Body work as healing	Bodying
	X: <i>The modalities that the midwives and the staff in the clinics love more than anything else, was the Biodanza (dancing) and the singing, both of those are not intellectual or mind work at all. That's body work.</i> (X5: 22/05/19)		
Role of listening as a leader Individualised, 'expert' leader as being in charge and taking away voices of others in the organisation (compare to M's description of Justin at SocCirc)	P: So that direction of them coming to you with information and then your message coming through subsequently rather than the other way around. Ok anything else about that?	Listening Exchange (pluralism vs individualism in leadership)	Seeing, hearing and caring for Reciprocity &
	X: <i>There are leaders who think they are the experts so they are telling their staff what to do and how to do it, and I think really good leadership is about listening to what your people have to tell you. They might actually know a whole lot of stuff that you have no idea about but so often leaders don't want to listen because they are on an ego trip and they feel like they've got to be in charge and they've got to know everything. It's hard for [the] people to [then] find their voice. I've seen it in so many companies.</i> (X4: 11/03/19)		
Working as a constellation Working with individual strengths in the collective Trust and connection as key - important 'Rotational leadership' Being indestructible through being connected with others Interconnectedness between everything Importance of equality, Connection and communication essential	P: So what support do you need as a leader at this time?	Connectedness and interconnectedness	Fostering of physical and emotional safety Choice towards integration Reciprocity Inter-bodying & Rwo+wtO
	X: <i>I don't even know if I want to identify as a leader because my sense of at the moment is that every single one of us is a leader and a worker and a follower and a creator and that if I can be deeply connected in a multi-faceted way to the people that I'm working with, then I can play my part to the best of my ability and that on some days I may be the leader and on some days I may be the follower and actually I'm totally fine with that because it's a bit like when you see a beautiful flock of birds flying through the sky that every now and again the one in the front slips to the back and somebody else takes that place. Because there's so much trust and so much connection it's like when you are tired you can take a break and somebody else will step into that space. Or maybe it's not much about being tired but perhaps its connected - it's like if this is my area of strength and I feel passionate about it, then I can take the lead in that. But if somebody else is feeling like that about another space then that's what they'll do. But we</i>		

	<i>don't have to compete with each other and force our way to be at the top of the pile.</i> <i>There is always room for more, it's not a limited amount of money or power, roles, levels, there's always room for one more.</i> (X5: 22/05/19)		
Away from scarcity consciousness Seeking connection Engaging with the felt experience Witnessing, seeing Time for others Connectedness with others and with nature Importance of asking questions rather than assuming solutions on behalf of others Importance of connection also for the leader Gratitude for others	Letter to those I (seek to) lead <i>I see your beauty, your struggles, your pain. Tell me how you feel, what you need, who you are.</i> <i>Tell me what would make your life easier. What are you afraid of? How are your children? Tell me about them. What are their names?</i> <i>My heart is open to you. I have time for you. There is no rush. Let's sit here together and look at the leaves, the clouds, the sun on the water.</i> <i>For me, feeling the connection with you makes me happy. Like the world is not so hard.</i> <i>Thank you for being here with me.</i> (X6: 22/05/19)	Care Helping as helping the helper	<i>Reciprocity</i> Seeing, hearing and caring for Fostering of physical and emotional safety Bodying & <i>LwH</i>
Bound together as individuals Same status, equals Same decision making power Oxytocin - Love Practices - listening, appreciation, centering, singing And these things are all connected to each other - important Body - SR and CR	P: (Asking about the picture) <i>X: If we all as midwives or workers in the MOU, or in a family, or in a neighbourhood group, or anywhere [we] are all bound together as equals, so everybody here is equal and everybody has the same status, and the same decision taking power and the same respect, that then creates oxytocin and it creates love which is the kind of bedrock of everything really ... commitment, connection, you know, good decision taking. It's like all good stuff comes from here. And the practices that help create this equal, safe connected, loving environment are deep listening, singing, appreciation and centering. And these things are also all connected to each other [pointing to the practices]</i> (X2: 21/11/19)	Body registering equality (body and social system)	<u>Bodying</u> <i>Inter-bodying & Rwo+wtO</i> Seeing, hearing and caring for
PPETs across interviews with Denzil	Transcribed material from interviews with Denzil including researcher questions (P = Patty)	CPETs	GETs
	P: How did you feel when you were receiving that kind of leadership?		

Re-parenting	D: In the beginning, it wasn't easy. But now I've been exposed to a lot of things, values. I started learning a lot and understanding them. I learn in many different ways, because we are all young and at the same age. So we come from different backgrounds. I come from a family where respect is very important. And some guys they never learned any kind of respect, they only learned it at SocCirc. So in the beginning was difficult for them.... D1: 07/03/19	Learning Role of organisation - to impart values	Breaking out of that line
For each other - reciprocity (2 way direction) - important Social cohesion, opportunities Bridging Justin and Christine - critical reflexivity - responding to societal structures of limitation	P: And what do you what does family mean to you like in this sense? D: <i>Supporting each other. Being there for one another. Respecting each other. Feeling for each other. That's family to me. That's how I see SocCirc.</i> <i>... if you are in a corner and you need help from Justin and Christine, they will help you. If they can't they can't, but they will try help you. And that is the reason they started SocCirc. So it was their goal to bridge gaps between all kids and maybe give jobs to ones that cannot get jobs or the ones that cannot afford to go study. And to bring kids from all different backgrounds to the circus. Cause when they started SocCirc it was during the Apartheid. They wanted to change that. That was the goal. And they do</i> (D2: 14/03/19)	Bridging Cohesion Care	<i>Reciprocity</i> Seeing, hearing and caring for Choice towards integration
'You stand out because of the way you think' 'This is who you are'	P: Asking about a photograph D: There's other ones which is the respect, discipline, and honesty Yeah. So so those values that keep me on track. And for 11 years I've been living those. They don't just help me at SocCirc, they also help me outside you end up seeing yourself like you are unique. If we are 5 guys, we stand out with those. We stand out with those. I've even said this to Justin and Christine. Even my friends say, Denzil you stand out man. Not just by dressing nicely no but the way you are, you stand out because of the way you think and ja I've learned all those things and why I'm teaching the guys. P: (Asking about another photograph) D: <i>I think when I joined SocCirc it's like all my senses came said Denzil, this is, this is who you are. You know sometimes we don't know ourselves. You don't know what makes you angry you don't know what makes you maybe know what makes us happy we don't know what can change your</i>	Coming home to self Values as instrumental in breaking habitual action	Choice towards integration Breaking out of that line

	<i>mood, so with all the SocCirc values, that's all written on the dome at the door. I read those. And where I'm at, it's because of those values. Resilience, and passion and transformation, team work...</i> P: So they keep you on track D: Yoh man. P: And then how were they kind of transmitted to you guys, I'm sure it's more than just having them on a page? I'm sure it's more than having them on a page.. D: Ja, its more. Yeah. What's the first one, resilience, not to give up right, I think it means that, not to give up. When you juggle, you drop a lot, balls, rings, clubs. Its tiring to keep bending and picking up. It is tiring. But if you know what trick you trying to learn you are going to get better all the time. It doesn't bring me down, I'm not giving up, I want to be a tall leader one day.... It's up to you...what happens in the real world [beyond the circus] ... Honesty as well...If you find something, and it's not yours, take it and say, who's thing is this? ... P: Thank you so much. How was it for you today? D: I always feel happy when I lay things out. I always feel happy. (D4: 22/05/19)		
PPETs across interviews with AJ	Transcribed material from interviews with AJ including researcher questions (P = Patty)	CPETs	GETs
Representing himself as his family Recognition of self going around and around Awareness of 'habit body' Repetition Over and over, until...	P: AJ, can I ask you to use...this is now the creative part of the interview.... If you can take some matches and some string - you can take that one and this one, and make a picture for me of what it was like for you growing up... <i>AJ: The reason why I'm choosing a cyr wheel is because for my whole life, I've actually, have actually been going around and around and around, doing exactly the same things over and over. Yes. Over and over... Now I'm actually using my past and presenting it to the future.</i> <i>(AJI: 13/11/2018)</i>	Repetition of past Using past to go forward constructively	Habituated action Breaking out of that line
Be present Be with Bodily presence	P: So I'm very interested in this idea of how important the body is for, for all of you that are performers, and also that you use your body as a leader. Can you say anything about that? <i>AJ: You have to present yourself to the kids, show them that the energy, like how can I say, if you are teaching someone, you can't be standing on the side with your phone, and be busy on your phone and tell kids what to</i>	Bodily presence for leadership	<i>Bodying</i>

	<i>do, so imagine now if they never done it before, those type of, those type of body language, basically you have to be in with the kids, be one with the kids</i> (AJ1: 13/11/18)		
Suddenly, slowly - great combination of words How?	P: Amazing symbol that...(referring to AJ's depiction of the family map he made) AJ: <i>Basically yes I think that was the reason why I did that picture as well.. the man in the wheel, because like I said it showed me how my life went around the circles in the past, but then suddenly slowly I actually broke out of that line of that circle line I used to have and that's when I felt I was going inside the wheel.</i> (AJ2: 22/05/19)	Incremental change, drastic change	Breaking out of that line Empowerment
Organisation as family Importance of fun - defences down? Always there for you Importance of loving what you do	P: How does it feel to be part of SocCirc? AJ: ...it feels very good. Because at least I have a family this side that I can depend although I still have another family that side, but this side is more the fun part. And, to be honest, I feel like I was born in SocCirc to be honest because <i>whenever you need something from the people, they are always there for you and whenever they need something from you, you are always there, like, you can feel the tension [meaning connection] between us.</i> It's not like any other company outside. Like in other companies, people don't love what they do. Here, everybody actually loves what they do and whenever they are not in a good mood, they will still put a smile, a smile of your face. Ok me, me I'm the irritated guy normally, because I'm still the naughty guy and I'm always on people's case. But still they are smiling with that. And, yoh, I still love it at SocCirc. (AJ1: 13/11/18)	Undefended-ness Receiving and giving Connectedness	<i>Reciprocity</i>
Trust broken- families - 'they always fool you' Transmuting feeling - making it a form a connection Requires awareness of feeling first Support Arresting moment? Improvisation	P: What do you mean by you learned it the hard way? AJ: <i>I went for a professional [circus] contract in Paris and we did lots of shows. Lots. Lots. And one day, we were going to do four shows [in one day] Before we went on stage, I got a phone call from my family side and they [gave me some shocking news about my sister].... I just got an anger. Like an anger that you, that you can't control. I just got that. But then, the show was about to start, and my [circus] partner came to me, and he was 'Hey man ... what's wrong? What's wrong?' ... And I told him what was wrong, and he was so supportive.</i>	Denaturalising normal response(s) Using past for present/future Choice	<i>Dialoguing</i> <i>Seeing, hearing and caring for</i> <i>Bodying</i> <i>Inter-bodying</i> Breaking out of that line Choice towards integration &

Use my emotion and give it out Self-regulation	<i>He gave me ... the words of wisdom, and what he did, he took... from his experience, and shared it with me, and with that, that actually gave me the inspiration actually, because ... he takes his past and puts it on stage in a funny way, for the people to see how he feels at that moment - it's just amazing.</i> <i>But I still told him I couldn't [perform] but then what he did, he just hugged me, and he just walked with me in between the audience, and he left me there and he ran away, and I was like 'Whoa'. That was the first time I've ever done clowning in my life, with 6000 people. And I looked at the people. And something just told me to use my emotion and give it out. It's something I tried, and I saw it affecting the people. It was like, wow....</i> <i>I didn't take it out on the audience, I held it here by me, but what I did, I took that anger - I made fun of it. That's when I started seeing myself, becoming a naughty clown, because I would always disturb [in my past] and even my daily life it is like that.</i> <i>(AJI: 13/11/18)</i>		
'You don't have to do a big trick to impress anyone' You can always do something little but what that person feels inside will change' - important Be yourself and show people you are being yourself Splitting (self and older people, self and people without money) Splitting as threat to empathy (also Jasmin) Humanness, commonality - opposite of splitting? We have the same blood And look at me today - change - important	P: So if there was one thing that could make everything better, for you and for the people that are here, what do you think it would be? AJ: Just be yourself. Look at me, ok I'm going to make an example because to be honest, the background I have actually explains, it's a good example to actually show people that you can always make other people smile. You have to be, like Justin always says, you don't have to do a big trick to impress someone. You can always do something little but what that person feels inside will change and ja, for me the reason why I said just be you, is because... <i>I could never speak to people, and with Apartheid it used to, it used to have a big thing on me, especially growing up on the street... I was always rude to people. If you don't have money for me, ok bye-bye. I'll treat you however I want to. First of all, and I never used to care if you, I never used to have the respect for older people... I never used to care... And I used to fight with older people.</i> For me, you are a human being, I am a human being, I never used to care. We both have the same blood ok it's just you are a bit taller than me and you look older than me but it's just not much difference you see.... And look at me today. When I see people they smile at me. when I am around people they are always happy and I just know how to speak to people. Ok sometimes I get to be a bit irritating because that's just me. But to think	Agency Choice	<i>Splitting</i>

When I see people they smile at me. When I am around people they are always happy (inner and outer connection) Move away from comparison, competition.. 'And what type of person are you - are you a person or what are you?' - important Look at those friends, they are still in the past life - habituated action I am who I was supposed to be, but I only reached that now	of this shy boy that never used to be a people's person. Look at me today. I'm a people's person and to be honest, people must try to be other people, they must just be themselves. Ok in circus life its always like that. I always wanted to be 'F' because he is muscular and all of that but I could never be him. I can try, I can do the work harder, I could never be him. So for me, people they must just be themselves and they need to show other people, they are being themselves. Because even at work, nowadays you have to impress your boss and by doing that you have to push other people down. And what type of person are you - are you a person or what are you? Ok sometimes, just from our side, but I think other people they have a different view. Ja, it's just to be yourself and to like me I'm...ja always to go for your dream. Whatever people say about your dream - you always have to go for that, but look at me. I'm sorry. It's just look at me. It's just my past, my background, it played a bit role in my life and it's a solid, a solid solid background, that at least I can say I've learned. I've learned so much from that. But ja. It's just to be themselves and if they have a dream then they should go for their dreams and to not follow friends, because I followed friends and I ended up going through a lovely experience, but now I am here today and where are my friends? <i>My one friend still lives on the street and to be honest, I've no idea what happened to him. My other friend... the last time I checked he was in jail about three or four times, and he went out... I've been trying to help him to come here [to SocCirc], but still, my help is not that much worth it, I think... Look at those two. They [are] still in the past life and look at me, I'm here now. I make people smile... kids love me. I'm actually just a lovable, open person to be honest... I am AJ, the AJ I was supposed to be a long time ago, but I only reached it now, and its good. It's a good thing.</i> (AJ2: 22/05/19)		<i>Habituated action</i>
Receive, give - in that order? Receive to give, give to receive?	P: How has it been for you to be teacher? Because you are a leader now. AJ: <i>We share. We give. We receive. SocCirc has taught me how to be me and now I have to pass it on to the next generation.</i> (AJ1: 13/11/18)	Receiving and giving Receiving to give	<i>Reciprocity</i>
Family as reliable Helping ~~Re-parenting~~	P: How would you describe your relationship with Justin? AJ: Like father and son (AJ1: 13/11/18)	Deep care, bloodlines Family	<i>Reciprocity</i> Seeing, hearing and caring for <i>Fostering of physical and emotional safety</i>

	AJ: <i>To be honest. Because at the end of the day he is my father because whenever I'm in trouble I can always depend on him and Christine too, because they [are] like my mother and father but just not blood.</i> (AJ1: 13/11/18)		<i>Rwo+wiO</i>
Circle (cyr wheel) Circularity of process Habituated action, repetitions, iterative nature of self-awareness, becoming Circularity	P: (Asking about the symbol) AJ: <i>Aaah to be honest I don't know what made me do that symbol, It just happened to be honest. But at that moment I didn't realise, I didn't realise how much that picture can actually, how much that picture actually tells about my life, just in the picture wise, I didn't realise it at that moment, but I'm now since last time, every time I look at the picture, it's like wow..I see different parts of me, going around until I meet myself.</i> (AJ2: 22/05/19)	Choice towards integration Coming home to self	Choice towards integration Breaking out of that line Habituated action
Feeling into a situation about to happen Body sense - naturally strong in some people? Something to be developed?	P: And what did it feel like (referring to a body sense he had before being robbed) AJ: <i>You know when you hair on your skin, when it feels like its raising, and then inside you feel your heart, you get like a shaky feeling, and normally what happens I would always get a pain in my heart for some reason. Not always, always, but sometimes. Almost like you get a shock. Ok most of the time when I get a shock I would know something is really going to happen</i> (AJ3: 12/06/19)	Body - sense	Bodying
Boundaries in support actually being helpful to others (Jasmin said something similar) - important Breaking habits - choosing differently to what was done to him Nor perpetuating trauma	The following was shared in relation to the story AJ told about receiving distressing news about his sister AJ: <i>[I realised] you know, it's no use being like your father you see. Be you.... So, I just went to them (his sister), and said, you, you know you did that. I'll still be supportive, but you must know... you are going to struggle for yourself. I'm going to help you, but you are going to have to do the most. And I think that actually opened her eyes</i> (AJ3: 12/06/19)	Boundaried compassion Breaking patterns	<i>Choice towards integration</i> Breaking out of that line
The power of not taking action Choosing to not act as breaking habits - important	This answer followed a description of a photograph AJ took AJ: <i>I used to [participate in an unhealthy habit] And then I had to make a choice And Justin told me that day, the choice, the opportunity is in your hands, baba so you tell me what you want to do. And I made ... I made my choice ... and actually [I] made a good choice, so that means I had my whole life in my hands, and I could actually control my life just by acting. Actually [by] not acting.</i>	Agentic non-action Breaking habits by not acting	<i>Choice toward integration</i> Breaking out of that line

	(AJ4: 12/06/19)		
Going around, circle, Limitlessness Choice	P: (AJ describing one of the photographs) AJ: And the next one is the circle, and it always takes me back to square number 1 - how my life started and where I am now. <i>Remember the first picture I drew for you? With the matches sticks came from this whole idea, the picture if of the cyr wheel. It's like life, life for me is a circle because you can always end up where you started, just if you make a good choice you can go past your ending, past your start and carry on the circle. To make it more clear, you have your wheel here, you have a choice to end your life right there if you want to, but if you live life like me, you're going to carry on around and around and around until you get to Mandela's age Everything is possible but it's all up to you. What do you do with whatever you've got...Or in whatever situation you are in the moment, what do you do? So, it always comes back to choices.</i> (AJ4: 12/06/19)	Choices Breaking patterns Moving beyond limitation	<i>Habituated action</i> Breaking out of that line Choice towards integration
I never used to believe in myself until I came Importance of having leaders believe in possibility of those they lead That's where I learned about leadership It's made other parts of my brain see differently - important Using your experience to help others There's always place for more Nelson Mandela's dream made real at SocCirc Justin and Christine	P: Is this whole piece Justin and Christine? (referring to the base of AJ's sculpture) AJ: Because they are the pure leaders for me...and for me the reason why I chose is, is <i>because I never used to believe in myself until I came here and that's actually when I learnt about leadership and all of that even before into school as well. It was first here, and it's kind of made my, you know other parts of my brain to see differently and to be able to, if someone talks to you about their problems, you can take it in and try to convert it to your own and try to make it another, like a solution to help that person.</i> It kind of felt like that (AJ5:19/06/19) ...this type of leadership like I said with Justin and Christine, you can always fill it up. It never gets full. Almost like SocCirc. We are always inviting people, and none of them they pay. So that type of leadership its, its, to be honest, it's the best role model you can ever get in life because it's almost like, it's almost like Nelson Mandela - what he tried to do in South Africa but just Justin tried to do it in the circus, you see (AJ5:19/06/19)	Using experience of self to help others Unification	<i>Dialoguing</i> <i>QoA</i> Seeing, hearing and caring for Physical and emotional safety Reciprocity Choice towards integration &
Choice	Letter to those I (seek to) lead:	Choice Agency	Choice towards integration

Trying to impress friends Open your eyes, be free Think twice - consider	Let me actually explain a little bit about me. I also come from the streets and life was tough. At the same time, life was nice. And at the same time life was scary when you are on the street because there's always those people, those [guys] that want to pull you down, and it always get to that one point where you have to make a choice in your life. And normally, most choices always happens ... impressing your friends, and all of that...want to be cool in front of your friends. No that's not the way. That is what I used to do until I lost, I lost one of my friends, until I saw it in front of me; that this is not the life for me. Ok I made a tough choice in life, but today, I'm actually a very happy guy, working at the circus, never knew that I could actually be working at the circus, but you see the choices... the choice that I made in life I don't want anything else but to live my life. And, what I actually wanted to say, is for you too...it's for you to open your eyes, a bit more, because you have your dream. You have the choices. You can make any choice in life. Instead of sitting down you have the choice of standing up, go to someone, whoever, anyone. Ask that person for work. Doesn't matter if its garden work, or what work. That will work. And, and before you make a choice in life, always think twice. And, go for your dream. So, I shared a bit of my past to you, so you know, if you are going to hear this one day, so you know a little bit about me. So, if you are in the situation, you can use that to open your eyes and be free (AJ6: 19/06/19)		
Continuing with the dream that Nelson Mandela had CR Life beyond perceived limitation Moving out of personal limitation. Committed to helping others because of personal transformation	Letter to myself as a leader I want to see myself continuing with the dream that Nelson Mandela had. I want to continue with that. Showing people that life doesn't end where you think it ends. Does that make sense? (AJ3: 19/06/19)	Receiving to give Moving beyond assumed limitation	Reciprocity
PPETs themes across interviews with Jethro	Transcribed material from interviews with Jethro including researcher questions (P = Patty)	CPETs	GETs

Intellectual knowledge only as harmful and dangerous - important Cant enact ethical treatment of others through intellectual reasoning alone You need to be there. You need to be <i>there</i> Physical presence to build empathy Related to actual physical spaces ‘Ammo’ to protect from a likely trajectory Physical information - important You need information. ‘You need to be there physically’ ‘You need to experience...’	P: So on the topic of people wanting to make a difference but actually having a negative effect, what do you say to that? J: <i>For some random person to walk in and say I want to make a difference [when] they haven't got experience in what we do - for this specific thing or like they haven't got the experience or maybe it's working with kids that are brought up with drug abuse or physical abuse, they haven't got the, the, how can I say... Maybe they've got the mental part of things, they've read the books, they got the lessons, but they've never actually been in those areas where it actually happens. They meet at a youth centre maybe once a week, you know what I mean, but you need to be, you need to be there, you know what I mean. I work with the kids from Khayelitsha. A few years ago, I used to sleep in Khayelitsha; I used to sleep in Nyangini. I slept in Nyanga to see what's going on there. You know what I mean. I see the night life. I see how it's happening. I think, yeah, it's scary, but it was worth it, because now I know where these kids come from. I know what happens in the daytime. I know what happens in the night- time and it's just by having the right 'ammo,' like, you know, to, to use it effectively, to change them from not turning into the negative, the negative part of their area.</i> <i>And I think the more physical information you have, like, you can't just read a book and then say I know what South Africa is like, you know. You can't read a book. Because people read what Joburg is like. People read what Cape Town is like. But they never actually physically go to the place, you know what I mean, and I think that's why they can make damage.</i> <i>There was a guy... that came over and he taught social circus, and he was like "Yeah I'm gonna open a project in Pollsmoor prison" and I was like, "Do you know what a South African gangster is like? Do you know, do you know, do you know the lingo, do you know the sabela? Do you know that they talk sabela? Do you know what sabela means? Do you know the</i>	Sensing into people and places	<i>Inter-bodying</i> <i>LwH IoP QoA Rwo+wtO</i>

	words, do you know the slang? You know what I mean. They could be talking about killing you now... but they [are] smiling at your face. Do you know what I mean? Do you know those guys? Do you know?" You can't just go there, open a project and hope for the best. No. You need information. You need to be there physically. You need to experience, not exactly what they experience but go to the area and see what kind of area they are from. You know. (J1: 13/11/18)		
Part of everything Keep it simple Firm and simple. Boom - Boundaries and compassion Create conditions for connections Contact	P: And going back to the belonging. How do you help someone feel like they belong here? J: We make sure [the participants] are part of everything. Finding something they like. First make them test everything and then they find something they like and then how can I say they will find other people here who also like the same thing and then, they become friends. [Laughs.] Like a lot of people try and complicate it too much. You just keep it simple. People come here with all this psychology...like no you need to do this in order for her and her to be cool friends. No man, just let them play. It will happen. If it happens it happens. if it's not going to happen with them two, it's going to happen with her and another person, like whether we like it or not. She is going to make a friend here, she's going to, because they working with each other Friday and Saturday for at least 4, 5 hours a day. Like there has to be a communication of some sort between them during the day like. People mustn't complicate it. Like now we have a guy from "BX". His name is G. He comes from the farms. It's a bit hectic there. It's a bit rough on the farms so and ...we haven't got a social worker for him or anything like that, but he's falling into place like ok. Ok he's a bit of trouble, but how can I say he is slowly learning. He's learning you know. And things like that like, if people how can I say, if people, how can I say, if people allow him to, if people are too much on him, he's going to expect that attention the whole time, then he learns how to manipulate the people that want to help him so much. No man. Like he had a social worker, and he was manipulating her because they were too nice with him You know what I mean. You just need to be firm and simple. Boom. That's it. That's what I've learned here, and things will just fall into place. You don't complicate it too much. Nah. [Laughs] (J1: 13/11/18)	Participation Boundaried care	Seeing, hearing and caring for LwH IoP

Love Meet cool people, different people (see Sifisu)	P: If there was one like remedy that could filter through all of these things or a number of remedies what do you think they would be? J: <i>Love Simple. That's what the kids need. That's it. And they get it here you see. A lot of them come here and they don't even feel like training, [maybe] they not even interested in circus, but it's a safe space for them to socialise. They come here; they meet cool people ... different people (J2: 14/03/19)</i>	Love, care Safety	<i>Seeing, hearing and caring for</i> Fostering of physical and emotional safety
Inspiring possibilities and limitless, choice - wanting	P: (Asking about photograph) J: <i>"The sky's the limit". And you should tell the kids that the sky's the limit, they can do whatever they want. It's simple enough. There's not much that needs to be said. Like the sky's the limit. Do what you need to do, do what you want to do. And go for it. Yes, simple. (J4: 05/06/19)</i>	Freedom, choice	<i>Dialoguing (to promote choice)</i> <i>Choice towards integration &</i>
By doing what you love, you are able to give more love Otherwise barriers..	P: And so it's easier to give that when it's been given to you? Would you agree with that? J: <i>Yeah. I think ok based on SocCirc, I like circus anyway so it's easier to give love in that situation but people that maybe that are they have a job that they don't really want, its affect them completely it could put barriers up where they can't give love because they just can't, because they don't enjoy what they do, they, they not enjoying the environment, they not enjoying what's happening you know what I mean. So I think by doing what you love you are able to give more love. I think. (J2: 14/03/19)</i>	Receive love, give love Importance of doing what you love	<i>Reciprocity</i>
Devotion to the point of pure magnificence Deep understanding of another's struggles 'I want fix things that is out of your control' - trauma Importance of feeling safe Importance of physical and emotional wellbeing and education	Letter to those I (seek to) lead <i>Hi. I hope you are doing well. I would really like to help you with the circumstances you are in at this very point in time. Being able to make sure you feel safe at home and not just at SocCirc. I want to be able to give you a good education and higher education. I want to give you your own bed and room that you can call yours. I want to make sure you take your ARV's every night so that you don't get sick with rashes and boils. I want you not to worry about where your guardian is and if she is coming back. I want you to have a good guardian that will care for you and give you the love you need and the support you need. I want to fix things that is out of your control so that it makes your life easier. If I myself had the right circumstances I would have suggested adopting you. (J6: 05/06/19)</i>	Love, care, empathy Safety Control (choice)	<i>Seeing, hearing and caring for</i> <i>Fostering of physical and emotional safety</i> <i>Choice towards integration &</i>
'Becoming one'	P: (Describing photograph)	Oneness	<i>Reciprocity</i>

Equality	J: <i>Yeah, that's just about becoming one. Becoming one. Not taking note of colour, not taking note of sexuality, not taking note of, you know, because what happens in the Xhosa culture, a man, and a boy is very different classes, you can get a 30 year old boy, and an 18 year old man. So, if a guy doesn't go to the bush at a certain age, in the Xhosa tradition, he's classed as a boy, so you can be 40 years old. But you haven't been to the bush, I'm 17 and have been to the bush I've become a man, I have to eat first. You have to wait. I have to dish first. You're not allowed to sit at the same table as me unless I invite you. And, yeah, it's things like that, you know, if I send you to the shop, you have to go to the shop. You can't say no. In SocCirc, everyone is equal, there's men performing with boys is, you know what I mean?</i> (J4: 05/06/19)		<i>Choice towards integration</i> <i>LwH</i>
Boundaries - strict, firm, caring Keep things predictable, trauma leaves imprint of unpredictability? Conviction and certainty as helping people feel safe Full body engagement Respect for people's bodily boundaries Removing help slowly to build independence and capability	P: How do you make it safe? J: <i>By keeping it simple. By enforcing basic rules. Making sure the space is safe, there are no crazy sharp objects...nothing that can hurt the kids around you know. There are good instructors. There's a good system in place. We are strict with them. They understand us. We know them. Not just as a teacher student level but... if they need to talk about something they can talk about something. We try create that kind of space. That kind of safe space for them.</i> <i>There are many different ways [to create safety]. Physically it would be crash mats - a really basic thing of safety. By being confident, but not overly confident. So, when you talk you are not like 'aah, I think you should you do this, I think it might work'. No, you say 'you do this, you do this, you do this' and that's what the kid needs to learn. Being confident, because if you sound dodgy, of-course the kid is not going to trust you. And then also contact So maybe I'm helping you do a backflip... I will ask you, 'is it fine if I put my arm on your lower back, to help you?' It shows that I'm respecting them and their body and by having that contact they feel much safer. Sometimes like when I'm helping them in the air, helping them... then I help less and help less, then they getting the trick by themselves</i> (J4: 05/06/19)	Promoting independence Safety, predictability	<i>Fostering of physical and emotional safety</i> <i>Empowerment</i>
Developing body awareness as a way of sensing into others and if they are ok	P: (Gave direction for the creative project and Jethro described his clay work)	Physical body as a means of caring	<i>Inter-bodying (as an outcome of bodying)</i>

Love as a surrounding condition	M: <i>So growing with that love and courage and like to be good and believe in yourself, you will get good results you know.</i> (M2: 05/02/19)		Seeing, hearing and caring for
Systemic understanding and support Family Love Building understanding Attending to basic bodily needs - hunger	P: So I'm asking, like, what kind of thinking do we need in order to solve the problem. To solve the problem? Maybe this is another way of saying it. Say for example, you go to the doctor and they something is wrong. A symptom. And they just fix the symptom, but not the cause M: <i>...I feel like SocCirc it's like a family. You see, it's a family place. There is that thing, like that love. So parents meeting, so parents can express themselves you know, but not meaning to come and bring their problems, but to understand what the kids are doing, they're using their energy here. And they getting tired. So they need something to eat, you see. And teaching parents about eating too, like it is very important, for the kids to eat, you know? I think if we communicate with the parents, it will go away. Because we don't do that. We're only dealing with kids. You see?</i> (M3: 12/02/19)	Thinking systemically Integration	Seeing, hearing and caring for Dialoguing Choice towards integration <u>LwH</u>
Relational leadership 'It's not about me, you. It's about everyone' Inclusion Challenging power relations	P: Ok so this is our 5 th interview and you've made a sculpture of yourself as a leader and... M: <i>It's not about me, [as the leader] you know, it's, it's about everyone, you know...I can be there as a leader to give the instructions and their roles. But anyone can bring up ideas, you know, so then we can work together.</i> (M5: 14/05/19)	Giving and receiving	Dialoguing Reciprocity Choice towards integration IoP
Promote independence by promoting experiential agency Then I know it stays on me	P: And what is the kind of the best thing someone could do for you, if you went to them...and you said you you're not sure, you're unclear (referring to his experience of this)? What's the best way that somebody could be with you or talk to you, when you're in that situation? M: <i>The best way is to when I'm getting help, is to let me do it so that I remember next time. If I asked help to you, then you do everything that I didn't see how you do it. Then when it happens next time, I'm not gonna be able to do it because you did it by yourself. Yes. Yeah. So it's better you tell me okay, this is how you do it like this and like this and like, yes, then I can physically do it or like think before I do it, then I know it stays on me.</i> (M4: 19/03/19)	Experiential agency - independence	Empowerment
Receiving to be able to give		Giving and receiving	Reciprocity

	M: <i>You know SocCirc gave me a skill in the circus. I spend time giving back to the kids and teaching the kids what I have learned. So there is a time for everything.</i> (M4: 19/03/19)		
A good leader - actions Humanness Multiple skills involved	Answer below not given to a specific question M: That's, that's a good leader. A good leader is a good leader by actions. You know, if, if you shout, if your attitude is not good, like in front of everyone, that's not a [wo]man who can lead. A good leader is humble. A good leader sorts things out, you know, and makes things work in a good way. You know, you need to know how to tackle situations, if something is coming to you, you need to know okay, how to handle that know, if someone is disturbing you, while you're busy doing your thing, you need to know how to sort that kind of a person. It can come from experience or it can be a human thing, you know, some people get frustrated quick, you know, like, hey, stop that, you know? And some people would wait and say, okay, when I stop what I'm doing right now and then go and sort that thing out you know. (M5: 14/05/19)	Self-mastery Humility Managing triggering	Bodying
Trust is power To make people learn - important	P: So you as the leader, do you think you have power? M: Me as a leader, I think I have, I do have power. I have a reaching voice, I can speak louder, and I can be heard. And through my experience, if I'm taking, if I'm given a responsibility, I will take it with both hands, you know, and try to, to do it as hard as, as I can. And to address to the people so everything is clear. And to always make other people feel comfortable. And to believe in you. Like, I make people like to, to trust me, trust is power, I think and to make people learn, and to see you as a leader, I think that is powerful. (M5: 14/05/19)	Power as trust	Seeing, hearing and caring for Physical and emotional safety
Empathy Put myself in your shoes Possibility - break out of present limitation Power of action	Letter to those (I seek) to lead To the homeless It is very hard from you. I can put myself to your shoes. And I am writing this letter to change your life and to open your eyes. I would like to start	Care for others Helping to them to break out of limitation	Seeing, hearing and caring for Breaking out of that line

	by saying everything is possible in life. Once you see it in your mind you can see it in front of you. There is a lot to do in this world. You can become what you wish to be, but today I am here to tell you that you can try everything like football, rugby, netball, construction, even selling little things like chips. Please do something no matter what it is to get a better future and help others. From M (M6: 21/05/19)		
PPETs across interviews with Sifisu	Transcribed material from interviews with Sifisu including researcher questions (P = Patty)	CPET	GETs
Severe threats to safety Predictable and unpredictable Vigilance required Boundary violation	P: Whatever feels like a threat to your sense of self, to your being, anything that comes from the outside in or from inside out that feels like its threatening for you (more of a prompt than a question) S: <i>I think in the areas we live in like That's where a lot of gang violence and high crime happens in CT, and ja I think um, whenever I'm driving around I try to be cautious and I know things can happen anytime because ja, its, there's high jackings, there's shootings, there's stabbings and stuff.</i> (S2: 26/11/18)	Body-system violation	<i>Contextual threats/Trauma</i>
Self first, then others Self-responsibility From the in, then out Profound Save yourself If not put yourself and the other person at risk Be an example	P: Ok so if I was to ask you now what you think your biggest responsibility is, what would you say? S: I think with everything that's around me, I think I come first. Actually I don't think I come first, I do come first and for that to be able to actually to help somebody I have to be able to responsible for myself firstly and also making the right decisions for myself and I think, I think eh, even when you when you saving somebody, you have to save yourself first. If you saving a person in a swimming pool and you can't swim, you are both going to drown, so have to be able to save yourself first. You won't jump in a swimming pool if you can't swim and that person you can see they drowning. You don't jump in. You find ways....You take a broom stick, give it to the person, that's a better way to do it. I'm not an expert on saving lives in swimming pools, but I'm just thinking that I wouldn't jump in a swimming pool if I can't swim and try to save somebody. (S6: 05/03/19)	Responsibility to self as an act of service to others Role modelling	Breaking out of that line
Devotedness Humanness Availability	P: So what kind of leader would you say that he (Justin) is?	Inclusion, participation Care	Seeing, hearing and caring for

	<i>It's what you set for yourself, what you want to achieve, I think it also guides you and stuff because if you don't have goals and nothing you want to achieve, you're just living your life.</i> (S2: 26/11/18)		<i>Choice towards integration</i> (Integrating with a future self, choice - goals)
Guide of right and wrong, boundaries Choice	P: What do you say to youngsters facing those challenges? S: <i>Once you have the knowledge you are able to tell that [something's] actually not right because you're educated and you have the knowledge about what that is as well, so I try to advise kids, a child ...At the end its ... them who actually have to make the choice.</i> (S2: 26/11/18) The following was said about choice in the following interview: <i>It's the choices you make. I always say that. Everyone has a choice</i> (S3: 05/02/19)	Discernment	<i>Seeing, hearing and caring for</i> Choices towards integration
(Negative version of <i>inter-bodying</i> ? Necessity of safe spaces with positive role models)	P: Almost like a role model (following on from previous statements) S: <i>For a child, they are easy to learn stuff, they easily pick up stuff. For them it's very easily [to] pick up stuff, so for them they very open to things that are in front of them...and I think that's why they gang and crime...I think...it's what they see in front of them, and they imitate ... what those guys do</i> (S2: 26/11/18)		<i>Fostering of physical and emotional safety</i> Inter-bodying

Table A10: Examples of questions asked during the semi-structured interviews

Session 1: "Context"/Family mapping	Broad questions to participant in preparation for the arts-based process and questions related to the interpretation of the work:	Examples of refining questions (please note these are out of context, but give an indication of the nature of the questions) P refers to Patty as the interviewer	Type of IPA question
	What did my family 'map' look like?	P to AJ: ...You said that SocCirc helped you to become you... (AJ1: 13/11/18)	Probe Descriptive Narrative

	- Who was I connected to and who was I disconnected from? - Where have I come from? - Who were the leaders in my family? - What kind of leaders were they?	P to Rachel: And so those feel very tangible to you? You have access to them? (R1: 20/11/18)	Structural Descriptive
		P to Taylor: So are there any moments, and it probably wasn't framed that way as a child, but moments of leadership in any of these adult figures that stand out to you? (T1: 21/01/19)	Descriptive Narrative
		P to Xaneta: Was there an awareness of the social, political picture when you were growing up? Or did it feel like your world was in some ways cut off from that? (X1: 15/11/18)	Descriptive Evaluative
		P to Denzil: And what do you think is wrong? Is that based on SocCirc values or your own values? (in response to a description of something as wrong) (D1: 07/03/19)	Probe
		P to Clarissa: So in this picture, how would you say you experienced leadership as a child, the kind of quality of leadership that you experienced? (C1: 21/11/18)	Descriptive Narrative
		P to Jethro: So in this picture, who would you say was your strongest role model? (J1: 13/11/18)	Descriptive Evaluative
		P to Jasmin: And so that difference.. how did that feel for you, being different from them, how does it feel? (Js!: 12/11/18)	Descriptive Narrative
		P to Matthew: So what kind of thing would be a wrong thing to do? (M1: 30/01/19)	Comparative Contrast Evaluative Descriptive
		P to Sifisu: So what were some of the things you tried to do to create more interaction? (S1: 20/11/18)	Descriptive Evaluative Comparative Contrast
Session 2: "Threats to self and threats to other"/Drawing	Broad questions to participant in preparation for the arts-based process and questions related to the interpretation of the work:	Examples of refining questions (please note these are out of context, but give an indication of the nature of the questions) P refers to Patty as the interviewer	Type of IPA question

	• What dangers, threats and challenges to self have I experienced in my past and or do I currently experience in the present? • What dangers, threats and challenges to self do I see that others (those that I lead or seek to lead) have experienced or do experience? • What would a remedy or solution be to both sets of threats?	P to AJ: So in your day to day life, is this stuff that you are encountering directly or is it always kind of at the back of your mind? (AJ2: 22/05/19)	Probe Descriptive
		P to Rachel: So that dilemma that you spoke about, have you felt that in this situation as well? (R2: 04/12/18)	Evaluative Descriptive Narrative
		P to Taylor: And is that spoken or unspoken or a bit of both? (T2: 31/01/19)	Prompt Probe
		P to Xaneta: And if I was to ask you your understanding or definition of the word compassion, what would say? (in response to compassion being described as a remedy) (X2: 21/11/19)	Prompt Probe
		P to Denzil: So the fear is about what will happen to what you have created? (D2: 14/03/19)	Probe
		P to Clarissa: So what do you think has changed? .. You said a while ago you would have been more rattled... (C2: 01/02/19)	Narrative Descriptive
		P to Jethro: And how do you guys make it safe? (J2: 14/03/19)	Evaluative Narrative
		P to Jasmin: So you've seen the manifestations of that coercive power that you spoke about last time and what that does. I mean what is the impact, other than people feeling shamed, how does that manifest? (Js2: 19/11/18)	Prompt Probe Descriptive
		P to Matthew: P: And have you ever had to tell somebody else or take a matter further if somebody tells you something really bad that's happening or has that not happened? (M2: 05/02/19)	Probe
Session 3: “An empowering conversation”/Dialogue writing	Broad questions to participant in preparation for the arts-based process and questions related to the interpretation of the work:	Examples of refining questions (please note these are out of context, but give an indication of the nature of the questions) P refers to Patty as the interviewer	Type of IPA question

	- What is my understanding of power and how do I use my power? - What is an example of an empowering conversation (either one in which I have felt empowered or one in which I feel I have empowered another)?	P to AJ: Wow...and you said she feel like a mother to you. Why do you think that is? (AJ3: 12/06/19)	Evaluative Narrative
		P to Rachel: So if you were the complete the sentence... A therapeutic intervention is... (R3: 20/02/19)	Descriptive
		P to Taylor: And that piece about being able to let someone sit in their dissonance or disturbance, what capacities have you had to develop in yourself in order to allow that? (T3: 20/03/19)	Descriptive
		P to Xaneta: Is there a risk of equal leadership? (in response to a description of shared leadership) (X3: 07/02/19)	Prompt Probe
		P to Denzil: So how do you transform that hate because it's not so easy to.. (D3: 22/05/19)	Descriptive Narrative
		P to Clarissa: Can you speak more about holding space? I understand it but for someone who has never heard the term before, how would you describe that, holding space? (C3: 20/03/19)	Prompt Probe
		P to Jethro: And so how do you help make him comfortable in that? (in response a fellow performer feel confident) (J3: 22/05/19)	Prompt Probe
		P to Jasmin: So this was you were talking about earlier, people associating your position, with previous positions of power, is that called transference? (Js3: 26/11/18)	Prompt Probe
		P to Matthew: So in some ways you kind of like parents when you here for the children? (M3: 12/02/19)	Prompt Probe
		P to Sifisu: And why did you ask him to stop? (in response to feeling that a student was putting himself at risk doing an activity) (S3: 05/02/19)	Prompt
Session 4: “Opportunities for growth and development for myself	Broad questions to participant in preparation for the arts-based process and questions related to the interpretation of the work:	Examples of refining questions (please note these are out of context, but give an indication of the nature of the questions) P refers to Patty as the interviewer	Type of IPA question

as a leader”/Auto-photography	What opportunities for growth development do I identify for myself as a leader?	P to AJ: So even though these were very difficult experiences for you, you say he was a role model.	Evaluative Contrast Comparative
		P to Rachel: So then what do you say is the role of the leader then? (R4: 13/03/19)	Descriptive
		P to Taylor: That feeling of taking up the reins - how does that feel? (T4: 09/04/19)	Descriptive Evaluative
		P to Xaneta: What do you think nature provides for people? (in response to her talking about nature) (X4: 11/03/19)	Contrast
		P to Denzil: And then how were they kind of transmitted to you guys? (talking about SocCirc values) (D4: 22/05/19)	Structural Prompt
		P to Clarissa: How do you generate that and then how do you trust it? (C4: 11/06/19)	Descriptive
		P to Jethro: So how do you think we could get to that place that they are at? (referring to what he appreciated about social conditions in another country)	Narrative (describing an imagined reality)
		P to Jasmin: And then that piece about the messiness. I think so many of us have that perfection drama or drive. How could that look as an example? How could one be with messiness more? (Js4: 06/02/19)	Prompt Comparative Contrast
		P to Matthew: And does it feel like when that light is on when the bulb is on or off? Does that feel like something that you control? Or does that feel like something that just happens? (M4: 19/03/19)	Descriptive
		P to Sifisu: And tell me about the joy (in response to him talking about joy) (S4: 12/02/19)	Descriptive Narrative Prompt
Session 5: “The support I need as a leader”/Clay sculpture	Broad questions to participant in preparation for the arts-based process and questions related to the interpretation of the work:	Examples of refining questions (please note these are out of context, but give an indication of the nature of the questions) P refers to Patty as the interviewer	Type of IPA question

	What support do I need as a leader?	P to AJ: Is there one part in particular that you find difficult? (AJ5: 19/06/19)	Descriptive Evaluative
		P to Rachel: So the sense that I had when I was hearing you was almost the catchiness of trauma. It's almost like catchy...If you are working in traumatic circumstances it's easy to... (R5: 09/04/19)	Prompt
		P to Taylor: So how does the field relate to this? (connecting her speaking about the field - the work of Lynne McTaggart and her sculpture) (T5: 18/06/19)	Prompt
		P to Xaneta: And in other settings where you might have a meeting, how does it feel when the body is not brought in? (in response to her talking about how the body is foregrounded at CBO) (X5: 22/05/19)	Comparative Contrast
		P to Denzil: N/A (no session)	-
		P to Clarissa: You mentioned the work divide. If there was a divide, what would it be? (C5: 11/06/19)	Structural
		P to Jethro: And so that base that you spoke about, it sounds like that's kind of the training and the values. Is that right? (J5: 05/06/19)	Probe
		P to Jasmin: And how would you make somebody feel safe?... through listening as you said... (Js5: 11/02/19)	Descriptive
		P to Matthew: So, the earlier on as well, you mentioned that you might have jealousy from this group. How do you work with that? (M5: 14/05/19)	Narrative
		P to Sifisu: And what do you think made you able to do that? (S5: 19/02/19)	Evaluative
Session 6: "A vision for myself and vision for those I lead"- Letter writing	Broad questions to participant in preparation for the arts-based process and questions related to the interpretation of the work:	Examples of refining questions (please note these are out of context, but give an indication of the nature of the questions) P refers to Patty as the interviewer	Type of IPA question

• What promises, aspirations, visions do I make/have for myself as a leader? • What promises/aspirations/visions do I have/make for those that I lead?	P to AJ: Is there anything else you would like to say about the letters or anything else? (AJ6: 19/06/19)	Probe
	P to Rachel: Is there anything else you would like to say about the letters or anything else? (R6: 09/04/19)	Probe
	P to Taylor: Is there anything else you would like to say about the letters or anything else? (T6: 18/06/19)	Probe
	P to Xaneta: Do you have a sense of what those triggers are? (X6: 22/05/19)	Descriptive
	P to Denzil: N/A (no session)	-
	P to Clarissa: Is there anything else you would like to say about the letters or anything else? (C6: 11/06/19)	Probe
	P to Jethro: Is there anything else you would like to say about the letters or anything else? (J6: 05/06/19)	Probe
	P to Jasmin: If you could touch on help that promotes dependence vs help that promotes independence... (Js6: 20/02/19)	Contrast Comparative
	P to Matthew: Is there anything else you would like to say about the letters or anything else? (M6: 21/05/19)	Probe
	P to Sifisu: How have you saved yourself in your own life? (response to his previous statement about 'saving himself first') (S6: 05/03/19)	Narrative

8.6 Examples of how the reflexive practices respond to the calls of reflexivity

Table A11: Examples of how the four reflexive practices respond to the four calls of reflexivity

The four practices within IRP:

Bodying: The fostering of “being with the body” afforded by participation in a number of body-based practices. Etymologically linked with *inter-bodying*

Dialoguing: Makes use of conversation between participants to challenge assumptions and power relations in a relational way. Through active listening, participants learn to appreciate the subjective and intersubjective nature of their and other’s experience.

Seeing, hearing and caring for: Showing interest in others by noticing them, listening attentively to them and expressing care and concern to them

Fostering of physical and emotional safety: The provision of alternative physical place for participants to inhabit separate to their typical environs, and the creation of relational conditions that provide a space of wellbeing and belonging

The four calls of reflexivity:

QoA = Questioning of assumptions: Enquiry into the hidden and conventionalised assumptions embedded in our thinking and being.

Rwo+wtO = Relating with others and with the Other: Examination of how we relate with others and with the Other, by which I mean, that which we consider to be different or not part of us.

IoP = Interrogation of power: Critical engagement with power dynamics/relations. This includes trauma-awareness since trauma is an effect of oppression and domination.

LwH = Living with heart: Related to the ethics of (leadership) care. A call to hold our bodies and humanness at the centre of this care

The four practices within IRP:	The four calls of reflexivity:			
	QoA	Rwo+wtO	IoP	LwH
<i>Bodying</i> (including <i>inter-bodying</i>)	A few years ago, I used to sleep in Khayelitsha; I used to sleep in Nyangini. I slept in Nyanga to see what's going on there. You know what I mean. I see the night life. I see how it's happening. I think, yeah, it's scary, but it was worth it, because now I know where these kids come from. I know what happens in the daytime. I know what happens in the night- time and it's just by having the right 'ammo,' like, you know, to, to use it effectively, to change them from not	It's about remaining, firstly, aware of what's going on in your body, your mind, of what's happening in your experience. And so, I will always check in and go, 'what's going on for me?' If there are very strong feelings, it's very likely that part of my own stuff has been triggered, and I can quite quickly work out what that is now. But sometimes it's information about what this person creates in the world. You know, so, some of it is about going 'wow, so I'm really, I'm feeling like this person is	Once [we were doing Biodanza as a group of CBO and participants]. At one point we were doing a partner dance and this woman, probably in her late fifties, early sixties, we ended up dancing together, and, I mean I think one of the biggest things about all of this was grappling with the white privilege, and coming in with all of these ideals I guess, and moving into a space that, you know, even though we had done all these interviews and research and had meetings with so many of them previously, and had gotten their	I commit to breathing deeply and dropping into the stillness within the centre of my being (and my body) over and over and over and over, into that stillness that is the source of love. Just that much. It doesn't matter if I'm facilitating and leading a course, or if I'm in traffic, at the supermarket, writing this letter, have too much to do, or too little to occupy me, I commit to dropping into the darkness of my unknowing and embracing all of it.

	turning into the negative, the negative part of their area. (J1: 13/11/18).	impossible to reach, and its making me feel like I just wish this would be over', and then I kind of understand, there's maybe some of my own helplessness stuff but, there's something about how this person [engages]... that's where the awareness is really important, and the cultivation of reflecting and knowing where your body is and where your mind is, and what your inclinations are feeling like, and not acting on them [immediately] (Js3: 26/11/18).	input, there was still very much of that. And she held me when we danced together. [There was] such pain in her eyes and yet at the same time, joy and almost, like, gratitude, and I just felt so honoured that she would even hold me and look into my eyes. (C3: 20/03/2019).	May your life unfold into the magical thing that life is. I love you R (R6: 09/04/19). What we've always said at the CBO is that we use words like 'love' in meetings, and there's always like a little bit of an energetic shiver in the room and mostly its positive, and you know one of our slogans is 'bringing love back into birth' and 'healing the earth one birth at a time' and so I think what Rachel has always said, and I think actually everybody [in the CBO] believes is that if we don't bring that element back into the conversation then we are not ever going to be able to change anything because you know just having a kind of rational, intellectual technocratic approach to problem solving has not really worked, I mean it's worked in some places, but not everywhere. So how do we reconnect with how we feel?.. (X2: 21/11/19).
<i>Dialoguing</i>	I think the most empowering thing that you can do for people as far as I'm concerned, is create an environment in which they can think for themselves, because I think that it's never going to be possible... if you're in a conversation where your intention is to support someone or empower them; help them in some way, it's never going to be possible for you to understand the whole of	So, for me, it's a number of things. It's to still my own body and to still my mind. So, it's like literally being physically still. Making eye contact. Slowing my breathing. Putting all the thoughts of "Patty" out of my mind, or about "B" because he's being this way or that. You know, as soon as I bring judgement in, then I am gone. So that for me is the biggest obstacle to being present is	It's not about me, [as the leader] you know, it's, it's about everyone, you know...I can be there as a leader to give the instructions and their roles. But anyone can bring up ideas, you know, so then we can work together. (M5: 14/05/19). It was decided that it couldn't just be for the midwives, because the problem, or the challenge within a	I feel like SocCirc it's like a family. You see, it's a family place. There is that thing, like that love. So parents meeting, so parents can express themselves you know, but not meaning to come and bring their problems, but to understand what the kids are doing, they're using their energy here. And they getting tired. So they need something to eat, you see. And teaching parents about

	that person's mindset, history, internalised assumptions, experiences. But they do. (T3: 20/03/19).	judgement. Oh, he's being a bully! Or he's lazy or he's rude or he's being silly. As soon as I bring in a judgement, then it's tickets. So, to try to keep any thoughts I might have about that person or that situation out of the way, and then just kind of feel what presents (X4: 11/03/19).	facility, is the hierarchy, you know there a whole lot of systemic things that are hugely challenging, and partly the reason that [they] don't end up feeling valued and appreciated, so it was that everyone within the MOU felt as equals and valued and appreciated for what their role was at the MOU....So, it was two-fold: that people felt equally valued and appreciated, and that the labouring woman and her family got that sense of 'holding' from anyone they interacted with in that facility, whether it was bookkeeper, a security guard, someone coming to clean after her baby was born, or a nurse or a midwife (C3: 20/03/19).	eating too, like it is very important, for the kids to eat, you know? I think if we communicate with the parents, it will go away. Because we don't do that. We're only dealing with kids. You see? (M3: 12/02/19)
<i>Seeing, hearing and caring for</i>	What ... created connection and empathy within the group, was...people's level of ... self-awareness. Like, as they started to reflect on what was going on, so not just their situations, which are you know, I think largely known by everybody, but it was more like, what's going on emotionally...[other] people [in the group] said, 'I never knew... that you felt that way or that you thought that about yourself'. 'I feel like I know you now' - that got said quite a lot. 'I feel like I really know you now'. So, it was more that sort of, reflection, and sharing reflection, that then I think helped people to go, because everyone's sort of struggling and like you know, holding it together, but I think that	You have to start feeling what someone else is feeling. That's what a split does - it helps you not to feel what the other person is feeling. So it's a real impact on empathy actually.	When I heard that, I felt, the amount of fear sitting in this person is so huge... this completely rational thinking brain [has been] taken over and... in that moment I didn't think... I pulled him towards me [and] held him and said, I just said 'you know, I know these people, I know they not going to do that to you, and the most important thing is that actually you've given them the choice. They chose to come in when it was the right time for them... so let's go into the theatre and make it a beautiful birth for them.' And it was the most beautiful C- section I've ever been at, and it was just like, it was just like this person just needs a hug you know or just needs a mother to reassure him that everything's going to be ok. And you know	I think that's a very important part of the remedy... you know thinking about that. And our central premise and I think it's definitely valid is that, the remedy to this thing is to make people feel valued. But not in an insincere way. It's about giving them space and time and interest and um, ja, and treating them like adults. Simple in some ways. Really treating them like adults, with respect, dignity, having their opinions, preferences. Um, I mean obviously all these people need more money, they all need more involved partners, um, they need ja more safety, in terms of getting to work, not feeling like every time they get to work they you know, a bullet can fly across and end your life, you don't know when (Js1: 12/11/18).

	thing of somebody saying actually.... I'm thinking of somebody who said she doesn't feel very self-confident... [and] realises that a lot of her stress comes from that. But people were like 'wow... but you seem so confident' ... you know it's that kind of level of sharing and of that, so not splitting, that starting to bring the grey [in between]... (Js2: 19/11/18).		somehow, that became an empowered experience for everyone because actually it was hushed and it was beautiful and it felt like the doctor held space amazingly, you know, for them, and in birthing their baby in that way. There was... this moment for me of leadership. It was almost like a mothering thing even though I'm younger than this person and, you know, I wouldn't normally hug them (C3: 20/03/2019).	
<i>Fostering of physical and emotional safety</i>	It's creating a more 'oxytocin rich' space, so it's a more loving space. And when we are in that, even if it slightly more of a loving space, we can actually start to hear one another and see one another and feel one another. Well, first ourselves actually, hear and see and feel ourselves, and then in return we can start to do that with one another. (C3: 20/03/19).	A lot of the project is about engagement, so small kind info bytes from facilitators and then lot of group engagement/experiential learning, ranging from speaking to, things like silent walks to singing to teamwork around problem solving, and it was with The Thinking Environment where we don't interrupt one another, and that deep listening is re-emphasised quite regularly. (C3: 20/03/19) To be honest. Because at the end of the day he is my father because whenever I'm in trouble I can always depend on him and Christine too, because they [are] like my mother and father but just not blood. (AJ1: 13/11/18)..	There's definitely of element of feeling cared for either if its towards yourself or feeling compassion from something else, there's an element of being, of being treated with kindness. But there's something also about compassion for me which is around, having strong boundaries actually. Of being able to choose, and to say no I don't want that. That also feels important, an important part of compassion. (J5: 11/02/19).	I hope my care and love for you will be felt deeply and fortify you in your miracle of this life. (C6: 11/06/19) The CBO recognised that if people were going to be feeling defensive of how they practiced currently [in the MOU's] they wouldn't be an 'in' for even speaking about this topic in any way. We came around to ... agreeing that the CBO needed to first and foremost be nurturing for the care providers, to feel valued and appreciated ... The idea [was] if we started to create a sense of safety and trust and softness for individuals, then going into all sorts of other topics around birth would have a start where they internally felt something stir in them (C3: 20/03/19).

8.7 Refining the contributions

Table A12: Comparing the thesis findings to ten salient texts in the literature

In the table below, I use salient articles on reflexivity, intersubjective reflexivity, embodied ethics, embodiment, empathy, mindfulness, empathy and intersubjective embodiment (Cunliffe, 2016; Dale & Latham, 2015; Diochon & Nizet, 2019; Fuchs, 2016; Haynes, 2023; Küpers & Pauleen, 2015; Mandalaki, 2023; Pavlovich, 2020; Schmidtsberger & Löffler-Stastka, 2018; Vu & Burton, 2020) to situate the thesis findings, noting points of alignment and expansion with the texts, and highlighting the contributions the thesis findings make.

	Name of article (Author and date of publication)	Contribution of thesis findings (highlighted)
1.	On becoming a critically reflexive practitioner” redux: What does it mean to be reflexive? (Cunliffe, 2016)	The findings support Cunliffe’s reflexivity with empirical evidence of how reflexivity can be collective (shared between leaders and participants) and empirically transformative , leading to empowered individuals who carry forward ethical, inclusive practices. The thesis also answers Cunliffe’s (2016) moral question of ‘who to be’ as a leader: leaders chose to “live with heart” (compassionately, experientially and ethically and with their bodies) and relate to others as equals, heeding what I have named the call to live with heart (LwH).
2.	Quantum empathy: An alternative narrative for global transcendence (Pavlovich, 2020)	The thesis supports Pavlovich’s quantum empathy narrative and expands it by illustrating that mindfulness-based reflexive practices can operationalize empathy and empowerment . The thesis offers a micro-level tool-kit for achieving the kind of unity (what I have called <i>choice towards integration</i>) and ethical awareness that quantum empathy envisions The thesis grounds the spiritual ideal in social justice practice . In doing so, it shows that empathy and reflexivity can engage with concrete injustices and tangible practices.
3.	Mindful reflexivity: Unpacking the process of transformative learning in mindfulness and discernment (Vu & Burton, 2020)	The thesis supports Vu and Burton’s ideas and broadens them by demonstrating mindful reflexivity’s transformative power in social change leadership , particularly its ability to turn personal healing into socially responsible action . It highlights contextual sensitivity of mindful reflexivity that Vu and Burton mention. In these thesis, mindfulness practices were adapted to fit the context: at SocCirc, a tacit mindfulness arose from the physical demands of circus artistry. It was noted that at SocCirc, safety and performance require being very present, whereas mindlessness presents as a danger to self and others, and so rehearsal and performance necessitates mindful presence. At CBO, a more formal meditation was introduced. Both approaches converged on the same result: increased present-moment awareness and ethical discernment. The thesis also adds depth to the concept of moral reflexivity by showing its connection to healing trauma and fostering empowerment among marginalized groups - outcomes not explicitly detailed by Vu and Burton, who focus on management learning and leadership.
4.	Ethics as a Fabric: An Emotional Reflexive Sensemaking Process (Diochon & Nizet, 2019)	The thesis both supports the notion that reflexivity and emotion are interwoven in ethical action and extends it by illustrating a trauma-aware application where the enactment of reflexivity leads to participant empowerment and sustained ethical development. Describes a relational process where leaders create environments for others to engage in self-reflexivity. The social change leaders in the study were not only reflexive themselves, but also taught participants to knit their own “ethical fabric.” For instance, leaders established physically and emotionally safe spaces where participants could gradually confront painful emotions (trauma, shame, anger) and find new meanings. The thesis highlights the role of embodied practices in managing emotions - e.g. breathing and movement helped participants regulate anxiety and foster a sense of inner safety - thereby expanding the range of reflexive tools beyond what Diochon and Nizet outline.

5.	Reflexivity and academic identity in accounting: Intersubjective reflexive identity work as a feminist academic (Haynes, 2023)	The thesis supports the idea that reflexivity is crucial for identity (re)formation, and it extends it by demonstrating collective, embodied, and power-conscious reflexive identity work in action. It suggests that being reflexive about one's values, power relations, and emotions as Haynes was in grappling with her academic identity, also works for social leaders and participants reclaiming their identities from the margins. Both lead to a more authentic, empowered stance, highlighting reflexivity's broad transformative potential. <i>Inter-bodilying</i> suggests that intersubjective reflexivity can be 'contagious' and deliberately leveraged to empower marginalized identities on a group level. The thesis underscores integration over fragmentation: where the academic author speaks of integrating her feminist self into her academic role, the thesis participants integrated previously "split" parts of themselves. One CBO leader noted the many splits in the midwives, undertaken as a survival mechanism, but through reflexive practice they learned to bring their more whole, compassionate selves into the workplace.
6.	Breaking the plaster: Making do with the fragility of the body (Emmanouela Mandalaki, 2023)	Mandalaki's narrative is deeply personal and artistic; the thesis shows that those principles can be applied programmatically to facilitate social change. The thesis supports Mandalaki's arguments about the critical role of the body in reflexivity, and it extends her work by illustrating a multi-participant, applied context where embracing embodied fragility leads towards empowerment. It shows that through embodied reflexive practices, those who once felt broken can "break the plaster" of societal constraints and construct more equitable, caring communities. Mandalaki mentions "making sense of embodied trauma" (p. 1450), from her injury. By integrating body-focused techniques into reflexive practice, the leaders helped participants break the cycle of trauma re-enactment. Mandalaki found solace in her personal diary and poetry, whereas the thesis shows participants finding strength in for example, communal singing, group movement, and breathing practices, and the synergistic effects thereof. Mandalaki talks about rethinking embodied fragility as agility (p. 1463). In SocCirc, we see this in action: youths who were physically and psychologically fragile (traumatized, lacking confidence) started learning circus acts. Over time, their very fragility gave rise to a new agility - not just physically (they became agile performers) but psychologically (they gained agility in adapting to challenges, communicating, and expressing themselves). The circus performances and training served as an embodied metaphor for overcoming life's obstacles. One could say the social circus "rethought" what those "fragile bodies" were capable of, thereby forcing the environment (community perceptions, social roles) to adjust its assumptions - much as Mandalaki urges organisations to learn from fragile bodies. The thesis also adds a leadership dimension: the social leaders recognized the value of their own bodily presence. Rather than maintaining a stiff professional distance, they often used touch, movement, and physical co-participation to build trust. In the CBO case, leaders participated in circle exercises side-by-side with midwives, whether through dialogue singing, mindfulness or movement.
7.	Intercorporeality and Interaffectivity (Fuchs, 2016)	The thesis extends Fuch's work by showing that intercorporeality (what I have called <i>inter-bodilying</i>) unfolds in real organisational interactions and how this can be harnessed by using <i>bodilying</i> - the intentional fostering of body awareness through practices that bring attention to the body.
8.	Ethics and entangled embodiment: Bodies-materialities-organisation (Dale & Latham, 2015)	The study extends Dale and Latham's perspective by extending entangled embodiment to leadership practice: it shows that recognizing bodily entanglement can inform more inclusive, responsive leadership (supporting their view that acknowledging interconnected embodiment is an ethical stance).
9.	Empathy is proprioceptive: The bodily fundament of empathy - A philosophical contribution to medical education (Schmidsberger & Löffler-Stastka, 2018)	The findings supports Schmidsberger & Löffler-Stastka's, notion that "proprioceptive" empathy (<i>inter-bodilying</i> as described in the thesis) is not only immediate but also more reliable in certain cases than detached analysis. The study expands Schmidsberger & Löffler-Stastka's ideas beyond medical education into management: it shows that training leaders' bodily awareness could enhance empathic communication in organisations as well. In <i>inter-bodilying</i> the thesis participants combined body-based sensing into others with body-based sensing into context to fully empathize.
10.	Learning wisdom: Embodied and artful approaches to management education (Küpers & Pauleen, 2015)	The thesis findings expand upon Küpers and Pauleen's study by offering concrete detail on how embodied learning occurs in everyday managerial practice. The thesis grounds abstract concepts of embodied wisdom organisational realities, demonstrating how and why incorporating the body and improvisational practice into management education is crucial for developing reflexive practice.

	Key words of contributions in relation to above studies	The study provides empirical evidence of transformation through reflexive practice. Further it: - operationalises empathy and empowerment and grounds the spiritual ideal in social justice practice - demonstrates mindful reflexivity's transformative power in social change leadership, particularly its ability to turn personal healing into socially responsible action - illustrates a trauma-aware application of reflexivity - underscores integration over fragmentation - illustrates a multi-participant, applied context where embracing embodied fragility leads towards empowerment - shows how intercorporeality unfolds in organisational settings - recognises bodily entanglement can inform more inclusive, responsive leadership - combines body-based sensing into others with body-based sensing into context to fully empathize. - demonstrates how and why incorporating the body and improvisational practice into management education is crucial for developing reflexive practice

8.8 Terms used in the thesis

Table A13: Terms used in the thesis with definitions

Text in “inverted commas” = themes that emerged from the study.

Text in **bold** in Column 2 = Term definition found in Column 1.

Terms with asterisk* = A term that I have created.

Column 1: Term with abbreviation if appropriate	Column 2: Meaning
“ Bodying ”*	The intentional fostering of “being with the body” afforded by participation in a number of body-based practices. Etymologically linked with “ inter-bodying ”.
“ Breaking out of that line ”	The move away from habituated action .
Broad questions	The questions that comprise the ‘structured’ element of the semi-structured interviews. Examples of these can be found on pp. 126-132.
“ Choice towards integration ”	The making of choices that are in service of integration, where integration is understood of as ‘a wider embrace’ of experience and possibility, and the inclusion of aspects of the self, and of others, and is thus counter to the ‘separating action’ of splitting .
“ Contextual threats/trauma ”	Threats and related trauma that participants encounter.
Consolidated personal experiential themes (CPETs)	Derived from Smith’s and colleagues’ (2022) data analysis guidance. The personal experiential themes (PPETs) that have become consolidated.
Critical reflexivity	Focuses on “one’s external environment and one’s place and constitutive role within it” (Hibbert et al., 2019, p. 188) and on examining positionality and the privileging and marginalizing effects of societal and organisational policies, practices, hierarchies and knowledge bases (Allen, Cunliffe & Easterby-Smith, 2019; Cunliffe, 2016).
“ Dialoguing ”	The use of language-mediated conversation between participants to appreciate the subjective and intersubjective nature of their and other’s experience.
“ Empowerment ”	The capacity and ability to make choices and act on those choices, towards “desired ends” (Avelino et al., 2019, pp. 198-199) that are unconstrained by the oppressive power of others, and thus considered emancipatory. In this thesis, also associated with the combination of agency, resources and achievements (Haugh & O’Carroll, 2019) and autonomy and social responsibility (Alvesson & Willmott, 2012). I use the words ‘towards empowerment’ in the thesis because of the processual nature of empowerment.
Experiential statement	Derived from Smith’s and colleagues’ (2022) data analysis guidance. An emergent theme.
“ Fostering of physical and emotional safety ”	The provision of alternative physical place for participants to inhabit separate to their typical environs, and the creation of relational conditions that provide a space of emotional wellbeing and belonging.
Four calls of reflexivity*	Refers to those actions and ways of being that I assert reflexivity calls for: Questioning of assumptions (QoA)

	Relating with others and with the Other (Rwo+wtO) Interrogation of power (IoP) Living with heart (LwH)
Group experiential themes (GETs)	Derived from Smith's and colleagues' (2022) data analysis guidance. Derived from the CPETs across cases and the themes of the findings of the study (as identified in this table in "inverted commas")
"Inter-bodying"*	Sensitizing empathically to the embodied interface (physical presence) between self and other(s), and also between self and contexts, enabled by the sensitizing to self that the practice of bodying enables.
Integrated reflexive practice (IRP)*	The word integrated refers to combining one thing with another to form a whole. Here 'integrated' refers to the bringing together of four key reflexive practices: bodying (including inter-bodying), dialoguing, seeing, hearing and caring for and the fostering of physical and emotional safety to form integrated reflexive practice (IRP).
Interrogation of power (IoP)	One of the four calls of reflexivity. Critical engagement with power dynamics/relations. This includes trauma-awareness since trauma is an effect of oppression and domination.
Habituated action	Action which through repetition becomes habituated Perception of the absence of choice.
Holistic	Characterized by the belief that the parts of something are interconnected and can be explained only by reference to the whole.
Leader (as research participant)	I use the word leader in the Methodology chapter to refer to the leader as research participant so as to avoid confusion with the participants of social change interventions at the two research sites.
Living with heart (LwH)	One of the four calls of reflexivity. Related to the ethics of (leadership) care. A call to hold our bodies and humanness at the centre of this care.
Methodological reflexivity	A process, which requires critical engagement (Lazard & McAvoy, 2020) of the researcher's own images of the world, marginalization and privilege, self as researcher, the researched, interpretations and contradictions.
MOU	Maternity and obstetric unit.
Participant	The individuals for whom the social change interventions (IRP) were designed and implemented for. This, even though the leaders participated in the reflexive practices with the participants.
Personal experiential themes	Derived from Smith's and colleagues' (2022) data analysis guidance A collection of related (personal) experiential statements.
Pre-determined session themes	Pre-defined themes that I devised before beginning the data collection. Each of the six research sessions was devoted to a different aspect of the research question and had an art process related to it.
Preliminary personal experiential themes (PPETs)	Derived from Smith's and colleagues' (2022) data analysis guidance. Early stages of personal experiential themes.
Questioning of assumptions (QoA)	One of the four calls of reflexivity .

	Enquiry into the hidden and conventionalised assumptions embedded in our thinking and being.
“Reciprocity”	Mutual exchange and interaction between individuals, where both parties benefit, and are treated in a similar manner, regardless of position or rank.
Reflexivity	A “way of thinking and being that constantly causes us to question critically our place, position, ethics, role and actions in the world, which takes account of our privilege or subordination in relation to others and raises questions of values, power, choices and relations,” and how these may show up in the “thoughts, feelings and actions of our everyday lives” (Haynes, 2023, p. 1384), as well as awareness of the intended and unintended consequences of our action. Or, in my words: the contestation of the conventionalised, conditioned and constructed, and the conscientizing of interconnectedness, consequence and conscience.
Relating with others and the Other (Rwo+wtO)	One of the four calls of reflexivity. Examination of how we relate with others and with the Other,’ by which I mean, that which we consider to be different or not part of us.
Research participant	Used in a general way in the Methodology chapter to refer to an interviewee.
“Seeing, hearing and caring for”	Showing interest in others by noticing them, listening attentively to them and expressing care and concern to them.
Self-reflexivity	Involves “a dialogue with self about our fundamental assumptions, values, and ways of interacting. In this dialogue, we question our core beliefs and our understanding of particular events” (Cunliffe & Jun, 2005, p. 229).
“Splitting”	Creates a “split” between what one finds acceptable/good and what one finds unacceptable/bad, either within oneself or, if employed in conjunction with projection (another psychological defence mechanism), between oneself and others.

8.9 Images of two circus acts referred to in the thesis

Figure A1: Image of a Cyr wheel performer sourced from the internet and blurred to protect identity



Figure A2: Image of an aerial strap performer sourced from the internet and blurred to protect identity

