

Northumbria Research Link

Citation: Neden, Jeanette (2012) Reflexivity dialogues : an inquiry into how reflexivity is constructed in family therapy education. Doctoral thesis, Northumbria University.

This version was downloaded from Northumbria Research Link:
<https://nrl.northumbria.ac.uk/id/eprint/8771/>

Northumbria University has developed Northumbria Research Link (NRL) to enable users to access the University's research output. Copyright © and moral rights for items on NRL are retained by the individual author(s) and/or other copyright owners. Single copies of full items can be reproduced, displayed or performed, and given to third parties in any format or medium for personal research or study, educational, or not-for-profit purposes without prior permission or charge, provided the authors, title and full bibliographic details are given, as well as a hyperlink and/or URL to the original metadata page. The content must not be changed in any way. Full items must not be sold commercially in any format or medium without formal permission of the copyright holder. The full policy is available online: <http://nrl.northumbria.ac.uk/policies.html>



**Northumbria
University**
NEWCASTLE



UniversityLibrary

Northumbria Research Link

Citation: Neden, Jeanette (2012) Reflexivity dialogues : an inquiry into how reflexivity is constructed in family therapy education. Doctoral thesis, Northumbria University.

This version was downloaded from Northumbria Research Link:
<http://nrl.northumbria.ac.uk/id/eprint/8771/>

Northumbria University has developed Northumbria Research Link (NRL) to enable users to access the University's research output. Copyright © and moral rights for items on NRL are retained by the individual author(s) and/or other copyright owners. Single copies of full items can be reproduced, displayed or performed, and given to third parties in any format or medium for personal research or study, educational, or not-for-profit purposes without prior permission or charge, provided the authors, title and full bibliographic details are given, as well as a hyperlink and/or URL to the original metadata page. The content must not be changed in any way. Full items must not be sold commercially in any format or medium without formal permission of the copyright holder. The full policy is available online: <http://nrl.northumbria.ac.uk/policies.html>



REFLEXIVITY DIALOGUES

**AN INQUIRY INTO HOW
REFLEXIVITY IS CONSTRUCTED IN
FAMILY THERAPY EDUCATION**

JEANETTE NEDEN

PhD

2012

REFLEXIVITY DIALOGUES

**AN INQUIRY INTO HOW
REFLEXIVITY IS CONSTRUCTED IN
FAMILY THERAPY EDUCATION**

JEANETTE NEDEN

A thesis submitted in partial fulfillment
of the requirements of
Northumbria University for the degree
of
Doctor of Philosophy

Research undertaken in the School Of
Health, Community and Education
Studies

APRIL 2012

ABSTRACT

Reflexivity has had a long standing presence in professional education and therapy practice. In family therapy our knowledge about reflexivity has largely been produced through its application in practice. This is reflected in its multiple forms, described in the literature as therapeutic reflexivity, self reflexivity, relational reflexivity, group reflexivity, reflexive loops, recursiveness, self- reflection, self-awareness, reflexive competence, personal development, organizational reflexivity and cultural reflexivity. The practice context for conceptualising reflexivity fixes taken for granted knowledge as theory. This research constructs a history of reflexivity which draws upon narratives from diverse contexts across time and relationships, and weaves these together to examine discourses of influence which have led educationalists, practitioners, researchers and authors to construct reflexivity in many different ways. The influence and implications of these reflexivity discourses for practice and education are explored using a social constructionist approach to knowledge creation. A reflexive research design and methodology generates relational and dialogical contexts for constructing new knowledge about reflexivity and at the same time makes the processes of constructing this reflexive mode transparent. The question: *'How is reflexivity constructed in family therapy education?'* is examined within a collaborative community constituted between educators and students. As we coordinate our polyvocality, episodes of transcendent storytelling and transformative dialogical moments are distinguished in which new knowledge emerges between participants. Using CMM heuristics, these transformative episodes are laminated to make visible the dialogical process of knowledge production. Different 'forms' of reflexivity are re-constructed as artefacts of conversations in relational contexts over time, shifting the discourse from looking at multiple reflexivity 'forms' towards 'reflexive looking'. 'Reflexive Dialogues' transform positioning and offer new horizons which scaffold resourcefulness, including transferring relational practices from therapy to research and education. 'Reflexive Dialogues' transform hierarchical power and colonizing knowledge creation in research, therapy and education and invite empowering and collaborative relationships in which we produce knowledge together. 'Reflexive looking' affords theoretical pluralism and local coordination of multiple reflexivity discourses. This produces new knowledge and transforms relationships through scaffolding connected learning, engaged pedagogy and coordination of horizons between research, practice and educational communities.

‘We are all the more one because we are many
For we have made ample room for love in the gap where we are sundered.
Our unlikeness reveals its breadth of beauty radiant with one common life,
Like mountain peaks in the morning sun.’

RABINDRANATH TAGOR

“Unity in Diversity” 1915

TABLE OF CONTENTS

ABSTRACT	I
TABLE OF CONTENTS	III
ACKNOWLEDGEMENTS	XI
DECLARATION	XI
CHAPTER 1: INTRODUCTION	1
1 WARMING THE CONTEXT	1
1.1 MY POSITION WITHIN THE RESEARCH INQUIRY	2
1.2 THE THEORETICAL CONTEXT FOR THE RESEARCH QUESTION.....	4
1.3 RATIONALE FOR CONDUCTING THE RESEARCH INQUIRY.....	8
1.4 THE RESEARCH QUESTION, AIMS, THEMES AND OBJECTIVES	11
1.5 HOW THIS INQUIRY FRAMEWORK INFORMED THE LITERATURE REVIEW AND DEVELOPMENT OF A CONCEPTUAL FRAMEWORK.....	16
1.6 CONCLUSION	17
CHAPTER 2: DEVELOPING A CONCEPTUAL FRAMEWORK THROUGH REVIEWING THE LITERATURE	18
2 WARMING THE CONTEXT	18
2.1 HOW I CONSTRUCTED MY CONCEPTUAL FRAMEWORK	19
2.2 WHY MY CONCEPTUAL FRAMEWORK COMBINES THE CHOSEN LITERATURE SOURCES AND CONCEPTS	20
2.3 STRATEGIES FOR DISTINGUISHING AND SEARCHING THE LITERATURE	21
2.4 STRATEGY FOR SUMMARIZING, SYNTHESIZING AND ANALYZING THE LITERATURE	22
2.5 AUTHORIZING A FOCUSED LITERATURE REVIEW.....	22
2.6 LOOKING FOR DISCOURSES OF REFLEXIVITY IN AFT’S LEARNING OUTCOMES.....	23
2.7 LOOKING THROUGH A HISTORY METAPHOR.....	33
2.8 A TIMELINE – ONE VERSION OF A HISTORY OF REFLEXIVITY IN FAMILY THERAPY	34
2.9 SITUATING HISTORY IN THIS INQUIRY.....	61
2.10 CONNECTIONS BETWEEN TRADITIONS OF THOUGHT AND REFLEXIVITY DISCOURSES IN AFT’S LEARNING OUTCOMES	64
2.11 HOW MY CONCEPTUAL FRAMEWORK INFORMED RESEARCH DESIGN.....	65
2.12 CONCLUSION.....	67
CHAPTER 3: RESEARCH APPROACH, METHOD AND TECHNIQUES	69
3 WARMING THE CONTEXT	69
3.1 DIALOGUE AS RESEARCH METHOD	69
3.2 TOWARD A REFLEXIVE METHODOLOGY	71

3.2.1	Coordinated Management of Meanings through Dialogue.....	71
3.2.2	Using a Collaborative Approach to research inquiry.....	72
3.2.3	Narrative Approach.....	73
3.2.4	Producing knowledge through Reflexive Dialogues.....	74
3.2.5	A Pilot Study.....	77
3.3	RECRUITMENT AND PARTICIPATION.....	79
3.4	DESIGN AND DATA COLLECTION.....	80
3.5	OUTLINE OF FOUR PHASES IN THE RESEARCH.....	80
3.5.1	Phase 1: Preliminary Stage.....	81
3.5.2	Phase 2: Creating a Context for Research.....	81
3.5.3	Phase 3: Data collection through reflexive dialogues.....	81
3.5.4	Phase 4: Analysis and Writing up.....	84
3.6	USING CMM HEURISTICS FOR THE ANALYSIS OF DIALOGUES.....	84
3.6.1	The Luuuutt Model.....	86
3.6.2	The Hierarchy Model.....	87
3.6.3	The Serpentine model.....	88
3.6.4	The Daisy Model.....	89
3.6.5	Using these Heuristics to discover ‘Transformative Dialogic Moments’.....	90
3.7	ETHICAL ISSUES.....	91
3.7.1	Ethics, Power and Participation – Constructing Relational Responsibility.....	93
3.8	CONCLUSION.....	97
CHAPTER 4: FIRST DIALOGUE.....		98
4 WARMING THE CONTEXT.....		98
4.1	EPISODE 1: A TRANSFORMATIVE DIALOGIC MOMENT IN THE FIRST DIALOGUE WITH GROUP A.....	98
4.1.1	First story: ‘What is Reflexivity?’.....	99
4.1.2	Summary of Episode 1.....	103
4.2	EPISODE 2: A SECOND TRANSFORMATIVE DIALOGIC MOMENT IN THE FIRST DIALOGUE WITH GROUP A.....	104
4.2.1	Second Story: ‘Reflexivity and Knowledge’.....	104
4.2.2	Summary of Episode 2.....	108
4.3	EPISODE 3: A TRANSFORMATIVE DIALOGIC MOMENT IN THE FIRST DIALOGUE WITH GROUP B.....	108
4.3.1	Third Story: ‘Reflexivity and Therapists’ Positioning’.....	109
4.3.2	Summary of Episode 3.....	115
4.4	EPISODE 4: A SECOND TRANSFORMATIVE DIALOGIC MOMENT IN THE FIRST DIALOGUE WITH GROUP B.....	116
4.4.1	Fourth Story ‘Reflexivity is constitutive of therapeutic relationships’.....	116
4.4.2	Summary of Episode 4.....	123
4.5	CONCLUSION.....	123
CHAPTER 5: SECOND DIALOGUE.....		125
5 WARMING THE CONTEXT.....		125
5.1	EPISODE 5: “LEARNING REFLEXIVITY”.....	126
5.1.1	Summary of Episode 5.....	142
5.2	EPISODE 6 “EXPANDING REFLEXIVITY”.....	142
5.2.1	Summary of Episode 6.....	153
5.3	EPISODE 7 “TEACHING REFLEXIVITY”.....	156

5.3.1 Summary of Episode 7	181
5.4 CONCLUSION	182
CHAPTER 6: THIRD DIALOGUE	184
6 WARMING THE CONTEXT	184
6.1 FOUR DIFFERENT REFLEXIVE READING POSITIONS	184
6.2 REFLEXIVE DIALOGUES UNDERTAKEN WITHIN FOUR DIFFERENT READING POSITIONS	185
6.3 EPISODE 8 “CONSTRUCTING COHERENCE”	186
6.3.1 My reading in Position 1	187
6.3.2 Co-researchers readings in Position 1	190
6.3.3 REFLEXIVE DIALOGUE in Reading Position 1	206
6.3.4 Summary of Episode 8	209
6.4 EPISODE 9 “CONSTRUCTING IDENTITY”	210
6.4.1 My reading in Position 2	210
6.4.2 Co-researchers readings in Position 2	212
6.4.3 REFLEXIVE DIALOGUE in Reading Position 2	215
6.4.4 Summary of Episode 9	219
6.5 EPISODE 10 “CONSTRUCTING A MATRIX OF DISCOURSES OF INFLUENCE”	220
6.5.1 My reading in Position 3	220
6.5.2 Co-researchers readings in Position 3	221
6.5.3 REFLEXIVE DIALOGUE in Reading Position 3	236
6.5.4 Summary of Episode 10	238
6.6 EPISODE 11 “CONSTRUCTING REFLEXIVE DIALOGUES”	239
6.6.1 My Reading in Position 4	239
6.6.2 Co-researchers readings in Position 4	241
6.6.3 REFLEXIVE DIALOGUE in Reading Position 4	250
6.6.4 Summary of Episode 11	253
6.7 CONCLUSION	254
CHAPTER 7: ANALYSIS AND DISCUSSION	255
7 WARMING THE CONTEXT	255
7.1 OVERVIEW OF FINDINGS	255
7.1.1 Finding One: Reflexivity Emerges Within Relationships	255
7.1.2 Finding Two: Reflexive Dialogues Produce Knowledge About Reflexivity	256
7.1.3 Finding Three: Reflexivity transforms the performance of dialogue and the positioning of participants within dialogue	256
7.1.4 Finding Four: Reflexive Positioning generates new horizons for knowledge production	256
7.1.5 Finding Five: Reflexive Dialogues scaffold Post Modern Pedagogies	256
7.1.6 The Reflexive Dialogues Approach	256
7.2 ANALYSIS	258
7.2.1 Four Episodes in the First Reflexive Dialogue	258
7.2.2 Three Episodes in the Second Reflexive Dialogue	265
7.2.3 Four Episodes in the Third Reflexive Dialogue	269
7.2.4 Summary of Analysis of Findings	271
7.3 DISCUSSION	272
7.3.1 Finding One: Reflexivity Emerges Within Relationships	273
7.3.2 Finding Two: Reflexive Dialogues Produce Knowledge about Reflexivity	278

7.3.3	Finding Three: Reflexivity transforms the performance of dialogue and the position of participants within dialogue	281
7.3.4	Finding Four: Reflexive Positioning generates new horizons for knowledge production	285
7.3.5	Finding Five: Reflexive Dialogues scaffold Post Modern Pedagogies.....	288
7.3.6	The Reflexive Dialogues Approach	293
7.3.7	Reflexive Dialogues as Educational Method - an improvisation for learning about reflexivity in family therapy	294
7.3.8	Implications for Educational Practice - Curating Stories within Reflexive Dialogues	296
7.3.9	Curating Stories in Teaching	299
7.3.10	The Privileging of History and a Postmodern Critique: Opening Up 'Taken For Granted' Knowledge to Reconstruction through Reflexive Dialogue	300
7.3.11	Toward a Definition of Curating Stories	302
7.3.12	Curating Sequences of Stories	303
7.3.13	Ethical relationships with knowledge	304
7.3.14	Stratigraphy as a Story-Making Framework.....	305
7.3.15	Australian Aboriginal Peoples' 'Dreaming' as a Story-Making Framework ...	309
7.3.16	Becoming a Curator of Artefacts and Stories in the Teaching Context.....	313
7.4	CONCLUSION	316
CHAPTER 8: CONCLUSIONS		317
8 WARMING THE CONTEXT		317
8.1	RESEARCH PURPOSE	319
8.2	RESEARCH QUESTIONS ANSWERED.....	319
8.2.1	What is Reflexivity?	323
8.2.2	How does Reflexivity generate knowledge?	323
8.2.3	Summary of Research Questions Answered in this Inquiry.....	326
8.3	CRITIQUE OF THE RESEARCH	327
8.4	REFERENCE TO PREVIOUS RESEARCH IN SUPPORT OF THE FINDINGS	328
8.5	REFERENCE TO PREVIOUS RESEARCH WHICH CONTRADICTS THE FINDINGS	331
8.6	EXPLANATIONS FOR THE RESULTS	333
8.7	SUGGESTING GENERAL HYPOTHESES.....	335
8.8	IMPLICATIONS.....	337
8.9	VALIDITY AND RELIABILITY	339
8.10	CONTRIBUTION TO KNOWLEDGE	341
8.11	QUESTIONS FOR FUTURE RESEARCH.....	342
8.12	SUMMARY OF THE CONCLUSIONS	343
8.13	CONCLUSION.....	344
BIBLIOGRAPHY		347
APPENDIX 1: THREE LEARNING CONTEXTS		381
APPENDIX 2: DEVELOPMENT OF PRACTICES.....		382
APPENDIX 3: AFT'S LEARNING OUTCOMES.....		383
APPENDIX 4: LITERATURE SEARCH METHODOLOGY		384

APPENDIX 5: OVERVIEW OF ENQUIRY PHASES	385
APPENDIX 6: LITERATURE REVIEW STRATEGY	387
APPENDIX 7: SCHEDULE OF QUESTIONS FOR FIRST DIALOGUE.....	388
APPENDIX 8: SCHEDULE OF QUESTIONS FOR SECOND DIALOGUE.....	389
APPENDIX 9: PROFORMA FOR RESPONSE TO READINGS	390

LIST OF FIGURES

Figure 1: Navigating Dialogical Circles Generating Ripples on a Pond: Knowledge production as learning through talk and text	77
Figure 2: The LUUUUTT Model.....	87
Figure 3: The Hierarchy Model	88
Figure 4: The Serpentine model	89
Figure 5: The Daisy Model.....	90
Figure 6: Four Constructions of Reflexivity	103
Figure 7: Matrix showing how reflexivity is constitutive of therapeutic relationships.....	122
Figure 8: A matrix constituting a “Rough Guide to Reflexivity”	155
Figure 9: A Construction of Reflexivity as Tools and Abilities from Mark’s Story.....	191
Figure 10: A construction of reflexivity as a continuing process connecting context and human reflexes and skills from Simon’s story	193
Figure 11: A construction of Reflexivity as Dynamic and Fluid Movement Inwards and Outwards From Brian’s story	194
Figure 12: A construction of reflexivity as a continually evolving story of meaning within a relationship with reflexivity from George’s story.....	196
Figure 13: A Construction of Reflexivity as a relationship with an ally and friend that is developed over time and with experience from Keith’s story.....	197
Figure 14: A construction of reflexivity as a multi-faceted method for using something to understand itself from Jane’s story.	199
Figure 15: A construction of reflexivity as a conversation between many selves and contexts from Kay’s story.....	201
Figure 16: A Construction of Reflexivity as Ripples of Awareness and Dialogue.....	203
Figure 17: Krishnan’s Daisy model of “narratives that might construct reflexivity”.....	205
Figure 18: Doctor Who’s Tardis	219
Figure 19: Mark’s matrix of discourses of influence constitutive of reflexivity.....	222
Figure 20: Simon’s matrix of discourses of influence constitutive of reflexivity.....	224
Figure 21: Brians’s matrix of discourses of influence constitutive of reflexivity.....	226
Figure 22: George’s matrix of discourses of influence constitutive of reflexivity.....	228
Figure 23: Keith’s matrix of discourses of influence constitutive of reflexivity.....	229
Figure 24: Jane’s matrix of discourses of influence constitutive of reflexivity.....	231
Figure 25: Kay’s matrix of discourses of influence constitutive of reflexivity.....	232
Figure 26: Jill’s matrix of discourses of influence constitutive of reflexivity.....	233
Figure 27: Krishnan’s matrix of discourses of influence constitutive of reflexivity.....	235
Figure 28: The Reflexive Dialogues Approach	257
Figure 29: Learning as ripples on a pond showing how in relationships dialogue bring news of difference generating reflexivity.....	277
Figure 30: Reflexivity generates connections between existing knowledge and potential new knowledge	280
Figure 31: Reflexivity enables repositioning in relation to knowledge.....	284
Figure 32: Reflexive positioning along different continuums of relating to knowledge.....	286
Figure 33: Fluidity and movement in reflexive positioning	287
Figure 34: Conceptualizing knowledge as co-constructed in reflexive dialogue.....	289
Figure 35: Centering learning in reflexive dialogue.....	292
Figure 36: The Reflexive Dialogues Approach	293
Figure 37: Reflexivity influences in Family Therapy depicted in Phases	301
Figure 38: A Stratigraphic Profile	306
Figure 39: Reflexive dialogues produce a stratigraphic map of the swampy lowlands of pluralism-in-practice.....	308

Figure 40: A different kind of reflexive mapping through dialogue: Water, Flying Ant, Goanna and Witchetty Grub Dreaming.....	312
Figure 41: Reflexivity generates repositioning in relation to knowledge	323
Figure 42: Reflexivity generates connections between existing knowledge and potential new knowledge	324
Figure 43: The Reflexive Dialogues Approach	325

LIST OF TABLES

Table 1: Constructing a Reflexive Literature Review Strategy	22
Table 2: A Timeline of Reflexivity in Family Therapy	36
Table 3: Plan for Analysis of Data	85
Table 4: Mapping Ethical Considerations in Decision Making Using a Problems, Possibilities, Resources, Restraints Map (adapted from Burnham 2007)	92
Table 5: A quadrant constituting a “Rough Guide to Reflexivity”	181

ACKNOWLEDGEMENTS

With warm thanks to my family, friends, supervisors and colleagues for your support, encouragement, guidance and companionship on this journey. Many thanks also to the 10 participants who joined me in reflexive dialogues. While you necessarily remain anonymous within the ethical framework of this PHD research thesis, your voices resonate with your unique contributions. Thank you all for enriching this inquiry with your wisdom, curiosity and generosity.

DECLARATION

I declare that the work contained in this thesis has not been submitted for any other award and that it is all my own work. I also confirm that this work fully acknowledges opinions, ideas and contributions from the work of others. The names of participants and other identifying details of participants have been anonymized. Any ethical clearance for the research presented in this thesis has been approved. Approval has been sought and granted by the School Ethics Committee on 06.11.2009.

Name: Jeanette Neden

Signature:

Date: 23rd April 2012

CHAPTER 1: INTRODUCTION

“The writer is an explorer: Every step is an advance into a new land”
Ralph Waldo Emerson
(In Turchi 2014)

1 Warming the Context

Reflexivity is an integral component of the professional practice and education of students of family therapy and systemic supervision programmes and for the accreditation of these by the UK professional body, The Association for Family Therapy and Systemic Practice. Family Therapists and Supervisors are required to have knowledge and abilities in reflexivity and educationalists are required to create contexts for their acquisition. Although reflexivity is consistently part of the ‘grammar’ of family therapy (Wittgenstein 1963) it is described in inconsistent ways. For example reflexivity is depicted in many different forms including self, relational, group, therapeutic and organizational reflexivity. Within these forms reflexivity is characterized as both internal thought (i.e. self reflexivity) and as intersubjective interaction (i.e. relational reflexivity). It is used as an adjective to various nouns such as reflexive loops, reflexive enactments and reflexive shifts. It is used interchangeably with many other terms such as recursiveness, self-reflection, self-awareness and critical reflection. It is drawn upon in therapeutic practice when working towards intrapsychic or relational change. It arises in educational practice as learning to learn, learning to make distinctions between self and other, as an aspect of personal development and as a means for reflection in and on action. Students are required to learn to use ‘*personal development processes...in therapeutic, reflexive ways*’ to inform relational practice (AFT Blue Book 2006 p14). In this way reflexive practice becomes a means for growing knowledge about therapy and therapeutic relationships. This resonates with an emphasis on ‘*practice discretion and practice wisdom*’ as a valid source of theory, an agenda arising in a context of increasing ‘*instrumental accountability*’ in professional practice (D’Cruz et al 2007 p73). Accountability for clinical decision making informed by the practitioners knowledge about how to practice therapeutic reflexivity can, through this construction be instrumentalized and situated within the practitioner’s responsibility.

Although its conceptualization is “taken for granted” in family therapy’s grammar (Lyotard 1984 p31), reflexivity’s many names and forms, often used interchangeably, conveys complexity about what reflexivity is and how it is practiced. The many descriptive terms seem to draw upon different and multiple philosophies and practice contexts which represent potentially incommensurate discourses. Their interchangeable use suggests that reflexivity is a concept which is employed in a promiscuous way (McNamee 2004). As an educationalist I came to wonder what knowledge students and educationalists draw upon to instrumentalize an undertheorized concept. I questioned how students and educationalists make meaning about reflexivity given that it is both taken for granted as theory and practice and also embodies multiple, potentially incommensurate discourses and manifestations. How do we teach and learn to discriminate and conceptualize relationships between different philosophies and forms for reflexivity? How do we teach and learn to distinguish the practice of reflexivity and the abilities and actions which constitute that practice? These questions came to the foreground within my educational experiences in witnessing differences between ‘*stories told*’ about reflexivity as taken for granted knowledge and ‘*stories lived*’ wherein reflexivity represents confusing, ambiguous, uncertain and also required knowledge (Pearce and Pearce 1998). These differences between stories told and lived suggest an untold story about an accommodation of incommensurate discourses within the practice of reflexivity in family therapy (Neden 2007, Neden and Burnham 2007, Neden 2011). In the learning context such accommodations and differences together with personal accountability for theorizing practice have potential to generate tensions at different levels. Depending on the educational context; stories about these tensions may or may not be told, may be heard or not, may be invisible or unknown (Pearce and Pearce 1998 p172). In my experience, reflexivity had become a ‘*story told*’ about taken for granted knowledge, and a ‘*story lived*’ of unspoken uncertainty and ambiguity about reflexivity. These factors seemed to create constraint in learning about reflexivity and in the practice of reflexivity.

1.1 My Position within the Research Inquiry

Given these requirements and levels of accountability outlined by the professional body for accreditation, in my role and context as programme leader and educator I had an ethical responsibility to address constraints to learning about and practicing reflexivity. These ethical considerations influenced my choice to undertake to

research this topic and my hopes for developing knowledge and practice which informs family therapy education in relation to reflexivity. These aspects of the research inquiry created an ethical context for my own engagement with the research which went beyond 'objective' and 'neutral'. A closer description of my relationship with the researcher position would be 'reflexive' and 'engaged'. These ethical contexts also drew me towards inviting students and educationalists to join me in reflexive and engaged relational research to create a context for growing knowledge together. This kind of research had potential to invite difference at multiple levels of relationships between educators and students, between researcher and researched, between cultures of education, between told and untold stories about reflexivity and between our personal and professional 'identities'. In this context, my experience of the inquiry and of my emerging reflexivity in the learning community is a significant viewpoint framing how and when information is distinguished as knowledge and what knowledge is distinguished as relevant to reflexivity (Hayles 1995 p72). The relationships between participants' viewpoints are an equally significant context for distinguishing reflexivity knowledge. In this way, the project could invite participants into reflexive dialogue about reflexivity knowledge and practice, about educational relationships, about learning and about research to dissolve barriers to learning which may arise through the unspoken accommodation of incommensurate discourses within taken for granted knowledge. This kind of inquiry offered an opportunity to theorize reflexivity knowledge within an heterarchical, collaborative community context; and to do so in ways which could be transferable to other knowledge production and learning contexts. My intention through this kind of research was to explore the potential of reflexive dialogues within relationships between participants to evoke a generative culture for new knowledge production about reflexivity. As a culture, made up of a community of educational relationships and shared practices, and through reflexive dialogues between us we could examine the interplay between social, political, economic, professional and aesthetic discourses as they influence our positions and interpretations of the research question.

In warming the context for the introduction and literature review, I have briefly outlined the theoretical and practice contexts in which I have undertaken this research as well as the ethical contexts influencing my engagement and positioning within it. Contemporary, post modern family therapy approaches to knowledge and its production influence me to seek to grow knowledge through generative dialogues about and within these contextual constraints, in order to examine the influence of

wider discourses, of power in educational relationships and of the social grraacceess¹ (Burnham 1993, 2010, 2012). In my position as researcher I aimed to create a context for collaborative participation to bring forth and coordinate reflexive dialogues and storytelling for new knowledge production between myself, another educator and students. In the next section of this chapter I will discuss the theoretical context for the research question and link this to the rationale for the conducting the inquiry. I will then outline the emerging research question, aims, themes and objectives. I finish by describing how this inquiry framework informs the literature review and development of a conceptual framework which is outlined in Chapter 2.

1.2 The Theoretical Context for the Research Question

'Understanding history always implies a 'fusion of horizons', an interlacing of past and present' (Gadamer 1985 in Bruno 2002, p86)

In family therapy we reference many models which have emerged over a time span of about 7 decades including models of reflexivity. Many of these continue to be influential through shaping practice and informing knowledge development. At the same time, these 'models' are underpinned by different ontologies and epistemologies and from these differences arise discourses of conflict and contention within the profession and in the education process. Students have asked me 'Why do we need to know about the historical stuff? 'Why can't we just focus on one model?' 'How do I make sense of them all and put them together in practice?' Qualified family therapists identify with preferred models for example, those dominant when they were students or those that fit better with their contexts. In my role as educator, supervisor, and practitioner I have an ethical obligation to coordinate with the professional body (AFT) requirements around knowledge and practice criteria which includes reflexivity and reflexive abilities (www.aft.org.uk/Training_and_Development/Course_Accreditation/ Blue Book 2006 and Red Book 1998 and 2009).

Students must be able to articulate and critically evaluate a broad range of

(i) ¹ *Social Grraacceess: an acronym for gender, race, religion, age, ability, culture, class, ethnicity, education, sexuality, spirituality (Burnham 1993).*

theoretical frameworks and up to date knowledge, and compare these to other therapies and theories of change. They also must demonstrate reflexivity in making and articulating theory to practice connections and in distinguishing and drawing upon multiple models in a flexible and pluralist way. This gives rise to the same questions as those asked by students above, namely: What is reflexivity now? Why and what do we need to know about previous reflexivity's? Why can't we just focus on one model of reflexivity? How can I make sense of multiple reflexivity forms and put them together in practice? Unanswered, these questions can create tensions which can become barriers in learning. Tensions and too much uncertainty can lead to binary thinking, polarization, stuckness and withdrawal from dialogue. In this way the coordination of meanings can be constrained and lived stories may be untold, unheard and ultimately become unknown. This has implications for student's professional development and for programme quality standards which require students and qualified family therapists, educators and supervisors to practice reflexivity. In the educational context, the question of how to help students coordinate multiple grammars and discourses about reflexivity is not just academic, it constitutes ethical practice.

Within this context of history, discourses about reflexivity continue to be fluid and changing, with new 'models' emerging partly through our own practice dialogues as we construct locally coherent answers to our emerging practice dilemmas and through this grow our 'practice discretion and practice wisdom' (D'Cruz et al 2007 p73). By implication, as a profession we are engaged in dialogical processes of knowledge reconstruction through coordinating past and present knowledge, applying these in practice and re-constructing our knowledge to accommodate changed or emerging contexts, identities, applications and discourses. This kind of process has been described in a wider context as 'reflexive modernisation'; where political, organizational, aesthetic and cultural discourses change and adapt to context (Beck, Giddens & Lash 1994). This way of understanding knowledge and its social production has been described as 'Mode 2' by Gibbons et al (1994 p3); trans-disciplinary, heterogeneous, transient and emerging within collaborations working on problems defined in a specific and localised context. Gibbons et al say that working in Mode 2 knowledge production: '*makes all participants more reflexive*' (1994 p7). These reflexive and social processes for growing knowledge are embedded within post modern family therapy, supervision and education practices in which knowledge

is relationally co-constructed through generative dialogue. A range of such therapeutic approaches have been developed and described as collaborative, reflexive, narrative, dialogical, relational and social constructionist (Anderson and Goolishian 1992, White 2007, McNamee & Gergen 1992, Tomm 1987, Pearce 2007, Gergen 2009). These offer many potentially transferable resources for engaging in reflexive and relational knowledge production in research.

How can research inquiry be shaped to access to these potentials? Family Therapy is operationalized in an increasingly commercialized health and social care 'marketplace'. Empirical research and scientific knowledge, described as Mode 1 by Gibbons et al (1994), is well established within this commercialized context. However, Mode 1 knowledge production does not always fully answer the questions that arise in the broad trans-disciplinary, political, social, cultural and economic contexts (Gibbons et al 1994 p3) in which family therapy practice and education are located.

Liotard said '*scientific knowledge does not represent the totality of knowledge; it has always existed in addition to, and in competition and conflict with, another kind of knowledge, which I will call narrative...*' (1979 p5). He argues that 'some objects are simply incapable of being brought neatly under 'concepts' and that 'concepts fail to pay attention to the particularity of things'. He argues that 'knowability of everything by science' is a 'grand narrative' which is inadequate to represent us all. In a postmodern world knowledge is increasingly commercially produced, mediated and 'exteriorized' (1979 p5) and Lyotard suggests that as a result we have become 'alert to difference, diversity, the incompatibility of our aspirations, beliefs and desires and for that reason postmodernity is characterised by an abundance of micro narratives' (1979). What can this offer to a research inquiry into reflexivity in family therapy education? The answer lies in Lyotard's proposal that '*in a society whose communication component is becoming more prominent day by day, both as a reality and as an issue, it is clear that language assumes a new importance*' in knowledge production (1979 p5). Both family therapy practice and education are contexts for and contextualized by social relationships and communication underpins relational approaches to professional practice and research (Gergen 2009, McNamee and Hosking 2012). In thinking about professional accreditation and quality control issues within Mode 2 knowledge production, Gibbons et al (1994 p32-34) outlines two main

components; the institutional space in which the research takes place and the social organization in which the research is performed. In Mode 2, research occurs in transient institutional contexts of application, for example a community of practitioners coming together temporarily as knowledge producers with many different institutional affiliations. Secondly, in assessing the quality or validity of research; criteria such as 'usefulness' are seen as legitimate measures. In this context, usefulness is defined in terms of the contribution the work has made to the overall '*solution of trans-disciplinary problems*' (Gibbons et al 1994 p22).

In Mode 2, success is legitimated by '*a perception of quality as judged by a particular community of practitioners, in the context of application and in relation to the specific results produced by the particular configuration of researchers involved*' (Gibbons et al 1994 p34). Lyotard has said that ethical or 'just' knowledge production can be achieved by 'paying attention to things in their particularity' and by remaining alert to the possibilities of injustices arising from using different language and meanings in uncoordinated ways and contexts (1979 p7). The ideas of Hertz seem relevant here when she says '*The interaction between their (the respondents) locating us and our own subject positionality produces a unique account that can only be more fully evaluated by the audience when social scientists acknowledge this relationship and depict it more fully as part of how we know what we know about the social world*' (1997 pxi). Positioning this research within Mode 2 enables inquiry into a local context as well as the wider level described in 'reflexive modernization', to engage in reflexive knowledge production by creating generative connections for looking at reflexivity within family therapy practice and education cultures, aesthetics, organizational and political discourses. Locating it within Mode 2 inquiry enables me to examine micro-narratives as they relate to the local and wider 'multiplicity of communities of meaning, the innumerable and incommensurable separate systems in which meanings are produced and rules for their circulation are created' (Lyotard 1979).

At the local level, an exploration of stories about reflexivity, undertaken in a dialogical community of family therapy educators and students already involved in relationships within the Masters programme, would enable me to undertake research where '*knowledge is produced in the context of application*' (Gibbons et al 1994 p3). It would scaffold ethical research practice through embedding validity

criteria into the reflexive methodology for research (Lyotard 1979 p7) and validating the knowledge produced through participants' engagement. My intention in this research is to grow reflexive knowledge which shows us how we are 'active participants' located within the construction of reflexivity (Hertz 1997 pviii). This should inform our 'alertness' to the possibility of injustices, oppressive and colonizing practices that arise through using different languages and meanings in educational relationships and therefore should directly inform ethical educational practice (www.aft.org.uk/Code of Ethics 2011).

In terms of outcomes Myerhoff and Ruby suggest that: *'The outcome of 'reflexive social science is reflexive knowledge: statements that provide insight on the workings of the social world and insight on how that knowledge came into existence'* (Myerhoff and Ruby 1982 in Hertz 1997 pviii). Hertz argues that by bringing subject and object back into the same space authors give their audiences the opportunity to evaluate them as 'situated actors', active participants in the process of meaning creation (1997 pviii). These arguments underpin my proposal to undertake research into reflexivity through reflexive research methods and processes.

These postmodern philosophies about knowledge, research quality and the mode of knowledge production provide a context for my choices of approach, methods and techniques within this inquiry. The following section outlines the rationale for the research question, and the aims, themes and objectives for the inquiry.

1.3 Rationale for conducting the research inquiry

'Our knowledge of new things (therefore) only ever occurs through our pre-existing world views, through what we already 'know' and experience as the truth of the world'
(Gadamer 1985 in Bruno 2002 p3)

Family Therapy is a four year post graduate, dual qualification professional training. At qualifying level, it involves learning in different contexts of university, clinical placement and practice in the students' own organization. The professional body guidance requires that students will demonstrate 'reflexivity' and 'reflexive abilities' within these contexts and across them (Association for Family Therapy Blue Book

(AFT 2006) and Red Book (AFT 1998/2009). In these documents, reflexivity is described variously as 'therapeutic reflexivity', 'self-reflexivity' and 'reflexive competence'. Also embedded within the text is the interchangeable use of other terms such as 'self-reflection', 'self-awareness', 'personal and professional development' and 'self-development'. Some forms of reflexivity talked about in family therapy literature such as 'relational reflexivity' (Burnham 2005) and 'group reflexivity' (Burck 2010) are not included in these documents. This complexity invites 'reflexive modernization' of knowledge and meaning about reflexivity and there is little 'knowledge production' through research into reflexivity in this field as a way to re-conceptualize it. As a consequence, we work within 'taken-for-granted' discourses about what we mean by this important practice orientation and related abilities. For students trying to orientate themselves to reflexivity and to practice it, this assumption of knowledge and complexity in language and application can create barriers to learning.

Our current cross referencing in language about reflexivity also constrains learning and has the potential to construct 'injustices' in the way outlined by Lyotard (1988) through hierarchies of knowledge reflecting power relationships. This is potentially compounded in family therapy with its unique relational contexts for learning about and through reflexive practices which include 'live supervision' (Campbell and Mason 2002) and 'reflecting teams' (Andersen 1991). The distinctions between these and other practice contexts results in clinical placements being distinguished as 'pure' family therapy where reflexivity is made possible through these relational experiences. The student's workplace in contrast, is often seen as a context where reflexivity is not possible as there are no relational contexts available to scaffold reflexive practice. Some students have expressed doubts at times about their practice in their workplace as being 'composite', less 'pure' or 'authentic' family therapy. One student described feeling like a family therapist 'in the closet' in her organization because the dominant discourse seemed incommensurate with reflexivity. Some students have expressed a sense or intention of having to leave their organization, in order to 'do' family therapy practice and reflexivity in particular. Some have struggled over a longer period than others to learn how to practice reflexively within their organization and others have found it difficult to sustain reflexive abilities post qualification (Pearce 2007, McNamee & Gergen 1999). These apparent differences in context can give rise to binary thinking and to polarization and compartmentalizing practices between university,

placements and workplaces as sites for learning or for not learning about reflexivity, and as sites for reflexive practice and for un-reflexive practice. In this way, students stories about 'identities' and organizational contexts can become fixed or stuck along polarities for example as either reflexive or un-reflexive practitioners, either reflexive or un-reflexive contexts for practice. Some students have found it difficult to coordinate an emerging family therapist identity with that which they already hold within their first profession and organization. Polarization can amplify this barrier to coordinating identities and contexts. Also, constraints in coordinating identities across contexts can create barriers to learning in a dual qualification professional context. Practitioners may respond by situating themselves in fixed and polarized positions and the privileging of one identity, context and discourse over another, to the detriment of each and of reflexivity across contexts. Polarization can mean that the practice, placement and profession may be seen as undermining or devaluing other contexts.

Taking all these contexts into account, alongside those created by the influence of the 'Social Grraacceess' (Burnham 1993, 2012) draws upon reflexive relational abilities of students, supervisors, practitioners and educationalists if we are to navigate through complexity and coordinate meanings together. Educationalists have a responsibility to assist students to develop ethical relational practices and abilities which enable them to find a 'fit' (Blackburn 2000) between discourses, contexts and 'identities'. Reflexivity is therefore central to ethical practice; however research knowledge about reflexivity has not often been constructed dialogically or co-ordinated across contexts of time, paradigm and relationships. The unique relational and dialogical educational practices in family therapy by definition and intention bring forth lived experiences and micro narratives of reflexivity. A challenge for the profession is to transform this reflexivity knowledge from experiential taken for granted 'knowing' in practice into theoretical knowledge and to do so in ways which are multi-vocal, dialogical, ethical and transferable. Schön's work on reflection in learning (1983, 1987) has been influential for family therapy educationalists and supervisors, particularly in thinking about the multiple practice contexts for reflection in action and reflection on action (e.g. classroom, laboratory and organization) and how placements can 'bridge different worlds of university and practice' (Schön 1987 p305) . A challenge for the profession is to extend this to reflexivity; to conceptualize a relationship between reflective practice and reflexive practice and to construct curriculums to enhance

theorizing about and transferability of reflexivity knowledge and practices to 'bridge different worlds'.

1.4 The Research Question, Aims, Themes and Objectives

(People) always have inherited a way of looking at things around them long before they begin to modify that way of looking and understanding. Our lives become defined by these pre-understandings; in this sense, we are our pre-understandings and we do not simply have them in the way we have a coat or a pair of shoes (Wachterhauser 1986a p22 in Bruno 2002 p3).

As a result of these considerations one key question has emerged which can be asked on many levels: *How is reflexivity constructed in family therapy education?* This research aims to examine how reflexivity is constructed and how our looking at reflexivity within the context of educational relationships is influential in that construction. The inquiry into this question aims to open reflexivity up to a transparent process of knowledge generation, to coordinate meanings and accommodate theoretical and contextual pluralities. It aims to generate dialogues and access emerging stories within these as resources with which to grow new knowledge about reflexivity within a collaborative learning community drawn from the context of application. These dialogues about reflexivity will be set forth as transformative and transferrable resources for new constructions of reflexivity within the research community and ultimately the wider family therapy community.

My objectives for the inquiry are to explore these aims through the following 2 key themes. Firstly, how are reflexivity knowledge discourses constructed in family therapy education? Secondly, to situate our looking in a transparent way in this construction to understand how new knowledge about reflexivity is constructed within reflexive dialogues.

Theme One: How are reflexivity knowledge discourses constructed in family therapy education?

Reflexivity is theoretically 'promiscuous' in the sense described by McNamee (2004), in that it is situated within multiple models and different paradigms in family therapy.

Yet reflexivity is described in ways which imply singularity and universality in meaning and practice. Tensions arising from such contradictions can invite uncoordinated, incommensurate or polarized discourses. This creates a kind of 'momentum in the generation of our own knowledge' (Flaskas 2005 p194), into talking and thinking about reflexivity in ways which move us towards discontinuity and incoherence across contexts of time, paradigm and practice. This research aims to construct a context in which to reflect on this trend through a design which expands and transforms the 'current conventions' (Gergen and Gergen 1991 p81) for talking about, conceptualizing and producing knowledge about reflexivity in family therapy. Reflexive research processes offer a way to achieve this design through social, creative and interpretive activity. Firstly, to explain how reflexivity emerges within a social process the description of reflexivity by George Herbert Mead in 1934 is salient:

'the turning back of the experience of the individual upon himself-that the whole social process is thus brought into the experience of individuals involved in it; it is by such means, which enable the individual to take the attitude of the other toward himself, that the individual is able consciously to adjust himself to that process, and to modify the resultant of that process in any given social act in terms of his adjustment to it. Reflexiveness, then, is the essential condition, within the social process, for the development of mind (in Morris 1962 p134).

Secondly, to explain how reflexivity emerges through creative processes the metaphor used by engineer and researcher Frederick Steier is salient as he describes the 'artist like processes' involved in 'looking at our looking' (1998, 1991). Thirdly, to explain how reflexivity emerges through interpretative activity, the description of reflexivity by anthropologist Barbara Myerhoff is salient as she mentions reflexivity in relation to constructing a 'collective self-portrait', where a community continually interprets, depicts and performs its self-determined reality and demonstrates creators' consciousness of their own interpretive work (Myerhof 1986 p262). These interpretations of reflexivity suggest the potential for social, creative and interpretive research processes which can transform the 'current conventions' (Gergen and Gergen 1991 p81) for producing new knowledge about reflexivity in family therapy. These ideas were formative as I began to think about this research project in 2007. At this time I began collecting photographs which were then being published weekly then

in a national newspaper. These photographs by Eamonn McCabe (Guardian Newspaper 2007-2009) were of the working spaces in which artists and authors from the past and present have produced their art and literature. I had collected these with a sense that capturing the way that artists constructed and arranged their unique spaces and materials for creative expression somehow resonated with my own intentions to evoke dialogical, creative, interpretive 'artist-like processes' in my research project. At the beginning I drew upon Steier's idea to look with an artist's eye as a way to scaffold my own expression as a researcher inquiring into reflexivity. While paintings offer opportunity for 'pentimenti'; for seeing relationships between present and past expressions, this photographic collection offered a perspective on a different kind of relational landscape. It offered a reflexive window for looking at diverse, local landscapes in which were represented many wider cultural and aesthetic traditions for expression. These expressive spaces could also be seen to be in relationship with other cultural traditions, for example within family life over time. Seeing these representations together as the collection growing over time generated further meanings. When I began this collecting it made sense to me in a way that I could not then articulate but which offered inspiration.

It has been suggested that the 'overarching question' in family therapy to be answered by research will be the 'relationship between supervision, the change process in training and clinical change itself' (Liddle 1991 in Street 1997, p109). Although reflexivity is seen as central to these processes (Hoffman 1992, Gergen and Gergen 1991) there are few research inquiries into reflexivity in family therapy education and none that focus on conceptualizing reflexivity in family therapy education through knowledge production which theorises reflexivity as discourse. There is however, a body of practice-based work which explores and extends the discourses of reflexivity from practice to educational and organizational contexts (Burnham 1993, 2005, Oliver 2005, Tomm 1987, Selvini, Boscolo, Cecchin & Prata 1980c, Lang, Little and Cronen 1990, Partridge 2007, McNamee and Gergen 1999, Burck and Daniel 2010, Krause 2012). This literature references reflexivity in multiple versions of the construct including 'self-reflexivity', 'relational reflexivity', 'group reflexivity', 'self-reflection', 'therapeutic reflexivity', 'organizational reflexivity'. This multiplicity has not been critiqued, compared or much remarked upon in family therapy literature. The connections and distinctions between these reflexivity discourses have yet to be conceptualized. Some relevant questions include: Do modernist and post modernist perspectives construct different contexts for reflexivity and potentially different

reflexivity's? How do different knowledge paradigms generate multiple meanings, assumptions and applications for practice of reflexivity? How do we discern which paradigmatic context reflexivity is conceptualized within in the literature, research, dialogue or in our own practice? Gergen (1991 p134) suggests that the shift towards post modernism leads us over '*a threshold into a virtual vertigo of self-reflexive doubt*' about our knowledge claims. I do not aspire to claim to answer all these questions lest vertigo strike. My research question and the context for the inquiry offer limitations to what can be considered here.

This research looks through a post modern lens to examine how we construct reflexivity as a way to introduce 'self- reflexive doubt' about family therapy's taken for granted knowledge of reflexivity and to open space for new possibilities to emerge for conceptualizing and producing new knowledge about reflexivity. This research intends to explore knowledge claims about 'reflexivity' in ways which can reveal it as constructed discourse and to explore this as having potential for pluralist practice. In order to do this and to integrate the educational and philosophical theories underpinning these claims, I have chosen to reference Mode 2 knowledge production (Gibbons et al 1994) as a framework for this research. I intend to give voice to a multiplicity of horizons of view through 'decolonizing methodologies' (Tuhiwai Smith 1999) to socially construct knowledge with participants. Through these methodologies, I can take account of ethical issues and power differentials which might arise for participants between our positions of educationalist, programme leader, student, and researcher. I am interested in how we construct what reflexivity 'is' and 'is not' as well as how our 'identities' are positioned and repositioned in different relational contexts and by different kinds of reflexivity's. I hope to grow new knowledge about how to coordinate reflexivity pluralities such as self, relational, group, therapeutic and organizational reflexivity. I want to explore unknown and unheard stories about reflexivity, and plurality through reflexive dialogues with the literature, between participants and with the data. Curiosities are emergent in these dialogues and inform knowledge construction through this research in an iterative way. These curiosities are set forth as questions which are informing my thinking throughout the research. At this point they include: *How can reflexivity help us to navigate changing and diverse discourses within fluid trans-disciplinary, social, political, economic, aesthetic, professional and personal contexts? How can we conceptualize reflexivity as theory, practice and abilities? What differences may*

emerge by distinguishing both reflexive and un-reflexive contexts? What new knowledge or coordination might emerge when we construct meanings reflexively together in dialogue and within existing educational relationships? In seeking to explore these questions, I intend to invite the voices of students and educationalists and my own 'multi-beings' (Gergen 2008) as educator and family therapy practitioner into a 'multilogue' with potential for producing knowledge through ethical research practice. I intend to explore the literature and professional guidance about reflexivity in ways which generate and transform knowledge through ethical practice. Thinking through this first theme led me to construct the first objective for the research inquiry: *To generate knowledge about reflexivity in ways which can accommodate pluralist theoretical and practice contexts.*

The second theme is reflected in the question: *How can new knowledge be generated through reflexive dialogues?* In family therapy, Lynn Hoffman's description of reflexivity is salient here. She has suggested that reflexivity is a way of thinking about a '*place for inner dialogue of persons as well as an intersection representing the forum where they met and spoke... and a moving trajectory when placed in the context of social discourse, congruent with the new emphasis on narrative in the human disciplines and flow in the physical sciences*' (Hoffman 1992 in McNamee and Gergen 1992 p17). Reflexive dialogue at the intersection between social discourses has potential to bring new horizons and identities into view or being. It has potential as a 'technology of the self' (Foucault 1982 in Rabinov 2000 p223-251) which when set in a context of group story telling could create and regenerate a collective self-portrait (Myerhoff 1982). Gadamer describes how community stories about identity, history and the landscape construct meaning with others from within a given horizon of understanding (Gadamer 1985 in Gergen 1994). The communal origins of meaning from which knowledge emerges is a fluid reflexive process, constructing and reconstructing 'identities' narratives, encompassing those from the past alongside the present and future simultaneously, within existing landscapes and in new horizons of meaning. These ideas both reflect and in a recursive way influence the literature which was accessed to create a context for the research question and to grow a framework for conceptualizing reflexivity in the research.

1.5 How this inquiry framework informed the literature review and development of a conceptual framework

Translating these ideas and intentions into design and methodology for inquiry, I am interested in making connections with approaches in family therapy to bring together and coordinate practice with theory as a context for fulfilling the aims and objectives of the research. Through analysing this context and formulating a rationale I was drawn to construct an inquiry informed by post modern approaches to therapy and education and in particular to collaborative, narrative, dialogical, social constructionist, relational and reflexive methodologies. This invited consideration of both individual narratives and collectively constructed interpretations of those narratives through reflexive dialogues, as a means for new knowledge production. In referencing Mode 2 as a framework for this research, I choose to construct a reflexive study to explore reflexivity and while this may seem paradoxical, it enabled access to individual subjectivities and collective production in ways which are consistent with a post modern paradigm (Gibbons et al 1994, Gergen 1991). The existing research literature about family therapy education and the professional guidance draws upon taken for granted constructions of reflexivity which may constrain dialogue and new knowledge production. Connections between reflexive education practices (such as teaching and supervision) and the process of re-constructing reflexive discourses toward coordinating meaning and accommodating pluralism remain thin in the literature. However, existing literature on reflexive research outside family therapy education has potential for transferability to this context (Steier 1988, 1991, Etherington 2004, Finlay and Gough 2003, Gerhart et al 2007, Rober 1999, White 1997, Arvay 1998, 2003, Hosking and Pluut 2010, McNamee and Hosking 2012). This literature describes examples of research which focus on dialogical constructions of local meanings to generate new, multi-vocal knowledge. This is compatible with and transferable to family therapy where our ethical responsibility ([www.aft.org.uk/Code of Ethics](http://www.aft.org.uk/Code_of_Ethics) 2011) is to engage collaboratively to empower diverse and alternative perspectives and voices. This research is designed to create a context to bring together into dialogue, the voices of students and educationalists on this family therapy programme within a community of inquiry. This context has potential to be extended in the future to include the voices of clients and other 'stakeholders' in an expansion of this research. The participants and my research supervisor's voices will be positioned as witnesses speaking from diverse contexts and adding meaning and richness to reflexivity

dialogues. A multi-vocal inquiry into reflexivity necessarily includes my own voice as researcher re-authoring my identity as a family therapist and educator through the process of the research. This kind of research is well documented in the literature (Arvey 1998, 2003, Etherington 2004, Finlay and Gough 2003, Finlay 2002 a and b). Thinking through this theme led me to construct a second objective for the research inquiry: *to generate story-telling about reflexivity as dialogical resources to afford new knowledge production.*

1.6 Conclusion

In this Chapter I have distinguished contexts which were influential in constructing the research question and focus for the inquiry. I have explored educational and professional discourses which inform multiple incommensurate discourses about reflexivity and discussed knowledge production processes which could explore these discourses in ways which have potential to generate new knowledge (Hayles 1995 p72). In the next Chapter I will discuss how I shaped a conceptual framework to inform the research design and methodology through a focused review of the literature.

**CHAPTER 2: DEVELOPING A
CONCEPTUAL FRAMEWORK THROUGH
REVIEWING THE LITERATURE**

“No single person makes ‘history’, the intricate, national and international shuffle and roar of events, personalities, ideas and beliefs, grinding through human time like the shifting of tectonic plates. But people sometimes make decisions that tip subsequent events in a particular direction. “

(Uglow, 2009 P3)

2 Warming the Context

In the previous chapter I outlined the context and rationale for the research inquiry and the two broad objectives which create a focus for it. These are:

- i. To generate knowledge about reflexivity in ways which can accommodate pluralist theoretical and practice contexts
- ii. To generate story-telling about reflexivity as dialogical resources for new knowledge production

In this chapter I will address these objectives by outlining how I have approached the literature as a dialogical resource for inquiry. I will talk about how this process enabled me to develop a conceptual framework which shaped and informed my research design, methodology and approach to data analysis. My intentions in this are to situate the research question *‘How is reflexivity constructed in family therapy’* and to set knowledge claims in the literature within a reflexive dialogue. Additional literature will also be referenced in subsequent chapters to inform emerging discourse, adding to explanations and supporting discussion of new knowledge as it is produced throughout the inquiry.

A literature review has been described as “a ‘*corpus*’ – a specific body of knowledge that is recognized by its respective users” by Trafford and Leshem (2008 p70). I am drawn to a constructionist and reflexive interpretation of the task of distinguishing a corpus within a review described by Trafford and Leshem as identifying: “*the composition of the literature that you have chosen to access and combine in your own way for use.*” (2008 p70.) To be reflexive about both ‘corpus’ and conceptual framework, I begin by describing:

- How I constructed my conceptual framework
- Why and how my conceptual framework combines chosen literature sources and concepts
- Strategies used for distinguishing and searching the literature, for summarizing, synthesising, analysing and presenting it .

After outlining this context, I will go on to present the literature in four ways:

- Looking for Discourses of Reflexivity in the learning outcomes outlined by the professional body, the Association for Family Therapy (AFT).
- Looking at the literature through the metaphorical lens of history to understand it as a corpus
- Looking at relationships between discourses in the learning outcomes and in this history
- Identifying how looking at the literature in these ways has influenced the emergence of a conceptual framework

I will conclude with reflections on what knowledge has been generated in this literature search and review strategy and how this has informed the design and methodology of the research inquiry described in Chapter 3.

2.1 How I constructed my conceptual framework

“In many disciplines, the corpus would also include those physical artefacts to which others would refer as exemplifying understanding of particular concepts and practices. The skeleton of an extinct species represents knowledge. It could be an accepted part of the corpus for archaeology, biology, biomedical sciences, environmental sciences, geography and history among others. In each discipline, the significance

of the skeleton would be explained differently by their respective 'literatures' through their own lexicon and paradigms. Thus, literature is a term that may be corpus specific or represent a body of writing that transcends disciplines." (Trafford & Leshem 2008 p73)

As an 'artefact', reflexivity was not invented or created by family therapists. It has been drawn from primary sources in a range of disciplines and introduced into the field in diverse contexts. This process has taken place over time and in ways which transcend disciplines at the same time as contributing to an evolving discipline, family therapy. In order to examine the significance of these discourses in relation to the research question in a generative way to '*get beyond the space enclosed by a system's assumptions*' (Hayley 1995 p72) I will look with the aid of the metaphor of history as a way of understanding the corpus and patterns in reflexivity discourses over time. This literary device of metaphor is employed creatively as a means to stay within a systemic context at the same time as accessing knowledge that goes beyond the existing, enclosed horizons of meaning to begin to answer the research question "How is reflexivity constructed in family therapy education".

2.2 Why my conceptual framework combines the chosen literature sources and concepts

Literature sources have been selected using an approach adapted from Trafford and Leshem (2008 p76) to afford a corpus which contextualizes the following knowledge claims and connections:

- Relating traditions of thinking to their respective chronological development in family therapy
- As a platform for my theoretical approach, argument and justification for the research design and methodology
- As a theoretical perspective to draw on in analysing, interpreting and discussing emerging knowledge
- To show how my claims for contributing to knowledge are associated with existing theoretical positions

2.3 Strategies for distinguishing and searching the literature

My initial methodology for accessing literature is outlined in the Appendix: 'Literature Search Methodology'. This process generated a cluster of sources which were used as a platform for further searching through themes, citations and references and in beginning to identify 'artefacts' and patterns in traditions of thought which had influenced authors. This sorting led to development of a strategy for the reconstruction of ideas so that new perspectives could emerge. This emerging perspective, influenced by Trafford and Leshem's metaphor distinguishes the literature as a 'corpus' with three elements: bones, flesh and movement.

The Bones.

These are represented by sources whose work have been written within disciplines but have transcended disciplines. These are sources that have been influential in contributing to knowledge and to paradigm shifts informing new knowledge production. In family therapy, these influences are diverse and include philosophy, education, anthropology, linguistics, physics, psychology, ecology, biology, mathematics and communication studies.

The Flesh:

These primary sources are represented by authors who are writing specifically about approaches to therapy, particularly family therapy in ways that Trafford and Leshem describe as: *"original work considered to have made a major epistemological contribution to the corpus. Their merit is that within their respective discipline they brought about a paradigm shift in understanding and have therefore, added significantly to knowledge"* (2008 p74). These authors talk specifically and originally about reflexivity in family therapy.

The Movement:

This is represented through authors who write about reflexivity in family therapy in ways that Trafford and Leshem describe as: *"The application and dissemination of (the primary sources) ideas" and "do not usually contain significant original work" ..."their applied emphasis provides another dimension to the author's original exposition of their ideas and findings."* (2008 p74).

2.4 Strategy for summarizing, synthesizing and analyzing the literature

Given my aim to construct a conceptual framework from the literature found in these three elements of the corpus, I have drawn upon Trafford and Leshem's ideas about using texts to substantiate research (2008 p76). I have set out in the table below my strategy design for evoking a reflexive dialogue with the literature and through this, to construct a conceptual framework.

Table 1: Constructing a Reflexive Literature Review Strategy

Activity	Strategy
Analysing discourses	Looking for discourses of reflexivity in AFT's learning outcomes.
Summarizing sources for these discourses	Using a metaphor of HISTORY to <ol style="list-style-type: none"> 1. Identify traditions of thought 2. Locate these in a temporal and thematic contexts 3. Present literature in a timeline 4. Distinguish clusters of meaning
Synthesising discourses and sources	Looking for connections between these traditions of thought and the discourses in AFTs learning outcomes.
Situating an emerging research question	Discussing this as a context for situating the research question and for informing the research design and methodology.

2.5 Authoring a Focused Literature Review

I will begin by discussing the professional literature (ie AFT Blue and Red Books) which provide guidance to family therapy educational programmes. This discussion is

informed by discourse analysis as a means to enter the fabric and loosen the threads of tightly woven taken-for-granted knowledge about reflexivity. Through an analysis of discourses about reflexivity in AFT's learning outcomes, I intend to locate taken for granted 'knowing' about reflexivity within patterns of language use. These will be examined as artefacts representing traditions of thought about reflexivity in family therapy. I will explore the context for these traditions and some of the language grammars that have been used to shape and maintain them as linguistic and philosophical traditions in family therapy. Following this I will explore the literature further through the lens of a history metaphor. I will then consider connections between historical discourses and those identified in AFT's learning outcomes. I will conclude the chapter by examining the conceptual framework that this process has generated, how it contextualizes the research question and how it shapes and informs my research design, methodology and analysis.

2.6 Looking for Discourses of Reflexivity in AFT's learning

Outcomes

This is a method for examining taken-for-granted knowledge from a 'not-knowing' position (Anderson and Goolishian 1992). Anderson argues that taking a position of uncertainty "*is critical to the embedded assumption that the dialogical creation of meaning is always an intersubjective process. It allows possibilities that 'knowing' does not. One of those possibilities is dialogue*" (Anderson 1997 p134). Thinking of analysis as a dialogue with the literature offers an opportunity of 'being informed by the other' (Anderson 1997 p134) and a way to increase the possibility of seeing differently where and how 'legitimate knowledge' is embedded in the language and relationships around 'reflexivity'. Woods defines discourse as 'language plus context', that is '*the context that we bring with us when we use language; the context that includes our experience, assumptions and expectations; the context we change (and which is itself changed) in our relationships with others, as we both construct and negotiate our way through the social practices of the world we live in.*' (Woods 2006 px). Discourse analysis invites and enables me to engage in a dialogue with AFT's guidance for courses (AFT Blue Book 2006, Red Book 1998 and 2009) and specified learning outcomes. These can be described as the professions' 'legitimate knowledge', generated from locally situated conversational contexts in which texts are written and read and reflexivity is interpreted. This approach to 'looking' is commensurate with social constructionist, narrative and dialogical approaches in

family therapy where conversation or 'dialogue' is described as constitutive and generative (White and Epston 1990, Mc Namee and Gergen 1992, Hermans and Dimaggio 2004, Strong and Pare 2004, Anderson and Jensen 2007, Gergen 2009). An example of this close 'fit' (Blackburn 2000) is in Woods' description of an application of critical discourse analysis where an *'examination of classroom interactions reveals the extent to which teaching is talking and learning is largely linguistic; we look at ways in which both teaching and learning are constructed in classroom discourse, and how ideas of legitimate knowledge and its representation are encapsulated in distinctive discourse'* (2006 pxvii). In family therapy and supervision literature, educationalists influenced by social construction also refer to teaching as conversation, to teachers as supervisors of and collaborators in learning through dialogue (Bobele et al 1995, Hawes 1993, 1998, Burnham 1993, Anderson and Swim 1995, Anderson and Jensen 2007, Brookfield and Preskill 1999, Burck et al 2011, Krause et al 2012, McNamee 2004, 2007). They refer to 'collaborative learning communities' (Anderson 1999, 2007, McNamee 2007) as relational contexts in which knowledge is socially constructed in language (McNamee and Gergen 1992), to the communal origins of meaning (Gergen and Gergen 1991) and to relational being (Gergen and McNamee 1992, 1999, Gergen 2009). The following quotes are taken from the Blue Book and Red Book to give examples of how reflexivity is talked about within AFT's guidance for educationalists delivering programmes to students over four levels (ie Foundation, Intermediate, Qualifying and Supervision). These references can be seen to move on a trajectory from general to more specific abilities expected of students over different levels of training:

'An ability to explore and give an account of their personal learning process over time.' (AFT Blue Book Foundation Level Learning Outcomes 2006, p6)

'Further development in their awareness of personal development processes, and an ability to begin to use them in self-reflexive ways in their practice.' (AFT Blue Book Intermediate Learning Outcomes 2006, Level p9)

'An awareness of personal development processes and an ability to use them in therapeutic, reflexive ways.' (AFT Blue Book Qualifying Level Learning Outcomes 2006, p14)

'Demonstrate reflexive competence...in recognizing and understanding patterns from within their own significant relationship systems (past, present and future) and culture which may help and/or hinder their work with trainees and demonstrate the effects of self-reflection and the recognition and understanding of (these patterns).' (AFT Red Book Criteria for Completion of Supervisors Training 2009, p5)

These descriptions invite uncertainties. For example: What is meant by reflexivity in these statements? How do other words such as reflection, personal development processes, learning, awareness and recognition of patterns connect with reflexivity? How is therapeutic reflexivity different or similar to self reflexivity? How are reflection and reflexivity related or different? How do we 'use' awareness in self reflexive ways? How do we distinguish when the practices described are reflection, reflexivity or awareness? How do these statements invite educationalists and students to understand reflexivity? What reflexive practices and abilities do these descriptions require and bring forth? How do they relate to different family therapy traditions of philosophy, knowledge and practice? In what different and similar ways are these questions currently answered? How and where are different answers coordinated? What contexts of meaning making do such differences and similarities represent and also bring forth for educationalists, students and the profession?

As a methodology for 'looking', critical discourse analysis offers an "...*interdisciplinary analytical perspective (that) seeks to examine language as a form of cultural and social practice, (and it is) an approach which allows the description and interpretation of social life as it is represented in talk and texts*" (Woods 2006 xiii). It offers a lens with which to question the social world and relationships which are invited to emerge within it. What curiosities does this lens bring forth about taken for granted 'reflexivity' knowledge embedded in these statements in the Red and Blue Books? In adopting a position of uncertainty in order to engage in dialogue with these as discourses, further curiosities from my looking at the language used in these learning outcomes signpost potential taken for granted knowledge:

- Is reflexivity constructed as either intra-psychic or as inter-subjective by these descriptions, or as both or a combination of each?
- Does the language reference either dialogical or monological 'self' identities and contexts for reflexivity, or both or a combination of each?
- Do these outcomes draw upon discourses about relational and dialogical learning or individual and instrumental learning, or both or a combination of each?
- Are relationships which emerge from the construction of reflexivity in the learning outcomes likely to reflect collaborative or hierarchical learning relationships.
- Do these descriptions bring forth interpretive or discursive contexts for producing knowledge about reflexivity and for teaching it?
- What narratives are visible or invisible, dominant and subjugated about ethical practice and power relationships within reflexivity discourses?
- What therapy discourses are influential and not influential in the construction of reflexivity in the text?
- What is the interplay between educational, medical, psychoanalytic, psychodynamic, systemic, cultural, business, economic and organizational discourses in the constructions of reflexivity represented in these outcomes?
- What are the wider social, economic, historical and political contexts for this interplay of these particular influences in the selection and coordination of reflexivity discourses?
- Which kinds of relationships are privileged and subjugated, empowered and disempowered, made visible and invisible in the construction of reflexivity in these learning outcomes.
- What stories about reflexivity in family therapy are embedded in the descriptions and do they reflect changes in stories told about reflexivity over time?
- How do these statements construct relationships between reflexivity, therapy and learning in family therapy education?

AFT's Red and Blue Book statements are expressions of family therapy culture, contexts and relationships. At the same time, they conserve, constrain and bring forth traditions of culture, language and relationship in education. They embed

teaching and learning within traditions of practice, supervision, and education which in turn both reflect and construct 'realities and relationships' (Gergen 1994). To add complexity, each of these discourses of 'personal development', 'self awareness', 'self reflexivity', 'self reflection' and 'therapeutic reflexivity' reflect different paradigms for knowledge, different theories and cultures about self, learning and therapy which derive from both modernist and post modernist origins. As such, these diverse grammars speak from and call forth multiple cultures which encompass different meanings, conversations, languages, postures, positions, practices and relational contexts.

As teachers and students do we distinguish these different discourses and contexts or take them for granted? When and in what circumstances do these differences and their taken- for- grantedness become invisible or visible to us? What are the implications of this for teaching and learning? As educationalists, how can we think of such distinctions as resources for teaching? How can we construct meaning about this multiplicity in ways that enable students to navigate diversity and to grow critical and reflexive relationships with knowledge? Some of the challenges for educationalists in this include for example, that some students may be drawn to a modernist paradigm and construction of reflexivity as an internal characteristic to be 'developed' through 'personal development', 'self'- reflection and self 'awareness'. How can we help such students coordinate these ideas with a systemic framework in family therapy? How might such discourse preferences reinforce preferred or dominant theoretical or professional orientations, organizational contexts or ways of seeing knowledge which are not systemic? As a tradition, this interpretation of reflexivity reinforces modernist notions of a developmental trajectory, a foundational 'self' and internalized, monological learning processes. These are incommensurate with a post modern paradigm framing self as intersubjective and learning as communally and dialogically constructed. Students may be invited and drawn to talk about and relate to reflexivity as a conversational strategy through 'therapeutic reflexivity' in a way which is commensurate with post modernist notions of a 'dialogical self' (Hermans and Dimaggio 2004). Tensions may arise if such students practice in organizations or are learning in contexts which situate constructions of 'self' and of reflexivity as monological, intrapsychic development. Finding a fit or a shared language will depend on opportunities for coordinating different discourses, preferences and ways of understanding reflexivity. Without such opportunities, the development of reflexive abilities may be constrained at the same time as being

required to assist students to navigate between incommensurate discourses in organizations in which they practice and learn.

What influences do interpretive inconsistencies about reflexivity have on educationalists and students? If reflexivity is constructed as foundational, what contexts for teaching and learning about it emerge and how do these differ when a dialogical 'definition' of reflexivity and of learning is dominant? For example, when assessing abilities, are teachers invited into polarized descriptions of students as being either reflexive or not reflexive; as showing reflexive ability or not showing it? Conversely, do teachers assess students' abilities in engaging with reflexivity as a conversational strategy, as a component of therapeutic engagement, as an aspect of personal development as evidence of self awareness or as competence in self-reflection? Do we talk about these as distinctions within reflexivity or as applications of reflexivity? How do students position themselves in order to demonstrate abilities across diverse but unspecified constructions of reflexivity? Are students coordinating with incommensurate discourses and acting into unfamiliar contexts through mirroring what they observe in teachers. How does this set teachers into knowing positions as 'experts' with privileged knowledge about reflexivity which is visible only through modelling and can be learned only through copying? What types of learning and relational contexts are brought forth through such an enactment of traditional and hierarchical power? What realities are constructed if we use different grammars at the different levels of training (ie Foundation, Intermediate, Qualifying, Supervision) and as interchangeable terms, such as 'self-reflection' or 'self-awareness' or a 'systemic stance'. Different words for reflexivity seem to be related but distinct from each other and at times also used interchangeably. This is reflected in variation in the literature. For example, early authors seem to draw upon a systemic and intersubjective notion of reflexivity. Norbert Wiley extended Batesons' ideas of communicative contexts, describing 'reflexive hierarchy' in communicative ordering as an interrelation between communicators and the same interrelation looking back at itself from an 'outside' vantage point." (Wiley 1980 in Harries-Jones 1995/2002 p250). This entails '*an ability of an individual or group to get out of itself in order to attend to itself – in order to attend to all those patterns of communication which in the long term...are a necessary aspect of continuing interpersonal relations within any bound system of communicators*' (Harries-Jones 1995/2002 p250) . Bateson also constructed reflexivity as involving "*all of the collection of communicators*" (Harries-Jones 1995/2002 p250). When and how did an intersubjective and relational construction of

reflexivity attract intrapsychic and internalizing grammars of self so that reflexivity could be interpreted as 'personal development' and 'self awareness'? What were the contexts for this difference?

An additional layer to coordination is in the supervisory relationship and dialogues. How are taken for granted reflexivity meanings coordinated as constructions of personal development and interpersonal relations in supervision. How is coordination achieved when supervisees learned to construct reflexivity within different discourses to their supervisors? What happens when supervisors and supervisees are thinking, talking and interpreting through different reflexivity lenses or are coordinating within the same construction? How then does this influence the supervisory relationship and ultimately the therapeutic relationship? Further, as internalized constructions, self-reflection and self-awareness are monological rather than co-constructed, relational, intersubjective or dialogical. How will this influence supervisory contexts and relationships? How might the absence of reference to certain 'types' or 'forms' of reflexivity (ie self, relational, group, loops etc) constrain potential for reflexivity. How might privileging a construction of reflexivity as internalized personal development and awareness constrain the consideration of relational aspects? What would afford re-interpretation and how might alternative constructions or integrations of reflexivity discourses be facilitated within relationships? What influences would bring this forth and in what contexts? What are our ethical responsibilities as educationalists and supervisors, in achieving coordination of meanings, positions and practices in relation to plurality in reflexivity? How might we shine a light on the political, philosophical and cultural aspects of the coordinated and uncoordinated management of multiple reflexivity discourses?

These complexities suggest that as professional discourse, AFT's Blue and Red Book learning outcomes construct a 'social world' (Pearce 2007) encompassing potentially incommensurate theoretical, ethical and philosophical assumptions about reflexivity. It seems inevitable that they also generate relational dilemmas in education, supervision and therapy. Within educational discourse, relationships can be constrained by hierarchical inequalities of power in ways which can lead to the oppression and subjugation of less powerful voices and so constrain learning and the production of new knowledge. The ethical code in family therapy requires that we engage with such hierarchies from an ethical position of empowerment and collaboration (AFT Code of Ethics and Practice 2011). It is therefore important to

think about whether the construction of the learning outcomes contributes to relationships characterized by hierarchical power and “an asymmetry between the knowledge, experience and understanding of the participants...’, which in this study are educationalists and students. It is important to think about whether or how the different and multiple constructions of reflexivity in the learning outcomes invite social contexts where ‘a differential of power and authority’ is maintained in relationships (Woods 2006 pxvi). Alternatively, diversity may be constructed as a pattern which reflects the egalitarian and liberal interplay of discourses and multiple realities in a pluralist way. Critical discourse analysis focuses particularly on the relationship between power and discourse, studying the way in which ‘social power, abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context’ (van Dijk 2001:352). This focus could make an important contribution to a critical discourse about reflexivity which can open up consideration of “*social orders and practices that we accept as ‘natural’, but which are, in fact, ‘naturalized’; in other words, when one way of seeing and interpreting the world becomes so common (and so frequently constructed in discourses) that it is accepted as the only way*” (Fairclough 2001 in Woods 2006 p xiv). In this way, discourse analysis of family therapy locates multiple ‘conversations’ about reflexivity, the fragmentary artefacts of which are suspended within AFT’s learning outcomes. It offers a way to take a curious and not knowing position as researcher and fosters potential to co-construct alternative and anti-oppressive power relations and cultures within professional education and research relationships. At the same time relations and cultures influenced by this post modern paradigm seem incommensurate with those which privilege modernism. Discourse analysis creates different lenses for looking at these learning outcomes and to see references to reflexivity within them as traces of multiple, diverse language ‘grammar’ artefacts. As Gergen comments:

“As Wittgenstein proposed, our words are not pictures of what is the case. Words are not maps of reality. Rather, words gain their meaning through their use in social interchange within the ‘language games’ of the culture.”(Gergen 1991/2000 p102)

To make meaning about reflexivity as a construction which draws upon both modernist and post modernist influences, the different descriptions of reflexivity embedded within the learning outcomes might usefully be seen as representing traces of discourses without inherent meaning. They can be seen as artefacts of dialogues in the profession and across disciplines that are situated within contexts constituted by time, knowledge paradigms and situated relationships. If we think this way about

multiple reflexivity grammars as artefacts, what potential new knowledge may emerge? Some further curiosities are opened up by that question:

- *Does the interchangeable use of 'reflexivity' as 'personal development' or 'self awareness' trace a recycling of discourse artefacts from humanistic and/or developmental theories?*
- *Does 'self-reflexivity' represent a linguistic claim or alignment between post modernist 'reflexivity' and modernist 'self' discourses. Does this claim and connection reflect the influence of intrapsychic psychoanalytic and psychological traditions on systemic, intersubjective constructions of reflexivity?*
- *Does 'self-reflection' represent a language trace of coordination between therapy and professional education? What influence does the discourse of 'self-reflection' create by connecting intrapsychic 'self' with the professional grammar of 'reflective' practice? How is each discourse legitimated or distinguished by such connections?*
- *Does 'therapeutic reflexivity' represent development of a discourse which reinforces systemic ideas about intersubjectivity within reflexivity discourses in family therapy, by setting it into the professional 'grammar' of relational practice*
- *Do the learning outcomes embed heritage claims and narratives through these artefacts which represent different traditions in the field, particularly intrapsychic and intersubjective constructions of self and system? Do these connections with established historical 'traditions' within professional and educational discourses legitimate or sustain such claims?*
- *Do they express dominant or preferred narratives about family therapy's vision for 'Where We Are Going' as a future which is emerging from our past, from 'Where We Have Come From' (Steier 1988); by embedding reflexivity discourses within many knowledge traditions?*
- *Do the learning outcomes embody multiple descriptions of reflexivity as a way of expressing an ethical posture which affords accommodation of multiple and diverse professional grammars, contexts and relationships which speak to our history and which we wish to retain within family therapy? Are they artefacts of pluralist practice and/or scaffolds to this?*

In this section I have looked at discourses embedded in AFT's learning outcomes to examine taken-for- granted knowledge about reflexivity from a 'not-knowing' position. In this process, I have opened space for dialogue about complexity in a potentially reductionist context of 'learning outcomes' and for curiosity about knowing in different

ways. From this has emerged a different relationship with the learning outcomes and with reflexivity knowledge; one in which curiosity has been generative and complexity has begun to be conceptualized as plurality. This has brought forth a different 'looking' position which invites me to see different reflexivity "forms" as described in the learning outcomes as artefacts; as fragments and traces of conversations-in-contexts which span time in a similar way to Derrida's notion of "*the trace*" in considering art and the presence of the artist (1987). For Derrida "*all these verbal (and visual) traces are signs of difference or différance...any mark is a physical trace possessing the potential to be part of a structure of communication...identity is constructed out of a series of repeatable marks*" (Richards 2008 p54) ..."we impose structures familiar to our gaze when interpreting marks, leading us to tell stories that may have no more than one or two dimensions..."(Richards 2008 p56)..."Through this Derrida questions the limits between the visible and invisible" (Richards 2008 p88). Thus reflexivity traces can be seen as artefacts which may be sometimes visible, sometimes hidden, partially exposed, partially embedded, taken for granted as part of the landscape and of the viewer. They are signposts to a network of language grammars that identify linguistic and philosophical patterns occurring in time, context and relationship. According to the Oxford Dictionary, an artefact can be defined as both '*an object made by a human being, typically one of cultural or historical interest*' and also as '*something observed in a scientific procedure or experiment that is not naturally present but occurs as a result of the preparative or investigative procedure.*' (<http://oxforddictionaries.com>). In constructing reflexivity as marks of patterns in representing thought and relationship I think the term *pentimento* from art and painting as a way to capture the complexity and artistry of looking at artefacts as traces of the past in the present. The term was used by Lillian Hellman in her eponymous book (1973) to show herself looking in the present, at people who in the past had exerted a profound influence on her as a writer. The Encyclopaedia Britannica describes *pentimento* as:

"(from Italian pentirsi: to repent), in art, the reappearance in an oil painting of original elements of drawing or painting that the artist tried to obliterate by overpainting. If the covering pigment becomes transparent, as may happen over the years, the ghostly remains of earlier marks may show through. Pentimenti most commonly occur owing to slight re-positionings by the artist of the outlines of figures or their clothing."

In the next sections of this chapter, I look for pentimenti in the literature to evoke reflexive 're-positioning'. I will engage in dialogue with the literature beyond the learning outcomes, from family therapy and from wider contexts as distinguished earlier in outlining how the literature represents 'the corpus'. The range of reading is also influenced by Woods' suggestion that in undertaking critical discourse analysis, "*Intertextuality is important too: that is to say, how language is used not only throughout a single text, but also across a set of different but related texts. Texts have histories and so discourses created at different times stand as reference points for each other* (Woods 2006 px). These texts also contribute to layers of pentimenti: as sources of the 'ghostly remains of earlier marks' become visible through 'slight re-positioning' of these texts and the learning outcomes in relation to each other.

2.7 Looking through a history metaphor

This creates a context for locating key texts and to situate different language grammars of reflexivity in contexts of time and relationship in which they emerged in family therapy's history. These can be set within wider contexts of cultures and traditions as well as key voices and relationships over time as has been comprehensively done by Hoffman 2002, Dallos and Draper 2005 and Flaskas 2011. Broad language grammars, traditions of thought and themes related to reflexivity are presented below as they emerge within a time line from earliest to most recent and in ways which allow connections to be made between transdisciplinary, primary, and secondary sources. As a way to delimit a potentially lengthy history, time is clustered from past to present through blocks of decades and key statements or references are presented to foreground 'traces' or 'marks' of significant reflexivity artefacts. Such a history cannot encompass every artefact, mark and trace but attempts to speak of the corpus in a way that articulates a recognizable 'body' with skeleton, bones and flesh set in relation to each other and which enables consideration of these in light of discourses distinguished within the learning outcomes.

2.8 A Timeline – One Version of a History of Reflexivity in Family

Therapy

The beginning for this history of reflexivity as it relates to family therapy is set within the emerging scientific revolution and is populated with the philosophical ancestors of rationalists and empiricists who defined knowledge in different ways and set the subsequent study of humanity along divergent paths. This has been described as a polarized discourse between biology vs experience (Prinz 2012) where biology, culture and history discourses have jostled for dominance in how we understand human learning, social and cultural environments and relationships. Prinz' interpretation of this polarization is that differences are expressions of relationships between our potential and our environment. He argues that history, social and cultural studies have more to tell us about how we learn our identities and relationships than does our biology (2012). My background in anthropology, prehistory, archaeology and social work draws me to Prinz' perspective. My interpretation is that descriptions of relationships between self/other and self/environment emerge in the reflexive relationship between context and cultures for knowing. As in other aspects of human culture and relationships, these constructions can have the appearance of or be presented as fixed and objective realities. Hodder says of reflexivity in archaeological digs: *"By this I mean the examination of the effects of archaeological assumptions and actions on the various communities involved in the archaeological process...The results of archaeological research are reflexively related to the context in which knowledge is produced."* (2000 p9). He unpicks the notion of contextuality further: *"...meaning is relational. This emphasis is seen in the reflexive attempts to relate findings to a specific context of knowledge production...conclusions are seen as momentary and always subject to change."* (2000 p9). In this representation of reflexivity, cultures for 'knowing' are disseminated through reflexivity in social relationships, which can be described as the processes of enculturation in which we learn how to know. Un-reflexive cultures for knowing separate the knower from what is known and knowledge from our relationships with it. Such separations are characterized as objectivity. In his critique of un-reflexive methods in archaeology, Hodder says *"The linearity of most archaeological narrative restricts the complexity of the stories that can be told. It also encourages the separation of evidence and interpretation."*(2000 p8) Disciplines draw upon culturally different ways of knowing and these inform our assumptions and interpretations about what is observed as evidence as well as the position of the observer in representing

the observed as either objective reality or as the interpretation of the observer. Physicist David Bohm in discussing the separation of the observer and the observed says: “*we are looking through our assumptions; the assumptions could be said to be an observer in a sense.... According to what you assume you will collect and gather certain information as important and put it together in a certain way, in a certain structure*” (1996 p79).” He argues that it is our assumptions that are observing and goes on to suggest that the construction of “introspection” is therefore unsustainable: “*That is a common problem of introspection. You say, “I am going to look at myself inwardly, “but the assumptions are not looked at – the assumptions are looking“* (1996 p80). This also calls into question the distinction of ‘self-reflection’ and ‘self-reflexivity’ as forms of introspection. It suggests that within ‘self reflection’ and ‘self-reflexivity’ our assumptions are reflecting on/reflexive about our assumptions. What have been the influences on family therapists to embrace different ways of knowing, seeing and constructing reflexivity? What new knowledge might emerge by looking at the history of family therapy and the constructions of reflexivity within it as traces of rationalist and empiricist discourses? This offers a way of understanding how and why influences in our field trace a wide range of professional discourses including mathematics, education, anthropology, psychology, biology, physics etc. The assumptions about knowledge within these traditions are the vehicles for our looking at reflexivity. This curiosity about how diverse discourses of reflexivity in family therapy reflect cultures for knowing is explored through the history below. In this timeline, artefacts of different cultures for interpretation are set out in relation to time and each other.

Table 2: A Timeline of Reflexivity in Family Therapy

Time	Author/s	Their Ideas about Reflexivity
1908	Russell, B.	<p>A mathematician at the turn of the last century who devised a theory of 'self reference' (in Harries-Jones 1995/2002). His theory of logical types to analyse paradox, double binds and reflexive loops was later drawn upon in developing family therapy by Norbert Weiner (1967), by Gregory Bateson and the Palo Alto Group (1973) and by Cronen and Pearce (1981)</p>
1925	Whitehead, A.N.	<p>A mathematician/philosopher who also worked with Russell, Whitehead had been <i>"among the first to understand that the Western scientific theory of a fixed environment...was no longer a tenable concept. Observers were themselves in an environment...and were part of patterns of events."</i> (Harries-Jones 1995/ 2002 p65)</p>
1934	Mead, G.H.	<p>George Herbert Mead, a social psychologist/behaviourist talked about reflexivity in relation to the development of human consciousness in a social context. He theorised that we: <i>'become a self in so far as (we) can take the attitude of another and act towards (him)self as others act'</i> (1934 in Morris 1962 p171). Mead suggests that a self is constructed in response to social environment, and described this in the grammar of a pragmatist and social behaviourist: <i>"It is the social process of influencing others in a social act and then taking the attitude of others aroused by the stimulus, and then reacting in turn to this response which constitutes a self."</i> (1934 in Morris 1962 p171) The process by which this evolves he described as communication based and reflexive:</p>

		<p><i>'It is by means of reflexiveness-the turning-back of the experience of the individual upon himself-that the whole social process is thus brought into the experience for the individuals involved in it; it is by such means, which enable the individual to take the attitude of the other toward himself, that the individual is able consciously to adjust himself to that process, and to modify the resultant of that process in any given social act in terms of his adjustment to it. Reflexiveness, then, is the essential condition, within the social process, for the development of mind.'</i> (Mead 1934 in Morris 1962 p134).</p> <p>Mead applied reflexivity in developing a philosophy of education (Biesta and Tröhler 2008). He argued that the reflexive process connecting mind, context and learning is interactive and social; a <i>'...creative and reconstructive activity'</i> in which <i>'every action of the individual at either the non-linguistic or linguistic levels of communication changes the social structure to some degree...'</i> (Morris 1962 pxxiv-xxv). Meads' definition of reflexivity as something 'turning back upon itself' can be seen in the later development of cybernetics and associated concept of feedback. Meads' description of reflexivity remains the one most commonly cited or quoted by many authors in family therapy.</p> <p>A critique of these discourses about empiricism and relations between self/ other/ environment emerged in the fields of mathematics, philosophy, psychology and anthropology.</p>
1940	Lewin, K.	<p>A mathematician/psychologist, Lewin <i>'projected a relation between inner and outer events onto a psychological space located neither inside nor outside an organism, but which linked 'organism' to a field of which it was a part.'</i> (Harries Jones 1995/ 2002 p63)</p>

1949	Korzybski, A.	<p>A mathematical philosopher, Korzybski proposed that:</p> <p><i>“the links between the verbal world and the objective world about which the verbal world constantly talks must be reformulated as relations we observe between verb and object. ‘To be’ in the ontology of the non-Aristotelian universe means ‘to be related’, and ‘to be related’ means that we construct these relations.” Korzybski said all order is constructed through some mapping process and devised the expression ‘the map is not the territory.’ (in Harries Jones 1995/ 2002 p68).</i></p> <p>These ideas were drawn upon by Bateson and others in the Macy Conferences and contributed to the development of a systemic discourse about human thinking and relationships that came to be described as ‘Cybernetics’.</p>
1940 -70	The Macy Conferences	<p>In these conferences many disciplines were represented in discussions about cybernetics: relationships between self/other/environment, feedback mechanisms, homeostasis and circular causal systems. Hayles (1995 p71-99) describes some of the trends and tensions around conceptualizing reflexivity in this polyvocal, transdisciplinary, dialogical context:</p> <p><i>“...in the Macy conferences, homeostasis became the nucleus for a cluster of concepts that emphasized equilibrium and stability. The homeostasis constellation developed in relation and opposition to another constellation centered on reflexivity. Through the idea of the feedback loop, homeostasis already had built into it the notion of circular causality... Applied to language, circular causality opened up a passage into the dangerous and convoluted territory of reflexivity, for it implied that an utterance is at once a statement about the outside world and a reflection of the person who uttered it. It is significant that the word “reflexivity” does not occur in the Macy transcripts. Although the participants were struggling with ideas that, in contemporary usage, are commonly associated with reflexivity, the lack of a central term meant that the discussion was often diffuse, spreading out into</i></p>

		<p><i>diverse metaphors and discursive registers. The most intense debate about what I am calling reflexivity was embedded in a discourse that had its own assumptions, only one of which was reflexivity. This discourse was psychoanalysis. The conjunction between reflexivity and psychoanalysis was forged in the presentations made by Lawrence Kubie, a Freudian psychoanalyst associated with the Yale University Psychiatric Clinic. (Hayles 1995 p83)... The particularities of this situation—Kubie's halitosis of the personality, the embedding of reflexivity within psychoanalytic discourse, the unquantifiability of the concepts as Kubie presented them—put a spin on reflexivity that affected its subsequent development. The people at the Macy conferences who were convinced that reflexivity was a crucially important concept (including Margaret Mead, Gregory Bateson, and Heinz von Foerster) were marked by the objections it met within that context...“(Hayles1995 p84)</i></p> <p>Hayles suggests that <i>“the message from the Macy conferences was that if reflexivity was to be credible, it had to be insulated against subjectivity and presented in a context where it had at least the potential for rigorous (preferably mathematical) formulation. “ (Hayles 1995 p85). A challenge was how to construct reflexivity “...without falling into solipsism or resorting to psychoanalysis” (Hayles 1995 p85). ‘Solipsism’ has been described as ‘the theory that self-existence is the only certainty, absolute egoism –the extreme form of subjective idealism.’ (Kirkpatrick1983 p1232)</i></p>
1920 to 1980	Bateson, G.	<p>Anthropologist Gregory Bateson was influenced by these ideas about self consciousness emerging in context and drew upon Russell’s ideas about paradox and logic in developing a ‘theory of consciousnesses’ and theory of communication involving paradox, double binds and logical levels. Bateson connected communicative orders to ecology and systems theory to grow an alternative to positivist causality (Harries-Jones 2002 p34) and</p>

		<p>used these in conceptualizing reflexivity in relation to social relationships, learning and mental health in different disciplines:</p> <p><i>...”Bateson stressed the importance of scientists taking a reflexive stance towards their field of inquiry. His initial remarks were addressed to his fellow anthropologists. The discussion of cultural order, he told them, involved not only description of ‘other cultures’ – as is the hallmark of ethnography – but also taking into account both the multiple viewpoints of informants and the belief system of observers observing the other culture. By the late 1950’s Bateson was on his way to investigating reflexiveness, the observer observing, in a variety of issues in science and psychiatry.” (Harries Jones 1995/2002 p32-33)</i></p> <p>Bateson connected reflexivity with learning: <i>“Communication and some form of learning are important aspects of mutual coordination...learning about change is an important component of the relationship established between ‘self’ and the system of which it is a part” (Bateson 1972 p43).</i> Learning took place through the combination of recursiveness and discerning difference and pattern: <i>‘An initial presentation of ambiguity is necessary for any possibility for reflexive thought to emerge. ...For observers of conversational interactions, further patterns emerge, those of the punctuation of repetitions in the conversation, a sort of step by step progression in its otherwise circular and repetitious form. In turn, steps of this sort spiral to some form of ‘ladder’ of ideas...” (Bateson 1972 p93)</i></p> <p>Bateson distinguished three levels of learning associated with reflexivity. He said :</p> <p><i>“... differing levels of consciousness and unconsciousness-as with the differing levels of action and perception –form steps in which there is a reflexive shift from the more concrete to the more abstract. Reflexive shifts are a crucial part of any process of learning and are crucial to high level reframing of propositions, the transformation of epistemology” (Harries Jones 1995/ 2002 p53).</i></p>
--	--	--

		<p>In this way Bateson responded to the wider critiques of empiricism of the time as Harries Jones (1995/2002 p85) describes: <i>“Bateson...sought to replace the methods of empiricism by a reflexive understanding which would express the interaction of ideas.”</i> This understanding included the constraining influence of context on learning and the idea that learning about context</p> <p><i>“...has a definite analogy to levels of behaviour promoting survival in evolution. The what in both human learning and in evolution had nothing to do with energy or particles, but was some form of mapping the variety and difference, incorporating a difference in contexts and levels of context... The transform of difference permits the context of learning to be taken into account.”</i> (Harries-Jones 1995/2002 p112-113).</p> <p>In drawing these interpretations together, reflexivity was constructed as transformative learning arising through bringing into relationship, different ideas and levels of context.</p>
1960	Von Forester, H.	<p>In ‘Observing Systems’ von Forester, a physicist and philosopher, constructed reflexivity as a kind of circular dynamic involving feedback. Hayles suggests that by this means von Forester could address the criticism of reflexivity as solipsism (Hayles 1995 p84).</p>
1967	Norbert Weiner	<p>Weiner, a mathematician linked feedback in systems with learning about patterns through introducing transforms of difference:</p> <p><i>“Feedback is a method of controlling a system by reinserting into it the results of its past performance. If these results are merely used as numerical data for the criticism of the system and its regulation, we have the simple feedback of the control engineers. If, however, the information which proceeds backwards from the performance is able to change the general method and pattern of performance, we have a process which may</i></p>

		<i>be called learning</i> " (Weiner 1967 p84)
1972	Maturana, H.	<p>Maturana, a biologist extended cybernetic theory by connecting systemic discourse with biology. Hayles explains:</p> <p><i>"...he redefined homeostasis so that the circle of causality no longer went from the system to the environment but rather was contained internally within the autopoietic processes. Although autopoiesis emerged from homeostasis, it is also substantially different from it... It actually represents a blending of ideas from both the homeostasis and reflexivity constellations. From homeostasis, it appropriated stability, endurance, and survival; from reflexivity, the circular structure of a system turning back on itself to create a closed, self-referential space. It also explicitly rejects ideas that, in the Macy conferences, are associated both with reflexivity and homeostasis, for example, circular causality ...for Maturana, causality does not exist in itself but only as a connection made in the domain of the observer."</i> (Hayles 1995 p88)</p>
1973	Gergen, K.	<p>Gergen, a social psychologist in a way continues the tradition of the Macy conferences of using transdisciplinary dialogue as a context with transformative potential through the reflexive interaction of ideas and contexts. He speaks within a critique of empirical constructions of knowledge and the categorization of disciplines and professions that arise when history and culture are separated from biology. He calls for research which enables dialogue between these different ways of knowing:</p> <p><i>".... Most social psychological research focuses on minute segments of ongoing processes. We have concentrated very little on the function of these segments within their historical context. We have little theory dealing with the interrelation of events over extended periods of time."... "the study of history, both past and present, should be undertaken in the broadest possible framework. Political, economic, and institutional factors are all necessary inputs to understanding in an integrated way."</i> (Gergen 1973 p320)</p>

1976	Pearce, W.B.	<p>Pearce, a communications theorist developed “<i>The coordinated management of meaning: A rules based theory of interpersonal communication</i>” (Pearce 1976). This theory later developed into a construction of reflexivity which drew upon Russell’s theory of logical types and Bateson’s idea of reflexive shifts to shape a practical theory about communicative patterns called reflexive loops. In subsequent work together with Cronen and others (see below) these ideas about interpersonal communication exerting logical force on social behaviour are developed in ways which moves the discourse away from biology and towards culture and history by considering the influences of ideology and beliefs on communication (Krause 2012 p6)</p>
1976	Hayley, J.	<p>Jay Hayley, a communication theorist and researcher working with Bateson drew upon Russell and Whiteheads analytical framework to develop an approach to family therapy which situated the therapist in a level which could be ‘meta’ to the system under study, and drew upon the theory of logical types to construct a strategically un-reflexive, relational position for the family therapist:...</p> <p><i>”The therapist must be meta to all the groups with whom he works. The problems posed by his membership in a group with interests that differ from those of his client must be resolved at a higher level...He must distribute himself equally, even within the group of which he is a member. Quite possibly there is an irresolvable paradox here that is central to therapy. One cannot be a member of a group and also be meta to the group. The same problem exists when an item is in a class and is also the class, as in the class of classes paradox of Russell and Whitehead (Hayley 1991 p220).</i></p>
1979	Harré, R.	<p>The biological discourse about ‘self’ in social psychology is critiqued by Harré who introduces the notion of multiple and discursive selves. Shotter and Gergen situate this argument:</p>

“When the notion of a unitary self is put into question, the construction of fragments of subjectivity in different, contradictory, discourses can be studied. A crucial contribution of new social psychology has been, in Harré’s (1979) work, the resurrection of the notion of a multiplicity of social selves clustered around any single biological individual.” Shotter and Gergen connect this with Foucault’s ideas about self: *“For Foucault (1972) ‘we are difference...our selves the difference of masks (p131). Selves should not be seen as ‘parts’ selected at will, but as set in a variety of power-infused discourses.”* (Shotter and Gergen 1989 p67)

Summary

At this point, Family Therapy seems to have distinguished between and privileged a discourse of homeostasis over reflexivity during the dialogues at and subsequent to the Macy conferences as part of distinguishing systemic ideas from psychoanalytic ones. The construction of reflexivity within these discourses evolved through dialogues across disciplines including mathematics, biology and communication theory. In family therapy they led to a discourse about homeostasis which re-positioned the family therapist as separate from the therapeutic system, as a way to intervene in the homeostasis of family systems from a ‘meta’, first order position. The links between this and reflexivity, as well as between reflexivity and learning were maintained in the form of ‘reflexive shifts’ that family systems were enabled to evoke, through the ‘meta’ therapist positioning and interventions. At the same time, an alternative discourse of reflexivity as circular interaction between selves and systems began to be applied in relation to language, power and relational contexts. The construction of reflexivity in relation to language systems positioned language as both statements about the outside world and interpretations of reflexivity by the practitioner. This discourse about language opened reflexivity up to wider disciplinary influences such as anthropology and social psychology and informed the development of subsequent or second order family therapy approaches. This was partly through the earlier cybernetic

		<p>connection between reflexivity and learning and a move away from dominant cybernetic metaphors of communication taken from mathematics, engineering and biology to foreground the metaphor of linguistic systems.</p> <p>Drawing these interpretations together, reflexivity was constructed as transformative learning achieved through dialogue.</p>
1982	Keeney, B.	<p>Within family therapy Keeney drew upon cybernetics to describe learning through 'self-referential dialogue' which he suggests can arise when <i>"both teacher and student are recursively connected: the teacher is always part of what is learned and the student is always part of what is taught. Ideally, education would involve both "rote" learning and Socratic dialogue, joined in recursive fashion"</i> (Keeney 1982 p79)</p>
1982	Cronen, V.E., Pearce, W.B. & Lannaman, J.W.	<p>Cronen, Pearce and Lannaman moved away from the earlier application of a theory of logical types and toward analysis of patterns of communication in relationships. These patterns included paradox, double binds and reflexive loops. They reconstruct reflexivity through application within their 'Coordinated Management of Meaning' (CMM) model. In this they situate reflexivity relationally, within the mutual and simultaneous effects of different needs upon each other and at different levels of relationship. These effects recursively affect contexts and actions of communication within relationships.</p>
1982	Dell, P.	<p>Dell, a family systems theorist critiqued the application of an analogy of the homeostatic steam engine to social systems (Krause 2012 p4, Hayles 1995 p89). He drew upon the blending of ideas from homeostasis and reflexivity that Maturana</p>

		<p>called <i>autopoiesis</i>, pointing out “...several ways in which the language of homeostasis contains implications that are incompatible with autopoiesis.... homeostasis implies that a system will remain the same, autopoiesis implies that a system will change.” Hayles 1995 p89). These ideas about change connect with a discourse of reflexivity as ‘recursiveness’, arising in the circular structure of a system self-referentially turning back on itself with the discourse of reality, interpretation and causality existing only through connections made in the domain of the observer. Krause suggests that Dell’s critique led to a shift in thinking about systems and to a difference in construction of the position of the therapist. She cites the Milan group and Tomm as going on to develop a ‘less directive’ therapist position in which the therapist facilitates recursiveness through curiosity and questioning (Krause 2012 p4).</p>
1982	Myerhoff, B. & Ruby, J.	<p>In “<i>A Crack in the Mirror</i>” anthropologist Barbara Myerhoff points to the complexity in conceptualizing reflexivity due to its diverse multi-disciplinary interpretations and applications. She describe the enduring transformation that reflexivity affords:</p> <p><i>“There is a thick tangle of terms clustered around the central idea explored in these essays: reflexivity. Such confusion often accompanies a technical term used in many disciplines and in everyday language as well. In this case it is worsened by the very nature of the activity indicated by the term: consciousness about being conscious; thinking about thinking. Reflexivity generates heightened awareness and vertigo, the creative intensity of a possibility that loosens us from habit and custom and turns us back to contemplate ourselves just as we may be beginning to realise that we have no clear idea of what we are doing. It may be exhilarating or frightening or both, but it is generally irreversible” (Myerhoff 1982 p1)</i></p> <p>Myerhof’s depiction seems to draw upon G.H.</p>

		<p>Meads' construction of reflexivity as the action of <i>'turning back upon itself'</i>. This is the basis for growing a theory of reflexivity through externalizing a subjective 'self' in order to consciously observe self- as- object, and for connecting the two. She goes on to develop a construction of reflexivity as cultural phenomenon (Myerhof 1982 p7) and as anthropological praxis (1982 p17).</p> <p><i>"Though reflexivity takes on different shades of meaning in various disciplines and contexts, a core is detectable. Reflexive, as we use it, describes the capacity of any system of signification to turn back upon itself, to make itself its own object by referring to itself: subject and object fuse....The withdrawal from the world, a bending back toward thought process itself, is necessary for what we consider a fully reflexive mode of thought. To paraphrase Babcock (1980), in order to know itself, to constitute itself as an object for itself, the self must be absent from itself, it must be a sign. Once this operation of consciousness has been made, consciousness itself is altered, a person or society thinks about itself differently merely by seeing itself in this light."</i> (Myerhoff 1982 p2)</p>
1982	Schechner, R.	<p>Anthropologist Schechner describes "<i>collective reflexivity</i>" as reconstructing meanings through symbolic and reflexive social process. <i>'Restored behaviour'</i> is produced through making connections between what is and <i>'as if'</i>, between visible and invisible and opened up in an infinite reflexive process. Schecher uses the sign of infinity and also quadrants to show connections between performance and rehearsal. The reflexive expression of performance <i>'as if'</i>, use of the infinity symbol to depict reflexivity and use of a visible/invisible axis in a quadrant to think about culture are all reflected in later work by family therapy authors (eg Anderson 1997, Hoffman 1991, Burnham 2012)</p>

1985	Cronen, V., Pearce W.B. & Tomm, K.	As communication theorists (Pearce and Cronen) and psychiatrist (Tomm) they engage in dialogue to develop their ideas about reflexivity in the context of a ' <i>dialectical view of personal change</i> ' within a social constructionist framework.
1987 a/b/c	Tomm, K.	A psychiatrist, Tomm elaborates on using reflexivity within language systems. He constructs reflexivity as interventive method, positioning curiosity within a circular cybernetic process of interviewing using reflexive questions. This orientates therapists towards reflexive process in dialogical communication, situating the influence of therapists alongside that of the family system.
1988	Anderson, H. & Goolishian, H.	In their Collaborative Language Systems approach, the reflexive feedback loops of cybernetics and family systems are reconstructed using the linguistic metaphor to describe intersubjective loops of dialogue in communication.
1989	Shotter & Gergen	<p>In a continuation of Gergen's 1972 discourse, Shotter and Gergen restore connections between Meads' idea about reflexivity, systems theory and social context to critique social psychology's dominant individual focus and discourse of 'self'. They invite inclusion of wider disciplinary influences by including not just historical but also cultural and educational discourses:</p> <p><i>"Social constructionism has amplified the earlier ideas of Mead (1934), arguing that selves, persons, psychological traits, are social and historical constructions, not naturally occurring objects. Constructionism casts grave doubts about the inevitability of the currently dominant Western version...Systems theory has presented an epistemological position in which ontological primacy is granted to relations rather than individual entities, once again raising serious</i></p>

		<p>questions about the inevitability and reasonableness of the entity-based North American ideal (eg Bateson 1972, Dewey and Bentley 1949, Maruyama 1979, 1989) ..."if indeed psychology's subject is a sociohistorical, sociocultural product, as all the challengers in one way or another imply, then it must necessarily 'belong' to its particular time and place. In this sense, 'to belong' means to fit the ongoing structures and arrangements of current Western society. Changing conceptions of personhood, then, is somewhat equivalent to a Kuhnian paradigm shift: it is likely to occur only with a major shift in the shape of the underlying culture that has produced it and sustains it even as it reproduces that underlying culture." (Shotter and Gergen 1989 p2)</p>
1989	Parker, I.	<p>Parker draws upon philosophy to situate history within a reflexive critique of cultures of meaning making about 'self'.</p> <p><i>"The importance of situating social psychology is once again emphasised. ...Foucault's work suggests that even assumptions that would motivate a location of (albeit transient) processes in the individual must be interrogated historically. For example, Foucault's analysis at once highlights and questions the ahistoricism of the Meadian account of self-construction taken up by 'new paradigm' social psychology. Mead, in the tradition of German Romanticism, was concerned with the predicament of a specifically 'modern' self. However, he did not give an historical account of why and how it emerged when it did. Mead's 'Other' acts as the source and guarantor for individual self-identity and for the formation of an 'I'. The "I" recognises itself, in relation to the 'Other', in modern society, for example in the mode of surveillance." (Parker 1989 P65-66)</i></p> <p>Parker talks about discourses of power within culture as limiting and constraining reflexivity. He argues that Meads construction of reflexivity does not take power in relationships into account:</p> <p><i>"Power becomes a central relational attribute of any inquiry directed to self-knowledge. Not only are social relations stressed, and social relations as they are embodied in discourse, but we may view these relations as power relations. This opens up an opportunity to rework instances of social interaction and self definition in the politically judged patterns of racism, hetero-sexism and other forms of domination at work in</i></p>

		<p>society. Instead of operating in discourse merely to constrain and disallow, however, power is treated as being productive of subjectivity. This links with the idea of what Shotter (1984 p174) describes as a 'political economy of selfhood'. In Foucault's view, the present 'political economy' would be one in which the characteristics of individual's bodies and behaviour are prone to be labelled as pathologies within discourse and in which, in Goffmanesque terms, every culturally appropriate identity is 'spoiled' and requires management. The operation of power relations in this manner makes it impossible to attain resolution and consensuality, in Meadian fashion, by simply 'taking the place of the other.' (Parker 1989 p67)</p>
1990	White M. & Epston, D.	<p>Family Therapist Michael White and colleague David Epston drew upon the constructions of anthropologists Myerhof and also Turner as well as that of psychiatrist Karl Tomm, to construct reflexivity as a way to create a context for talking about culture and power in relationships:</p> <p><i>"...the re-storying of experience necessitates the active involvement of persons in the reorganization of their experience, 'in the free recombination of the factors of culture into any and every possible pattern' (Turner 1974, p255). This, along with invitations for persons to engage in activities that generate an awareness of a process in which they are simultaneously performers in and audience to their own performance, and a consciousness of one's production of one's productions, provides for a context of reflexivity (see Tomm, 1987). This context brings forth new choices for persons regarding the authoring of themselves, others, and their relationships."</i> (White and Epston 1990 p17-18)</p> <p>Summary</p> <p>Reflexivity can be seen from this history so far to have been influential in the development of very diverse approaches in Family Therapy including Strategic (Hayley), Coordinated Management of Meaning (Pearce et al) Interventive Interviewing</p>

		(Tomm), Collaborative (Anderson and Goolishian) and Narrative (White and Epston). The constructions of reflexivity within these are shaped by discourses about learning, about different kinds of systems and communication patterns, about diverse distinctions between self/other/context and about the relational and interpretative positioning of the family therapist. These discourses are influenced by and reflect modernist, post modernist and social constructionist epistemologies and ontologies. Within therapeutic inquiry, reflexivity is incorporated into different approaches as a way to 'minimize bias' (Hosking and Pluut 2010 p63) through 'meta' positioning and to 'make bias visible' (Hosking and Pluut 2010 p63) through dialogue that scaffolds coordination of language and meaning and talking about culture and power in relationships.
1991	Steier, F.	A connection between reflexivity and dialogue is first talked about in a research context by Steier et al (1991) who explores taking a ' <i>reflexive dialogic approach</i> ' to generate knowledge.
1991	Gergen, K. & Gergen, M.	The term ' <i>Relational Reflexivity</i> ' is first used by Gergen & Gergen (1991 p86) and is constructed as inviting: "... <i>use of social-dialogic procedures for the generation and the expansion of intelligibility</i> ".
1991	Anderson, L.	Describes ' <i>reflexive enactments</i> ' in family therapy practice and uses as a reflexive technique for performance which can ' <i>enable the system to see itself</i> '. (1991 p31)
1991	Andersen, T.	In 'The Reflecting Team' Andersen draws upon language and grammar to connect reflexivity with reflection and dialogue: " <i>The French reflexion – having the same meaning as the Norwegian</i>

		<i>refleksjon means something heard that is taken in and thought about before a response is given.” (Andersen 1991 p12)</i>
1991 & 1992	Hoffman, L	Hoffman (1991, 1992) depicts reflexivity as both: <i>‘a way of thinking about a place for inner dialogue of persons as well as an intersection representing the forum where they met and spoke... and a moving trajectory when placed in the context of social discourse, congruent with the new emphasis on narrative in the human disciplines and flow in the physical sciences’</i> (Hoffman 1992 p17).
1992	Lax, W.D.	<p>Lax cites Ruby in defining reflexivity as : <i>“the capacity of any system of signification to turn back upon itself, to make its own object by referring to ‘itself’ which is also understood as ideas which fold back on themselves”</i> (Ruby 1982 in Lax 1992 p75). Lax interprets this in his own words as a shift in perspective arising through dialogue:</p> <p><i>“It is the act of making oneself an object of one’s own observation. Through reflexive conversations, in which a person makes her prior conversation an object of her own observation, one shifts discourse and thus perspective. One is able to ‘step aside’ from the discourse one was initially engaged in and view it from another perspective”</i> (Lax 1992 p75).</p> <p>He reflects on similarities and differences in the construction of dialogical reflexivity between and across different therapies:</p> <p><i>‘This process of utilizing one discourse to observe another one is familiar to therapists from many different theoretical perspectives. Some psychodynamic therapists strive to develop an ‘observing ego’ in their clients; cognitive-behavioural therapists utilize ideas of thought stopping, facilitating this same shift in discourse, and solution-focused therapists develop a new discourse of ‘unusual outcomes’ or ‘exceptions’. Hoffman (this volume) considers this process central to all good therapies and describes it as ‘context resonance.’</i> (Lax 1992 p82-83)</p>

1992	Boscolo, L. & Bertrando, P.	<p>Two psychiatrists, Boscolo and Bertrando propose that living systems involve processes of interconnection in constant change, and that history and the past are defined by present events and relations. They argue that therefore a <i>‘self reflexive loop is created in which the past and present define each other reciprocally’</i> and that the future can be incorporated as a realm of possibility (1992 p121). Reflexive loops are re-interpreted by them as constructing connections between past, present and future time in systemic family therapy.</p>
1992	Tomm, K.	<p>Tomm connects reflexivity with ethical practice and the recursive communicative and relational abilities of the therapist:</p> <p><i>“In order to identify a reflexive question the therapist must reflect on the intent and possible effect based on experience and so select an intervention which might induce ‘change’ in a certain area.” In his view, reducing options for change could be manipulative or confrontational. Opening options could be ‘succorant or empowering’</i> (Tomm 1992 p12).</p> <p>Tomm identified four principal guidelines for Empowering ‘self and others’ which included <i>“Recursioning, also called ‘being mindful’ which is constituted as the following reflexive abilities:</i></p> <ul style="list-style-type: none"> • <i>knowing about the construction of knowledge</i> • <i>distinguishing one’s own distinctions</i> • <i>looking at the others’ looking</i> • <i>looking at one’s own looking</i> • <i>listening to the other’s listening</i> • <i>listening to one’s own listening</i> • <i>assuming that one is always assuming”</i> (Tomm 1992 p12)
1993	Hawes, S.E.	<p>A psychologist, Hawes constructs reflexivity as collaborative and emancipatory practice in professional supervision. She talks about <i>‘reflexivity and collaboration’</i> in training psychologists and</p>

		introduces feminist post structural theory into reflexivity as a way to create collaborative relationships in feminist supervision.
1993	Burnham, J.	<p>A social worker and family therapist, Burnham talks about reflexivity in the context of supervisory relationships in family therapy. He distinguishes self reflexivity and relational reflexivity respectively as abilities related to observing self in relation to other to 'recalibrate' practice (ie self) and observing self-other interaction to reflect on relationship (ie relational). He sets these within the context of first and second order cybernetics:</p> <p><i>First order cybernetics focus on relationships within an 'observed/supervisee' system as separate from the 'observer/supervisor'. Second order cybernetics constructs the 'observed/supervisee' and 'observer/supervisor' are both part of an ever emerging 'observing/supervisory system'. Observing systems (von Foester 1981) require observers to develop reflexive abilities. Reflexivity, as used here, is an ability to use something to explore itself, to consider something in the context of itself. For example, one might think about thinking...Two important reflexive abilities are self-reflexivity and relational reflexivity. Self reflexivity involves taking a position of observing one's own practice and using this act of observation to recalibrate how one acts in relation to others. Self-reflexivity is connected to and different from: self-awareness, 'I know I do that'; self pre-occupation 'I can't do that because its' not me'; self criticism 'I am hopeless at doing that'. Relational reflexivity refers to the abilities of the participants in a relationship to use the processes of how they relate to explore, consider, experiment with and elaborate the ways in which they relate. (Burnham 1993 pP357)</i></p>
1994	Gergen, K.	Develops the theory of intersubjective selves socially constructed through language, drawing upon learning theory and educational theorists such as Mead and Vygotsky to

		<p>explicate how we learn in interaction with others:</p> <p><i>“... The constructionist rejects the dualistic premises that give rise to “the problem of mental functioning.” The site of explanation for human action moves to the relational sphere. “(Gergen 1994 p68)... “At least one promising possibility is that of viewing relationships in terms of intersubjective interdependency, or coordinated mentalities. Mead’s (1934) work stands as a major contribution to this view. As Mead saw it, human beings can instinctively coordinate their actions. As development proceeds, however, they acquire the capacity for self-reflection-consciousness of themselves and the effects of their actions. Self-consciousness, in turn, is influenced by adopting the standpoint of the other toward the self. Thus, one’s conception of self and one’s actions are essentially dependent upon the attitudes and actions of others; there is no self and no meaningful action without dependency. This theme is also echoed in the later writings of Vygotsky (1978). Like Mead, Vygotsky argued for certain biological prerequisites to human interchange. However, as the child begins to coordinate with others in language, new developments occur.” (Gergen 1994 P216)</i></p>
1998	Pearce, W.B., & Pearce, K.A.	<p>Describe how transformation in meaning and relationship is evoked through ‘<i>transcendent storytelling</i>’. These are articulated as abilities both for systemic practitioners and for their clients (1998 p167)</p>
1998	Pearce, W.B. and Associates	<p>Distinguish between different linguistic influences on reflexivity and depict reflexivity as a commonality underpinning different approaches:</p> <p><i>“The discovery of reflexivity or the positioning of the knower inside that which is known. If we are part of a system, then our knowledge of the system affects (because it is itself a component) the system. But what is knowledge if the thing known is changed by the act of knowing itself? And who are we who know ourselves if we are part of a system? These questions emerge from the idea that our knowledge is not so much a reflection of reality (in the sense that Rorty would call the “Mirror of Nature”) but has a reflexive relationship to reality (in the sense of reflexive</i></p>

		<p><i>verbs in grammar – that which acts is simultaneously and inexorably acted on). Many people think that this is one of the BIG IDEAS in the 20th century. Reflexivity in this grammatical sense lies beneath all three of the following approaches. (Pearce et al 1998 p7)</i></p>
1998	Hawes, S.E.	<p>Hawes outlines a construction of ‘<i>Dialogic Reflexivity</i>’ within the context of supervisory relationships as a further elaboration of Feminist Supervision practice. (Hawes 1998 p95)</p>
1999	Harré, R. And Langenhove, L.V.	<p>Elaborate on a construction of reflexivity as ‘<i>Reflexive Positioning</i>’ (1999) in their discourse of <i>Positioning Theory</i>.</p>
1999	Shotter, J. And Katz, A.M.	<p>Describe dialogical ‘<i>movements</i>’ for “<i>relationally making sense together</i>”. They argue that: “<i>In continually reflecting back to each other a single way of making sense of interpersonal events, in talking always of them as issuing from the inner mental representations inside the heads of individuals we fail to point toward any other possible ways forward from the current impasse.</i>” (1999 p160). Relational responsibility they suggest could involve exploring together “<i>some of the ‘mores of meaning...the nature of the larger living whole within which what we do and say has its meaning.</i>” (Shotter and Katz1999 p161)</p>
2002	Burck, C. and Campbell, D.	<p>As educationalists of family therapists, they emphasise the importance of self reflexivity in systemic therapy, training and supervision and of talking in a reflexive way together about complexities in group relationships. They discuss how developing an educational course offers opportunities for learning as trainers and for developing self-reflexivity through transparency about this re-positioning as learners.</p>

2002	Flaskas, C.	<p>Constructs self reflexivity as an internal examination of the relational interaction: <i>“Systemic theory has increasingly moved towards a self-reflexive approach in that an essential part of the analysis moves from ‘out there’ – an analysis of the family - to a more internal analysis ‘in here’ – in which the focus is on how the therapist and the family are experiencing each other”</i> (Flaskas 2002 in Dallos and Draper 2005 p173)</p>
2005	Burnham, J.	<p>Constructs relational reflexivity as a tool for building therapeutic relationships: <i>‘Relational Reflexivity is the intention, desire, processes and practices through which therapists and clients explicitly engage one another in coordinating their resources so as to create relationships with therapeutic potential. This would involve initiating, responding to, and developing opportunities to consider, explore, experiment with and elaborate the ways in which they relate’</i> (Burnham 2005 p2)</p>
2005	Oliver, C.	<p>Oliver develops an application of reflexivity for consultation in organizations called “Reflexive Inquiry”. This approach is based on a construction of reflexivity which draws upon 5 ‘principles’ to constitute reflexive inquiry which is systemic, constructionist, critical, appreciative and complex. These <i>“position us reflexively in relationship to ourselves, others and the patterns and stories that we make”</i> (2005 p4)</p>
2005	Rober, P.	<p>Self reflexivity is constructed as a way to engage with the therapist’s inner conversations, dilemmas and questions and to reflect of the influence of this inner dialogue on the therapeutic discourse.</p>

2005	Dallos, R. and Draper, R.	<p>Dallos and Draper construct reflexivity in the context of homeostasis and the formulation of interventions: <i>“the concept of feedback, as applied to human systems, encapsulates the idea of reflexivity-a system has the capacity to monitor or reflect on its own actions....in human relationship the notion of a system contains the idea of assessing what the needs of a particular situation or relationship are and adjusting to deviations from attaining these”</i> (2005 p31). <i>“...systemic therapies were pioneering in their move to consider formulation as a dynamic, progressive, reflexive and collaborative process.”</i> (2005 p193). Here, the notion of formulation which is used in psychology to describe how the practitioner thinks about problems is described as a form of reflexivity.</p>
2007	Partridge, K.	<p>Constructs reflexivity as a form of reflection on discourses which have informed practice and as a navigation tool for re-positioning in relation to those influential discourses.</p>
2009	Stedmon, J. & Dallos, R.	<p>Stedmon and Dallos draw upon distinctions between reflection and reflexivity as learning contexts, and the ‘meta’ positioning of a structural approach to family therapy, to propose reflexivity as ‘metatheorizing’ the observer position:</p> <p><i>“We suggest that reflective practice is best seen as a successive process of analysing and reanalysing important episodes of activity, drawing on multiple levels of representation. This includes propositional, autobiographical and ethical knowledge yet does not squeeze out the serendipitous and playful potential of learning from our very personal experiences. We shall limit the term personal reflection to refer to the spontaneous and immediate act of reflecting in the moment. We suggest that use of this term is restricted to describe reflection in action, most usually during therapy but this could also be applied to other professional contexts such as supervision, consultation, teaching and learning. In contrast, we use personal</i></p>

		<p><i>reflexivity to refer to the act of looking back over, or reflecting on, action. This implies a metatheorized processing of events retrospectively, where the original episode of reflection becomes the object of further conscious scrutiny. “ (Stedmon and Dallos 2009 p4)</i></p>
2010	Hedges, F.	<p>Hedges describes reflexivity in therapeutic practice with a dictionary definition which connects to Meads construction and also to ideas about reflexivity as learning through dialogue:</p> <p><i>“The Oxford English Dictionary’s (1989) definition of ‘reflexive’ is ‘capable of turning or bending back...directed back upon the mind itself (p476). The ‘self’, as George Herbert Mead (1934) says, ‘is socially constructed in our everyday social encounters with others and is reflexively involved in its experiences (2010 pxxi)... She goes on to say what reflexivity as seen from this platform looks like: “reflexivity in therapeutic practice involves complex reciprocal processes: each of us has a range of presuppositions that inform what we notice and don’t notice about a client. Reflexivity helps us reflect on what we could be communicating through our emotional responses and language (including bodily languages...), what this could be inviting and could be co-creating in the process. We become curious (Gianfranco Cecchin 1987) about what kinds of conversations we are inviting our clients into and what kinds of communication patterns we are co-creating. Reflexivity is a stance that we take towards the patterns we are co-creating when we communicate as well as being a set of practical skills and abilities that we can use. Reflexivity involves ‘reflection-in-action’ and ‘reflection-on-action’ (Donald Schön 1987). (Hedges 2010 p2)</i></p>
2010	Burck, C.	<p>Burck explores a potential expansion of the construction of reflexivity, suggesting further possibilities for inclusion.</p> <p><i>“The importance of the development and maintenance of supervisors’ and therapists’ self-reflexivity is strongly emphasised in the processes of systemic therapy and supervision...Yet the development of self-reflexivity in relation to one’s membership in a group and group processes (that is, “group relational reflexivity”, to extend Burnham’s “relational reflexivity” has almost completely been ignored.” (2010 p141).</i></p>

2012	Daniel, G.	<p>In a context of cultural diversity, Daniel suggests that self-reflexivity is inadequate as a concept. She offers 'cultural reflexivity' as an alternative, one which enables psychotherapists to pay attention to <i>"the processes through which we negotiate cultural identities, through which we bring forth cultural meanings and the ways in which we engage with aspects of 'otherness' and difference."</i> (Daniel 2012 p92). As such, cultural reflexivity can generate 'processes of mutuality' which can make visible and mediate relational power in psychotherapy.</p>
2012	Krause, B.	<p>In exploring the connections between culture and reflexivity in systemic psychotherapy, anthropologist Krause argues in a similar way to Tomm and Hoffman that reflexivity constitutes ethical practice in action: <i>"...the process in ethical practice, reflexivity; is assessing your own perspective while , at the same time, developing the perspective which the other comes to have of your perspective against the background of their own perspective"</i> (Krause 2012 p20)</p> <p>In drawing together culture and reflexivity, Krause calls for an expansion of its construction, which she names <i>"comprehensive reflexivity"</i>. Krause describes what this would include in systemic psychotherapy (a term under which family therapy is categorized): <i>"reflexivity which encompasses recursiveness between the different aspects of meaning interpretation, and experience held or expressed by persons (either clients or therapists) as well as the self-reflexivity of both the therapist and clients vis-à-vis their own history, development and background and the contexts in which they participate."</i> (Krause 2012 p9)</p>

		<p>Summary</p> <p>The constructions of reflexivity in family therapy continued over time to reflect two discourses of minimizing bias through ‘meta’ positioning of the therapist and making bias visible through the transparent coordination of conversations between therapist and clients. Reflexivity is constructed as both a way to ‘construct validity’ in the first discourse and as a way to ‘source subjectivity’ in the second discourse (Hosking and Pluut 2010 p64). A third discourse has been identified by Hosking and Pluut in relation to research inquiry; that of reflexivity as ‘<i>ongoing dialoguing</i>’. This third discourse is connected to reflexivity constructions within the history of family therapy in those approaches which reflect a focus on language, relationship and intersubjectivity such as the collaborative, narrative, social constructionist and dialogical approaches of Tomm, Hoffman, Anderson, and Goolishian, White and Epston, McNamee and Gergen and Hawes.</p>
--	--	--

2.9 Situating History in this inquiry

In setting forth this history as a story about dialogues within this research inquiry, I draw upon Jenkins’ (1991) linguistic construction of history and the distinction he drew between history and the past:

“The past and history are in different categoriessome of the epistemological, methodological, ideological and practical reasons that make the transformation of the past into history problematic...(are that)...the truth(s) elude us: that history is intersubjective and ideologically positioned; that objectivity and being unbiased are chimeras; that empathy is flawed; that ‘originals’ do not entail anything ‘genuine’; that history is, in opposition to it being an art or a science, something else-something sui generis, a worldly, wordy language game played for real and where the metaphors of history as science or history as art, reflect the distribution of power that put these metaphors into play.” (Jenkins, 1991 p 67)

In this chapter I have set out a range of historical stories about reflexivity as resources and contexts for meaning making. In doing so, I have made choices which reflect the post modernist context of inquiry. This history could have been written in different ways and with different voices and emphasis, connections and distinctions. In this way I acknowledge Jenkins proposal that “...*all history is theoretical, and all theories are positioned and positioning.*” (1991p83). To explore reflexivity within a post modernist inquiry for knowledge production, I have set out a history that affords post modernist distinctions and interpretations about multiplicity. In a way this is also a history of a dialogue between post modernism and reflexivity and the evolving interpretations of meanings as they have influenced and been constructed within family therapy. In this way, this history story brings this research closer to a relationship with Jenkins’ idea of ‘coherence’: “...*in the postmodern world, then, arguably the content and context of history should be a generous series of methodologically reflexive studies of the makings of the histories of postmodernism itself.*” (Jenkins 1991 p84). These ideas reflect and inform my thinking about ways to research how reflexivity is constructed in family therapy education.

This history has articulated a patchwork of constructions of reflexivity that have emerged in theory and practice discourses over time and in different contexts. This resonates with what Donald Schön observed that in ‘less exact’ professions, which is that practice rationales operate on a different level to formulaic ones. This difference he said demonstrated a mismatch between the ‘high ground of theory’ and the ‘swampy lowland’ of practice (Schön 1983 p42). He suggested that engaging in a process of ‘reflection- in –action’ operating in a moment to moment, “highly reflexive way” enabled practitioners in these professions to base their understanding on what they experience. In this construction, reflexivity enables theory to be reconstructed in dialogue with practice. Over time in family therapy there have emerged a number of narratives which resonate with this kind of story about reflexivity. These include that reflexivity is a mechanism for learning through action and reflection, that reflexivity is lived ethical practice and that reflexivity is learned through experience in practice. One way to interpret this history of reflexivity is to cluster these stories as artefacts of ‘traditions for knowing’ about reflexivity, situated in contexts of time and cultures of knowing. Some examples of this in other contexts are relevant here. In a description of reflexivities that “...*oppose themselves to objective modes of representation*” in science Lynch (2000 p46) identified 6 ‘versions’: mechanical, substantive, methodological, meta-theoretical, interpretive and ethnomethodological reflexivity

(2000). In Social Work D'Cruz 2007 et al (2007) clustered variations of reflexivity over time as:

1. Individuals' response to immediate context and choice for future direction described as related to processing information and creating knowledge
2. Individuals self critical approach that questions how knowledge is generated and how relations of power operate in this process
3. The part emotion plays in social work practice

In the research field Hosking and Pluut (2010) have clustered variations in reflexivity within research inquiry as:

- a. Reflexivity as miniminzing bias
- b. Reflexivity as making bias visible
- c. Reflexivity as ongoing dialoguing

In the family therapy field, and to reflect the three components of the literature corpus chosen in this review of Bones, Flesh, and Movement I have clustered meanings from across time as:

1. THE BONES – REFLEXIVITY AS LEARNING in systems, about patterns which connect and distinguish self, other and context. Such distinctions have been used in some family therapy approaches as a means to minimize bias in the therapeutic encounter, by positioning the therapist as separate or 'meta' to the family system.
2. THE FLESH- REFLEXIVITY AS AN OBSERVING GAZE in which interactions between self, others and contexts can be observed. This has been incorporated into family therapy models as an observing position to make therapists' bias visible and to expand the potential for positioning the therapist in relation the system.
3. THE MOVEMENT – REFLEXIVITY AS ETHICAL PRACTICE - reflexivity enables construction of relationships which have potential to be empowering and transformative. Reflexivity enables and opens up ongoing dialogue and

intersubjectivity between family therapist, clients, wider systems and contexts.

2.10 Connections between traditions of thought and reflexivity discourses in AFT's Learning Outcomes

As forms of relationship between theory and practice, or knowledge and action, these three constructions of reflexivity, have and do in different ways assist family therapists to navigate a journey through the swampy lowlands of practice. As artefacts of reflexivity, there are many examples of the continued use of all three constructions and of connections made between them. For example, Hoffman suggests reflexive approaches share 'a reflexive, groping quality' of 'never being more than an inch away from the experience of people we are with' (Hoffman 1998 p152). At the same time differences in descriptions of reflexivity are mirrored in the different languages of the learning outcomes which reference binary theoretical frameworks in family therapy including modernist vs post modernist, absolutist vs relativist, formulaic vs dialogic, interpsychic vs intersubjective. History is politicized through its construction as cultural traditions and in denoting these as either past or contemporary. In family therapy discourses about reflexivity, including in the learning outcomes; we find traces and evidence of 'traditions' of professional, social and organizational narratives as well as fault lines within these traditions. Reflexivity stories can be seen as traces of dialogues between theory and practice in time. Differences between forms of reflexivity can be seen as songs, 'standards' from different and preferred philosophies for knowing which have been sung, or expressed in different 'genres'. The standard of intrapsychic, psychoanalytic 'self' sung in the genre of therapy as 'self-awareness' or the genre of education as 'self-reflection'. The standard of a systemic 'relational self' sung in the genre of therapy as 'relational reflexivity' or the genre of supervision as 'dialogical reflexivity'. Observing and distinguishing with the aid of multiple and alternative lenses and horizons enables the 'observer' to contextualize both their looking and also these differences as discourses in a wider landscape, allowing richer descriptions, generative connections and new narratives to emerge. This imagery portrays reflexivity in past, present and future positions embedded in layers of time and situated within social, cultural and historical, professional and relational contexts and discourses.

These artist- like processes enabled me to look at reflexivity in family therapy through a post modern lens; as knowledge that is always emerging, interpreted and re-constructed in contexts and through language. I began by situating discourses and dualisms in thought as constituting uncertainty about reflexivity in family therapy. I applied discursive and history metaphors to expand on traditions and to undertake reflexive looking and from these new horizons for thinking about reflexivity have arisen. In thinking about reflexivity artefacts as emergent local, historical and cultural dialogical co-constructions, uncertainty has become a generative resource, evoking curiosities for exploration and new knowledge production through inquiry. Some emerging questions include:

- *How can we think productively about a counter point to reflexivity – ie unreflexivity?*
- *Why and in what circumstances might it is useful and/or necessary to be 'reflexive' and/or 'un-reflexive'?*
- *If we are 'un- reflexive' how does this differ to our reflexive practices?*
- *When and in what contexts are reflexivity and un-reflexivity useful and not useful?*
- *What intentions bring forth reflexivity and un-reflexivity?*
- *How and when do we construct or understand different forms or modes of reflexivity?*
- *If instead of taking reflexivity for granted, we were to think and talk together in a critically reflexive way about reflexivity, and about our histories of reflexivity; how might this influence our conceptualization of reflexivity, our abilities to 'be' reflexive and our thinking about the potentials of reflexivity for family therapy practice and education?*

These considerations and questions situate the emerging broader research question **'How is reflexivity constructed in family therapy education?'** Within this context, questions which relate to this broad one such as those outlined above can also be addressed.

2.11 How my conceptual framework informed research design

The conceptual framework emerging from this strategy is one aspect which contributes to the uniqueness of this research and thesis. In exploring the literature in

different ways and re-looking through layer upon layer of meaning constructed with these lenses has revealed 'Pentimenti'; a multi-layered and 'thick' description of many reflexivity realities. This has potential to move an observer beyond a position of looking for a linear narrative, or 'through it' for a once and for all representation of reflexivity (Pearce 1998) towards a reflexive position which enables educationalists and students to sit within the generative tension of a 'pluralistic universe' (William James 1909 in Pearce and Pearce 1998 p182) of stories about many 'reflexivities'. This process enables me to connect with transdisciplinary, primary and secondary sources as connected expressions of reflexivity. It allows construction of multiple reflexivity discourses as reflections of cultures and traditions of knowledge and as artefacts of conversational contexts which have emerged in the discipline through time. This generates difference in looking in a way described by Deleuze and Guattari as 'nomadology' and 'deterritorialization', ie moving away from known territories and moving towards emerging new horizons and landscapes of meaning and intention (1987 p53-54). This experience offers a unique position for engagement with the literature as a participant text (Penn & Frankfurt 1994) and of authoring a history that allows re-conceptualization of theory. It is a position resonant with Penn & Frankfurt's (1999 p179) 'circle of voices' emerging in that *'in-between place, which can be produced by successful dialogue, the place where the unexpected dwells.'* This position offers a 'local' context for a methodology which can move from an instrumental orientation towards an 'experience near' narrative which Gergen (2009 p237) calls an 'entry into otherness'. This affords the kind of dialogue in which body, flesh and movement are engaged in a lived experience of movement within in the genre of post modern inquiry. The potential for coherence in dialogical knowledge production has been described in contrast to taken for granted knowledge, by Senge (in Bohm 1996 px):

"Our personal meaning starts to become incoherent when it becomes fixed. The incoherence increases when past meaning is imposed on present situations. As this continues, yesterday's meaning becomes today's dogma, often losing much of its original meaningfulness in the process. When this happens collectively, societies become governed by shadows, hollowed out myths from the past applied as inviolate truths for the present. This leads to incoherence on a large scale, patterns of thinking and acting that separate people from one another and from the larger reality in which they are attempting to live."

To grow knowledge through 'entry into otherness', the research draws upon reflexive dialogical methods to generate story-telling about reflexivity from many different positions and as polyvocal constructions. This will be explained in more detail in the next chapter.

2.12 Conclusion

This chapter has included a focused and generative review of the literature both framed by and informing the research question: How is reflexivity constructed in family therapy? I have discussed the following:

- 1. How I devised my literature review to enable the development of a conceptual framework about reflexivity which was missing in the literature*
- 2. Why and how my review combines different ways of constructing knowledge about reflexivity*
- 3. How knowledge has been extended through this process and how this led to the development of a conceptual framework which could then inform and influence the design and methodology of my research.*

I have examined distinctive discourses within 'taken-for-granted' knowledge about reflexivity in family therapy. I began by focusing on the descriptions of reflexivity within AFT's Blue and Red Book Learning Outcomes and used discourse analysis as a framework for dialogical exploration. As a 'generative metaphor' (Banberger and Schön 1991 p1986) I looked with the aid of metaphorical lens of history, to scaffold 'looking at my looking' at multiple discourses in the literature beyond AFT's learning outcomes and how these have shaped knowledge about reflexivity. I reflected on reflexivity as cultural 'artefacts' constructed in dialogues between theory and practice over time and situated within different professional discourses.

When I began I wanted to start with my own positioning and intention to find a different way to construct my looking, moving from a thin, monological and taken for granted interpretation and description of reflexivity towards a richer and more generative relationship with reflexivity. My intention in undertaking 'artist-like processes' in construction was to develop a generative process of transparent dialogue with reflexivity knowledge. This was intended as both a step towards new connections between theory and practice and a way to bring them forth within a post

modern paradigm. I have transformed my thinking about multiple forms of reflexivity as discourses and to understand differences in descriptions of reflexivity as emerging along fault lines between discourses and as artefacts or traces of conversations taking place over time. This transformation has enabled me to engage in a new dialogue with reflexivity knowledge. In experiencing a greater fluidity in my position, I dissolved a sense of 'stuckness' along a binary continuum of dominant/subjugated narratives about what reflexivity 'is' or 'is not'. I have felt liberated to embrace curiosity and mystery about what relational and theoretical possibilities there are in pluralist conceptualizations of reflexivity. From this I have generated experiences, uncertainties and curiosities which inform my research design. One voice from the educational context described this as 'a wave action' (Carr 2007, pers. Com); and as such represents an 'action (which) turns back upon the subject... a turning, bending... or folding upon itself' leading toward a reflexive position enabling conversations between Learning Outcomes, 'taken-for-granted' knowledge and potential new knowledge. Finally, I talked about how these ideas have informed my research methodology in trying to answer the question 'How is reflexivity constructed in family therapy education" in an experience near, polyvocal and reflexive way.

In the next Chapter I will outline the research approaches, methods and techniques which I designed on the basis of the conceptual framework developed in this chapter. I will include consideration of reflexive methodologies in the recruitment, design and ethical issues as they relate to my position as researcher and those of my participants in the research inquiry.

CHAPTER 3: RESEARCH APPROACH, METHOD AND TECHNIQUES

“If we knew what it was we were doing, it would not be called research, would it?”

Albert Einstein US (German-born) physicist (1879 - 1955)

3 Warming the Context

In the last Chapter I outlined the conceptual framework which was developed through the literature review and analysis. I have designed the research methodology from this conceptual framework and I will begin this chapter by making these theoretical connections clear and then go on to show how this led me towards adopting a reflexive methodological approach. I will talk about the emerging methodology and how recruitment, participation, design, analysis and ethical considerations take into account my position as researcher and those of my coresearchers in the research inquiry.

3.1 Dialogue as Research Method

“The exact sciences are a monological form of knowledge: the intellect contemplates a thing and speaks of it...But the subject as such cannot be perceived or studied as if it were a thing, since it cannot remain a subject if it is voiceless: consequently, there is no knowledge of the subject but dialogical” (Bakhtin 1981 in Todorov 1984 p42)

In this section I will describe the methodological choices I made to undertake research into reflexivity within a dialogical framework for knowledge construction. The philosophical discourse on ‘dialogue’ has influenced and been influenced by language grammars of many subject areas. In family therapy we talk of ‘inner conversations’ (Rober 1999, 2002, 2005, 2008), the dialogical ‘self’ (Hermans 2004), dialogues between individuals, learning communities, social groups, institutions and cultures (Hermans 2004, Anderson and Gerhart 2007), reflecting team dialogues (Andersen 1991), the ‘dialogical therapist’ (Bertrando 2007), ‘open dialogues’ (Seikkula 2002, 2003, 2011), ‘dialogic virtuosity’ (Pearce and Pearce 2000), ‘community dialogues’ and ‘public dialogues’ (Pearce and Pearce 2000) and ‘transformative dialogues’ (Gergen, McNamee and Barrett 2001). Beyond family therapy, the grammar of

'dialogues' can be found in architecture and the ideas of Bachelard (1994) about 'dialogues between space and form.' In post modern art discourses about 'dialogues between artist and media of expression' (Jarvis 2009) and in literature between text and interpreter (Gadamer 1975 p370). These dialogues generate expanded vision and new horizons for reflexivity. Gadamer says understanding is 'always the fusion of these horizons supposedly existing by themselves' and this fusion arises through conversation (Gadamer 1975 p301-395) Gadamer draws on Hegel to suggest that generative dialogue can also take place through new conversational experiences and through reflexivity: *"only something different and unexpected can provide someone who has experience with a new one. Thus the experiencing consciousness has reversed its direction ie it has turned back on itself. The experiencer has become aware of his experience; he is 'experienced'. He has acquired a new horizon within which something can become an experience for him."* (Gadamer 1975 p348) *..."Thus the fusion of horizons that takes place in understanding is actually the achievement of language"* (Gadamer 1975 p370). Dialogical knowledge offers a generative context for thinking about the relationship between subject and object and of 'interpretation' as knowledge production. Nietzsche (1990) described 'perspectivism', arguing that it is impossible to arrive at an objective conception of the world independent of some interpretation. In hermeneutics 'understanding is considered an act of interpretation; it is produced in dialogue rather than discovered or reproduced' (Gerhart, Tarragona & Bava 2007 p369). Social construction emphasises that the 'interpretive stance occurs socially in language'... and takes into account... 'the immediate relational and broader social contexts that shaped the knowledge which emerges from the research endeavour' (Gerhart et al 2007 p369). According to Gerhart et al, social constructionist's view of knowledge as co-constructed in relationship and through dialogue 'goes hand in hand' with post modernism's 'sceptical stance toward universal knowledge and dominant discourses and (its) preference for local knowledge' (Gerhart et al 2007 p369).

The post modern turn in family therapy has been informed by these ideas and particularly the philosophical work of Derrida on deconstruction (1978), Foucault's work on knowledge, discourses and power (1970, 1982) Wittgenstein's work on language, linguistic practice and 'grammar' (1953, 1969), Habermas' theory of social communication (1984), Geertz's anthropological work around 'local knowledge' (Geertz 1973, 1983, 1988, 2000) to name a few. From these influences emerged

distinct yet connected post modern 'approaches' in family therapy which are primarily influenced by dialogism. Those drawn upon in this research include: the coordinated management of meaning or CMM (Pearce and Cronen 1980, Pearce and Pearce 1998), the collaborative approach (Anderson and Goolishian 1988) the narrative approach (White and Epston 1990) and social constructionism (Gergen 2009, McNamee and Gergen 1992). Lynne Hoffman argues that what these post modern approaches are characterized by is reflexivity, ie that they all '*fold back upon themselves*' in a mutually influential process between consultant and inquirer and which is participatory in a multi-directional and non-hierarchical way (Hoffman 1992, p17). She argues that there is '*above all a reflexive loop between professional and client that includes the therapist's own working philosophy*'. This description of reflexivity is commensurate with a social constructionist view that '*there are no incontrovertible social truths, only stories about the world that we tell ourselves and others*' (Hoffman 1992 p19).

3.2 Toward a Reflexive Methodology

CMM, collaborative and narrative approaches can be seen to have connections at the levels of philosophy, aesthetics and ethics and to come under a social constructionist umbrella. I will go on to discuss how they have been co-ordinated within the context of my research project, to construct a reflexive methodology for this research, taking each in turn.

3.2.1 Coordinated Management of Meanings through Dialogue.

The literature review highlighted how reflexivity has multiple constructions and has emerged in many contexts over time. The objectives of this research project are to coordinate this multiplicity in a way that shines a light on how meaning is constructed within dialogical contexts and for new knowledge to emerge from looking reflexively at this transformative process. Pearce and Pearce (2000 p421) suggest that '*The reconstruction of contexts...cannot be done unilaterally or in a single act. Social change, just like its apparent opposite, social order, is co-constructed in a recursive process that reconstructs us as persons, relationships and institutions.*' In their 'practical theory' of the Coordinated Management of Meaning, Pearce et al (1982, 1998, 2000, 2006, 2007) developed a range of story-telling heuristics that '*name*

reflexive relations' between contexts called the Hierarchy, Serpentine, Daisy and Luuutt models (Pearce et al 1998 p170). Wasserman (2005 p1) describes how these heuristics can be used:

"CMM describes four key models that serve as tools to help people surface alternative ways of viewing their perspective in relationship with others'. The hierarchy model of actor's meaning identifies the way meaning is shaped by the order of priority one attaches to different contexts (e.g. individual, group, cultural, relationship) in a particular episode. For example, one might amplify the personal of oneself nested within a relationship in the cultural context while another might view the episode as a story of culture nested within the story of self. The difference in the way one nests the hierarchy of meaning might have implications for how meaning is coordinated between and among people. The serpentine model depicts how any communication or speech act has a before, an after and a sequence. Meaning is made by how one punctuates when an episode begins and ends and the sequence of turns within. The daisy model depicts the multiple conversations that provide context or reference to the episode. The LUUUTT model is an acronym highlighting the role of stories lived, untold, unheard, unknown, told and the manner of the storytelling itself ..."

Pearce suggests that coordinating actions and meaning making through communication enables us to answer the following questions: 'what are we making' 'how are we making it and 'how can we make better social worlds' (2007 p230). These questions are clearly connected to my research question 'how is reflexivity constructed in family therapy education'. The heuristics offer a means to evoke thick descriptions of situations, interpretation and critique in coordinating meanings to answer these questions. According to Pearce the communication phases involved in coordinating actions and meaning making can lead to transformative learning by providing rich understandings, bringing contradictions into discourse and creating opportunities for critical thinking (2007 p230). In using CMM for research purposes, Pearce argues that the "*most distinctive CMM research (and other forms of practice) privileges coordination, looking first at the dances that people do and only then at the stories that inform and interpret those dances.*' Pearce (2006 p8)

3.2.2 Using a Collaborative Approach to research inquiry

'...focuses on the relationship between researcher and participants and is grounded in the assumption that knowledge about experience is constructed between them through linguistic practices' (Gerhart et al 2007 p371). All those in dialogue are

conversational partners in a *'polyphony of voices, creating space for many realities and voices in a given situation...and their 'stories' are typically preserved and presented rather than analysed or otherwise 'smoothed over' or interpreted by the researcher...participants are invited to define what needs to be known about and processes that might be useful in answering questions.'* (Gerhart et al 2007 p374) Collaborative inquiry has also been described as *'a paradigm for adult learning through research'* (Bray et al 2000). For example, participatory and action-based methods for adult learning through research could involve a collaborative learning community in creating meaning together and constructing knowledge in cycles of action and reflection (Bray 2000 p8). This resonates with Belenky and Stanton's ideas about transformative learning through *'relational' or 'connected' knowledge production* (2000). Anderson (1997 p102) suggests a collaborative approach in research as it has *'most significant and with far-reaching implications, (as it) brings the practitioners to the forefront...evaluation and research performed by 'insiders' ...becomes a learning opportunity for practitioners and useful in their future practice.'*

3.2.3 Narrative Approach

In narrative inquiry, Squire (2008) has identified theoretical and practice diversity and the form most coherent for my purposes is the one that:

'addresses the co-constructed narratives that develop, for instance in conversations between people'...it views narratives as forms of social code, addressing stories as dialogically constructed (Bakhtin 1981) and not as expressions of internal states. Researchers in this field are interested rather, in the social patterns and functioning of stories...' They may also be interested in 'how (stories) are tied up with the performance and negotiation of social identities in a common space of meaning...and the narrative performance of identities in social contexts...the interpersonal construction or co-construction of narratives or the shaping of personal narratives by the larger social and cultural narratives or metanarratives' (Squire 2008 p5-6).

Squire (2008, p12) summarize some of the limits and potentials of narrative inquiry as:

'Without overextending its remit, or treating personal narratives as universal theories, research on narratives as ordered representations can indeed claim to be mapping forms of local knowledge or 'theory'. ..These knowledges may be particular, but they can enter into dialogue with each other and produce...larger and more general, though still situated, narrative knowledges.' (Squire 2008 p12)

As with Collaborative Inquiry, Narrative Inquiry gives consideration of issues of 'positionality, reflexivity and power' (Squire 2008 p12) and to transformation '*which is assumed to be integral to narrative: in the story itself, in the lives of those telling it: even in researchers own understandings of it*' (Squire 2008 p10). This resonates with ideas within collaborative inquiry about 'generativity' and the 'joint meaning-making' which 'inspires new perspectives' (Gerhart et al 2007 p372) through story telling.

3.2.4 Producing knowledge through Reflexive Dialogues.

Boje (1998) draws upon the post modern turn to describe a movement in research away from looking at stories as objects towards looking at stories in context. In this research stories are constructed and examined as '*situated performances and organizations as storytelling areas rather than stories as surrogate object measures of other variables such as knowledge*' (p1). This informs the construction of storytelling in this research as generating a storytelling 'area' as a site for situated performance of dialogue. As a site for storytelling, the research context will be designed to evoke reflexive dialogue. In reflexive research methodologies, Steier (1988) suggests that to do research reflexively, it must be expanded to bring forth and include those 'artist-like processes that are already there, but filtered out of ordinary research writing.' (1988 p4). Steiers' metaphor invites us to take a reflexive position in 'looking at our looking' in order to generate a difference in our 'looking' at reflexivity. This involves a folding back process which is consistent with Action Research (Waterman et al 2001, Reason and Bradbury 2006). At the same time, the multivocal community context created for looking needs to be collaborative, coordinated and emancipatory so that I can move from '*...the Royal We to the Achieved We...moving from being 'the researcher' to becoming 'facilitator of our co-researching*' (Wadsworth 2006 in Reason and Bradbury p322). This type of context enables a shift '*from object to objectifications*' (Gergen 1991 p134) and to situate all participants within a dialogical process of co-constructing knowledge. This joint action reflects contemporary family therapy ethical postures and approaches to research and educational practice (Tomm 2004, Steier 1991, Gergen and Gergen 1991, Flaskas 2002/2012, Anderson 1997, 2007, Shotter 1994, McNamee and Hosking 2012). My key considerations for choosing a methodology are those that can invite 'artist like processes', perspectives and resources to enable joint 'looking at our looking' at how reflexivity is constructed. Of these possibilities, I choose those which will coordinate with contemporary collaborative, narrative and social constructionist approaches in family therapy to

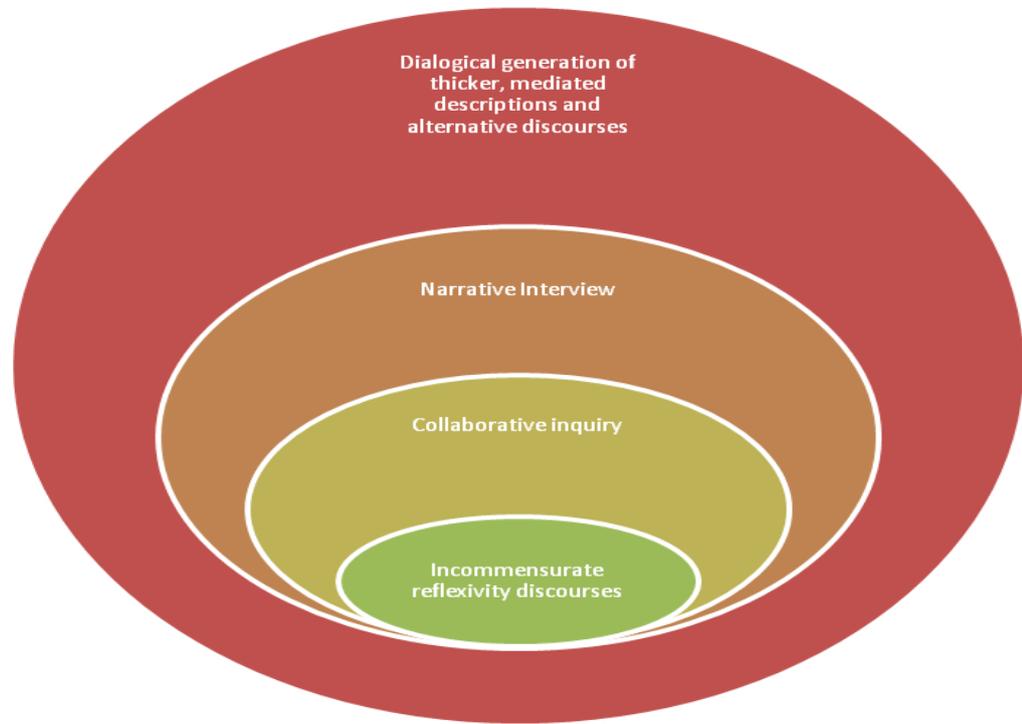
create opportunities for transferability and translation of knowledge across contexts. These deliberations result in the decision to create the following four contexts in this inquiry:

1. Discovering, interpreting and critiquing **narratives** about reflexivity through transformative storytelling, making meaning together, constructing reflexivity and re-authoring our stories about reflexivity
(Gerhart et al 2007, Pearce 2007)
2. Generating **images and metaphors** of reflexivity and locating these in 'lived stories' of practice (Rober 1999, White 1997 p102)
3. Constructing laminations of these multi-vocal narratives into **texts** as generative contexts for looking at our looking at how reflexivity is constructed
4. **Collaborative conversations** to grow knowledge together about reflexivity through 'lived stories' and to look at how we are 'told by these stories' as situated performances within multiple horizons and discourses of meaning
(Gerhart et al 2007 p381, Arvay 2003 p171, Shotter and Gergen 1989)

Making these connections between paradigmatic, philosophical and aesthetic approaches to inquiry, education and family therapy practice I anticipate will afford coordination of theoretical and practice contexts for greater knowledge transferability. It should also afford opportunities for participants to grow knowledge through participation in an experience of reflexive methodology. An inquiry which draws on CMM-collaborative-narrative approaches and practices can transparently situate a range of family therapy's practice and ethical frameworks within the research. This methodology brings forth an emancipatory, poly-vocal collaborative learning community as a context for rich descriptions, interpretations and transformative moments. Evolving meaning can be made accessible as an 'epistemology' or theory of knowledge (Kirkpatrick 1983 p424) which can then be subject to reflexivity. The dialogical context enables co-authoring of richly described narratives which generate 'local knowledge' about reflexivity. From such collaborative dialogues can emerge unknown, untold, unheard stories which can be witnessed, transparently, as co-constructed within our relational, social and dialogical contexts. This transparency invites knowledge production about how our stories of reflexivity are told within and by the grammars and discourses available to us, the sites for storytelling, the positions we hold and identities within which we relate, power relationships, dominant and

subjugated discourses, and wider contexts. This framework creates opportunities to generate 'lived stories' of reflexivity through different forms of 'joint action' (Shotter 1994) which consistently situates 'author' and 'interpreter' together, transparently in the dialogue. It enables a synthesis of methods and contexts which shift the project from action 'research' to action which is simultaneously adult learning and action inquiry (Bray et al 2000 p26). This reflexive process has been represented visually in the Figure below and involves four dialogical contexts for knowledge production through story generation, interpretation and re-construction of narratives about reflexivity through reflexive dialogue and writing. This resonates with the methodology and visual metaphor of Schnitman who described '*navigating in a circle of dialogues*' (1998). I have put this together with Race's metaphor of learning as 'Ripples in a Pool' (Race 2001 p11). Race suggests that this metaphor 'removes the need to think about learning as a unidirectional sequence'. Instead it '*constructs emerging knowledge as a range of processes that are continuous, reflexive and interactive across multiple levels*' (Neden et al 2007 p360). As such metaphors of navigating in dialogical circles generating learning through ripples on a pond reflects the theoretical framework underpinning the methodology of this research project.

Figure 1: Navigating Dialogical Circles
Generating Ripples on a Pond: Knowledge
production as learning through talk and text



3.2.5 A Pilot Study

Having considered the research problem, context, intentions and approaches, I piloted the research question and aspects of design and methodology informed by research literature (Arvay 2003, Anderson and Gerhart 2007, White 2007) during the taught phase of the research inquiry. This pilot involved four activities:

- i. Developing and engaging in an exercise around reflexivity with a group of Certificate level family therapy students. This involved students writing and reflecting on reflexive learning autobiographies and mediating these with other resources such as images, metaphors and texts to construct learning journey narratives, sharing these stories and jointly engaging in reflexive dialogues about learning emerging from this process.
- ii. Interviewing a different (Diploma level) group of students using the draft 'collaborative interview schedule' in the context of more general reflexive inquiry about learning on placement

- iii. Interviewing a family therapy placement supervisor focusing on assessing the research question and draft 'collaborative' interview schedule related to the specific research inquiry question
- iv. Writing and publishing articles on reflexivity for professional and peer reviewed journals (Neden 2007, Neden and Burnham 2007, Neden and Cramer 2009, Neden 2011, Neden, Bradbury, Barber and Cheung 2011, Neden and Turner 2012)

These activities were undertaken alongside the curriculum but not as part of assessed work or as part of an ongoing cycle of action research although they have contributed to knowledge development within the research inquiry. In a similar way to that described by Kvale (1996) and Arvay (1998), these activities enriched my reflexive thinking about my influence on how the research question is contextualized, answered and interpreted, and what potential new knowledge might be produced through dialogue. It has also added depth and focus to the question and methodology I have subsequently developed including the following:

- ❖ I confirmed that the interview techniques from family therapy practices were transferable to this research context.
- ❖ How participants construct their reflexive identities and knowledge about reflexivity through language and in dialogue was understood in more depth
- ❖ How these constructions are embedded within the narrative contexts created for them by myself as educator/researcher, by discourses about reflexivity, by students own narratives and by wider narratives was understood in more depth
- ❖ How writing, imaging and telling our stories and answering questions are reflexive acts in themselves which generate a lived story of reflexivity and knowledge production through joint action
- ❖ How new knowledge emerges from the research question through the dialogues it invites
- ❖ How a reflexive dialogical process is empowering and 'decolonizing' in an educational context by bringing forth less hierarchical 'modes of knowledge production', forms of knowledge and experiences of participation for students, colleagues and for myself

- ❖ That coordinating narrative meanings invites joint action which transforms monologue into dialogue
- ❖ I was able to explore distinctions and connections between my positions as therapist, educationalist and researcher. This process has succeeded in building a platform for undertaking these shifts in position within the research inquiry in an ethical way through the transparent, reflexive and collaborative practices and contexts.
- ❖ I have explored with students their educational experience when translating reflexivity dialogues into text as postmodern stories told about reflexivity. Students evaluated their learning through this exceptionally positively (Neden 2011).
- ❖ All of my published articles incorporate a transparent coordination of many voices and representations of reflexivity (images, metaphors, texts, conversations, questions). These stories have become a resource for continued dialogues and for further knowledge production on the programme and in the field.

3.3 Recruitment and Participation

The pilot study gave me an opportunity to focus on methodological aspects of the research question and I have developed the design further through reflecting on this process. On the basis of feedback from students and colleagues about participating in a reflexive process within the educational setting, I chose to invite the current cohort of students who had recently completed the Diploma in Family Therapy and Systemic Practice to join me as 'co-researchers' in their MA year. As part of their Diploma year, these students have already been engaged, collectively, individually and in small groups in multiple reflexive contexts and 'reflexivity' dialogues in both academic and practice settings that are part of the programme. These 9 student/co-researchers are from diverse professional backgrounds and organisational settings including child psychiatry, child psychology, child and adolescent mental health nurses, adult psychology, inpatient and community psychiatric nursing, probation social work and relationship counselling. They are six males and 3 females, 8 white British and one black, Asian. 8 living and working in the North and North East and one in the North West of England. For the individual interview I invited a family therapist/educationalist colleague with a social work professional background, who has taught the student group on this subject and also written about reflexivity. This colleague is white, and

from Northern England. I am a white, Australian female also working in education and family therapy practice and with a social work professional background. All 11 participants fall within the age range of 30 to 60 years. This group offers diversity as a collaborative learning community and also represents an established set of relationships with orthodoxies, cultural and language practices which reflect local and wider contexts. This research inquiry extends our relationships into a new dimension. While all were invited to volunteer in the event that this failed to recruit then I would have sought to recruit volunteers from the Certificate year. This group would not have the level of enculturation or experience of reflexivity on the programme and so the emerging knowledge would be of a different order, although the Pilot study (also a Certificate year group) suggested that this would not necessarily be a less rich or productive context for this research.

3.4 Design and Data Collection

‘Understanding is not an act but a prejudicial process that moulds one’s identity as a cognitive and world-wise being through one’s pre-understanding (Gadamer 1985 in Bruno 2002, p3)

On the basis of the review of the literature, emerging research question and the pilot study, I have developed a phased programme to accommodate the reflexive, collaborative, narrative approach and methodologies. This programme incorporates creating a context (Phases 1 and 2), generating conversations which facilitate data collection (Phase 3), data analysis (phase 4) which ensures validity, transparency and transferability of emerging knowledge, and writing and submitting dissertation for examination and dissemination of knowledge (Phase 5).

3.5 Outline of Four Phases in the Research

These include seeking approval, making contact with potential participants, creating a context for research, conducting and analyzing dialogues and writing up.

3.5.1 Phase 1: Preliminary Stage

- NU Internal processes of Initial Project Approval and Ethical Approval completed.
- Invitations and making contact with collaborators/participants.

3.5.2 Phase 2: Creating a Context for Research

- Information sharing conversations
- Students collaborators include all students from the 3 current supervision groups (ie 9) as well as a colleague who is an educationalist and published author on reflexivity in family therapy. Participants are recruited on voluntary and self selecting basis and represent a range of professions, genders, ethnicities, ages etc. Participation undertaken alongside the curriculum rather than incorporating participation within the curriculum as part of assessed work, and requiring approximately 8 hours maximum time commitment.
- Obtain informed consent and confidentiality agreement from participants.
- Initial schedules of questions for dialogues prepared.

3.5.3 Phase 3: Data collection through reflexive dialogues

- In the First dialogue, I engage with students/co-researchers in a reflexive dialogue which brings into focus the inquiry subject and brings into the foreground a context for storytelling and curiosities about reflexivity which then inform the prepared narrative interview schedule. *See Appendix 7 Interview schedule*
- Record (audio and video) and transcribe interview as multi-vocal conversation. Include student collaborators questions in prepared schedule.
- In the Second Dialogue I engage in a narrative interview with my colleague drawing upon my prepared schedule including curiosities of student co-

researchers. Research interview as 'Joint Action' (Shotter and Katz 1998) taken from a model of collaborative research (Ellis 1997). My goal is to 'invite stories' (Polyanyi 1985) through using narrative inquiry concerning interviewees' 'stories' about reflexivity. Knowledge and meaning making developed dialogically – mutually exploring meanings and sharing narratives related to the research question. *See Appendix 8 Interview schedule*

- Record (audio and video) and transcribe interview.
- Distribute transcription to student collaborators with instructions for four separate interpretive readings. We each (researcher and collaborators) individually engage with the transcribed text in an intentional way informed by a reading guide (*See Appendix 9*) and a copy of transcript set out for use during four separate readings where collaborators individually interpret the transcript, and approach it from the 4 different standpoints as follows:
 1. Coherent Story – Looking at 'What is this story about'? How is reflexivity constructed? Reading for coherence regarding content in the interview
 2. Narrators' voice – Reading for the narrators' 'I' positions in relation to how reflexivity is constructed. How is the self of the author/s constructed in the telling of the story? What does the story say about how the author/s are constructing reflexivity?
 3. Culture/power discourses – a cultural critique of the political, social, ethical, gendered, technical, power etc influences at work in the narrative. How influences of power and political issues as well as gender/race/religion/age/ability/culture/class/ethnicity/sexuality/spirituality, where is narrator silenced, loses his voice, how do you understand his world and how are his personal realities about how reflexivity is influenced by these levels of context and the stories available to him?
 4. Researcher/Collaborators' voices – read for our own responses to the research question by asking: How did I engage with this story? What inner conversations did it generate about the construction of reflexivity for me? How was I influenced by

gender/race/age/ability/culture/class/ethnicity/spirituality/sexuality in the readings? How were my stories similar/different/changing/consolidated/questioned/deepened, finding places where I can articulate my own struggle/transformational moments in relation to the construction of reflexivity?

5. I also included here a further level of reflexivity about my own interactions in the transcript interpretations - looking at how I influenced the production of the transcript, reflexive dialogue and looking at our looking.
- In the Third Dialogue we as a group analyse and co-interpret our readings through reflexive dialogues about each reading in turn. Each person is provided with anonymized copies of all of four interpretations as separated, collated texts. In dialogue we discuss each of these collected interpretations of the 4 readings of the Second Dialogue, reading and talking about the texts and stories within them, scaffolded by the following questions:
 - i. What similarities and differences do we notice in our readings? (Taking each in turn)
 - ii. What meanings emerge for us in this context of similarities and differences?
 - iii. To what extent do we think our readings coordinate with the questions that arose for us in our initial collaborative inquiry?
 - iv. From our perspectives (students/collaborative researchers), in what directions have these reflexive dialogues influenced our constructions of reflexivity?
 - Apply these questions to my own participation and interpretation and record my responses following the dialogue which informs the discussion and analysis in the subsequent chapter.
 - Discussion audio/video recorded. Text transcribed.

3.5.4 Phase 4: Analysis and Writing up

1. CMM analysis of 'episodes' incorporating text and multiple voices from reflexive dialogues. Discursive interpretation of thematic motifs written as inclusive, heterarchical laminations of multiple voices and stories, without privileging the voices of authority or excluding participants and my own personal voice (Arvay 1998 p150). Research Supervisor's responses from their readings and supervision discussions will be included as another lamination of dialogues which contribute to the reflexive process.
2. Transparency, thick description and the voices of co-researchers, interviewee and supervisors are incorporated as measures for research quality assurance and integrity.
3. Knowledge transfer activities include integrating aspects of the research and findings into the programme through teaching, personal and professional development work and in assignments, using reflexive inquiry within other aspects of the curriculum such as MA dissertation projects, developing reflexivity resources as teaching/learning materials, publishing articles, opening 'reflexive dialogues' about this research to wider contexts.

3.6 Using CMM Heuristics for the Analysis of Dialogues

As previously described I have used four CMM heuristics as scaffolds to look for transformative dialogic moments and transcendent storytelling in the three Dialogues. This is set out within three core analysis chapters which examine the three dialogues in turn. This analysis and presentation plan has been set out in a table below and more detail about the heuristics and their use for analysis follow the table.

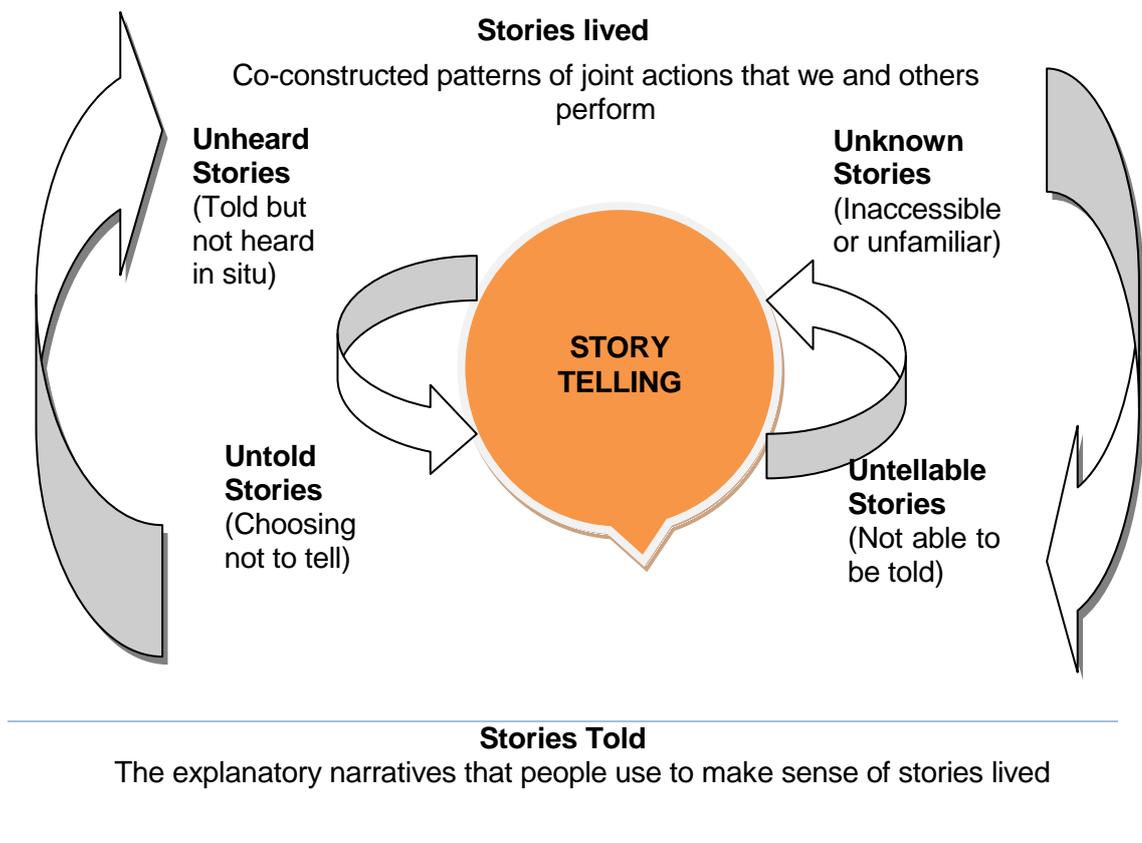
Table 3: Plan for Analysis of Data

	<i>Descriptive</i>	<i>Dimension</i>	<i>(secondary data)</i>
<i>Analytic Dimension (Primary Data)</i>	Primary research data	Heuristics and focus for their use	Secondary research data
<i>First dialogue (collaboration with students)</i>	<i>Analysis of dialogue including extracts</i>	<i>Multiple, transcendent and/or emerging stories discovered using the serpentine, hierarchy, daisy, luuutt</i>	<i>Supervisors and voices from the literature</i>
<i>Second dialogue (narrative inquiry with educationalist)</i>	<i>Analysis of dialogue including extracts</i>	<i>Multiple, transcendent and/or emerging stories daisy, hierarchy, serpentine, luuutt</i>	<i>Supervisors and voices from the literature</i>
<i>Third dialogue (collaboration with students)</i>	<i>Analysis of dialogue including extracts</i>	<i>Multiple, transcendent and/or emerging stories daisy, hierarchy, serpentine, luuutt</i>	<i>Supervisors and voices from literature</i>

3.6.1 The Luuuutt Model

Luuutt is an acronym for stories Lived, Unknown stories, Untold stories, Unheard stories, stories Told and story Telling (See Figure 2). In a later version this also included Untellable stories (Pearce 2007), altogether making 'Luuuutt'. As a heuristic device, it '*highlights the role of stories and the manner of storytelling*' (Wasserman 2004 P2) and assists us in '*entering the grammar*' (Pearce et al 1999 p58) of our conversational partners. Pearce and associates have argued that stories are '*the basic technology by which (we) become human beings*' (1999 p59). They argue that our human perceptions are structured by the structure of mind and that we perceive, think and live within stories. They make a distinction between '*stories lived*' as the '*co-constructed patterns of joint action that we perform*' and '*stories told*'; as the '*explanatory narratives that we use to make sense of the stories lived*'. These stories are situated within landscapes of action and explanation and can never be identical. This difference between stories creates tension because of our need to align them to make events in our lives coherent and to bring into being those stories that we want/need/prefer and avoid unwelcome stories (Pearce et al 1999). These tensions are dynamic and have potential to create patterns in meaning making: for example the continuation and strengthening of preferred stories, the consolidation of stories as taken for granted orthodoxies and the extinguishing of unwanted explanatory narratives. In the latter, Pearce et al (1999 p59) suggest a '*spiralling evolutionary process*' may occur where '*unheard stories become untold stories and untold stories become, after a while, unknown stories and vice versa*' (1999 p59). It could be argued that this is how knowledge becomes 'taken for granted' as the only reality available. Pearce argues that our quality of life depends on the richness of our stories and that the quality of local stories is partly a function of how stories are told. Exploration of the tension between stories lived and told can lead to richer descriptions which can include unheard, untold, untellable and unknown stories. Unlike the other models, the Luuuutt model deals with the '*how*' rather than '*content, narrative features and place of exchange*' (1999 p58).

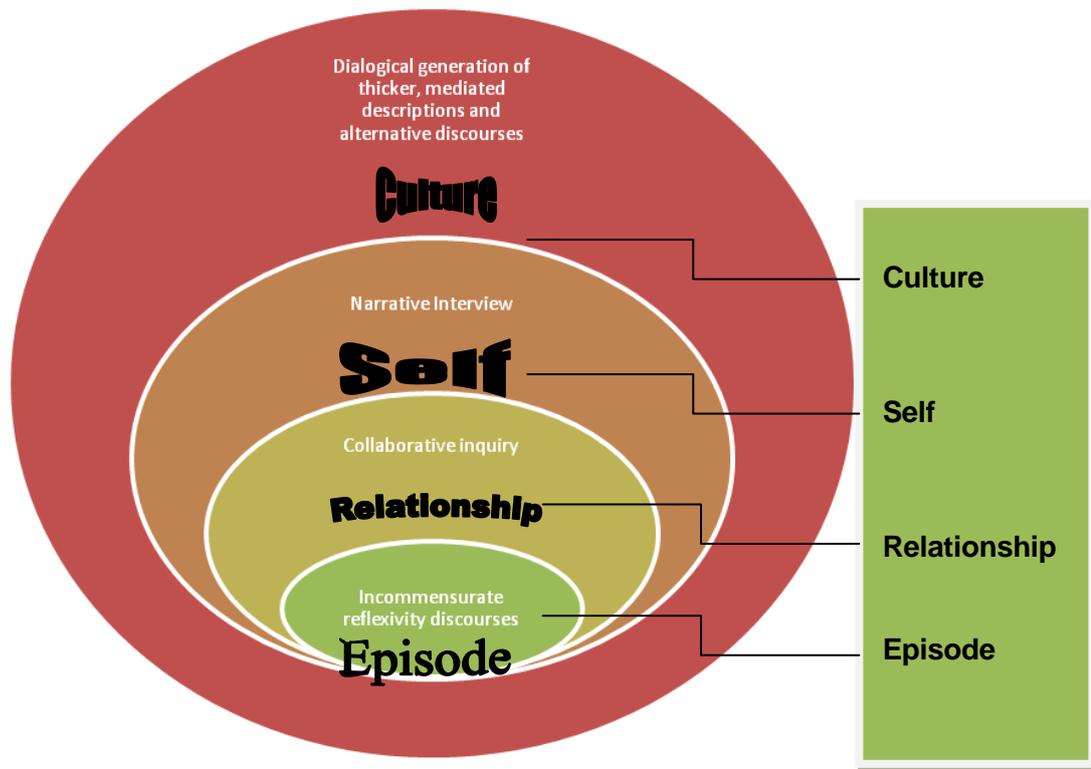
Figure 2: The LUUUUTT Model



3.6.2 The Hierarchy Model

Pearce et al (1999 p35) argue that we conceive of messages in communication as 'multiply wrapped in layers of meaning'. The Hierarchy model is designed to help identify the 'interpretive wrappings with which communicators surround the messages exchanged.' (1999 p35). Pearce et al say that the task of any person interpreting a message is to discover what are the multiple levels of context that make it meaningful' (1999 p36) and the hierarchy model identifies the way meaning is shaped by the order of priority one attaches to different contexts. The model seeks to articulate a 'reciprocal relationship between 'the acts or 'texts' that we perform and the contexts out of which and into which we act. (1999 p37). CMM describes an 'indeterminant number of levels of context' the positions of which are not fixed but may be contexts for each other, and their positions may change according to experience. The relationships among levels is not necessarily consistent (ie as a stable hierarchy) but may include loops or dilemmas (1999 p35).

Figure 3: The Hierarchy Model

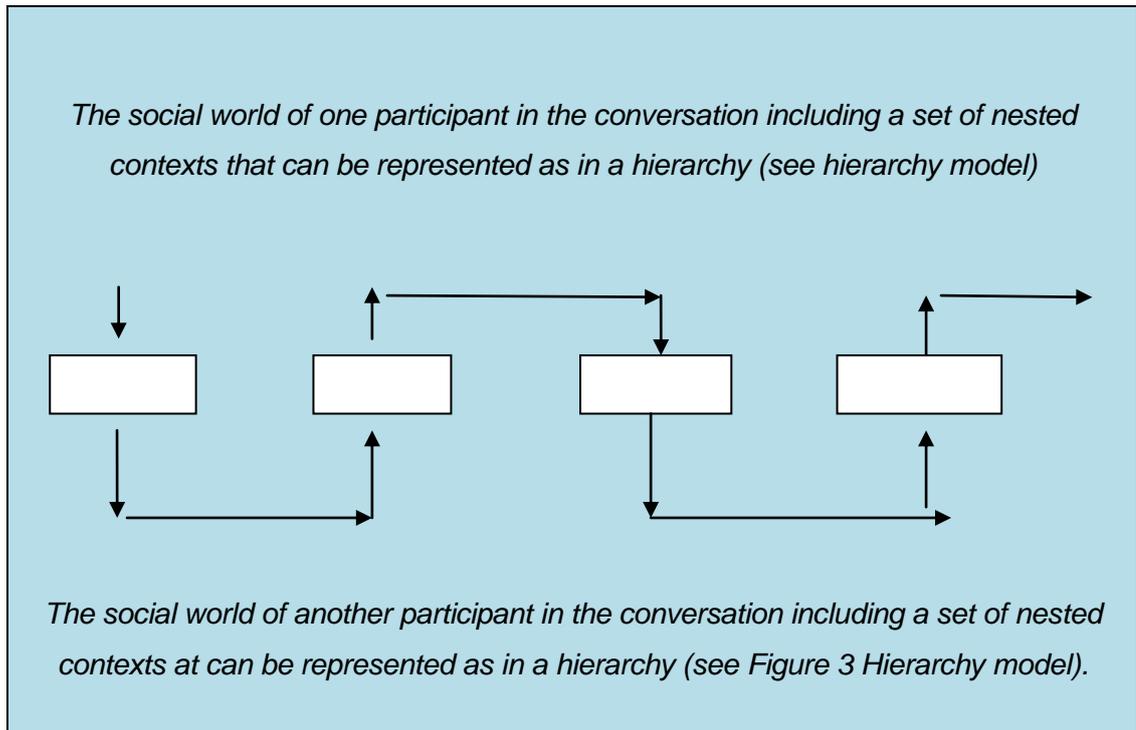


3.6.3 The Serpentine model

The Serpentine model represents the coordination of meanings as a snake-like pattern in which we interpret the actions of others in speech acts. Each speech act elicits a response from us and this leads to a sequence which Pearce called 'logical force' (Pearce 2007 p120):

'...beginning in the social world of one participant, moving to an action that the person performs in the conversation and then to the interpretation of that action by the other participant. That interpretation crystallizes a pattern of felt 'oughtness' about the next act, which continues the pattern.' (Pearce et al 1999 p56).

Figure 4: The Serpentine model



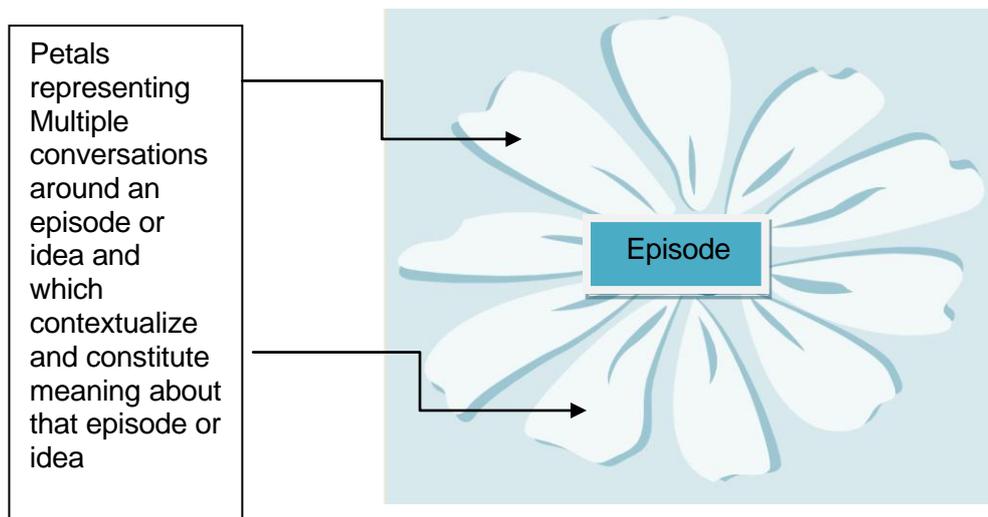
This heuristic shows how our actions are influenced by and influence each other's social worlds. Arrows represent constitutive rules for interpretation (ie this counts as that) and regulative rules for action (if they do this then I ought to/not do that so that they will do that). Each action has implicative logical force which may be sufficient to change the contexts in which it occurs and may lead participants to punctuate a change in the hierarchy of context such as in the episode they are enacting, in their relationship etc (Pearce et al 1999 p56). Meaning is made by how one punctuates when an episode begins and ends and the sequence of turns within it (Wasserman 2004 P2).

3.6.4 The Daisy Model

The Daisy 'depicts multiple conversations that provide context to the episode, event or statement' (Wasserman 2004 P2). Using it as a heuristic devise, '*an enriched description is achieved by analysing an event, statement or object within a context of all the multiple conversations which constitute it. The episode is placed in the centre of the daisy and those conversations that are constitutive of it are placed in the petals*

surrounding the centre. Patterns in these conversations can include looking for conversations that are positioned in the foreground and background, those that colonize others, are privileged over or are subjugated by others, and different vocabularies and grammars in each conversation' (Pearce et al 1999).

Figure 5: The Daisy Model



3.6.5 Using these Heuristics to discover 'Transformative Dialogic Moments'

Building on the work of Pearce and Pearce (1998) on transcendent storytelling, Wasserman (2004, 2005) used these heuristic models as tools to bring forth and to analyse dialogues for their transformative potential. Using this research methodology, she discovered 'transformative dialogical moments' which she defined as merging 'dialogic moments' with 'transformative learning'. Learning is understood by Mezirow as *'the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one's experience as a guide to future action'* (Mezirow 2000 p5). He described transformative learning as:

' the process by which we transform taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action. Transformative learning involves

participation in constructive discourse to use the experience of others to assess reasons justifying these assumptions, and making an action decision based on the resulting insight.' (Mezirow 2000 p7-8).

Wasserman has brought this construction of learning to an analysis of dialogue and she draws this together with Bakhtin's notion of dialogue to define moments as transformative: '*when meaning emerged in the context of the relationships, when one was willing to acknowledge and engage the other, and when there were emergent unanticipated consequences*' (Wasserman 2004 p93). Wasserman also drew upon Pearce's work on the coordinated management of meanings (CMM) in looking at episodes in which participants were '*unleashing story-telling through defining difference*' (2004 p2). Within dialogues, moments were identified as being transformative when '*there is an apparent willingness to be changed, influenced or to put one's story at risk of change*' (Pearce 1997 in Wasserman 2004 p94).

In my analysis, I have drawn upon Wassermann's method of operationalizing these ideas to identify dialogic moments. I use CMM heuristics to discover transformative moments of learning in which taken for granted frames of reference about reflexivity are critiqued or in which has emerged in a coordination of meanings which has potential to guide action towards coherence.

3.7 Ethical Issues

For whom is this research question and performance of research significant and/or controversial? In a multi-vocal inquiry, many perspectives and voices inform the answer to this question. This creates a complex matrix of ethical considerations to be coordinated and I have presented them as such in the table below. These themes of Problems, Possibilities, Resources and Restraints (PPRR) were developed into a mapping technique for use in family therapy practice to capture visually the complexity within any situation or decision and to facilitate coordination of multiple possibilities and resources to overcome problems and restraints (Burnham (2007). In this research context, it is used in the same way.

Table 4: Mapping Ethical Considerations in Decision Making Using Problems, Possibilities, Resources, Restraints Map (adapted from Burnham 2007)

Problems	Possibilities	Resources	Restraints
Level of commitment required from collaborators for participation	Generates Educational resources with Insider voices and as multi-vocal inquiry coordinating understandings about reflexivity in context as educational technology for personal and professional development	Template for post doctorate research, academic and business activities on programme. Personal interest and development as collaborative narrative family therapists.	Time
Control – maintaining engagement throughout research	Enhanced and sustained development of reflexive abilities	Enhances teaching resources and credibility on programmes	Caution about the potential amount of text analysis and amount of work resulting from method
Would I create more ownership from a community through engaging co-researchers earlier or in the dialogue from the beginning rather than via ‘mediated’ narrative interview	In the domains of explanation and aesthetics this research is consistent with the field. This facilitates learning about connections between activities (practice, research, education) and contexts which distinguish them. Reflexivity as a way to negotiate these different contexts relationally and ethically.	Creates a template for research transferable to activities undertaken within business, placements, clinical practice, research and consultation	Does this ‘coordination’ approach create space for alternative stories which run counter to interpretations
Setting up educationalist/interviewee as ‘expert’ and constructing power-knowledge axis which silences voices	Scaffolds students explorations of identity construction in their own narrative research projects on MA Setting up interviewee as ‘expert’ and constructing power-knowledge axis brings forth knowledge about power otherwise invisible or taken for granted. Inclusive of students and educationalists voices may lead to future to research with wider inclusion. In-programme research project as model for future curriculum development.	Creates a body of resources which are transferable and relevant across many educational contexts Creates knowledge at multiple levels of meaning through readings of different ‘voices’ Coordinates well with predominant family therapy approaches to therapy	Choice of students and educationalists as collaborators – ethical considerations of traditional power hierarchies in education relationships and compliance, impact on participation, trustworthiness and authenticity.
Not inclusive of clients/organizational voices		Participants act as ‘internal checking’ through ‘Outsider witness’ processes of validity	

3.7.1 Ethics, Power and Participation – Constructing Relational Responsibility.

While there are many aspects of action research that 'fit' with the focus of study intended in this proposal, there are also many limitations and constraints to an action research approach which raise ethical issues. Some of these have been comprehensively detailed in the systematic review undertaken by Waterman et al (2001). I summarize some of these, making reference to some of their review evidence albeit in the context of this research project. Firstly, my intention to develop dialogical knowledge may be devalued in contexts where Mode 1 knowledge production in the form of empirical research approaches and scientific knowledge are privileged in practice and service guidance (NICE guidelines <http://www.nice.org.uk>). Secondly, in a multi-vocal inquiry which could have included a wider participation such as qualified practitioners and clients, accessing participation from practitioners who are not students is potentially problematic because of staff turnover, changes to role, unfamiliarity with the topic, or antipathy to this approach to research. A reliance on participation by 'clients' may be difficult or time consuming to organize, and have extended ethical implications perhaps as a result of unwelcome changes in clients relationships with student practitioners and organizations providing services. Further, a central question for a collaborative researcher would be *'how can (I) create the kinds of conversations and relationships with others that allow all the participants to access their knowledge, create knowledge, and develop understanding where none or little seemed to exist before?'* (Gerhart, Tarragona & Bava et al 2007 p371). Assuming a basis of no knowledge or understanding is problematic given that students are necessarily taught about reflexivity throughout the programme by myself and the other educationalist who is involved in this research inquiry. Also, performing dual roles as programme leader in assessing student work and collaborative researcher may offer information which 'makes a difference' or is too different (Bateson 1973) and through this creating unsafe uncertainty (Mason 1993).

A reflexive, collaborative, narrative inquiry may challenge power hierarchies within the educational context and generate uncomfortable shifts in power relationships. Participants and non-participants may feel challenged, coerced, exposed, vulnerable, left out or disempowered. Equally, they may feel included, empowered and enriched through the expansion of relationships and in any ongoing engagement that took place over the period of their academic work. Sponsoring organizations and

managers may feel that the project is beneficial in that it enriches student's research potential or not beneficial to them in taking student's time away from core business, creating conflict for the student in participating in the project within the context of the programme.

Finally, the full cyclic methodology of action research may make a distinct end-point difficult to establish and maintain with ethical consequences in relation to the above. The model of 'responsiveness' to participants could create future expectations about changes to the programme or profession which are difficult to manage within the research inquiry timescale. Given AFT's ethical guidance, it is essential that the research design can account for ethical and power issues such as these as they influence participation ([www.aft.org.uk/Code of Ethics](http://www.aft.org.uk/Code_of_Ethics)). To be theoretically coherent, the design must bring forth reflexivity about how power is influencing the generation of knowledge in the research (Foucault 1970 in Rabinov 2000 pp11-16) within a time frame that is achievable, accessible for students and generates transferable knowledge.

In accordance with Gibbons et al (1994 p7), social accountability and inclusiveness underpin Mode 2 knowledge production processes in this reflexive inquiry. This mode engages all participants reflexively in contributing to the production of knowledge as the question on which this study is based cannot be answered by scientific and technical terms alone (Gibbons et al 1994, p7) . A number of ethical issues have already been identified and discussed so far. In the remainder of this section I summarize remaining issues and how they relate to the ethical frameworks and practices which inform my position in undertaking this research.

My evaluation of the literature and professional guidance suggests ways in which incoherence and lack of coordination of meanings about reflexivity have potential to reinforce taken for granted and unreflexive knowledge about reflexivity. Unreflexive, monological practices can constrain dialogue between students, educationalists, professionals, organizations and clients. This has ethical implications for any research, educational and therapeutic practice which seeks to be informed by dialogism. Monologues exclude students' voices, clients and organizational voices from knowledge production and from change processes in both education and therapy. Monologues constrain joint action, collaboration and inclusiveness. In some

ways family therapy orthodoxies about reflexivity as taken for granted knowledge can bring forth or sustain this kind of monologue in education. Opportunities for transformative and generative dialogues between student, profession, clients, organization and university are constrained by uncoordinated reflexivity discourses. This research seeks to generate knowledge about reflexivity so as to conceptualize theory within AFT's standards for ethical practice in family therapy practice, education and research (AFT Red Book 1998/2009, Blue Book 2007, AFT Code of Ethics and Practice 2011). Sponsoring agencies pay a high cost in time and resources to send students on the programme. Reflexive research dialogues in the future could invite organizations and diverse practitioners to engage with and evaluate reflexivity and its influence on practice. Reflexive research dialogues in the future could invite family therapists' clients into empowering participation in professional practice evaluation and development which can improve outcomes for families. Independent organizations such as NICE (<http://www.nice.org.uk>) and AFT (www.aft.org.uk) seek consultation from within professions for the production of professional guidance and this could also be informed by knowledge emerging from within educational contexts. Reflexive dialogues would enable the university to engage with both professional and organizational evaluation and participation agendas. Creating reflexivity dialogues between education, research and therapy practice could promote sustainable professional accountability and development for students, practitioners, their organizations and the programme. Educational practice that privileges the domain of production over aesthetics or explanation (Lang, Little and Cronen 1990) constrains my own abilities to be reflexive and to bring forth reflexivity for students through the educational process.

Taken together, these considerations make a compelling argument for research which generates knowledge in ways which facilitate a collaborative construction of reflexivity as 'lived' relational responsibility (McNamee and Gergen 1999, Tomm 2004). I have approached this research inquiry in ways which can bring forth dialogical educational practices, operationalize AFT's requirement for practice, and scaffold transferability of knowledge produced about reflexivity across contexts. I have designed it to facilitate dialogues within educational relationships as sites for story telling which has potential for generating knowledge which can accommodate pluralities in epistemology, in voice and in context through joint action and stories of 'lived experiences' of reflexivity (Pearce 2007 p211). However, embedded in the hierarchies of power in the education

context are *'the social and material exigencies facing people on an everyday basis in which responsibility is understood'* (McNamee and Gergen 1999 p123). I anticipate that this research will have a significant impact on my educational practice and relationships through re-authoring my 'identity story' with an enriched reflexivity discourse and that this is my responsibility as a developing professional. The research process was designed to influence relationships between researcher and participants toward heterarchy that invites interchangeable positions as students and educationalists constructing knowledge together, albeit taking account of 'social exigencies' which constrain conjoint constructions. The approach enables transparency in locating power in a local context of the institution which frames our relationships. Participants were given information and opportunities to consider, accept and reject the invitation to dialogue. Participation invites a shift of power in these educational relationships through research dialogues and participants' were invited to engage in these relationships in a relationally responsible and collaborative way (McNamee 2007, McNamee and Hosking 2012, Gerhart et al 2007, London and Rodriguez-Jazcilevich 2007).

I anticipated that taking account of such ethical issues and engaging in generative dialogues within a collaborative learning community would empower participants to bring forth their voices and stimulate dialogues that have potential to dissolve hierarchies of power through claims to differential knowledge. Reflexive dialogue about power is invited throughout the research process as part of the knowledge constructed in the way described by McNamee and Gergen: *"Each voice in the story is a series of overlapping conjoint realities invoking questions of power, constructed within multiple intelligibilities of relation and responsibility* (1999 p1222). In order to evoke a relational context of empowerment without colonization, I created a context for difference in a pre-agreement discussion with all potential participants. The discussion anticipated and explored the influence of different roles and relationships with both participants and those who may choose not to participate in the research context in a transparent way. The discussion and written agreements included information about boundaries for confidentiality, recording, withdrawal and coordination of roles in relation to the programme. Participants were invited to participate and their informed consent was made on the basis of the above information and further discussion if this was requested. Considerations about power

relationships, coercion, confidentiality, and recording have informed the production of written information for participants.

3.8 Conclusion

In this Chapter I began by making connections between the conceptual framework which was developed through the literature review. I outlined how on the basis on this conceptual framework I designed a reflexive methodology for the inquiry and outlined this as a creative merging of CMM-collaborative-narrative approaches which I developed through a local, iterative and reflexive process. I talked about how this influenced recruitment, participation, design, consideration and coordination of a matrix of ethical issues as they related to my position as researcher/educator and those of students/peer/participant coresearchers in this inquiry.

In the next three Chapters I will analyse the three Dialogues in turn which were produced from the application of this research methodology. I have shaped these chapters to reflect the unfolding of these dialogues as they were undertaken and those transformative dialogical moments within them which reflect themes in knowledge production. In each of these chapters I will show in transparent detail how the heuristic devices have been applied in an iterative analysis of story telling as they unfold within each dialogue and transformative episodes within them. Following these three chapters I will draw together the transformative dialogical moments that have emerged in the three dialogues and which are constitutive of reflexivity, in the subsequent analysis and discussion chapter.

CHAPTER 4: FIRST DIALOGUE

"When the voice of the silent touches my words

I know him and therefore I know myself'

'Fireflies'

Rabindranath Tagore (1861-1941)

4 WARMING THE CONTEXT

In the last chapter I outlined the research methodology including data collection and methods of analysis. In this chapter four episodes are punctuated from the first dialogue with 9 MA student participants. These are analyzed using the CMM heuristics. The first dialogue involved story telling during two group interviews of two hours each. The participants were divided according to their existing groupings on the programme: 4 student participants in Group A and 5 student participants in Group B. The same question schedule was used to invite and scaffold story telling in both small group interviews. I began by inviting participants to tell stories about reflexivity, and followed this up with supplementary reflexive questions. To answer the research question 'how is reflexivity constructed', these interviews were transcribed and reviewed looking for 'transformative dialogical moments'. All names have been anonymized.

4.1 EPISODE 1: A transformative dialogic moment in the first dialogue with Group A

In the first dialogue in group A, two transformative dialogic moments are punctuated. In the first a transformation occurred in the story telling about what is reflexivity, which generated multiple descriptions. My opening invitation to participants to tell their stories about reflexivity generated a sequence of stories told by each participant. In this first episode, stories are situated within levels of context which are hierarchically

arranged according to their influence in the participants' individual stories. I will use the serpentine model to track 'storytelling which defines difference' and the hierarchy model to illustrate the levels of context from which participants make meaning within the group conversation. The title of this story is 'What is reflexivity?'

4.1.1 First story: 'What is Reflexivity?'

Simon begins his story at the level of self located within the context of professional discourses. Within this story reflexivity is described as an action - something that professionals 'do' and indistinguishable from physical reflex and reflective practice. This is a 'fully formed, well-told story' that reflects an established narrative and does not define difference (Pearce 2007 p122), instead drawing upon similarity:



Simon: *"I always think about that ...knee-jerk reaction when I think about reflexivity" ..."I've always kind of felt well what is it that in family therapy we're talking about when we talk about reflexivity that's different from reflection, reflective practice; so how does it differ from reflective practice, what is it we're trying to do?"*

Krishnan situates his story in a different context both in time and hierarchical levels. This storyteller initially locates the episode within a context of cultures of learning which brings forth comparison and distinguishing of 'difference':



Krishnan: *"I go back before that...I think of my schooldays in 'The East', and the learning system is very different. There is no such thing as reflexivity or thinking about reflexivity. The method of learning in 'The East' is by rote learning..."*

The implicative force within this action of defining difference re-contextualizes the hierarchy of levels so that professional discourses are contextualized within the higher context of identity stories about self as learner across time and contexts. Meaning

making about reflexivity emerges from this when Krishnan defines it as a way of **learning through being**.



Krishnan: “...we are not encouraged to ...go think about things or, find out, or think why we are thinking about things. We just went back to our homes, read those textbooks, memorised them, and came and splurged them in the exams, and I was very good at that. And I didn't know that knowledge wasn't built like that. I learned a lot of facts but I don't think I grew in knowledge or wisdom or anything like that. And coming from that end of, extreme of the spectrum, um, there was more self-driven learning in the Masters in Psychiatry, and then moving on even further into the family therapy thing, just, just thinking about thinking, and learning about learning itself; that itself was a very new concept for me.... just awareness of the existence of reflexivity and coming to it as a way of being was a very foreign concept to me.”

George follows the constitutive logic of this story telling, situating stories of self within the higher contexts of relationships and culture.



George: “I think that I've probably come from a slightly different position in that I never really wanted to do any of the real knowledge stuff but it was forced upon me when I was at school...”

He picks up the thread of reflexivity connected to thinking about knowledge. This speech act provides a context in George's story for re-contextualizing self identity stories as the highest context marker over other levels (relationships, education and family therapy). This action has implicative force; in changing the context he also defines reflexivity. With self as a higher context marker, his relationship with learning can change to accommodate reflexivity (Pearce 2007 p 207) and George then constructs reflexivity as a **relationship with knowledge**:



George: “This kind of reflexivity thing which I kind of discovered I thought ‘that's really good actually’. I can talk about my relationship with knowledge but not necessarily talking about the knowledge itself...that was probably the way I was ...it was certainly something I felt more comfortable with. I was much more interested in wondering why we

were doing stuff rather than actually just doing stuff... I was much more interested in why we were doing it and what would happen if we didn't do it and what would happen if we did something else..."

Kay reflects on hierarchical levels influencing the stories told and re-contextualizes those levels to tell her story in a way which coordinates with the stories told so far. Self as learner within family relationships are contexts for other levels and across time and episodes are connected so that a coherent narrative of reflexivity can be distinguished:



Kay: "Well, I'm just sat listening to you there ... and families...where does reflexivity and learning and everything come from...and I'm sat here thinking about my Dad who would 'you'll do what you'll do because I've told you to do it' and then my Mam, who now that I'm thinking back... my Mam was quite a reflexive person... putting herself in other peoples positions, thinking about other people, and trying not to just say 'you'll do it because I say you do it' but 'just think about what you were like at that age'"

Kay expands her story to include other levels of context: profession, family therapy and organization (ie NHS). In connecting these levels of context within the higher context of family relationships, a logical force is created which invites a critique of speech acts that punctuate beginnings and endings in any story of reflexivity. Kay seems to construct reflexivity as a continuing process of **connecting self with context**.

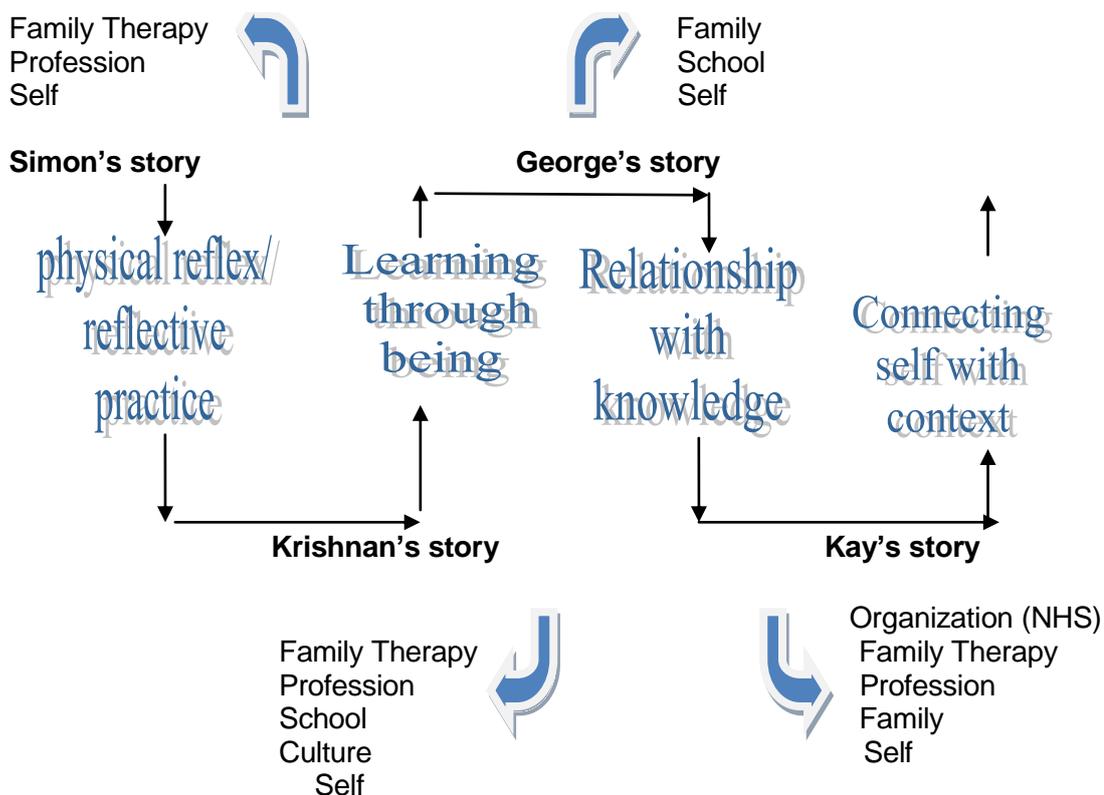


Kay: "I didn't have the language of reflexivity but thinking back I've probably had the experience of that which has become more defined as life and learning, and courses like this; has gone on.... Reflexivity for me is all of that, plus all of the formal training, the thinking about why I'm the person I am, what made me that way...just that journey....about attitudes, language, why we are what we are, how we try to be with other people personally and professionally, the conflict it sometimes causes because I work in quite a modernist organization but try to be post modern....so I think its huge. Where does it start and where does it end really?"

The diagram below illustrates this group's multiple constructions of reflexivity in this conversation which were coordinated across diverse hierarchical configurations of contextual levels. The tensions between 'stories told' about learning and 'stories lived' ie of not learning, become in this story telling context a dynamic and creative resource for richly described accounts that contribute meaning to the construction of reflexivity. The research context and invitation to 'tell stories' generated both monologues and dialogues about what reflexivity 'is' between participants who told their stories in a sequence of monological speech acts which referenced the logical force of earlier constructions and also drew upon differences to continue constitutive meaning making in their own story telling. This dialogue enabled a rich description of difference and was transformative in that '*there is an apparent willingness to be changed, influenced or to put one's story at risk of change*' (Pearce 1997 in Wasserman 2004 p94). This willingness to be influenced enabled a plurality of meaning and four constructions of reflexivity were distinguished:

1. A physical reflex and reflective practice
2. A way of learning through being
3. A relationship with knowledge
4. A continual process of connecting self with context.

Figure 6: Four Constructions of Reflexivity



4.1.2 Summary of Episode 1

Sequential story-telling developed a focus on what reflexivity 'is' and was scaffolded by telling stories which defined 'difference'. This focus grew as each 'story told' influenced the sequence of storytelling as well as the 'story lived' within the group's conversation. Eventually, coordination was reached through the action of hearing and telling a story which offered coherence. The coordinated management of multiple meanings about what is reflexivity led to a story about how the action of punctuation itself was meaningless within the emerging story of pluralism and connectedness: *"it's huge... where does it start and where does it end really?"* (Kay) At this point, the group story telling becomes transformative as *'meaning emerged in the context of the relationships, when one was willing to acknowledge and engage the other, and when there were emergent unanticipated consequences.'* (Wasserman 2004 p93). The consequences in this case are the distinguishing of multiple descriptions of reflexivity and coordinating meanings about how these differences are constructed within multiple levels of context.

4.2 EPISODE 2: A second transformative dialogic moment in the first dialogue with Group A

My invitation to participants to tell their stories about reflexivity generated a sequence of stories told separately by each participant in which they sought to define for themselves what reflexivity 'is' and from which four unique descriptions emerged in the story telling. Following this first story making sequence, participants were then invited to talk about their understandings of reflexivity. This began with participants telling lived stories about how they had each grown an understanding of reflexivity. During this sequence, a dialogue arose between participants as they became curious and asked questions about each other's stories and about differences in their understandings. Through hearing and telling unheard, untold and unknown stories about reflexivity a local, lived story of understanding reflexivity was co-constructed. I will use the serpentine model to track this 'storytelling which defines difference' and the Luutt model to show how untold, unknown and unheard stories were told and how in this transformative moment and through the coordinated management of meaning, new knowledge was produced. The second story is called 'Reflexivity and Knowledge'.

4.2.1 Second Story: 'Reflexivity and Knowledge'

Krishnan begins to tell a story about understanding reflexivity by distinguishing between different types of thinking and knowledge: those from his dominant professional discourse of 'psychiatric knowledge' and a less familiar one of 'therapeutic space'. He describes 'growing' this other kind of knowledge through 'self-reflexivity' and how he scaffolds reflexivity with a range of 'seeing' metaphors such as 'blind spots', 'mirrors' and 'vantage points':



Krishnan: *"...I come from a psychiatric knowledge and I'm moving into a therapeutic kind of space, so that way itself is a self reflexive road. But how do I become reflexive if I don't first understand what it is that I don't 'know? ...I then go back to this concept of 'scotomas'- blind spots...I can learn to work my way around those blind spots if I know that I have a blind spot...just to be aware of the blind spot requires me to have a blind spot mirror...that for me is many different people...I see a different perspective from his vantage point and it makes me realise ...'hang on... I don't think like that'...and that I think is the start of my reflexivity...of my reflexive growth of knowledge..."*

George responds to the logical force of this speech act by noticing in what ways his understanding is different from Krishnan's. His story is not situated at one point in a narrative, but seems to have multiple and continuous 'starts' not a single one, and no known end. He populates his story with the voices of colleagues, supervisors, people outside of the 'systemic club' and describes episodes in which he has experienced himself differently to his usual 'self' or as being different to others. These edges of difference have provided opportunities for distinguishing and growing his own knowledge about reflexivity. They have also stimulated others' curiosity about reflexivity and desire to 'join the club'. George talks about learning reflexivity through 'being exposed to reflexivity' in this training, both formally and experientially. From the context of his own experience of 'being exposed', George considers how to bring forth reflexivity knowledge. He identifies a paradox in this, saying that any approach to knowledge production that is not reflexive will constrain reflexivity, given that it fixes reflexivity 'as a kind of knowledge that we have'.



George: *"in order to foster, as it were, reflexivity, we have to mirror reflexivity back in that kind of sense because the danger is of course that reflexivity becomes a kind of knowledge that we have and then that seems to be... that's the...paradox..."*

Krishnan becomes curious about George's distinctions, identifying an unheard and for him, unknown story...



Krishnan: *“That’s interesting; you see reflexivity itself as a kind of knowledge. I never thought of it that way”*

This turn in the conversation marks a transformative dialogic moment when Krishnan’s perspective shifts and he begins to re-author his story about reflexivity ...



Krishnan: *“I think what George said is also very interesting, it...puts a piece of the puzzle for me to what I was thinking earlier on...reflexivity had not come from reading so many books about reflexivity, it came in a narrative way, some conversation, direct and old conversations having conversations with my new conversations, and my old self having conversations with my new self. And that makes me a different person...So that ties in well for me with what you said, because if reflexivity is knowledge, there is a narrative structure to it, and it develops in a narrative manner as well.”*

An unknown story was told about how reflexivity is not just a means to grow knowledge, but ‘is’ knowledge. The implicative force in this story is that as knowledge, reflexivity has a narrative structure and development like other kinds of knowledge. This speech act captures a moment in the episode in which reflexivity is transformed from an adjective: ‘a subsidiary to’ the noun ‘knowledge’ (Kirpatrick 1983 p14): ie reflexive, into a noun: ‘a word used as a name’ -(Kirpatrick 1983 p865) which is ‘knowledge’: ie reflexivity. In telling this unknown story, unheard stories about ‘reflexivity as knowledge’, having a narrative structure and development were brought forth in the group’s responses to the subsequent questions. This alternative story about reflexivity was enriched as reflexivity was ‘externalized’, characterized, and described with a grammar that constructed reflexivity both as ‘knowledge’ that we can have a relationship with (ie the noun ‘reflexivity’) and as a circular ‘process’ of constructing knowledge (ie the adjective ‘reflexive’). Externalizing metaphors for reflexivity that were drawn upon in this conversation included: ‘mirror’, ‘self-doubt’, ‘self-hate’, ‘a friend’, the thing that helps me to ‘be the person I want to be’, a ‘cycle’. Krishnan conceptualized the emerging group co- construction of reflexivity in summary:



Krishnan: *“But just going back to what George and Kay are saying...it’s a very interesting concept. I’ve never thought of what you said there. So you’re saying, you’ve externalized reflexivity, and you’ve thought of reflexivity and your relationship to the ‘friend’ of reflexivity. I’ve never thought of it like that, but also Kay’s touching upon something interesting, because reflexivity is not just an external thing that you could have a relationship with but it’s also a process,...so reflexivity, it’s not just thing with which you can have a relationship and its multiple influences, but it’s also a process...”*

This transformative moment was followed by telling untold and previously untellable stories about experiences of not being in a relationship with reflexivity, of not having reflexivity in their life and work, of risks and uncertainties in seeking to grow a relationship with reflexivity in un-reflexive contexts, of needing courage and safety to engage in a relationship with reflexivity, of uncertainty about how to do this. This created a context for the next question which invited participants to share thoughts about what should be studied about reflexivity, what we need to know and what questions are important to ask, to inform the subsequent dialogues. This question generated exploration of distinctions between being friends with reflexivity as different to being friends with certainty. Krishnan and George coordinated in telling a story about how in some contexts a friendship with reflexivity is dangerous, such as when discourses about absolute knowledge and certainty are dominant. Group members contributed to this, enriching the story by exploring how different environments foster or constrain relationships with reflexivity. This sequence generated a previously untellable story by Simon about how context constrains reflexivity for him by requiring conformity with established *‘meaning perspectives, habits of mind, mind-sets’* (Wasserman 2004 P2).



Simon: *“That’s certainly the area that I would be interested in which is that idea of context and the fact that it is safer to be, to, to give consideration to these things which may be more threatening to some established knowledges than others, and how to, to increase freedom to have this relationship with, well it’s a relationship with knowledge isn’t it, it’s a relationship with, with ourselves as well.”*

4.2.2 Summary of Episode 2

In this episode the group story telling became transformative as *'meaning emerged in the context of the relationships, when one was willing to acknowledge and engage the other, and when there were emergent unanticipated consequences.'* (Wasserman 2004 p93). These consequences included telling untold and untellable stories about relationships with reflexivity in different contexts. This also generated an unknown story about the nature of reflexivity which had an unanticipated 'consequence' in making a distinction about reflexivity as both knowledge and a process for relating to knowledge. This distinction was generated between participants reflexively and through the story lived in the group dialogue. It generated reflections on how contexts, particularly those requiring expert or un-reflexive relationships with knowledge, can constrain the potential for improvisation that reflexivity offers to grow new or different relationships with knowledge.

4.3 EPISODE 3: A transformative dialogic moment in the first dialogue with Group B

In the first dialogue with Group B, two transformative dialogic moments are punctuated. In the first a transformation occurred in the story telling about the personal and professional impact and influence of being reflexive. This was contextualized by multiple descriptions about how reflexivity brings forth difference for the therapist and for therapeutic conversations. My opening invitation to participants in this group to tell their stories about reflexivity began with a sequence of distinctions about how reflexivity has generated difference in participant's conversations. A transformative moment arises when a participant evokes a story of uncertainty and willingness to learn within this conversation, about how to extend inner reflexive conversations to transform external ones in therapy and beyond. I will use the serpentine model to track the turns of mutual meaning making and the Luuuutt model to illustrate the way the dialogue brought forth unknown and untellable stories to transform the stories told and transform the research story telling context into one that brings forth learning. The title of this story is 'Reflexivity and Therapists Positioning'.

4.3.1 Third Story: 'Reflexivity and Therapists' Positioning'.

Brian began by locating his story within a distinction of what had changed for him in relation to reflexivity. This difference involved a reduction in 'editing' inner images and thoughts in therapeutic conversations. He makes a connection between that and learning and between his therapeutic conversations and learning conversations:



Brian: *"I associate it (reflexivity) with the process that's happened here...I say what's on my mind more than I used to in a less edited way and that's been something to do with ...a reflexive process about thinking about the kind of words that are at the forefront of my thoughts and saying them quite directly...so its something about getting tuned in to some of the thoughts and images and ideas that just kind of come into your mind..."*

This presents an untold story about prior dialogical 'editing' as a means for constructing professional identity and therapeutic conversations. It suggests that reflexivity has brought this taken for granted process to consciousness for critical reflection. It also seems to have liberated the narrator from editing stories in ways which conform with the grammar and orthodoxies for constructing relationships in one professional discourse, in this case nursing. Reflexivity enables him to adopt a 'meaning perspective' that will prove more 'true or justified to guide action' in the context of family therapy (Mezirow 2000 p7- 8).

Jane situates her story within the realm of an untold story, telling about how in this research dialogue she is becoming conscious of an unknown story about herself in dialogical contexts. She steps outside her own experience of being in conversation to observe how her orthodoxy for participation may constrain dialogue. A story emerges about how she could achieve coherence through guiding action towards 'doing' more feedback. Implicit in her story is the link between reflexivity and theoretical discourses in family therapy and systemic practice of circular and systemic feedback loops in conversation.



Jane: *“...one of the things that I would like to do is be more unedited and to give more... to say more of why...what’s on my mind...its very simple the ideas of circularity and feedback and the very early stages of feedback loops (?) ...I was just thinking ‘actually do you know what - I need to give a bit more feedback, you can’t you know, other people aren’t ...mind-reading what you’re thinking’... so that’s on my mind...”*

Jill continues this theme of taking an observer or third person perspective on inner or self dialogue, and self-other dialogue. She describes seeing herself as acting differently into these contexts as a result of reflexivity, as looking from a wider perspective, and as experiencing enhanced curiosity about the influence of context on dialogue:



Jill: *“I think my story of reflexivity is just continually changing and evolving in that I find myself asking a lot more internal questions inside my head and I’m a lot more curious as if the way that I view the world or the way that I view families or situations is becoming wider and deeper and just thinking about things in a totally different context and looking at ...where did that thought come from...just really curious...and having the confidence to actually act upon those thoughts...to be more curious and ask the questions or the unsaid questions that people don’t talk about...”*

An untold story and perhaps unknown story which is implicit within this description is how curiosity was earlier constrained by context and how un-reflexive contextual orthodoxies and traditions might disconnect therapeutic action from the therapists own thoughts.

Keith enriches this theme about distinctions which seemed to emerge into the foreground of consciousness. Taking an observer position, Keith describes how being reflexive transformed a ‘mind-set’ towards being ‘open’ (Mezirow 2000 p7-8) to noticing inner conversations, and their multiplicity.



Keith: *“...I think those inner conversations are always there, I think I’m more aware of them. Rather than just parking them, or just fixating on*

one - its thinking not just what those thoughts are but what might have led to me thinking about those thoughts.....a kind of reflexive bouncing back in a mirror...kind of really curious clinically as to what's going on in my head...lots of different ideas just like the clients I'm working with have lots of different ideas...its an emerging story for me..."

He links reflexivity with being more discriminating in noticing how choices are made to privilege, subjugate, reduce, open up conversations and that these choices are socially constructed and constitutive of the dialogue. Implicit within this story told is a story lived by taking a third person position to critically reflect on ways of engaging in dialogue. New knowledge emerged through this reflexive process of 'looking in a mirror'.

Mark begins his story by connecting with Brian's analogy of editing. He extends the story about 'editing' inner conversations. He describes how his editing involved his feelings, thoughts and curiosity about these.



Mark: "The idea of editing...probably a few years ago I would do more internal editing..there'd be sort of responses I'd be having in conversation with people and it might be emotion it might be a thought and I think I was much less likely to be curious about that and ask some questions ...it's an emerging story, its a story that's difficult to date, the beginnings of and ...the situation where I am at the moment in that journey..."

Mark coordinates his story with those already told and extends the use of a time dimension from before/after reflexivity to include both past and present. This situates his story in a third person position, observing and describing what he was less likely to do in the past ie before reflexivity, in comparison to the present. Implicit within this story is what Mark thinks of as reflexivity, which is to be curious about his thoughts and feelings and the contexts of influence that both generate them and raise his awareness of them. Mark describes his story about reflexivity as one that cannot be punctuated as a distinct narrative. Implicit within this is an untold, untellable or perhaps unknown story about what is different in the dialogue as a result of a more reflexive monologue.

This turn was followed with a new question by the researcher inviting participants to tell how they understand reflexivity. Brian responded by defining understanding as an ongoing process. Referencing Jane's story about feedback loops, Brian describes understanding reflexivity as a circular process of reflective looking inward and outward as well as at the relationship between these two perspectives for looking. Brian draws on visual metaphors as scaffolds to transform a story told of 'understanding' to a lived story of reflexive 'process'. He speaks hesitantly of the mystery in the space between the story told and the story lived, to capture the 'nuances' he has found there.



Brian: *"...its a kind of ongoing process...something about the relationship between turning inwards to what's going on within you and then outwards again and that kind of process between the two ...that internal kind of ...dialogues aren't often written as narratives, they're not in lines...I don't think in lines, I don't think in sentences...I'm often thinking a fragmented image or a fleeting word or memory...I use those quite a lot, that an image comes to mind and then take that image out to describe to somebody...then think about why that image came up...its not a neat process between reading a message in my head and then saying the message. It's more nuanced that that..."*

In constructing coherence within this mystery, Brian has generated an untold story about reflexive ability in transforming internal images and words into narratives within reflexive dialogue – to generate stories told together in therapy conversations. This resonates with Mark's unknown story and a transformative moment arises in the next turn where Mark speaks from *'an apparent willingness to be changed, influenced or to put one's story at risk of change'* (Pearce 1997 in Wasserman 2004 p94). In telling this story, he opens up to learning this ability from Brian:



Mark: *"I think (...my question here) would be, the process of how you would transform that internal reflection ...into ...results within the therapeutic conversation...so how does it help to inform the unfolding dialogue?. I think...the thing about the journey for me... the first stages of the journey of, being, attending to the internal things is then...how do you move it beyond that, and bring that in a transformative way into the therapeutic dialogue?"*

In opening up a willingness to be 'changed, influenced or to put ones story at risk of change' Mark's implicit untold story emerges in this research story telling context. In the educational context, this may have been untellable story of uncertainty in how to put reflexivity into action so that inner reflections can be used to transform outer dialogues. Mark asks Brian to give a description of how he makes connections between inner and outer conversations and how he translates inner conversations to transform dialogue. In asking 'how do you do that?' he seems express a desire to learn reflexivity at the level of reflective depth which Moon (2004 p100) characterizes as '*an increasing ability to frame and reframe internal and external experience with openness and flexibility.*'

Jane responds to this turn by inviting Mark to think reflexively in order to understand reflexivity and bring forth reflexive abilities. In inviting a lived story of abilities, Jane references her earlier, unknown story about circular feedback and her contribution to that in conversations. She begins with "I think you...might want to think about reflexivity..." and then shifts her story telling position towards being reflexive and her story-telling becomes what Pearce (2007) would describe as moving from thinking 'about' communication to thinking 'through' communication. She tells of constructing knowledge through a process of thinking reflexively and that this has changed her as a person 'quite significantly' such that...



Jane: *"I've understood myself, my background, my family, ...in a different way and that's come through this course and I think that's changed the way I approach life...it has been a sort of transformative thing for me..."*

Mark continued to be curious as a way to transform his '*meaning perspective, habits of mind and mind sets*' and to invite stories which give descriptions of applying reflexivity and reflexive abilities to bring reflexivity forth in different dialogical contexts.



Mark: *"So how ...does that extend...outside the therapy arena as well...?"*

Keith responds, referencing the groups' evolving 'transformation' story which is being told within a reflexive story telling perspective and emerging from the questions and grammar introduced into the dialogue by the researcher. Thus he creates a context in which to set forth abilities that he has experienced as emergent through internal and external experiences of reflexivity. The differences he distinguishes include how he thinks about reflexivity, how he transfers reflexivity to other contexts such as supervision and how he uses reflexivity to bring forth safe uncertainty.



Keith: *"I don't know if I'll ever fully understand it, and if I did hear myself saying I know exactly what it is, I'd be worried so...it is about just acknowledging different thoughts, different processes, how it might develop in different ways.. ...I liked what you (ie Jeanette) said about 'its a resource to ...kind of... use', so for me when I'm thinking about some of the concepts around safe uncertainties, that's what I would connect with...or then having other perspectives using a supervision process to help think more about these things ...like when I was doing the seminars this morning and ...any other ideas around.... so for me its something about ...to use a resource but if I get too attached to it, or too certain about it then I'd feel that I'm not being reflective anymore...its a developing relationship with it..."*

In this story Keith talks about having a relationship with reflexivity that embraces unknown stories as part of the story of being reflexive. This suggests that by constructing reflexivity in this way, not understanding has potential for bringing forth unknown stories and through these, for growing new understanding. Implicit in this story is a description of reflexive positioning and abilities: that in distinguishing differences between our own and others' understandings, we bring forth uncertainties which have potential to contribute to our meaning making about constructing reflexive relational contexts.

Jane links these connections with reflexive abilities and positioning back to Marks' story, and talks about how reflexive abilities can be resources for dialogue across contexts. In doing so, Jane thickens her own story about bringing her voice into the circular and reflexive feedback loop in dialogue:



Jane: *“Yeah, for me its making connections between past, the here and the future and all of the social graces and social constructions that are... it just opens things up...being able to help families do that as well...so, in a way that I can say that I 'Jane' have used reflexivity to understand my own journey and how the threads connect...and it's lovely to then be able to pass that on to families and they can do the same - a reciprocal relationship that we have with families”*

Jane's story constructs reflexivity and reflexive abilities connecting contexts such as personal and professional, past/present and future, self and other and the many differences in context arising from the 'social grrraaacceesss' (Burnham 2012). Her story describes a circular and reflexive loop in which she is positioned alongside families, and brings reflexivity with its potential for transformation, to the lived story between them in the therapeutic relationship.

4.3.2 Summary of Episode 3

In this episode the dialogue coordinates a story of understanding reflexivity as evolving and of learning reflexivity as emerging through reflexive experiences and conversations. This story also describes the lived experience between participants in the research conversation as they coordinate meanings through transformative dialogue. The story telling became transformative as *'meaning emerged in the context of the relationships, when one was willing to acknowledge and engage the other, and when there were emergent unanticipated consequences.'* (Wasserman 2004 p93). These consequences included telling unknown, untold and untellable stories about not knowing how to transform dialogue through reflexivity or how to position the self reflexively within different dialogical contexts. This generated new knowledge and an unanticipated 'consequence' of bringing forth a lived story of reflexivity within the dialogue. This distinction between looking at reflexivity and looking through reflexivity was lived between participants as they grew and enriched their stories about reflexivity through their story-telling.

4.4 EPISODE 4: A second transformative dialogic moment in the first dialogue with Group B

The second transformative dialogic moment punctuated within the Group B dialogue arose in response to a question about what other names participants have for reflexivity. A transformative moment arises when participants evoke a critique of thin descriptions which limit reflexivity to intrapsychic discourses. An emerging story grew which led to coordination of meaning making about reflexivity and the therapeutic relationship in which reflexivity is constructed as interpersonal and relational. I will use the serpentine model to track the turns of mutual meaning making, the Luuuutt model to illustrate the way the dialogue brought forth different stories about how reflexivity affords therapeutic relationships through making connections with dominant discourses, being transparent, reflecting, collaboration, being curious, having helping conversations in multiple contexts, relating to modernist cultures, to beliefs and values in helping, and to being ethical. I will use the Daisy model to examine these in relation to each other and altogether as a construction of reflexivity as constitutive of the therapeutic relationship. The title of this story is 'Reflexivity is constitutive of therapeutic relationships'.

4.4.1 Fourth Story 'Reflexivity is constitutive of therapeutic relationships'

Brian begins the story within an intra-psychic discourse and draws upon 'insight' and 'self-awareness as an alternative way of describing reflexivity. He distinguishes the limitations of this description and suggests reflexivity as something more than these, as it extends self awareness and insight into a dialogical context:



Brian: *"It goes a bit further than that, its how you articulated it and how you communicate it and then how that circular process ...went on."*

This brings forth a story of reflexivity, not as interchangeable with alternative words but as alternative words which when connected tell an alternative story. This story is that *reflexivity is insight and self awareness emerging and communicated within a circular process which includes both internal and relational contexts*. Keith connects with the intra-psychic discourse and identifies a movement toward self awareness as

a part of reflexivity which he says involves a *'willingness to try and be insightful'* and to take *'another step'* that he associates with *'openness'*. Mark engages with Brian's story about reflexivity as extending the intrapsychic construction towards the interpersonal and also with Keith's story to expand the concept of openness into wider contexts. He coordinates these in a new description for reflexivity: *'relational awareness'*. With this description he is able to expand the contexts for meaning-making about reflexivity:



Mark: *"I was thinking of relational awareness...relational to ideas and emotions and people and stories are all ... to keep something of the connectedness of it all..."*

Others contribute to this story of connectedness, drawing upon each other's speech acts for critical reflection which generates a thicker description of the relation between intrapersonal and relational contexts that reflexivity affords. Jane says:



Jane: *"self awareness ...that's not a big enough word...and you were saying about willingness beforehand...I think ...it's not just being self aware...but being able to use that for change, or for something different or something creative"*

The idea of reflexivity as using self awareness for change or to be creative involves an element of risk-taking for Jill. Jill says of this kind of reflexivity that it requires us:



Jill: *"To be prepared to actually delve a little bit deeper and think a little bit more' the risks in this being 'to find out more about yourself, if you find something you don't like."*

Mark engages with risk taking as a theme that enriches his story of *'relational awareness'* and the circularity of observing self in relationship with others. He wonders about the impact of change evoked by reflexivity and *'the difference that can make to you as your sense of yourself and what's quite a risk...change within this –*



Mark: *"...will I... really be the same person known to my friends and family and what difference will that make?"*

This generates a response by Jill in which she re-contextualizes risk within therapeutic relationships and this inspires her story-telling about reflexive risk taking as affording consciousness of circularity and isomorphism between ourselves and families:



Jill: *"that helps us to be more mindful of the families as well because we're asking them to take a risk being reflexive and open and think about meanings behind actions, words."*

This sequence of turns in the conversation transformed the dialogue by drawing upon a wider context for meaning making about reflexivity. The storytelling generated connections with Unheard, Untold and Unknown stories about reflexivity, reflexive abilities and the construction of therapeutic relationships. These are grouped:



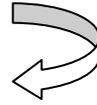
Telling Untold Stories

Reflexivity helped me to name something - brought something forth that was tangible but unexpressed (Brian)

It's re-authored my story of 'collaborative approach' and new abilities have emerged as a result eg thinking differently and I am thinking about it as a transferable resource (Keith)

I'm reflecting on how learning and learning styles creates a context for reflexivity and my curiosity about how this fits with education (Mark)

Telling Unknown Stories



I need to become an observer of myself in order to become insightful about how I engage with people (Jill)

How to make reflexivity seem a more appealing or more energizing process to stimulate peoples curiosity about being reflexive (Brian) How to generate interest in being self-reflexive in supervision, what supervisory style promotes self reflexivity (Jane)

I was...wondering about the relationship –what is it that makes people curious, how much about peoples values and beliefs do they bring with them that left them more open to reflexivity – something about peoples way of being or peoples aspirations for being that sort of drew them towards more reflexive ways of being as well. What and who shaped the socially constructed position of being drawn to reflexivity (Mark)

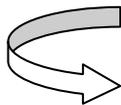
How do you articulate a reflexive supervision relationship...that made sense to some of the organizations we work within, you want to be very clear about what you're doing and what the influence is, the work you're doing and how it could be noticed...how would we describe that within a more modernist sort of context? (Mark)

How do we influence a pre-modernist animal that is the NHS – it's the value of reflexivity, not just therapy but helping conversations generally, it can be used as such a resource, whether your working as a nursing assistant or an inpatient unit to whether you're a family therapist or psychoanalyst – it's all dialogue, it's all relation, it's all conversation that can be drawn upon so ...it's the influence on people that write these policies on supervision (Keith)

Reflexivity is fluid, it evolves – how do you measure it, quantify it, record it on the system at work – it's something you do internally, or in relationship with someone else, so it's making space for it (Jill)

Do you need to quantify it, why would you try – better to just accept that some things are important to have ethically, and that there is a culture that cultivates that – but pointless to try to measure ... (Brian)

'If someone went to look after one of my children, I'd want them to be reflexive. Ethically, I'd want them to have a relationship with their internal dialogues and try to use those as a resource to help me and therefore be reflexive practitioners' ...so I guess it's how do those conversations start to become influential' (Brian)



Telling Unheard Stories

'It's a useful 'process' to hear and connect with my own unheard/internalized stories and then for working out what is going on in the conversation (Brian)

It's a way to critique yourself in the relationship (Jill)

'Transparency' –where we are coming from and our prejudices –helping people to be collaborative is being more transparent, more understanding about how your own history or your understanding of your own history...if that's the therapy, what you're doing which I suppose is probably every therapy (Jane)

The Stories Lived



It was a real 'ding dong' moment for me (Jill)

Stepping back from that and reflecting on the effect of taking that position was a real moment for me (Mark)

If the adrenaline's going... I notice the fact that (its) going and I comment on the fact – it's a useful way of working out what's going on in conversations (Jane)

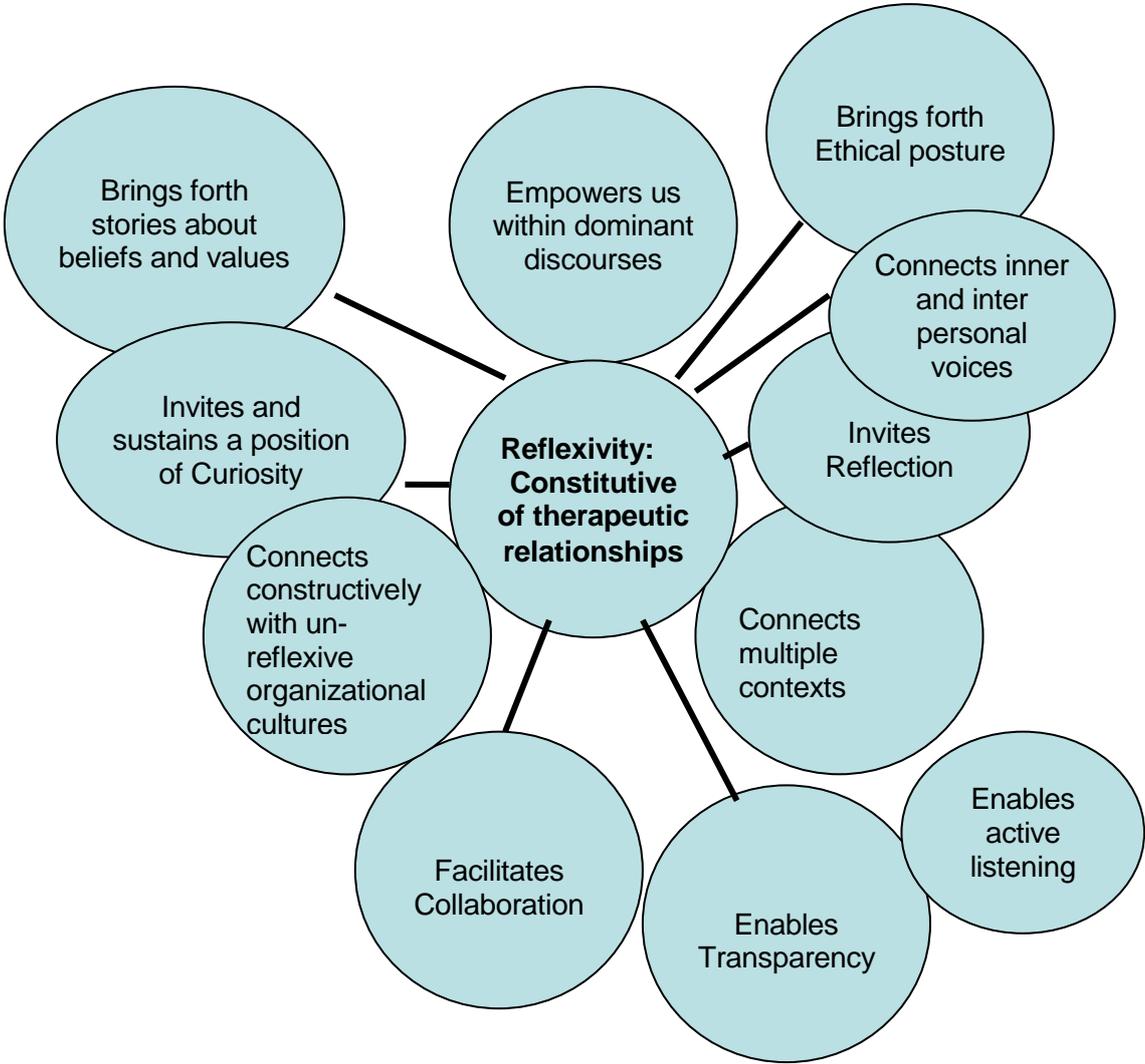
You're helping the family to become more reflective ... role modelling a way to have a conversation (Jill)



The Story Told

The dialogue afforded a co-ordination of stories which examined the tensions between untold, unheard, unknown stories and a story about reflexivity as an ethical posture available within these tensions emerges from this transcendent story telling. A transformative dialogical moment introduces a scaffold to connections between polarized distinctions about 'self/other', intrapsychic/interpersonal, 'monologue/dialogue', 'personal/professional', modernist/post modernist contexts. What emerges is a thick description of connections and a discourse about reflexivity as an ethical position for coordinating stories and discourses within therapeutic relationships. A rich story is told which articulates many facets of reflexivity and reflexive abilities which construct reflexivity as constitutive of therapeutic relationships. These facets are set out in the diagram below, using the Daisy Model to differentiate components of reflexivity and reflexive abilities that together are constitutive of the therapeutic relationship.

Figure 7: Matrix showing how reflexivity is constitutive of therapeutic relationships



4.4.2 Summary of Episode 4

This dialogue and storytelling generated new knowledge about how reflexivity has potential to afford beneficial transformation within therapeutic relationships. This story about transformation invited participants to explore further curiosities about reflexivity and to be interested in answers to the following through the research dialogues:

1. How it can be transferred across incommensurate contexts such as into a modernist NHS
2. Its transferability to supervision and to personal life
3. Barriers to this transferability
4. Questions about how to engage others with and influence organizational systems toward embracing reflexivity
5. How reflexivity is embedded within and embodies important values and an ethical position
6. How reflexivity is linked to learning

4.5 CONCLUSION

In this chapter the first two dialogues with 9 MA student participants have been analyzed to begin to answer the research question 'how is reflexivity constructed'. Conducted in 2 groups, these interviews were transcribed, reviewed and analyzed using four CMM heuristics looking for 'transformative dialogical moments'. Four episodes have been punctuated from these dialogues. The story telling context of the research methodology invited curiosity and a 'not-knowing' position for participants and produced a generative, dialogical exploration of reflexivity. Scaffolded by the reflexive research questions and format, participants engaged in dialogical and critical reflection. Within this context, emergent curiosity about each other's meanings gave rise to transformative moments in which new meanings were co-ordinated and new knowledge was generated. The stories were told in a way which thickened descriptions of local knowledge production about what is reflexivity, how reflexivity is

knowledge, how reflexivity influences therapists positioning and how reflexivity is constitutive of therapeutic relationships. In the research process, the story lived between participants enabled story-telling of Unheard, Untold, Untellable and Unknown stories. They told of curiosity and not knowing about how reflexivity guides action towards coherence, reflexivity's potential to assist in constructing relationships experienced as therapeutic and ethical and the reflexive abilities that can be drawn upon to achieve this intention. In the next chapter I will analyze the dialogue undertaken subsequent to this first dialogue which was partially informed by student's curiosities and questions.

CHAPTER 5: SECOND DIALOGUE

'It is common knowledge that nobody is born with a Decalogue already formed, but that everyone builds his own either during his life or at the end, on the basis of his own experiences or of those of others which can be assimilated to his own; so that everybody's moral universe, suitably interpreted, comes to be identified with the sum of his former experiences, and so presents an abridged form of his biography.'

(Primo Levi 1958, p224)

5 Warming the Context

In the last chapter I outlined four episodes punctuated from the first dialogues with 9 MA student participants. These first dialogues involved story-telling about what is reflexivity, how it informs therapist positioning and constitutes therapy relationships. The questions and curiosities that emerged in these dialogues informed and influenced the second dialogue which is the subject of this chapter. This second dialogue was undertaken with participant 'Alan', who has authored a number of published texts about reflexivity in family therapy which have been discussed in the literature review. In this dialogue I began with the questions used to begin the first dialogues and included additional questions based on my own and participant's curiosities which emerged in the first dialogue and which also emerged subsequently during this dialogue. In doing so I have sought to generate an iterative, connected and unfolding series of dialogues across conversational and relational contexts. The growing story of how reflexivity is constructed is told in many voices and through multiple dialogues to situate knowledge as emergent within the meanings coordinated between multiple voices in dialogue. In doing this, I make a distinction between dialogical knowledge produced between participants in the conversation and monological knowledge, where the latter is produced through interview with a 'subject'. Through this process I can maintain trustworthiness and coherence in research methodology by continuing with dialogical meaning making and multi-vocal knowledge construction. To afford transparency and collaborative meaning making, my transcription and subsequent reflections and observations were shared with the interviewee. Unfortunately, responses to these were returned outside the timeframe for this stage of the research and these comments were not made use of apart from as a check if the transcription was corrected in any way.

In this chapter and analysis I will make use of CMM's heuristics, namely the Serpentine and Luuut models to discover what meanings we are making together and will also draw upon the knowledge constructed from the first dialogue and interweave those voices into meaning-making in this analysis. This discussion expands upon three episodes of transformative moments in the dialogue according to the themes below:

Episode 5 "*Learning reflexivity*"

Episode 6 "*Expanding reflexivity*"

Episode 7 "*Teaching reflexivity*"

5.1 EPISODE 5: "Learning Reflexivity"

In this dialogue the first moment is punctuated when a transformation occurred in the story telling about how Alan learned about reflexivity. I will use the serpentine model to track 'storytelling which defines difference' and the co-construction of meaning that emerged in a transformative dialogical moment. The title of this story is 'Learning Reflexivity'.

Upon being given a choice about where to begin telling a story about reflexivity Alan chose to start his story within a time period of between 1979 to 1980 and within a narrative of remembering a significant relational experience of learning reflexivity through '*becoming aware of and getting a grasp of what reflexivity means in practice*':



Alan: "*In about 1980... Luigi Boscolo and Gianfranco Cecchin were coming over and had been in 1979 and then they came again in 1980 ...and we had them just with the team of four...on our practice and their model over the year since we first had them in 'Anytown' and were showing video tape and there was a piece on the video tape.. I was pretty clear about following their model and method and technique and copying the way that they arranged interviews and timing between interviews, the techniques that they used and things like this...I'd been a very good student in that respect...a student of the 'banking' model...*"

and we were showing a piece of tape and I knew that...I just thought that I didn't want them to see because it wasn't within their model...."

Alan sets his story in a context of time when knowledge and approaches in family therapy were undergoing a transition. Dallos and Draper describe this transition: *"The shift from the first to the second phase of systemic therapy saw a movement from an emphasis on pattern and process to an emphasis on beliefs and personal meanings."* (2005 p91). Alan situates his story within this shifting landscape as a learner and tells a lived story of personal meaning to illustrate learning about reflexivity. He describes how he had been approaching learning at the time of his story through copying methods and techniques he has witnessed others perform. This kind of learning he associates with the 'banking model' of education. Paulo Freire used this metaphor of 'banking' to describe 'traditional education'. Teaching and learning relationships within this are prescribed according to Freire. Teachers *"fill the students' by making deposits of information which the teacher considers to constitute true knowledge"* (Freire 1971 Belenky et al 1986 p 214). *The students' role is to "store the deposits"..."the students are not called upon to know, but to memorize the contents narrated by the teacher. Nor do the students practice any act of cognition, since the object towards which that act should be directed is the property of the teacher"* (Freire 1971 in Belenky et al 1986 p214). In the banking model the teacher *'composes his thoughts in private. The students are permitted to see the product of his thinking but the process of gestation is hidden from view'* (Belenky et al 1986 p215)

There are obvious similarities between this description of a banking model and that of Krishnan in the previous chapter in which he learned by 'rote' and cramming information into memory and demonstrated learning through 'regurgitation'. In Alan's account he locates this educational culture as the context within which he discerned a difference. In that moment when he inclines towards making a distinction about an episode that does not conform to the Milan approach, he expresses the pattern and habits for enacting educational relationships and learning with which he is familiar. His description portrays an attempt initially to 'hide the process of gestation' to reveal those moments on video tape where he can demonstrate conformity to the 'standards of his discipline' (Belenky 1986 p214). In the wider context of family therapy and practice at the time, this model of learning was reflected in a behavioural focus of the 'first phase' which was dominant from the 1940's to 1970's (Dallos and Draper 2005).

In some approaches within this 'phase', family therapists focused on behaviours which were considered to create better functioning relationships. Both families and student practitioners learnt these ways of functioning in systems through copying and applying them as relational practices. For example, a co-working approach is outlined by Norlin and Ho when working with families to "*provide a therapeutic model for the dysfunctional family to emulate...co-workers can often be beneficial in providing a role model for families needing marital and parental interactional patterns.*"...and for "*its demonstration of the resolution of differences both in front of and with the family. In essence this is an educational process that teaches the family how to disagree agreeably.*" (Norlin, Judy. & Man Keung Ho 1974 p127). This has clear links to Jill's comments about modelling how to reflect for families. Isomorphism between levels of context provided a conceptual framework to guide the practice of supervision by drawing upon family therapy practice (Liddle & Saba 1985, White, Russell & Candyce 1997) and Alan's story references this in his lived story of supervision and positioning as a learner.

In the next turn Alan points to the moment in the episode where an experience of difference led to new knowledge:



Alan: "*and they said 'no, hang on, we want to see this...and they said 'Oh, this is a good example of the systemic notion of...'....and it was then I realised that we had been following their method and techniques but not their approach...their thinking about 'you, in your own context and how would you live that idea, how would you practice that idea within your context?...not their context...they were in a private centre in Milan, and we were in a centre in 'Anytown' NHS so we couldn't do exactly the same and... but we'd done something different and...I was thinking 'it wasn't their model' but they were saying: 'it is within that kind of approach, it's using a particular systemic idea within a context and you are able to practice as the person you are, as the person you are employed as, and things like this, within your own culture, professional culture and so on'. So I think that was important, is it to do with reflexivity I think it probably is... about self in context.. professional self in context of your own desire, I suppose I desired to follow their model, I didn't think I had so there is an incoherence there, but they expanded the context"*

This story describes as significant a perception of difference between ways of learning. Bateson suggests that *'Only when there is a difference between persons is it possible for those persons in communication to achieve a new understanding of the way in which their own premises for knowing are codified'* (Bateson 1951 in Harries-Jones 1995/2002 p133). In 1964 Bateson wrote about logical categories of learning and described three types of learning: Learning 1, 11 and 111 (Bateson 1973 p250). Learning I is 'change', a kind of learning Bateson associated with stimulus response/rote learning/habituation. In this kind of learning the sequence of life experience is punctuated by individuals into 'contexts' which may be differentiated or equated, that are interpreted as either different or the same context. Learning II is 'learning to learn' and in this type of learning punctuations are seen to describe transactions between individual and environment. Learning III is 'learning about learning'. Individuals learn to perceive and act in terms of the contexts of contexts (Bateson 1973 pp250-279). Alan's story tells of learning a new set of premises for understanding his practice which enabled him to equate and differentiate in a different way. The reframing of the Milan observers invited Alan to make connections (ie equate) knowledge across contexts that he had earlier distinguished (ie as either Milan or Not Milan). Through this reflexive shift he was able distinguish and act into a context of contexts. He learned about 'self- in- system' or the 'observing system' which characterized both the Milan approach and the second phase of family therapy. In this communication Alan coordinates with the Milan team and through this communication episode he experiences a lived story which helps him to learn about and practice within the Milan 'systemic family therapy' approach. As Bateson said *'learning about change is an important component of the relationship established between 'self' and the system of which it is part'* (Bateson 1971/2 in Harries-Jones 1995/2002 p37). In this way in this episode Alan describes Learning III where *"the concept of 'self' will no longer function as a nodal argument in the punctuation of experience"* (Bateson 1973 p275).

Alan's story embodies two different descriptions of learning which both reflect behaviourist and systemic discourses which were influential in family therapy. These can usefully be located in a wider context of developments in systemic thought and in particular, Gregory Bateson's ideas about learning which Harries-Jones outline below (1995 /2002 p111) have a particular relevance for systemic practice in family therapy:

“Before the war Behaviourism was in its heyday, Bateson had suggested that an important part of learning was that it seemed to be patterned in different levels. At the time, nearly all social science models of behaviour were based on notions which had been borrowed from physical systems: stimulus-response behaviour was the most usual. Descriptions of learning were built around correspondence to stimulus response and did not consider patterns of learning in and for themselves. Bateson’s notion of learning to learn – ‘deutero-learning’ as he called it-broke with the behaviourist tradition. The latter presumed that all learning was a matter of rote memorizing of individual items under controlled conditions of stimulus and response (Steps 1972:279-308). In his concept of deutero-learning, Bateson considered the circumstances under which behaviour became ‘reinforced’ and argued that an important level of constraint, which behaviourism seemed to ignore entered into the whole situation of learning. He would later label this constraint a repeatable ‘context’. (Harries-Jones 1995/2002 p111). ...”Hence, it was necessary to build a systemic classification of learning contexts-‘not what is learned but the contexts in which learning occurs’ (Letters 1390-1b/1945) in Harries-Jones 1995/2002 p112...”To learn about context was a much more abstract sort of learning than the instrumental learning which behaviourists employ, but it is the more abstract ideas of context that tend to sink in, become less conscious, and ‘habituated’ the most....After the conferences on cybernetics Bateson was able to proceed with the notion that processes of adaptation are related to ‘context’, describing the latter as transforms of different levels of difference. In this sense, learning has a definite analogy to levels of behaviour promoting survival in evolution. The ‘what’ in both human learning and in evolution had nothing to do with energy or particles, but was some form of mapping of variety and difference, incorporating a difference in contexts and levels of contexts.” (Harries-Jones 1995/2002 p112)

Alan describes the Milan groups’ feedback as having ‘expanded the context’ in a way which brought forward coherence. This appears to have generated transformative learning and new knowledge about the contexts of contexts. Alan describes the emergence of a ‘reflexive shift’ where he recognizes his perception has been reconfigured and his learning has ‘shifted from the more concrete to the more abstract’ (Bateson 1972 in Harries-Jones 1995/2002 p53). This is contrasted with the story about the ‘banking’ model of teaching where learning is constructed as deposited into and stored by students who then practice the approach in a standardized way across contexts, a description which fits with Bateson’s Learning I. Alan’s story of ‘remembering’ (White 1997) describes as significant that moment where his consciousness of how he was looking was changed to become one of awareness of the contexts of contexts. He associates this experience with transforming ‘constraints’ in his thinking through difference which he sees as having

generated reflexivity. He uses a growth metaphor to describe this moment as a 'nodal point' in his development:



Alan: *"in terms of practicing, in terms of the concept not just copying what you have seen other people do...and then it began to... it opened my eyes, it liberated me, or extended from copying which I still think is valuable, to inventing, using the ideas to invent practices that fitted the context I was in... so you had to be that much more aware of the contexts that you were working in and so that kind of reflexivity I think was probably very important..."*

This interpretation of a lived story of multiple contexts for learning is constructed as one where 'copying' sits alongside or is expanded into 'inventing'. This story breaks with dualistic knowledge discourses in education in its inclusiveness of multiple contexts for learning. A pluralist approach had been proposed by von Foerster in 1972 in the context of a critique of a 'subjectivity/objectivity' dualism in education. He suggested providing an educational system that would ask *'legitimate questions- to which the answers were unknown'* (Keeney 1983 p79). Keeney summarizes the pluralist educational approaches proposed by von Foerster: *"In that context, self-referential dialogue could emerge where both teacher and student are recursively connected: The teacher is always part of what is learned and the student is always part of what is taught. Ideally, education would involve both "rote" learning and Socratic dialogue, joined in recursive fashion."* (Keeney 1983 p79).

Alan's story describes the transform of difference that permitted different contexts of learning to be observed and his identity as a reflexive learner arose from this context. The difference invited Alan to take a reflexive observer position and this new context scaffolded a transformation to another level of consciousness, that of thinking at the level of approach. It also describes a shift in Alan's construction of practice as shifting from 'copying to inventing'. This resonates with a description of a second-order practitioner offered by Hoffman when she said "We do not 'discover' the world-out-there but, on the contrary, 'invent' it." (1993 p390). An unknown story had emerged about education, learning and knowledge generated within the community of people engaged in conjoint activities together at that time which afforded a reconstruction of his identity across first and second orders of knowledge and practice in family therapy. In another context (Neden and Bradbury 2011 p16) I have talked about how *"Social collaboration and conversational partnerships create a context for the stretching of*

thinking and imagination and supports progressive and incremental journeying from the known and familiar towards what might be possible to know and do, within the 'zone of proximal development' described by Vygotsky (1978). Pearce (2007 p193) reframed Vygotsky's idea as 'another way of accounting for the evolution of consciousness'. He suggests that all of us have 'an up-side'; a zone of proximal development in which we can act - even if only temporarily and with help - at higher level than we could otherwise." He suggests that repeated opportunities to function at this higher level will 'stimulate the evolution of our consciousness' and that this can be supported through our practices as 'mentors, coaches, therapists, consultants, facilitators, mediators, negotiators, teachers and others.' (Pearce 2007 p 194 in Neden and Bradbury 2011 p16). In Alan's description, his functioning at a different level is supported by the Milan practitioners' reframing of context. This reframing scaffolded his expanded consciousness as an observer of contexts of contexts, what Bateson would call Learning III. Alan's story locates a 'nodal' point for generative 'growth' or transformation when his roots in first order thinking are replanted within the second order context of the Milan phase. This transforms his concept of learning from behavioural to systemic and brings forth a lived story of reflexivity which he has situated in multiple contexts of time, space, relationship and history. Bateson suggests that such transformations occur at very deep levels:

'If a man achieves or suffers change in premises which are deeply embedded in his mind, he will surely find that the results of that change will ramify throughout the whole of his universe. Such changes we may well call 'epistemological' (Bateson 1972 in Harries-Jones 1995/2002 p43).

Learning about reflexivity involved a process which Bateson described as 'differing levels of consciousness and unconsciousness - as with the differing levels of action and perception - form steps in which there is a reflexive shift *from the more concrete to the more abstract...*' ("Four Lectures CAF 126-B10/1955). Harries-Jones suggests that Bateson held the view "that reflexive shifts are a crucial part of any process of learning and are crucial to high-level reframing of propositions, the transformation of epistemology" (1995/2002 p53). In the next question I invited Alan to construct a reflexive interpretation of his 'story', through reflecting on his 'understanding' of reflexivity arising within the context of both the episode and his story telling. This offers an opportunity for Alan to speak from within the new epistemology which the reflexive shift has brought forth:



Jeanette: *"In thinking about that story, how would you say that you understand reflexivity?"*

This turn brings forth a story in which Alan locates his 'understanding' in a contemporary rather than historical context. He tells about his construction of reflexivity now and illustrates it with metaphors which sustain his transformed identity as an 'inventor' including exploring, using tools, being curious, looking and examining 'context in the context of itself'. He includes as contexts: self, relationship and concepts. Alan names the unfolding story told as a 'Rough Guide to Reflexivity':



Alan: *"Well...I think I've used the phrase, self-in-context and that self can be a person, an idea, a relationship, an institution...as I understand it reflexivity is using something to explore itself, so turning something back on itself to examine – it could be examining itself for coherence...if I use the criteria - if I set out the range of criteria about how to practice and I might be...another story: say if I think about some questions to ask a student or a family and then, if I only ask them to the students or the family, that's a useful tool but to make it reflexive, it's ...if I ask myself those questions to see, 'what's my relationship with those questions I'm asking' I think it makes me into a different kind of interviewer than I would be... if I was just looking at that as a tool independent of me and so I think its using something as a tool to examine and explore itself - so self reflexivity would be that example I've just given, I'm using myself to explore myself, my ideas. It's using a concept say curiosity, you could be curious about curiosity. So it's placing something in the context of itself. And then relationship, you and I could talk about how this relationship is going, so we are using our relationship to examine our relationship. So that's a kind of a 'rough guide'*

One research supervisor (Graham) critiques the definition of reflexivity embedded in the statement that it is "something to explore itself"...by stating that:



Graham: *"The notion of using a tool to examine itself is regarded by some as deeply problematic-eg you can't use a telescope to view itself: you can't use a hammer to hit itself. This critique has been applied by*

some psychologists and philosophers to the human mind, which is able to critically examine everything apart from thought itself.”

This supervisor questions the statement about using...*“something as a tool to examine and explore itself- a self reflexivity”* and asks: *“Isn’t this a tautology? If ‘self’ is defined as broadly as it is above, isn’t all reflexivity ‘self-reflexivity’?”* (Graham). A similar criticism was made by Dell (1985 in Harries-Jones 1995/2002 p9) of Bateson who he said *“continually explained epistemology by epistemology”*. Harries-Jones (1995/2002 p9) argues that this represents strength in Batesons writing, of *“construing epistemology in its reflexive form.”*

In Alan’s turn he draws upon a number of references to Bateson’s ideas about communication and conversation. In his ‘recursive vision’ Bateson argued against dualism of self and system and suggested that ‘individuals in conversation with each other construct values, symbols and constraints. He suggested that *“coherence derives from implicit ideas – inferences drawn about the social relations of speakers in communication with each other”* and that *‘An initial presentation of ambiguity is necessary for any possibility for reflexive thought to emerge’* (Harries-Jones 1995/2002 p36). Bateson suggested that complex levels of meaning emerge once we become aware of conversational interaction and *“For observers of conversational interactions, further patterns emerge, those of punctuation of repetitions in the conversation, a sort of step by step progression in its otherwise circular and repetitious form. In turn, steps of this sort spiral to some form of ‘ladder’ of ideas’* (1995/2002 p93). Alan’s dialogical and relational descriptions with which he constructs meanings about reflexivity correspond in some ways with Bateson’s systemic description of building a ‘ladder’ of ideas for example in relation to the laddering from first order to second order thinking, from cybernetics to the cybernetic of cybernetics, from context to contexts of contexts, and from selves to concepts to relationships as contexts. In the storytelling so far an invitation to Alan to tell a story about reflexivity brought forth a narrative which focuses on the point in time where first order thinking is being replaced by second order thinking in family therapy. Here Alan as a learner looks back at a significant moment when he experienced a reflexive shift in thinking about self- in- context. This conversation leads to a ‘laddering’ of ideas which produces a ‘Rough Guide’ for Reflexivity. In this context, the next question invited Alan to observe in his

own story 'contexts which may be differentiated or equated' and any implicit 'logical typing' or classification of reflexivity discourses (Bateson 1973 p262):



Jeanette: *"Would you say reflexivity has any other names that it goes by?"*



Alan: *"I think there are a family of phrases ...'self-awareness, self-concept, identity, self-criticism'... those are kind of all in the family of resemblances that have a common purpose, effect....'recursiveness and reflection'...those all are used in the same kind of domain of examination – or 'exploration, self-exploration, self-examination'. Each of them has different angles; I mean 'self-criticism'; you're using yourself to examine yourself but in a kind of particular ...I think that might be a stage in self-reflexivity, but if you get stuck at self-criticism it doesn't extend your practice, you get stuck in a particular position of criticising yourself....so they are aspects of it and I think they move in and out of being useful."*

In this turn Alan suggests a limitation or criticism of reflexivity. Bourdieu and Wacquant (1992 p43) summarize 'three classical counter-charges usually levelled against the possibility or desirability of reflexivity: narcissism, futility, and regression ad infinitum leading to self-contradiction, solipsism, or radical cognitive relativism". In a context of social science, Bourdieu argues for a different interpretation of reflexivity that of 'epistemic reflexivity' which he says 'invites intellectuals to recognize and to work to neutralize the specific determinism to which their innermost thoughts are subjected and it informs a conception of the craft of research designed to strengthen its epistemological moorings." This interpretation could be applied to the craft of family therapy. The connections Alan made with 'other names' for reflexivity reveal more of the philosophical and theoretical discourses within which Alan constructs reflexivity. These connections are developed further in the conversation that follows when Alan introduces a second example of learning through feedback which predated the Milan episode. This story becomes a frame for illustrating one of those 'aspects' of reflexivity mentioned above: reflection.



Alan: *“And he (Gerald Erickson) listened to the tape and I met with him and his opening comment was ‘when are you going to stop lecturing people in sessions?’ and so that was quite a...and so I listened to the tape again with a different... so his comment from the other triggered me to listen to myself differently, and he was quite blunt about that so it was very helpful. And then in my dissertation I did transcripts of the interviews and there were a couple of times when I had formed an opinion about why the session had gone in the way that it had gone and then when I listened to the tape I had heard something, listened to myself say it and I heard things that I said that I hadn’t recalled but I had attributed it to the clients...and that sequence that I became much more aware...and I suppose that’s connected to Schön’s reflection –on-action, which is what I was doing, reflecting on the action and so that’s a kind of reflexivity and then reflection-in-action and so I am trying to be more aware as I’m interviewing and so on ...Its connected though also to self-consciousness- you want to be conscious of yourself but not being over aware and not being able to act or to converse because you are thinking about yourself all the time which could be selfishness, so there is a whole series of phrases and names that are connected –part of a similar process but you can get stuck in aspects”*

Schön described reflection- in- action as a ‘stance toward inquiry’ and one in which a practitioner engages in a reflective conversation with a situation *“that he treats as unique and uncertain; he functions as an agent/experiment. Through his transaction with the situation, he shapes it and makes himself part of it. Hence, the sense he makes of the situation must include his own contribution to it. Yet he recognizes that the situation, having a life of its own distinct from his intentions, may foil his projects and reveal new meanings.”* (Schön 1983 p163). There is a close fit between Schön’s conceptualizing of reflection-in-action and Batesons’ ideas of recursive loops: *“if you have something which acts on itself-which is recursive in this sort of way, it has existence. It has a degree of reality of its own existence...a system of causation turned in upon itself and controls itself...”* (Bateson Notebook 62/1975 In Harries-Jones 1995/2002 p186). Alan’s description of ‘a family of phrases’ or ‘aspects’ of reflexivity is exemplified in this story about reflecting-in-action as a kind of reflexivity. In his story Alan describes a moment of reflexivity when he saw himself as engaging in the problem saturated and blaming discourses about the family which he had attributed to the family. He distinguished this context of contexts through reflecting-on- action. This connection between reflective practice and reflexivity recalls Simon’s

story in the previous chapter, of reflecting on whether he discerns any difference between reflective practice and reflexivity.

This turn is followed by an invitation for Alan to reflect on how reflexivity relates to values that he holds in life. He tells how he thinks reflexivity is “*about ...how you handle yourself in your life*”. He uses a metaphor for reflexivity as a ‘handle’ for reaching and maintaining a preferred ‘identity’ and way of being:



Alan: *“this isn’t necessarily always ‘good’ or ‘effective’ but I might want to perceive myself as, or be perceived as or be experienced as ‘kind’ for example. So I would be or part of my self-reflexivity or reflexivity would be more ‘self’, monitoring my own self in a way, as part of a reflexive process, about monitoring my feelings towards other people which would be linked to how I am with them so if I’m feeling cross or angry or critical of or to somebody else or what they are doing I could, if I acted on that or allowed that to influence me, then I might be critical or unkind or something like that – so reflexivity would be part of being able to not always act on your first feelings and being able to process that and then maybe act, connected to something else”*

This description construes reflexivity as a method for monitoring and modification of the self-in-context of relationship. This modification is informed by personal and professional discourses about engaging in relationship to bring forth therapeutic potential and which reflects Alan’s values about how he wants to be in relationships. Susan Hawes writes that reflexivity is required for this kind of ‘positioning’: *‘if we are to come to an awareness of what we are doing in our doing of it, and to open up opportunities for alternatives, we must ourselves become reflexively aware of the character of our own practices* (1998 p99). Alan goes on to distinguish relational reflexivity:



Alan: *“now this is going towards more relational stuff; so if there’s - about your own self-reflexivity and if there is - about inviting other people or helping other people to develop reflexivity – so if I felt critical or unkind, say if I’d worked with men who’d been abusive, it’s very easy to feel critical or to let yourself be influenced by that but then thinking as a professional context “They will have heard that a number of times so I won’t be introducing anything new so I might say something like ‘as you hear yourself say that’ and I might repeat what they’ve said, ‘what effect*

does it have on you to say those things?’ ‘What effect do you think it has on me?’ ‘Do you believe, do you find yourself being convinced by what you’ve said?’ and so I would introduce those concepts but saying, inviting the other person to be reflexive or to reflect upon what they have said. So I think that’s accepting.”

Alan’s descriptions of self and relational reflexivity resonate with Susan Hawes’ description of ‘dialogic reflexivity’ in supervisory relationships (1998 p106). She says: “...there are two processes of reflexive practice: one that is performed in the private thoughts of the participants, and the other that is practiced in the dialogue between them.” A distinction is observed in that dialogic reflexivity overtly draws upon wider contexts and discursive themes such as ‘access to and uses of power’ as objects of critical reflection. Hawes argues that as personal and interpersonal horizons are embedded within these contexts: “The objects of this reflexivity would not only be the personal and interpersonal horizons of the subjects engaged in the dialogue, but would extend to the larger historical, cultural and institutional social relationship in which they are each inextricably embedded.” (Hawes 1998 p106). This interpretation of reflexivity had earlier advocates in Bourdieu’s idea of ‘sociological reflexivity’. He says “persons, at their most personal, are essentially the personification of exigencies actually or potentially inscribed in the structure of the field, or more precisely, in the position occupied within this field. “ (Bourdieu 1989 in Bourdieu and Wacquant 1992 p44). He advocates reflexivity as a means to escape ‘delusions’ of ‘individuality’ and ‘self conception’ ‘by uncovering the social at the heart of the individual, the impersonal beneath the intimate, the universal buried deep within the most particular.” (Bourdieu 1989a in Bourdieu and Wacquant 1992 p44). Hawes (1998 p106) says that her construction of dialogic reflexivity is distinct from that of ‘individualistic uses of the term such as ‘counter transference’ in psychoanalysis or a ‘self-critique limited only to the ‘personal power issues of the analyst’. She says that in systemic therapy while the exploration of parallel processes between therapy and supervisory relationships is a version of reflexivity, they ‘tend not to turn the critical gaze, beyond the individual or local system involved in treatment, to consider the social contexts and power relations affecting both the clients’ and the professionals’ discursive freedoms and constraints.” Hawes’ construction of a ‘reflexive feminist supervision’ incorporates multiple levels of contexts for dialogic reflexivity:

“the explicit engagement in and modelling of a reflexive critique that encompassed the self, the particular supervisory relationship, the

institutional context in which the supervision takes place, the social implications of therapeutic and psychological practice, and the multiple, shifting ways in which power is exercised and contested in each of these domains. “ (Hawes 1998 p106)

In the next turn, these levels of context are to some extent implicit in the story told about reflexivity and values Alan holds in life when he makes a distinction between what he describes as ‘aspects’ and what I called ‘values’ in my next question which asks about connections between reflexivity and values. Alan said *‘I don’t think it’s connected to a value but it’s looking at a professional orientation, helping people to arrive at aspects of their own life, private thoughts about it, not just to be told by other people. It might also not be a value so much but a belief that it’s not very effective to tell other people what to do...which is probably linked to a value in one way or another...’* He makes connections between these aspects through a list of connected qualities which reflexivity both requires and affords. I summarize these:



Jeanette: *“... so we’ve got a kind of cluster of things that are connected like honesty, kindness, compassion, self-management, directness and (Alan adds here ‘honesty’)... and honesty, a kind of cluster of values that somehow have a relationship with reflexivity and also a cluster of aspects that are related to reflexivity like reflection, and self-awareness ...these are kind of clusters of ideas that have a relationship with each other and values that have a relationship with each other...”*

This description forms a platform for my next question about how reflexivity has influenced Alan’s practice and professional identity.



Alan: *“Well, I think over time its improved it remarkably and it’s been problematic. Nothing is ever... or I don’t think ...I find it unhelpful to think of anything as uniformly bad or uniformly good and so I think its um...I suppose it’s a significant part of my professional identity because I’ve written about it and developed aspects of it and people have commented on the usefulness of that in their own practice so it’s become quite a substantial part of my identity both as self and how others see me.”*



Jeanette: *“So the feedback you have from others about reflexivity’s usefulness has been influential as well?”*



Alan: *“...um think so...having said that sometimes when I see the way, I see people using what I’ve written about its problematic...I think ‘oh not like that”*

This turn frames the story teller as observer looking at how ‘people are using what I’ve written about’ and reflexivity as a taken for granted truth which is ‘known’. What influenced this turning towards fixing reflexivity knowledge? Bourdieu and Wacquant (1992 p 39) in talking about sociological research suggest that there are ‘three types of biases that blur the sociological gaze. The first is the one singled out by other advocates of reflexivity: the social origins and coordinates (class, gender, ethnicity, etc) of the individual researcher.’ According to Bourdieu the other two biases are linked to the “possible intellectual positions offered to him or her at a given moment and beyond in the field of power”. The third bias invites us to “construe the world as a spectacle, as a set of significations to be interpreted rather than as concrete problems to be solved practically” (Bourdieu and Wacquant 1992 p 39). Alan’s story objectifies reflexivity and the act of knowing as an act of ‘privilege’ (Hawes 1998 p95). Hawes suggests that “the objectification exercised in the gaze of the inquirer is not disinterested, but rather affects a dominion over the objects by virtue of its patriarchal social currency. In other words objectivity has been found to entail a masculine subjectivity, obfuscated by sanctioned proclamations of neutrality.” (1998 p95). In telling this story Alan seems to returning back to his first punctuation of the Milan consultants as privileged observers holding true knowledge. In this turn Alan punctuates what reflexivity ‘is’ and ‘is not’ in the same way that he experienced himself as punctuating his earlier practice as ‘The Milan Model’ or Not the Milan model’ . An untold and perhaps unknown story has emerged here where Alan ‘returns’ to a dualism which separates self and system. In distinguishing others interpretation of reflexivity as ‘it’s not like that’, the separation between self and system returns to the foreground with self as ‘nodal argument in the punctuation of experience’ (Bateson 1973 p275). In thickening the description of such stories in supervision, Hawes’ ‘dialogical reflexivity’ invites an engagement in ‘critically examining the role of language and discourses in ‘constituting knowledge, together

with the social practices, forms of subjectivity and power relations that inhere in such knowledges and the relations between them.” (Weedon 1987 in Hawes 1998 p98). Like von Foerster, Bateson refuted dualistic thinking. He seems to emphasise mutuality and coordination of meaning over a more ‘mechanistic analogy’ of information exchange in systems (Dallos and Urry 1999 p170). Bateson drew upon cybernetics to describe “a system in which constraints, boundaries and stabilities are nested within the networks of interactions of system members and in which system constraints are mutually coordinated” (Harries-Jones 1995/2002 p36).

Alan’s narrative illustrates both reflexive and un-reflexive stories and constructions of reflexivity in which he positions himself as both expert of what reflexivity is and also taking a not knowing position in relation to what else reflexivity might become. This multiplicity illustrates the potentials for what Gergen calls ‘multi-beings’ where ‘the person is essentially constituted ...by a multiplicity of relationships (Gergen 2009 p149). In Alan’s stories about being a reflexive observer he describes ‘a moment to free oneself from ideas of ‘correctness’, ‘objectivity’, ‘acceptance’ (McNamee 1992 p197). At other times in his story as un-reflexive observer he has moments where he is constrained by looking for fixed and taken for granted realities. Alan has described both engaging in observing which is at times ‘accepting’ of local interpretations as self- in- context and also those which embody an observer position where expertise about fixed truths are at times dominant. The complexity of the story, in the examples it draws upon as well as the broad span of time, theoretical orientation and understandings of reflexivity is consistent with Schön’s description of how the reflective practitioner brings ‘past experience to bear on a unique situation” (Schön 1983 p127). Schön says that “the practitioner has built up a repertoire of examples, images, understandings, and actions” (1983 p128). To assist in conceiving how Alan’s repertoire might have evolved we can draw upon Bateson ideas about ‘active perception’ “...patterns of redundancy of information (the external context) become overlaid with patterns formed in contexts of learning, and the whole yields a three-dimensional pattern. It is the interleaving of the two patterns of redundancy which yields a sense of creativity and beauty.” (Harries-Jones 1995/2002 p202)

5.1.2 Summary of Episode 5

In this episode a series of turns generates a story told about learning reflexivity which is constitutive of a 'Rough Guide to Reflexivity'. This guide includes situating self –in- system, inventing in local contexts and reflecting- in- action to monitor and bring forth preferred selves, relationships and values. These are described as both 'aspects' of reflexivity and abilities that reflexivity affords. The story of learning about reflexivity was situated as beginning in the transition towards the second phase in family therapy associated with second order cybernetics which is referenced in the reflexivity 'artefact' of observing systems. The story draws upon evolving systemic and cybernetic ideas as well as ideas about reflective practice which emerged at around the same time. From this knowledge context the storyteller describes himself as a learner who has constructed a reflexive identity and knowledge through relational learning processes. Images and metaphors such as copying, inventing and exploring describe a journey from observed to observer and through this journey Alan comes to distinguish what reflexivity is and what it isn't - conceptualizing and internalizing the construction through storytelling within the reflexive dialogue. The conceptualizing of reflexivity as an internalized identity and as a fixed reality sits alongside a construction of reflexivity as an iterative process of selves-in-conversation with system – an embodiment of 'multi-being' in reflexivity. This complexity draws upon first and second phase approaches to learning and knowledge in family therapy and illustrates a tension within the stories that they constitute. The stories reflect a pluralist 'repertoire' (Schön 1983) of cultural constructions and artefacts which are constitutive of Alan's construction of reflexivity. Within them he constructs power relations and subjectivities which reflect both modernist and post modernist philosophies and the interplay between these within preferred and subjugated narratives of identity.

5.2 EPISODE 6 "Expanding Reflexivity"

In this episode Alan's 'Rough Guide' expands in unanticipated ways as his story about reflexivity is transformed in a further series of dialogical moments. These were generated by questions which invited difference through consideration of contradictions in reflexivity, whether it can be both useful and not useful and what reflexivity discourses are told and untold as dominant and subjugated stories. The

following paragraphs are grouped to reflect and reveal these turns in the conversation and transformations in Alan's story that emerge within these turns.

The episode began when Jeanette asked ***'How has reflexivity influenced family therapy?'*** Alan situated his response within the framework of 'order' distinctions, describing the differences between first, second and third order thinking in family therapy, how he saw reflexivity as arising in the second order phase and the impact that being reflexive had:



Alan: *"If we take it that family therapy is linked to first and second order differences and maybe even third order....the early stages of family therapy were thought to be quite first order, still situated with an ability to classify families, relationships, people within certain diagnostic classifications and then to prescribe a particular treatment and so on and so forth and second order when we became much more aware of observing systems so I suppose in order to act as an observing system you had to think about yourself as observer which would require reflexivity... and Brad Keeney's book 'The Aesthetics of Change' had a chapter on 'The Cybernetics of Cybernetics' , so there's a reflexivity, using cybernetics to examine itself... and the shift or the development or the inclusion of a second order position and I'm not excluding first order as a useful thing, I think you had to become much more aware of yourself as observer and the context from which you were observing; class, culture, ethnicity and so it wasn't just about your personal values but it was about the origins... the ability to deconstruct how your own values had arisen, your preferences and it became much more complicated, some would say rich, others would say...there are times when that kind of multiple views are rich and there at times when it's really complicated and disabling sometimes it's so complex."*

Reflexivity in this story requires family therapists to have abilities in accommodating multiple perspectives including a reflexive perspective which recognizes how their own personal, professional, social and cultural values and contexts are influential in the therapy system. The term 'Cybernetics of Cybernetics' was a phrase according to Keeney that was suggested originally by Margaret Mead as "a way of pointing to the observers' inclusion and participation in the system" (Keeney 1983 p76). This kind of looking at the influences and effects of our looking is echoed in Dallos and Urry's (1999 p166) summary of second order cybernetics as emphasising

'reflectivity... it was seen to be essential that therapists and supervision teams continually reflected upon and questioned their perceptions.' They proposed that third order cybernetics continues this emphasis on 'meanings shaping interactions' but that they *'...are now seen as not just personal and idiosyncratic but as shaped by realities of the culture in which we are immersed...the shared systems of meaning or discourses that prevail.'* (1999 p166). They argue that third order cybernetics can be identified with the impact of social constructionism and its integration with systemic ideas that shows *"how family life both exemplifies commonalities shaped by shared cultural beliefs or discourses, but also diversity in how these shared ideas are uniquely transformed in the day-to-day flow of family life."* (Dallos and Urry 1999 p168).

When Jeanette asks the question: "How do you think reflexivity has influenced third order cybernetics?" Alan says:



"Well, I think relational reflexivity might be likened to a more third order if I remember Amy's paper, because self-reflexivity would be in some ways, analysing as you're going along... changing... recalibrating... how you're relating to them, what you're doing, you're participation in something without necessarily involving them– so if I was trying to be compassionate, I might be trying to look for the effects of what I'm doing and if I see clues that I read as evidence of me lacking compassion or being compassionate, I will either stop and change or continue in that way, but that's not including the other person in that decision". He makes a distinction between this and including the other in talking about how to go on in the conversation. Alan illustrates this with an episode in which he engages in a dialogue with a student who has asked 'do I talk too much' in which he deliberates about how he might respond from a third order position to generate what he calls 'relational reflexivity':..."and then if I said: 'well, I'm just wondering what kind of answer you're hoping for, what kind of answer you've had in the past, how explicit, or how important is it that I answer this honestly or something like that...I could have said 'how important is it, how important is this answer I'm going to give you?' or 'in what ways is it important to your development, this answer that you're asking me' and then as she began to talk more I could judge how to answer...I could just be direct like I was and said 'yes' or I could say ' I think there are occasions in which you are but there are occasions in which you are not' and so I could moderate that...and so the third order, maybe that could

be explicit engagement with the other so it's the people involved in the relationship that are examining the relationship and creating it. I don't know if I've remembered the third order correctly or as they wrote about it anyway..."

In the Dallos and Urry (1999) paper "the development of problems is seen to reside in conceptualizations underlying problems and... the focus moves to how these occur in conversations." P17. Alan uses a grammar for relational reflexivity as an 'explicit engagement' in relationship or dialogue and a collaborative means for constructing space in conversation for a difference in consciousness to emerge. In this way his construction of reflexivity affords the third order kind of therapy described by Dallos and Urry as 'a demystified and explicit' process in which client's rights and expertise are strengthened and therapists use of power is minimized (1999 p177). A difference that emerges is that Dallos and Urry (1999) suggest that the third order cybernetics and practice actively invites talk which connects with moral and political dimensions of the 'systems' wider environment and its impact on relationships. In this story of third order reflexivity Alan foregrounds collaborative participation in dialogue which make explicit moral and political dimensions of relationship between therapist and 'other' more than the moral and political dimensions of families experience in the wider system. This difference seems to reflect the influence of Alan's stories about self-and-system and the use of self for strategic communication as an expression of first order practice and the observing self- in- system which was an expression of second order practice. Alan's story draws together threads which reference first, second and third order cybernetics into a unique story about reflexivity and its manifestation in family therapy and his practice. He draws upon significant relationships, episodes and voices at turning points to reference the theoretical influences which generated difference in the field and in his development of reflexivity. His constructions of 'self' and 'relational' reflexivity are contextualized within moments of evolving philosophical and theoretical change in family therapy and which signal reflexive shifts in therapists' consciousness and positioning within therapeutic conversations. It also embodies 'aspects' of reflexivity which emerged within these different orders and which have been woven together into a coherent narrative. What differences or distinctions does this integration make invisible, what stories about reflexivity are subjugated? These orders represent different interpretations and are constitutive of different realities and their integration has potential to generate contradictions as well as make differences invisible. Can reflexivity reveal these? Dallos and Urry (1999 p179) suggest that a

contradiction may arise within third order practice 'when family members appear to share and support what the therapist may regard as prejudices for example, about rights to engage in 'abusive' family roles.'" What contradictions may arise when therapists and families share prejudices or share unconsciousness of prejudices? What contradictions might arise when therapists seek to integrate positions as expert (first and second order) and non-expert collaborators (third order)? Are there contradictions between 'self' and 'relational' reflexivity?

Contradictions in premises are something Bateson invited psychotherapists to discern as a means to promote learning and change. He suggests that habitual punctuations of reality can reveal contradictions between what is said and what is meant and also between levels of communication and meaning. These contradictions in communication can be a source of constraint. Punctuations are based upon premises which have been learned and these can be changed through being discriminated, made conscious and replaced. One of the ways to do this includes 'to demonstrate contradiction among the premises which currently control the patient's behaviour'. He drew this from William Blake's ideas that "*Without Contraries is no progression*" (Bateson 1973 p273). In response to my next question:



Jeanette: *"I'm just wondering then whether you see any contradictions for reflexivity in family therapy."*

Alan responded with reference to a story which both integrates orders and points to contradictions which might arise between the expert position (first and second orders) and the non-expert position (third order):



Alan: *"Well, everything eventually contains its own contradictions – that's a position I take. Which would lead you to be cautious about using something as uniformly good or regarding something as uniformly bad. So I think its contradictions are...well, its contradictions will be experienced differently by different people. I think it may, relational reflexivity may be, may lead people; trainees, clients other people who consult with people for different reasons, may lead them to experience us as contradictory that we're given a professional title, we're trained to*

do things and so on and we come along and keep asking them about what they want to do and think should be done and so on...and never get out of that position and I think that's a cultural contradiction because we set up agencies, we train people to help us and then if we go along and if in our own experience they refuse to help us, and say that you know the answer already in a variety of ways, I think that has a contradiction potentially. I think a couple of clients have said, when I've seen people and said/asked 'do you want to do it like this etc' it can kind of torture people with choice. The contradiction would be you're only choice is to have more choice...or the choice that I have or an opinion or to tell you what to do...that's not a choice, so you're apparently open-multiple choices-but you restrict, its within a certain domain of you choosing, you can't choose for me to tell you what to do or to give you advise or something. So I think there are contradictions around that, everything has its own limitations and so on..."

Here Alan incorporates the moral and political dimension of organization and profession into this punctuation of a collaborative approach. While reflexivity is not necessarily a formal component of this approach, in Alan's earlier story he has constructed relational reflexivity as a means for bringing forth third order cybernetics. Alan's story of relational reflexivity foregrounds collaborative participation in dialogue which acknowledges moral and political dimensions of relationship between therapist and 'other' as well as or alongside the moral and political dimensions of families experience within the wider system and this is continued in his distinction of contradictions. He goes on:



Alan: "another thing is self-reflexivity ...we're examining ourselves...in a way... so it's still ourselves that's doing that so it's always limited...it's not objective...we're still exploring ourselves or reflecting on ourselves...within our own limitations, within our own repertoire... so it will be... limited in that sense...."

Here Alan's story of contradiction accords with that given by Dallos and Urry (1999), where contradiction arises when invisible, unconscious habits of punctuations create constraint. As Bateson said when someone 'learns to perceive and act in terms of the contexts of contexts, his 'self' will take on a sort of irrelevance. The concept of 'self' will no longer function as a nodal argument in the punctuation of experience" (Bateson 1973 p275). In this respect Alan seems to suggest that self-reflexivity is a

contradiction as it relies on self reference which creates constraint. At this a research supervisor point out a contradiction here “*but his definition of reflexivity was ‘turning something back on itself’*” I think that a further contradiction is indicated in that the language of ‘self’-reflexivity and its construction as an internalized activity reinforces the concept of ‘self’, draws upon dualist thinking, positivist philosophy and therefore by association, the expert position. One research supervisor adds: ‘*doesn’t it depend on how you define ‘self’...Alan’s earlier definition was very expansive.*’ (Graham)

Bourdieu argues that reflexivity “*...is achieved by subjecting the position of the observer to the same critical analysis as that of the constructed object at hand*” and that “*It is not the unconscious of the researcher but the epistemological unconscious of his discipline that must be unearthed*” (Barnard 1990 in Bourdieu and Wacquant (1992 p41). In this story of contradictions in reflexivity in family therapy emerges a contradiction. One the one hand self and relational reflexivity are constructed as creating space for collaboration, for demystifying the therapist, for equalizing the clients voice and expertise in the therapeutic relationship. This draws upon third order cybernetics to provide a framework for an interpretation of reflexivity as bringing forth for family therapists, a difference in consciousness and an empowering collaborative position. On the other hand, a contradiction is seen to arise for others with ‘relational’ reflexivity because this post modern therapy is received within organizational and social contexts of modernist constructions of therapy and therapeutic relationships. One research supervisor adds “*what about the ‘post modern’ question of self in relation to agency and presence in, for example, Foucault and more extremely Derrida?* (Graham). Also, in being ‘self’-reflexive, we remain self referential and therefore within an expert position and one which is dualistic in separating self and system.

The theme of contradiction continues in the next turn...



Jeanette: “*What might be the contexts in which reflexivity is useful but also not useful?*”

Alan identifies a pattern in his own punctuations:



Alan: *"...Umm, I don't...um...that's an interesting question...I was going to say 'there isn't any contexts in which it might not be useful'...but that doesn't fit with how I've said that nothing's uniformly useful or not useful..."*

Alan's storytelling includes a lot of pauses and uncertainties and a reflexive comment on the question itself. The question seems to give Alan feedback about a contradiction and from this discernment an unknown story about embodied reflexivity emerges.



Alan: *"so...well...maybe...not in particular contexts but aspects of a process...well, I think that if you're engaged in some aspects of human experience spontaneity is called for or is important then, and it requires you to engage in the moment in a particular- in some way, then to pause either yourself or the relationship may spoil the moment"*

In telling this story Alan draws upon a memory of an episode which involved a spontaneous physical gesture of comfort between student therapist and client to foreground thinking about process over context. He uses this to consider an expanded construction of reflexivity to include a spontaneous, embodied and less conscious relational process which transforms context. At the same time his own story told changes and a less 'certain' story lived emerges in the space which was opened for difference by the question:



Alan: *"...I mean watching a student and she was interviewing, talking with this young woman and it was a female student and I was behind the screen and saw the client being very distressed or showing signs of what we might call distress, and the student therapist said 'I just feel like giving you a hug now' to the client and the client stood up and the student stood up and they embraced and I was wondering behind the screen about that... and then after a moment they sat down and resumed a conversation and I didn't know what place reflexivity had in that...maybe it did, but its seemed to be a ...coz I'm don't'... it sounds like I'm giving that story...like giving the idea of reflexivity as a cold, dispassionate, intellectual kind of pursuit, and it maybe, maybe more intellectual...is a bodily kind of response less reflexive...I don 't*

know...maybe bodily responses have their own kind of reflexivity... dancing... you learn and rehearse – when you watch strictly come dancing, one of the things that the judges will say is that ‘you’ve leant the steps, you’ve got the pattern and now you’ve got to forget them and just dance’...and things and so they criticize people for ...saying: ‘you’re counting’ you know, the steps and things like this and you’ve either got to count inside or you know, so well and that’s a more spontaneous bodily and spiritual kind of reflexivity I hadn’t thought about...”



One research supervisor comments: *“I suppose that ‘bodily reflexivity’ can be traced to the reflex arc, which is explicitly non-intellectual insofar as the body has already responded before the nerve-signal has reached the brain. Whether this is ‘spiritual’ or instinctual is, I suppose, a matter of taste.”*

These connections between reflexivity and the reflexive arc have clear similarity with Simon’s ideas about reflexivity as synonymous with a physical response of ‘reflex action’ in the first dialogue.

In this transformative dialogical moment Alan describes emerging knowledge about a different kind of reflexivity. This has arisen when invited to shift the focus of consciousness to contradictions. This story of learning is not retrospectively told, but emerges in the storytelling in response to the dialogue. In that sense it is an episode in the dialogue where Alan speaks outside a taken for granted monologue to speak of learning at level III, where the self is no longer the nodal argument in the punctuation of experience. The connection with the metaphor of music and dancing continues in the story as Alan talks about learning in relation to expanding his conceptualizing of reflexivity. In this story learning to ‘be in the moment’ is reminiscent of how Brian learned to construct reflexivity in dialogue by drawing spontaneously upon fragments of words, images and thoughts as they arise in the moment by moment experience. This leads to another unknown story about reflexivity:



Alan: *“...one of the great guru’s of reflexivity is Karl Tomm, and he was in ‘Anytown’ and we went to theatre, we took him to a concert that night and I was sitting right beside him and the music, and I was listening and I was thinking about all sorts of things other than the music,*

I wasn't really engaging, I could hear it but I wasn't...it was classical music and I think with other kinds of music sometimes you can be in the music and the music is moving you ...and you're moving and that kind of stuff, and you're not saying 'oh look, I'm being moved by the music now' ...you're just 'in there' and then and I looked at Karl and I thought 'he seems to be really engaged with it and he's just cast himself aside and here's me just keep thinking about it and not being engaged in stuff' and so I talked to him afterwards and said he really seemed to...and he said 'well I was thinking of the music like the conversation and how in therapeutic conversations'...and so he was still thinking...and I suppose engaging with it in a different way, at an intellectual level, looking at that pattern. I felt a bit better about my lack of ability to....but it's something I practice more, about trying to cast aside those kind of thoughts and just being with and being in the ...but that may be another kind of reflexivity, I don't know “

This description of 'being with and being in' reminded one research supervisor (Graham) of Dreyfus' ideas about expertise as a reflexive and non-intellectual response. Dreyfus makes a distinction between calculative rationality as 'knowing how' and expertise as 'knowing that' and 'wisdom'. In Dreyfus' model, expertise is based on knowledge enacted in both action and reflection and involves discrimination based on the result of stored experience of 'the actual outcomes of tens of thousands of situations.' (Dreyfus 2004 p13).

The dialogue is transformative in that Alan has taken a 'not-knowing' position on and is opening up to the possibility that there may be more and multiple 'kinds' of reflexivity. Dreyfus says "An expert will try to protect against this (tunnel vision) by trying to see the situation in alternative ways, sometimes through reflection and sometimes by consulting others and trying to be sympathetic to their perhaps different views. The phenomena suggest that the expert uses intuition not calculation even in reflection." (Dreyfus 2004 p14) Alan has talked of physical, spontaneous, spiritual, of dancing with, being with and being in as forms of difference from the punctuations he has made so far. These metaphors have much in common with Dreyfus' ideas about expert 'intuition' which enables action and reflection without calculation, problem solving or even thinking (Dreyfus 2004 p13). These draw upon a different grammar and break free from the constraints that are shaped by the grammar of 'self' and 'relational'. The story brings to the foreground a multiplicity of reflexivities which can be learned through rehearsing, through responses which draw on more than thinking, through making distinctions between different reflexivity's and between different

contexts for reflexivity, through dialogical feedback which makes conscious a dominant inner monologue. These processes enabled Alan to take a different position in relation to his own story and for an 'embodied knowing' (Shotter 2004) to emerge. This dialogue enabled a generative reconciling of contradictions in constructions of reflexivity and the 'new bright edge' (Hoffman 2007) of unknown stories about embodied reflexivity to emerge.

Expanding the story about contradictions and contraries in premises continued in response to the next question:



Jeanette: *"Are there dominant and subjugated narratives about reflexivity?"*

This question invites Alan to discern a 'knowledge-power relation' (White 1997 p229) in stories told about reflexivity and invites a dialogue that goes beyond 'confirmation of the known' (White 1997 p225). It invites a foregrounding of potential of the unknown and what is possible to know. He continues with the narrative of distinguishing phases and approaches in family therapy as a way to discern a context in which reflexivity discourses may become dominant and subjugated:



Alan: *"Well, I suppose it may apply to different schools of family therapy that will enable/prefer different ones: like in the solution focused where...this may be generalizing but my experience is that solution focused therapists don't like hypothesizing, they view this as like, filling their minds with professional stories and their ideas and not engaging with the clients ideas and so I think hypothesizing can be a useful form of self-reflexivity because you can think of, you become aware of the ideas that you have about people but you don't view those in a first order certainty. If you say 'I'm hypothesizing about this kind of family having experienced this kind of event in their lives and I think this might be happening or this is probably happening': the language you use will tell you something about your relationship with those particular ideas....so that, I think that subjugating hypothesizing as a form of reflexivity is maybe subjugated or outlawed in that kind of aspect of the field and it might be more dominant in other parts of the field.*

In his story Alan moves from a position of certainty to uncertainty, from expert to non-expert and in this shift comes to a point where the potential for new connections

emerge in a transformative dialogue moment. In this moment he draws upon the potentials suggested by the previous question which discerned reflexivity as both useful and not useful. Alan draws upon a critique of 'transparency' to re-examine his own story about reflexivity as potentially 'absolutist' and to scaffold the construction of an untold, subjugated story about reflexivity. The reflexive shift generated in this moment transformed Alan's consciousness of subjugated stories within his own repertoire and he experienced this as 'food for thought' about an unknown story.



Alan: It's an interesting question, I hadn't thought about that in relation to dominant and subjugated. I suppose one subjugated story might be the disadvantages of reflexivity. Because at the moment its very popular, well it has been for a while, and with the increasing emphasis or growing emphasis on personal, self of the therapist and transparency... that which concerns me a little bit in some ways, like... 'if its transparent, its good'...which seems to be an absolutist position which won't help you to guard against the excesses of transparency or the disadvantages. So if transparency is seen as self-reflexive, then I think a subjugated story would be that there are disadvantages to that and just because you're open and honest doesn't mean to say you're doing good practice or that the effects may be good. Your intent may be good, but the effects may not be. So subjugated stories could be about, like we were talking about before, an emotional, bodily engagement and bodily might be the expression: laughing or crying or something like that. Not very pleased with that answer but it gives me food for thought. "

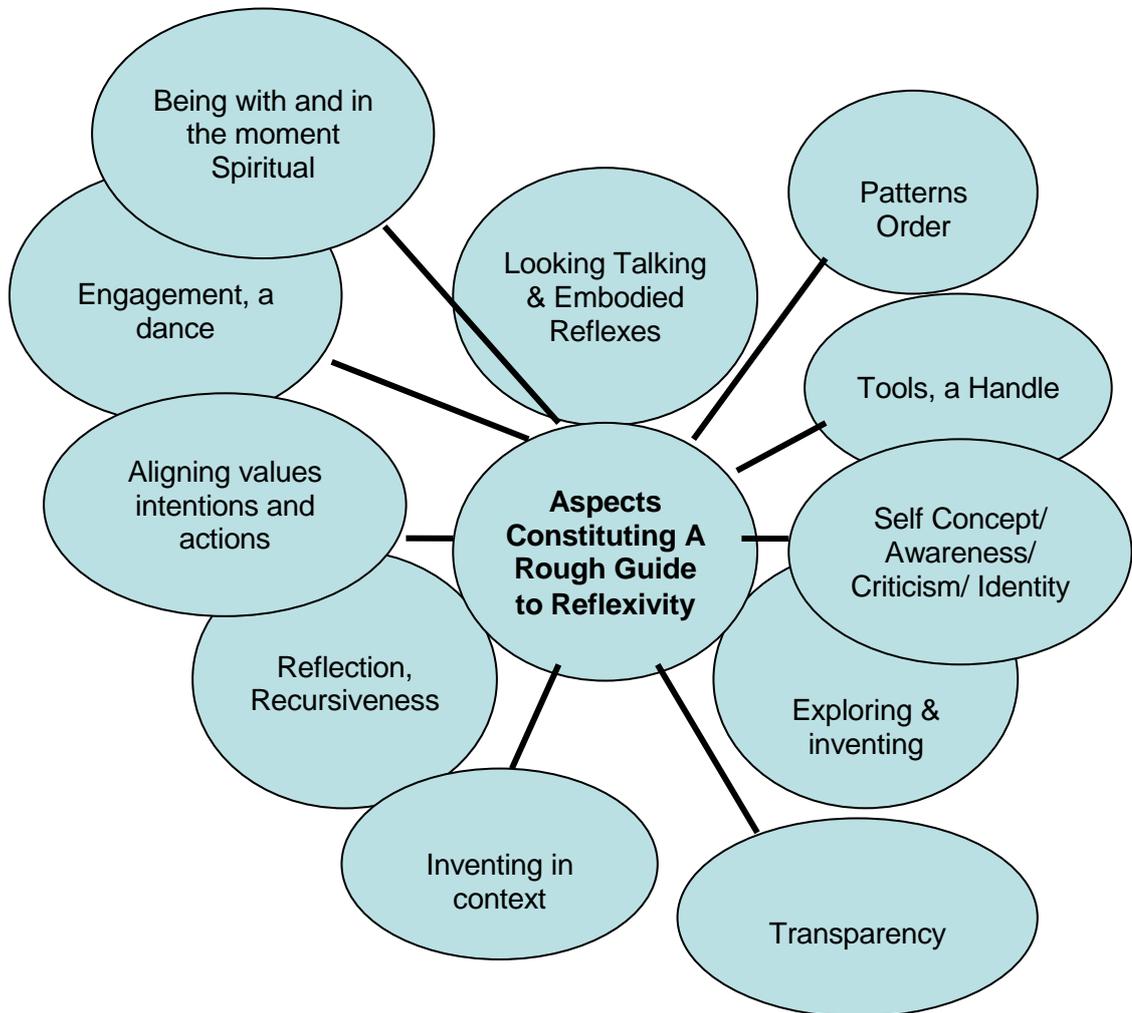
Bateson talked about 'double vision' and used the poetry of William Blake as a reference to show how 'imagination becomes part of our faculties of perception' exemplified in Blake's suggestion that instead of simply perceiving 'with the eye', we perceive 'through the eye' (Harries-Jones 1995/2002 p264-5). In this episode the dialogue generated opportunities and scaffolds for seeing 'through the eye' of reflexivity.

5.2.1 Summary of Episode 6

In this episode the story of reflexivity is expanded and from the earlier 'rough guide', a richer description emerges in transformative dialogical moments. Through post-structuralist inquiry about the constitution of reflexivity and knowledge, emerge untold

and unknown stories about reflexivity as contradictory, as both useful and not useful and as expressed in dominant and subjugated narratives. The dialogue transformed Alan's story into a lived story of reflexivity through the use of rhetorical devices including '*complimentary pairs*' which cannot negate each other (Keeney 1983 p80) and '*semantic polarities*' (Campbell and Gorenbeck 2006) using useful/not useful, and dominant/subjugated together with the exploration of redundancies in meaning and what is unsaid (Bateson 1973 p390). This enabled Alan to take a not knowing, non-expert and reflexive position in relation to his own knowledge about reflexivity. Keeney suggested that "*Problems arise when we forget that nouns are code terms for relationship and recursive process.*" (1983 p113). This episode generated moments when acts of meaning were revealed and the constraining effect of the 'known' (White 1997) was discerned as a context. We saw how scaffolding a reflexive shift away from an absolutist position enabled the generation of new knowledge about reflexivity. Through these transformations so far the multiple metaphors in this 'rough guide to the reflexivity family include these 'clusters of aspects': patterns, dancing, body and emotional reflexes, engagement, order, a handle, looking and talking, exploring, tools, inventing, transparency, spiritual, being with and in the moment and a way to align values with intentions with actions in therapy conversation and therapeutic relationships.

Figure 8: A matrix constituting a “Rough Guide to Reflexivity”



The process of dialogue generated a reflexive shift in which Alan experienced his own storytelling differently, bringing forth level III learning and the reconstruction of knowledge. An unknown story emerged illustrating a shift from certainty about what reflexivity 'is and is not'; a thin and taken for granted description as a 'rough guide' to a thickly described 'lived story' of not knowing what else reflexivity might also be and become. Transformative moments in the dialogue have shifted Alan's consciousness toward re-conceptualizing reflexivity through reflexivity. This opens the way to "*subjecting the position of the observer to the same critical analysis as that of the constructed object at hand*" (Barnard 1990:75). The remainder of the dialogue examines themes around teaching reflexivity and continues to draw upon and to expand this matrix of ideas for constituting reflexivity.

5.3 EPISODE 7 "Teaching Reflexivity"

In this episode new knowledge about reflexivity is generated in transformative dialogical moments which emerge during an exploration of teaching reflexivity. A context for this was afforded through questions which invited and explored connections between reflexivity and educational practices. The flow of the thematic storylines suggests how the questions and answers in the dialogue drew upon what had been co-constructed in previous transformative dialogical moments, to grow new knowledge about some of the mysteries and tensions within the stories told. The following paragraphs are grouped to foreground these themes, their flow in the dialogue and to reveal those moments when emerging stories and thicker descriptions of the evolving matrix of ideas about reflexivity were generated. In response to the question:



Jeanette: "*How would you construct a connection, or not, between reflexivity and some of the practices of education?*"

Alan begins with a story about self reflexivity as family therapy educationalists:



Alan: *Well, the thing that's just leapt into my mind is Steven Brookfield's paper on 'Tales from the Dark Side' in which he I think, talks about new educators, new teachers and the kind of experiences they have beginning and one of the ones that, when I have talked with beginning supervisors and trainers about their experience, one thing they all...in my memory...that's the one they all latch on to and say 'yes, that's my experience' is 'impostership' ; of thinking 'I have no right to be here, any moment somebody is going to come along and say 'we made a mistake, you didn't get on the course or the real teacher is coming along now or the real supervisor' and so I think that's a kind of a self-reflexivity that can be disabling, overly aware of self in a way that you always... or it gives you a kind of responsibility for what happens."*

In making this connection Alan implicitly draws on the 'family of names' for reflexivity to make a connection with reflection. In Brookfield's paper critical reflection as a context for learning gives rise to uncertainty for student educationalists. 'Impostership' is a term used by Brookfield 1994 to describe "*the sense that participating in critical thought is an act of bad faith*" (p203). He uses it to describe "*the sense adult educators report that at some deeply embedded level they possess neither the talent nor the right to become critically reflective...they speak of their engagement in critical process almost as a form of inauthenticity, as if they are acting in bad faith by taking on the external behaviours they associate with critical analysis without really feeling a sense of inner congruence or conviction about these.*" (Brookfield 1994 p205). "*At the outset of critical episodes, the triggers that bring this sense of impostership to the forefront of consciousness are seen at distinct times in adult educators' autobiographies. The first of these has to do with the moment of public definition...*" In Brookfield's research this was related to adult education practitioners who had been accepted "*into a graduate programme which espouses the development of critical reflection as its central aim*" an event which was "*greeted with a sense of disbelief, not entirely pleasurable.*" (1994 p206). In making this link, Alan equates in the style of Bateson (1972) critical reflection and self reflexivity in a way which makes connections between education and family therapy. He goes on to say how the uncertainty inherent in this sense of 'impostership' can be both disabling in undermining a sense of being 'good enough' at the same time as being useful in '*guarding against complacency*'. Stedmon and Dallos (2009 p18) suggest that to overcome rigid thinking and complacency about clinical knowledge and practice we need to be '*...proactive in*

taking time out to reflect-to examine, explore, critique, re-evaluate and generally update our procedural/intuitive knowledge in order to resist the comparative safety of complacency.”

Alan suggests that accessing ‘impostureship’ and its usefulness depends on being able to have a fluid relationship with it: *“if it’s a position that you can move in and out of then...I think that’s a recent thing, positioning theory and reflexivity: an interesting flirtation between those concepts.”* Brookfield refers to ‘flirtation’ when he talks about ‘roadrunning’: *“the incrementally fluctuating flirtation with new modes of thought and being”* (1994 p203) and draws on Mezirow to describe how critical reflection is experienced as a rhythmic movement between perspectives. Brookfield explains:

“Mezirow’s... writings on adult perspective transformation have stressed how incremental movement through its various stages is much more likely than dramatic paradigm shifts. The adult educators whose experiences are reported here support this insight. In speaking of critical reflection as a learning process, they describe a rhythm of learning that can be called incremental fluctuation...It is a rhythm of learning which is distinguished by evidence of an increased ability to take on alternative perspectives on familiar situations, a developing readiness to challenge assumptions, and a growing affective tolerance for ambiguity, but it is also one which is characterized by fluctuating moments of falling back, of apparent regression.” (Brookfield 1994 p211)

Brookfield elaborates on how ‘flirtation’ as a response to uncertainty arises from the apparent ‘chaos’ of learning through critical reflection: *“There is a hermeneutic quest to create and ascribe meaning to this chaos as a way of reducing feelings of dissonance, discomfort and alienation. This question may be distinguished by a flirtation with new identities, by the contemplation of new role models, or by an effort to inhabit the perspective of others so that the dissonance experienced can be interpreted from another vantage point.”* (Brookfield 1994 p213). In the next turn Alan thickens the story of ‘flirtation’ between reflexivity, identity and positioning by reframing ‘copying’ as inhabiting others’ perspectives to incorporate them into our identity and repertoire of available positions:



Alan: *“...in some ways there are some similarities between the field of education and the field of therapy...with one person being potentially elevated to a position of an all knowing expert, and it’s really more so in education than therapy because in therapy...this may happen sometimes but clients don’t necessarily come and say ‘I want to become*

you'. Now that may happen in some therapeutic relationships ...'tell me how you run your life so I can run my life like that. I want to do my life like you do your life.' Whereas in education, that's more possible. You know, in training... people might go to train with Michael White because they want to be like him ...you know, the practice and say the same things and run their therapy like him and they may name themselves after him...or Minuchin ...or Virginia Satir...or Jay Hayley ...or the Milan school...that's... perhaps the copying is much more legitimized in a way".

Connections between reflexivity, conversational positioning and influence have also been distinguished by Boston (in Stedmon and Dallos 2009 p160) in describing the practices and influential position of narrative therapists: *"Within the scaffolded conversation, the therapist orients the questions in such a way that the client is supported to move from an undifferentiated description of the difficulties to a much more abstract and reflexive relationship with the issues."*

"When asked **"How does that connect to education do you think?"** Alan makes a link between expertise and power:



Alan: "...well, it gives the educator a position of power doesn't it 'over' because if this person wants to be like the educator, you know, like the trainer, having somebody who says 'I want to'...you know then it gives you a position of...and in therapy...people can come for 5, 10, 1 session and say, they decide 'I feel better', the therapist may not agree with them. In education, if they want to get that piece of paper they have to stay the course, they have to write essays, the judgement is quite explicit in terms of criteria and its explicitly stated that they can't pass until in the judgement of the examiners, that they have reached the standards..."

Stedmon and Dallos (2009 p4) talk about how in therapy education where reflective practice may be a 'required measureable competence' students written reflective accounts "can be seen to be constructed so as to persuade trainers and supervisors that the therapist can pass as a competent practitioner." In both descriptions of therapy education the influence of 'power' resonates with Bourdieu's discourse on power and 'relational thinking' (Bourdieu 1992). Bourdieu advocated use of "...the term *'the field of power'* rather than of the dominant class, the latter being a realist concept designating an actual population of holders of this tangible reality that we call power. By field of power, I mean the relations of force that obtain between the social

positions which guarantee their occupants a quantum of social force, or of capital, such that they are able to enter into the struggles over the monopoly of power, of which struggles over the definition of the legitimate form of power are a crucial dimension..." (Bourdieu 1992 p229-230).

Alan goes on to examine relational thinking in *'the field of power'* as cast within collaborative approaches to education:



Alan: *"...Because Susan Hawes talks about collaboration and she says 'unless you talk explicitly about the power relationships and if you pretend this is just collaborative, taught, we can decide how we run our relationship and so on, then the student...the supervisee has to second guess 'How does this supervisor like me to collaborate so I can pass the course?... So I think in education it can be problematic because of the power relationship and its consequences."*

Alan draws upon a collaborative approach to supervision to bring to the foreground the story told about unequal power inherent in collaborative educational relationships. Hawes (1998 p104) proposed *"that power in collaborative structures merely goes underground, negatively present in a discourse of "no power differences" or equality...Power, then, is manifest in supervision in the discursive regimes that constrain that practice"... "The disavowal of power differences in a collaborative relationship does not mean that power and the struggle for control do not impact on the persons and relations involved: quite the contrary..."* It is in this context that she advocates dialogic reflexivity as a form of critical reflection that can expose what Bourdieu (1992 p229) called the *'field of power'*. Bourdieu advocated the notion of field as a means for moving away from thinking of the social world in a *'substantialist manner.'* He advocates instead to *'speak like Cassierer'* (1923) which requires that *"one must think relationally."* (Bourdieu 1992 p228) Hawes distinguishes *'relational'* and *'self'* dialogues and the wider relational context for power in a way which is similar to Dallos and Urry's (1999) distinction of third order cybernetics:

"...a process of explicitly turning one's critical gaze back on oneself as well as the professional, historical, and cultural discourse that empower and constrain one's capacities to think and act in the context of a relationship. In the supervisory relationship then, there are two processes of reflexive practice: one that is performed in the private thoughts of the participants, and the other that is practiced in the dialogue between them. The objects of this reflexivity would not only

be the personal and interpersonal horizons of the subjects engaged in the dialogue, but would extend to the larger historical, cultural and institutional social relationship in which they are each inextricably embedded.” (1998 p105-106).

In a context of live supervision in family therapy, Burck (2010 p141) has extended the field of power beyond the self/other relational contexts of educator and student, to include group process between students within the learning community. She proposes an extension of notions of relational reflexivity to include ‘*group relational reflexivity*’ which she describes as “the development of self-reflexivity in relation to one’s membership in a group and group processes”.

The next turn again invites a critique of reflexivity, an opening for difference in a taken for granted story. Alan continues to weave together the family of names for reflexivity, drawing upon educational theory and another ‘kind’ of reflection to answer the challenges of self monitoring in response to my question:



Jeanette: *“What would you say are some of the challenges, the reflexivity challenges?”*



Alan: *“Not doing it enough and doing it too much. ...its maybe too much like Lannerman talked about ‘reflexive spaghetti’ that you don’t engage in, you’re always thinking about being engaged in ...if you’re thinking about ‘how am I engaging in...what are the effects...’ it’s overly conscious of what you’re doing, so it can be overly watchful. “*

His story identifies challenges with contradictions mentioned earlier where the doing of reflexivity can create an inhibition, the self monitoring in the doing of it can create a lack of spontaneity and both can create a distance in relationships. In this way reflexivity is constructed as challenging because it constrains relationships. Alan goes on to search for a counter-response to this challenge, drawing upon Schön’s (1987) ideas of reflecting in and on action and setting reflexivity within a context of time:



Alan: "...so it may have been that you've done it...if you have a few experiences like that...and you're talking about it outside of the moment, then that might be a time for thinking about it ...so they might not be able to do it in the moment...but that reflexivity where you've got time to think about, you know 'reflection-on-action. "

This connection between spontaneity, reflexivity, reflection and time is similarly described in Stedmon and Dallos (2009 p4) who propose definitions of '*personal reflection*' as "the spontaneous and immediate action of reflection in the moment" and '*personal reflexivity*' as "the act of looking back over, or reflection on action."

An evolving and emerging story about reflexivity as "different kinds of reflection-in-different contexts-of-time and relationship" is thickened in the next turn following my next question:



Jeanette: "How can we help students to develop their relationships with reflexivity?"

In this turn Alan offers an inverse and implicit description of what abilities being reflexive involves and a use of reflexivity as synonymous with positioning:



Alan: "... how do we develop their relationship with reflexivity..?. thinking about the different forms of relationship – like we talked in the past about avoiding a relationship that leads to reflexive spaghetti, avoiding a relationship that leads to your lack of awareness of the effects of things on you, how that influences you to respond to different people, how you can engage people to be reflexive, in a reflexive process about the work that you're doing together or the education that's being created... you know why you're doing things and the potential effects of doing or not doing something is part of reflexivity that's part of a necessary skill in life as well as in professional practice. Also, the word 'discriminate' has come into my mind ...the ability to discriminate is an important human ability... developing their relationship to discriminate 'what kind of reflexivity or position to take?"

Within these questions and responses and the emerging story, narratives about reflexive abilities are taking shape:

1. Self monitoring as well as relationship monitoring to keep dialogues connected
2. Creating relationships which can make space for thinking about the effect of things on ourselves
3. Creating space to think about how the effect of things on ourselves influences us to respond to different people
4. Engaging with others in being reflexive together about our work and our learning
5. Understanding why we act and the effects of acting and not acting
6. Discriminating what kinds of reflexivity's are available for taking action
7. Discriminating what kinds of positions are available when taking action

In Alan's emphasis on discrimination as a way to construct reflexivity, the story weaves the thread of influence from Bateson's ideas about discriminating and equating difference throughout the meaning making. The linking of reflexivity and positioning has evolved in this story, where they come to be used interchangeably: *'what kind of reflexivity or position to take'*. Also, this turn thickens the story of multiple 'kinds' of reflexivity which offer diverse 'positions' available within relationships. This context for discrimination about relational position is extended in response to the next question which invites a further stretching of the taken for granted story:



Jeanette: *How might we help them (ie students) discriminate between reflexivity and un-reflexivity?*

Alan pauses here; this question appears to introduce an unknown story about reflexivity as a dualism. His replacement of the grammar used to suggest dualism introduced in the question (ie un-reflexivity) to a different interpretation (ie non reflexivity) signals a difference in dualism construction:



Alan: *“Mmm...what would be non-reflexivity?”.....”well, a trainee who, trainees who haven’t progressed on the training often have a, seem to have a set self-description, a self-description that’s enduring to the point of view of unchanging and will tend not to see their part, their contribution to any process so they’re not able to consider how they might be different. They have an idea of an enduring fixed personality concept ‘that’s who I am , that’s what I do and so I can’t do any other and its other people who should change’ ...they’ll talk about clients as being resistant, inflexible, uncooperative. So the responsibility for relational development seems limited. Now that fixedness, that ability to endure, may have been very important to them in their lives for some reason and sometimes that can be opened up for discussion and sometimes I haven’t been able or other tutors haven’t been able to open that. So that’s a kind of non-reflexive...I don’t suppose you can ever be totally non-reflexive...”*

This story about ‘fixedness’ as an opposite to reflexivity speaks to a similar discourse described by Boston (2010 p44) in an educational episode where she ‘could not engage the student in a reflexive discussion.’ Having interpreted the opposite of reflexive as ‘non-reflexive’ instead of ‘un-reflexive’, in a later episode ‘un-reflexive’ becomes a ‘funny word’ which clearly does not coordinate with his story about dualism. Alan continued internally constructing the story and an enriched story emerges in which Alan tells how reflexivity can be learned (and non reflexivity overcome) through isomorphism, being asked the questions asked of families to generate knowledge through experience of reflexivity:



Alan: *“... in some ways to make themselves the subject of their own practices as a general thing, to experience, like develop – whatever practices they develop-to experience those, to ask themselves those questions that they’re going to ask clients, to see what’s the effect of being... ‘what are some of the effects of being asked that question’, ‘what are some of my values around that’ so you experience that subjectivity, not like they’re objective questions that measure or some objective measure, objective criteria...so there’s that kind of knowledge”*

Alan's story constructs self reflexivity as both source and 'kind' of knowledge. In his story it is through subjective 'knowing' and isomorphism with the subjective experience of families that generates reflexivity from non-reflexivity. He introduces a critique of this idea of learning through making ourselves the subject of our own practices' to answer the question:



Jeanette: *"Are there contexts in which reflexivity is not useful for students?"*

Again, the introduction of an unknown story that of dualism in constructing reflexivity, seems to offer a 'bright new edge' (Hoffman 2007) for thinking about reflexivity:



Alan: *"Not useful?...well it connects with something that John Holt said about education: 'teaching is ineffective'...its uninvited teaching that's ineffective...if somebody invites you to teach and you say 'oh no, teaching is ineffective' but you're deciding – you're still teaching that, and if somebody invites you to teach them and you find out the way that they like to be taught and so on that could be effective. If you see something and you think, 'they really need to learn this and I'm going to teach them that'; that kind of teaching is less likely to be effective. So I think reflexivity, maybe uninvited reflexivity – so if you start to – say a student goes home and they've been interested in reflexivity, and concepts and how useful it can be etc ...and they go home and start with their significant others, start to...well, their spouse asks them a question and they say well, 'why don't you ask yourself that question before you ask me'...and they begin to disrupt reliable, regular patterns that they have.."*

Alan draws upon his earlier idea that *"I don't suppose you can ever be totally non-reflexive..."* in the next turn where he says: *"I don't imagine that people come to us un-reflexive and we make them reflexive. I think that probably most human beings are reflexive in one way or another that's not always obvious to other people in some ways because if self-reflexivity is an internal process we can't know what's happening for them ...so I would presume that most people are reflexive."* He tells a story about inherent reflexivity, a human trait which is consolidated in the next turn:



Jeanette: “so would you say that reflexivity is an ability that people have as part of the repertoire of being human?”



Alan: “Of being human, yea.”

This construction of reflexivity as a human trait has been outlined by sociologist Margaret Archer (2007 p145).

“Being reflexive is part of being human and plays a crucial role for humans as social beings, but it is a quality that varies in kind. Since the kinds of internal conversations we hold about ourselves in relation to society and vice versa are maintained to have far-reaching consequences for both, what accounts for such variations in the practice of reflexivity? (Archer 2007 p145)

Similar to ideas in family therapy about ‘self’ and ‘relational reflexivity’, Archer discerned multiple ‘practices of reflexivity’ along individual and social lines, and developed these into a model for understanding how humans navigate a personal identity within the social world. In her discourse she argues that:

“...all modes of reflexivity were forged from the interplay between subjects’ natal social contexts and their ultimate personal concerns “ (p145) “Part of making our way through the world concerns the positions we assume in society and the particular trajectory of social mobility that each of us describes over his or her life course. This reflexive task of navigation was pared down earlier to the two tasks of prioritising our concerns and decision-making about their realisation in practice...The goal of defining and ordering our concerns, through what is effectively a life-long internal conversation, is to arrive at a satisfying and sustainable modus vivendi. Through prioritisation, conducted by means of inner dialogue, (it) is these acts of ordering and rejection-integration and separation-that create a self out of the raw materials of inner life. Because we are social beings and because we are discussing attempts to position ourselves within the social order, it is unsurprising that many of our concerns are social in nature. However, in dedicating oneself to a cluster of concerns, one takes responsibility for them and makes them one’s own. The subject constitutes her identity as the being-with-this-constellation-of-concerns. Thus, through her internal conversation, the subject reflexively attains a strict

personal identity by virtue of her unique pattern of commitments. Any subject who arrives at this position, be it in preliminary form (as with a young person) or as the result of a series of revisions (as for many older people), has then to confront the second generic question and decide 'How do I go about it?' In other words, what course (s) of action should this subject adopt in order for the concerns she cares about most to be realised in an appropriate modus Vivendi? Elsewhere, I have discussed this as a matter of completing the sequence 'Concerns- Projects- Practices' and presented the definition of a modus Vivendi as a major preoccupation of internal conversation. That is to say, we talk to ourselves about society in relation to ourselves and about ourselves in relation to society, under our own descriptions. What we seek to do is reflexively defined by reference to the concerns that we wish to realise. Ultimately, that realisation means becoming who we want to be within the social order by personifying selected social roles in a manner expressive of our personal concerns. This means establishing practices, ones which are both satisfying to and sustainable by the subject, in an appropriate social environment. Through such a modus Vivendi a subject's personal identity is aligned with her social identity. Arriving at this alignment is a dialectical process, generally requiring adjustment and accommodation between the personal and the social. It is rarely optimal, it is frequently revisable, but it is always reflexive in nature. "(Archer 2007 P87-88)

The threads connecting education, dominant and subjugated stories of reflexivity and humanness continue to be set in relation to each other in the next question and Alan's response.



Jeanette: *"Is it connected to learning - this reflexive ability that we have?"*



Alan: *"Well, I suppose if people have that ability then in some contexts its encouraged and in some contexts its discouraged... say a questioning stance, in some contexts, some beliefs, some human organizations its not invited ...these are the rules...these are the beliefs...say a more fundamentalist approach to religion you're not encouraged to question, it's more of a literal, I suppose the more metaphorical you take it then the more questioning 'what does that mean'? 'How do we interpret that?' But in contexts where there is less room for interpretation or when interpretation isn't welcomed at all then it subjugates it".*

Having established reflexivity as a human trait and that context subjugates it and brings it forth; the next question invites a story which connects these. The idea that *'learning is inherently social'*, that context including relationships and capacity are

intertwined and that learning is dependent on the interaction between these has been expounded by Vygotsky. He argued that learning takes place in a 'the zone of proximal development', and that relational contexts mediate and scaffold capacity and meanings are constructed through joint activity (Lee and Smagorinsky 2000 p2). A transformative moment occurs when Alan expresses surprise at the introduction of this connection, the story which is emerging in the dialogue and this transformative moment is signalled as his response becomes less certain, less familiar, more hesitant and more clearly constructed in response to the questions asked in this dialogical context:



Jeanette: *"How can we find the freedom to be reflexive and bring forth reflexivity in un-reflexive environments?"*



Alan: *"Huh! Well...there may be...if we think about that cluster of ...like if we go back to one of your earlier questions about different words that are used, an organization may have some words that it uses that indicates how its interpreting or what it means and so you might have to join the grammar and look for that in the organization.... The other thing is to see why, what's the importance to the organization of being 'non-reflexive' as they are calling it. Why is that important, what's the fear, has there been any negative consequences to reflexivity, have they got into reflexive spaghetti where and so that, I mean connecting with Barry Mason's safe uncertainty model. Safe certainty is like a description of a non-reflexive environment isn't it. So you look for safe uncertainty, and certainty – 'you've arrived' so you don't, there's no point in reflexivity in a way. So looking at it, so looking for 'aspects' in the organization, looking for ways in which it could improve the state that the organization wants to get to. You know - reflexivity in the service of safe certainty. How do we get to know what's safe and what's certain? How do we monitor that in order to ensure its endurance or something ...or move "*

Alan suggests that Barry Mason's (1993) matrix of 4 positions of safe certainty-safe uncertainty, unsafe certainty-unsafe uncertainty can be used as a context for explaining and responding to a non-reflexive organizational environment. He postulates that reflexivity could be a way of establishing a position of safe/certainty within organizations in order to coordinate with un-reflexive agendas and discourses. Brookfield talks in a similar way about certainty-uncertainty in relation to education

and students experience of learning through critical reflection. Brookfield says (1994 p209) *“Adult educators in critical process speak of the epistemological as well as cultural risks they run and they see their learning critical reflection as a journey into ambiguity and uncertainty requiring a willingness to let go of eternal verities and of the reassuring prospect of eventual truth. In contrast with the relentlessly upbeat rhetoric surrounding much exposition on empowerment, liberation, emancipation and transformation, their descriptions of their journeys as learners are quite often infused with a tone of sadness...they speak of a loss of innocence, innocence being seen in this case as a belief in the promise that if they study hard and look long enough they will stumble on universal certainty as the reward for all their efforts”*

When invited into a richer description by the question:



Jeanette: *“How does relational safety/certainty, unsafety/uncertainty influence the development of students reflexive abilities?”*

Alan draws on educational theory about starting with existing knowledge and enabling students to develop critical abilities in discerning contexts for the application of reflexivity – a similar trajectory to what Archer (2007 p87) called constructing a ‘*modus vivendi*’:

“-one of the things to develop is their current reflexive abilities –how are they reflexive at the moment, in what areas of their lives, what areas of their practice, what skills they already have – which is one of the tenants of adult education and working with families and appreciative inquiry: what are they already doing that fits the bill, and what areas they feel less free to be reflexive, to use those abilities, so it’s not that you’re reflexive here but you’re not reflexive there. Its that you’re choosing to use those abilities there and you’re not choosing to use them there. And there may be good reason why its not...what’s the potential consequences of being reflexive...– so there may be contexts, not in the moment, but collecting these moments together; as examples of how can we improve our practice and so on because not all those decisions will be good ones.”

In the next turn taking sequence, the ‘return’ of the story upon itself (Bourdieu 1992 p36) is offered by myself and a thicker description is added to the dialogue by Alan:

Jeanette: *So, something about “coordinating reflexive abilities with contexts”... ?*

Alan: *Um, yea...*

Jeanette: *is an ability ...*

Alan: *yea...*

Jeanette: *and one way to construct safe uncertainty?*

Alan: *Yea. I also think, deciding, knowing that you’re deciding not to be reflexive, knowing if you’re just following this, rules or ...is a reflexive ability...is knowing that you’re making the choice*

Jeanette: *and would you say recognizing unreflexivity is...*

Alan: *it’s a funny word that isn’t it?*

Jeanette: *yes... or recognizing that there are valid contexts in which not to be reflexive is a reflexive ability?*

Alan: *I think so...its ‘why are you making the choice? Even if that’s only an explanation to yourself. Maybe...’I know I could be and I would want to be but I’m choosing not to be’ or you may be saying ‘oh I think it makes sense not to be reflexive, not to question at that moment’.*

If these themes are added to the list already formed about reflexive abilities we might include:

- Coordinating reflexive abilities with contexts to create positions of safe certainty/safe uncertainty
- Recognizing contexts in which we chose to be and not to be reflexive and articulating a rationale for these choices are reflexive abilities

These descriptions of reflexive abilities in context are thickened when in answer to the question “**What intentions would you say bring forth reflexivity?**” Alan tells a story which describes certainty and expertise expected within the un-reflexive environment of a airplane pilot who has responsibility for the lives of passengers. This example of a context which offers no space for interpretation instead relies on ‘trust’...

Alan: *that someone else has been reflexive in the past, thinking about ...so trust in that...*

Jeanette: *trusting that reflexivity has...?*

Alan: *...has been...*

- Jeanette:** *has been engaged with at some point?*
- Alan:** *...yea, people have thought through this...*
- Jeanette:** *not necessarily in the moment but...*
- Alan:** *not necessarily in the moment, they're not just saying this because it's a good idea or because they're exerting their power ...that this has been part of a process that's led to this...*
- Jeanette:** *...so that a context of safety can bring forth the un-reflexivity; and that that would be appropriate?*
- Alan:** *I think so.*

In this dialogue, an untold story has emerged in which un-reflexive environments (eg organizations) are distinguished, where 'safe certainty' is an ethical choice, where we can take an un-reflexive position on the assumption or 'trust' that a reflexive process has taken place. This brings into view previously unknown potentials of un-reflexivity, un-reflexive contexts and abilities in not being reflexive which enable us to put into the background our 'human trait' of being reflexive and to choose not to be reflexive in order to co-ordinate effectively with context. This story draws upon issues of ethical practice and this connection is invited into the dialogue in the next question:



Jeanette: *"So, would you say that reflexivity is a form of ethical practice?"*

In answering this Alan weaves this interpretation into the story with an example which speaks of how he invites students to understand ethical practice through reflexivity:



Alan: *"I think so. Yes, that word did occur to me a while ago and I think that it has a strong connection with ethical practice. Because when people come to me say, as head of department, and they say, or director of the training programme or something and they say 'I'm not sure... I've got an ethical dilemma...I'm not sure what the ethical da da... and I say 'This is part of the ethical process, coming and talking about it. ...So, you are being ethical by doing this...so you may not have reached a decision yet, but this is all part of an ethical process to think through 'am I doing this...is this the kind of circumstance...am I being too pressured here...am I not being...so asking yourself those questions and so on and then engaging the other to see the effect of that- I think its intensely connected with ethical practice "*

In this turn towards ethics our dialogue is coherent with ideas about ethics as a discourse for responsibility and reflexivity within the systemic field. Keeney (1983 p80-81) describes how ethics in systems thinking evolved as an alternative framework to the polarity of “Objectivity” and “subjectivity” which was found to be constraining as they:

“...represent a sort of complementary pair, like day and night or left and right. Thus, when the idea of “objectivity” is shown as nonsense, by implication this suggests that “subjectivity” is also nonsense....we need to look beyond the gestalt of objectivity and subjectivity. Cybernetics of cybernetics proposes that the alternative is ethics. From an ethical perspective we do not ask whether we are “objective” or “subjective”. Instead, we recognize the necessary connection of the observer with the observed, which leads to examining how the observer participates in the observed...“The change to a participatory, ethical perspective is described by Howe and von Foerster (1975) ...They cite Kant as the initiator of this shift and argue that this paradigmatic change replaces our concern with objectivity to one of responsibility. Since we each prescribe particular ways of punctuating the world, it is important to examine the intentions that underlie our punctuative habits. In sum, the distinctions we make in order to know the human world arise from an ethical, not objective or subjective base.”

The turn thickens the emerging story about reflexivity as ethical practice. As systemic practitioners it is our ethical responsibility to observe our own distinctions; therefore to be reflexive. This brings forth another reflexive ability to add to the list:

- *Bring ethical issues into reflexive dialogue*
- *Bringing reflexivity into discussion of ethical issues*

When the next turn was taken, a question from students in the first dialogue was introduced:



Jeanette: *“Would you say that reflexivity can be standardized or described in a standard way?”*

This reflected students lived experience of contradiction in practicing reflexively while working in un-reflexive contexts. The question invites stories about coordinating with

these contexts as ethical practice. This also invites an untold story about how modernist and standardizing discourses are or can be part of and not part of reflexive discourses; bringing to attention the students voices and their observations of contradictions and ethical dilemmas. It invites Alan to engage further with ideas about a reflexivity continuum and polarities of reflexive – un-reflexive.

Alan draws upon irony and humour to respond to what might be constructed as contradictions inherent in the students' request for a modernist reflexivity and in doing so draws the earlier construction of reflexivity as a fixed concept: "Its not like that":



Alan: *"Oh yes...absolutely (laughter) I think you can get down to the methods and if people just follow the rules they will be 'truly' reflexive in a very reflexive way...ha ha..."*

Keeney (1983 p79) says that:

"Most approaches to education...follow premises of objectivity. Von forester (1972) characterizes this orientation as the "trivialisation" of students. The student in such a situation begins as an unpredictable organism. He is then taught to give predictable "correct" answers...."The student is completely predictable and can be admitted to society."...The alternative, von Foerster suggests, is to provide an education system that in addition would ask "legitimate questions"-questions to which the answers are unknown". In that context, self-referential dialogue could emerge where both teacher and student are recursively connected: The teacher is always part of what is learned and the student is always part of what is taught. Ideally, education would involve both "rote" learning and Socratic dialogue, joined in recursive fashion."

A rephrasing of the question to make it a *"legitimate question"*- one in which the answers are unknown enables Alan to situate his answer within an educational context and a recursive connection can be forged between the students learning from us as teachers to think in a way that allows them to be admitted into system society and also ourselves as teachers learning through students questions to think differently about our taken for granted knowledge:



Jeanette: *"is it possible to translate for that context...would you want to or not...is it possible?"*



Alan: *"I think that kind of thing can make a contribution, I do...I think there's lots of ways...that lovely umm...word 'equi-finality' from systemic communication principles, Paul Watslawick and 'The Pragmatics of Human Communication' puts the systemic principle of equifinality where you can reach the same point from many different pathways. "*

Alan goes on to offer scaffolds for a position that can afford multiple potential pathways towards standardizing reflexivity:



Alan: *"...if you start where people are, and the Wittgensteinian concept of 'centre of variation', you centre yourself, and if somebody likes to have it listed down like this, and you start like this and that's how they learn, that's how they think, self-examination, at the end of this they will want to say they dealt with this rigorously, then I think you can start like that...I suppose if you take Bateson's concept of rigour and imagination there are many imaginative ways in which you can experiment and play with reflexivity and you can be rigorous about it so formulizing ... I think can make a contribution "*

This turn brings forth Alan's ideas about what reflexive abilities might confer 'rigour' to reflexivity:



Alan: *"I think you can ask yourself in this piece of work 'what opportunities did I consciously make to introduce reflexivity?'... you know, as a standardized way to ask yourself, you can always expand it, develop it and so on"*

Adding to the list of reflexive abilities generated so far in this emerging story:

- Actively making opportunities to introduce reflexivity into dialogue

The next turn in the conversation begins with a 'return', offering a space for Alan both to think about aspects of the story so far, to hear new connections being introduced as well as a revisiting the theme of polarities of reflexivity as resources with potential to enrich the story about a reflexivity continuum:

- Jeanette:** *You've talked about the learning context a couple of times now as being a context where students might seek to copy, was one example, might seek to be told in a concrete way*
- Alan:** *yea*
- Jeanette:** *and might seek feedback that is modernist...*
- Alan:** *yea...*
- Jeanette:** *so there's something about the educational context which brings forth un-reflexivity for students, in a way that's perhaps related to safety but also to educational ideas about learning ...*
- Alan:** *can you say that again please...*
- Jeanette:** *Yes, so you've got three examples that resonate with the idea that the learning context and the students when they come to it; come with modernist narratives...*
- Alan:** *yea, yea...*
- Jeanette:** *... and relate to you and ask for a relationship which is un-reflexive, coming out of that modernist narrative, so 'give me... let me copy you, give me modernist, concrete feedback and give me feedback that's either/or'... so there is an un-reflexive context within the learning context and may or may not be related to safety or to ideas about learning. So I'm thinking about reflexivity and un-reflexivity now that we've expanded it to accommodate both aspects of that polarity and we seem to have articulated some ways to position ourselves along that polarity ...ourselves and students. Do you have some ideas...?*

The story about connection between polarities and positioning is not sustained in Alan's grammar:



Alan: *"Well I don't ...I'm connecting with positioning but not polarities"*

In the dialogue I had constructed a story in which polarizing constructions of reflexivity can be represented as binaries that we position ourselves along. Although Alan at first did not connect with this expansion of a continuum of reflexivity, a transformative dialogical moment follows in which his story was influenced by this new thread and a new story emerged about reflexivity which could accommodate many of the

contradictions and mysteries that had been highlighted and discussed so far: that of a reflexivity-un-reflexivity continuum, modernist and post modernist contexts for reflexivity, ethical practice and the multiple possibilities for variations of positioning as constructing a Modus Vivendi between person in context:



Alan: *"...oh well, um...have you got a piece of paper, just draw on...don't know if this, you're probably familiar with this; with a polarity, they are often drawn with a single straight line"...*

Alan scaffolds his own transformed story with the assistance of Karl Tomm's (2004) description of gradations of either/or/both/and grid for ethical practice. Tomm used this in relation to navigating between four potential ethical postures in a way which resonates with his designation as four 'postures' of the therapist of hypothesizing, circularity, neutrality and strategizing. (1987 Part 1 p3). Alan has made a connection between this grid formation and reflexive positioning:



Alan: *"...I don't know if you ...Karl Tomm and he said he doesn't remember where he got it from...but to think about instead of a straight line there's that (Alan begins drawing) and like that so there's always something of this there and there's always something of this, there. It's never like, just that or just that...."*



Jeanette: *"Would you say that it does seem like that, for others though, either reflexive or un-reflexive, would you say that people come with that polarizing potentially, and that one of the things that you might look for as an educationalist is a shift more towards this way of seeing it?"*

In my question I have set an interpretation of the transformative dialogical moment within our conversation that the dialogue has shifted a construction of reflexivity towards one what conveys as more nuanced and visible, the influence of educational contexts and practices of un-reflexivity. In Alan's answer he is actively constructing new knowledge around this possibility and transforms the story:



Alan: *“Um, that depends on, well in some ways, that story is is...if you take Maturana’s ideas about all stories as equally valuable or valid or equally merit consideration but not equally desirable...when are the...well, if you think either/or, both/and (Alan starts drawing) and if you think, at the moment we’re thinking that either/or-both/and, but to have both/and ...you’ve got to have either/or and both/and so, there’ll be...a question sometimes is ‘when is this useful’?...you’ll be reflexive here and to think that you always have to have both/and is not a very reflexive both/and is it, it’s never including either/or as a, even though it should do... so thinking about this, um and I think that most of the models no matter how collaborative they set out to be, I think one of the things: everything eventually contains its own contradiction, and to go away from this to that will eventually... will be that (drawing)...in one way or another. So, I think it’s been helpful... so part of a reflexive process for yourself may be to be willing to take those positions... the position of either/or, and that may free the person to be more both/and because if you say ‘we’re in that position...we’re in that part of the both/and and how do we open, so you can be clear and certain about that, but that’s the position right there...you may not agree with it you may not like it but that’s the position’ and so in order to open up the other positions ‘this is what we’re looking for, this is what we require’... so that might be helpful”*

The construction of meaning in this episode is generative of difference to the original story of ‘it’s this and not that’ told from an expert position. I seek to extend the connection between this new knowledge production and education with the further question:



Jeanette: *“...so how might students learn if you as an educationalist were to adopt that approach?”*



Alan: *“Well, um, if they see you taking that position and then taking another position and don’t experience that as a contradiction but experience that as an ability, for you to take different positions that may help them in that way..... how do you decide which story to follow and you follow the story that has most therapeutic potential for the client as... you know, that’s your ethical duty in that way so maybe we’re always shifting between either/or or both/and in some ways and we have to make choices, umm...”*

In the dialogical turns we coordinate in consolidating the co-constructed story about reflexive positioning for teaching reflexivity:



Jeanette: *"...yes, and so opening up reflexivity to that and being willing to model that in how you position yourself in relation to reflexivity and un-reflexivity..."*



Alan: *"right...you could have a non-reflexive both/and and a reflexive either/or, so people could be taking an either/or position in a reflexive way saying 'I know I'm taking an either/or position here and I'm taking it for these reasons and for this length of time and I'm going to be watching the effects of that on me and on other people, let's take that...' and the other people who can be 'it's got to be both/and, it's got to be both/and, it's got to be both/and' and its always got to be, we can't just choose one thing we've always got to...' in a mantra like way so you could have a reflexive either/or and a non-reflexive both/and...so you want a reflexive both/and that includes both of these positions and wonders about which situation, for which people, for how long do we adopt this different positions?"*

In the dialogue transformative moments have led to building new extensions onto the construction of reflexivity. In this construction Alan has embraced the potential of reflexivity as a polarity introduced into the dialogue through the research questions and retains his preferred 'non-reflexive' grammar as the alternative to reflexivity over 'un-reflexive' and in doing so claims authorship of the new story. He expands the polarity to incorporate an expert/non-expert axis. This juxtaposition arises in the context of his own repositioning within the dialogue and seems to be a lived story of reflexivity- in- action although not 'on action'. I am curious of the effect of this constitutive dialogue and new knowledge upon Alan. The next few questions about reflexivity invite a shift from theorizing and talking about the new story to being reflexive *within* the new story and draws upon circularity and an observer position to scaffold this shift:



Jeanette: *'How would you say others would describe your relationship with reflexivity?'*



Alan: *“Umm, ha ha ha, well, in my life in general some people might and at different times, some people might marvel that I have any relationship with reflexivity at all, might view me as non-reflexive in certain circumstances.”*

Alan’s story draws upon humour, ruefulness and irony to account for his consciousness of multi-positioning across the continuum of reflexivity/non-reflexivity in personal and professional contexts. He goes on to illustrate this with episodes set within both personal and professional relationships which have involved situating himself across the reflexivity quadrant as described in the above story. The next question, drawn from one of those asked by students, is asked here as it seemed connected to the isomorphically to the story told:



Jeanette: *“I’m wondering what conversations you might have following this conversation?”*

Alan foregrounds personal stories as a son and father and then professional stories as an educator. As a conclusion to the conversation, Alan is asked to reflect on any *“differences this conversation has generated that might make a difference in those conversations”*:

Alan described a developing consciousness *“Umm...I think that when you talk about awareness, reflexivity, I think it just heightens ...hopefully...and gives an intensity to the experience for a while, you can’t keep that... I don’t think you can keep that level of intensity all of the time, but it usually intensifies it and leads you to think and hopefully do things differently for a while that you’ve been aiming for so it gives a bit of a boost to it ...”*

Alan is invited into a circular and cybernetic observation with the next question: **“How this conversation and those conversations will influence (his) story about reflexivity?”** His reflections connect with past theorizing conversations and the transformed story told in this conversation. In this summary we hear what new knowledge has emerged for Alan, its significance for him as an expert and alternative

possibilities that have emerged for him through our dialogue to transform his relationship with expertise:



Alan: *"It will probably strengthen it, you know, or keep it at a... Um...I think I have a lively story about reflexivity. I think I've...there's particular things that I've enjoyed about this conversation that I think that um... I'd done this before 'both/and includes either/or and both/and' and to think about a reflexive either/or and a non-reflexive both/and I think that's an extension. So I think I might share that...and ...and not looking at, you know getting into a...and the idea that here (referring to drawing) is you have 'expert' - could you have a , can you be a non-reflexive non-expert and a reflexive expert? ...because that's demonized and I think that it fits with the idea of 'can you have a postmodern expert' what's your relationship with your expertise...if it's part of your identity, then you're likely to be perhaps not so reflexive ...you're 'my theory is me, I am my theory'...so if people are criticising your theory then they are criticizing you, which leaves you less room to manoeuvre and re-position but if you know, there is an idea, a theory, a practice and the relationship you have with it... allows other people to criticize it or not like it without it jeopardizing your relationship with it..."*



Jeanette: *'or your identity?'*



Alan: *"or your identity, so I think that around there...you're an expert in reflexivity or are you a reflexive expert...that might be interesting..."*

Alan's drawing below illustrates how the story of a continuum of reflexivity and un-reflexivity was expanded into a range a set of different positions representing possible relationships between reflexivity and expertise. This expansion was scaffolded by use of the visual devise of setting out four quadrants:

Table 5: A quadrant constituting a “Rough Guide to Reflexivity”

Reflexive Expert	Un-Reflexive Expert
Expert in Reflexivity	Non-Expert in Reflexivity

From this a further reflexive ability is delineated to add to the list constructed so far:

- Taking different positions in relation to reflexivity and expertise (reflexive expert/un-reflexive expert, expert in reflexivity/non-expert in reflexivity).

5.3.1 Summary of Episode 7

In this episode transformative dialogical moments arise when the conversation succeeds in making connections between what is known and what it is possible to know. This requires reflexive space to be made within taken for granted stories and identities of expertise to allow not knowing and curiosity to emerge. The conversation offers a scaffold across a zone of proximal development for Alan, whose thinking and theorizing about reflexivity is stretched through the scaffolding of critical reflection, for students who are learning through engaging with the transcript and witnessing the co-construction of new knowledge which includes their voices and for myself in exploring the potential of dialogical approaches for new knowledge production. Brookfield’s (1994 p214) description of learning through critical reflection is offered to explain the many levels of learning which have taken place in this transformative dialogue. Using this, the conversation itself can be seen as a form of pedagogy through adult critical reflection:

“Development activities which are informed by an understanding of how adult educators experience critical reflection can be interpreted not as the inculcation of clearly defined pedagogic skills but as the reflective phase in practical theorizing (Usher 1989), the time when

educators subject their emerging personal theories to experiential analysis and formal theoretical review. In a phrase which serves as a useful shorthand guide to organizers of development activities, Myles Horton, in a presentation to graduate adult education students, once summarized his practice as 'helping people learn what they do'. Reflective learning and support groups formed by adult educators can serve precisely this function for their members; that is, they can make people aware of their own instinctual responses and the experiences and forms of reasoning in which these are embedded, they can affirm the value of their experiences, and they can encourage critical analysis of these. ...However, as Grundy (1987) points out, a truly critical form of adult pedagogy 'goes beyond situating the learning experience within the experience of the learner: it is a process which takes the experiences of both the learner and teacher, and through dialogue and negotiation, recognizes them both as problematic (1987:105).'

5.4 CONCLUSION

In this chapter the second dialogue with an expert from the field has been analysed to continue discovering answers to the research question 'how is reflexivity constructed in family therapy education' from multiple perspectives. Three episodes in this second dialogue and many transformative dialogical moments that arose within these episodes have been punctuated. The Serpentine and Luut models have been used as heuristics to follow storytelling. The episodes of knowledge production are distinguished by three themes of learning about reflexivity, expanding knowledge about reflexivity and teaching reflexivity. From these themes emerged the description of a range of abilities that are constitutive of reflexivity.

The manner of storytelling in this chapter is through conveying thick descriptions, drawing upon and highlighting connections with the literature and also with voices from the first dialogues to build an iterative and local relationship with knowledge. This method both illuminates how reflexivity is constructed and allows a lived story of reflexivity to emerge within the dialogue and relational contexts. This 'lived' story of construction and the stories told in the dialogue between interviewer and interviewee offers a rich description of affordances and constraints in learning and teaching reflexivity. In the conversation unknown stories about reflexivity as a polarity and as ethical practice emerge as new knowledge through the transformative dialogue. Untold stories about reflexivity around subjects of expertise, power relationships and knowledge ownership reveal connections to preferred identity stories and constraints

on new knowledge production. Unheard stories about gender, age, spirituality, sexuality, ability, race, power, innovation and creativity arise at these edges as resources for critical reflection. Stories told privilege local relational descriptions as contexts for understanding reflexivity. Tensions arise generated between told, untold, unheard and unknown stories and these are sites for transformation of distinctions and movement from an expert position towards space for uncertainty, innovative and the co-creation of new stories.

Learning through this dialogue opened up a thicker description of a matrix of ideas about reflexivity which included delineation of 13 reflexive abilities. In the next chapter the third dialogue students and I critically reflect on our readings of the second dialogue to triangulate meanings and enrich the process of answering the question of how reflexivity is constructed in family therapy education.

CHAPTER 6: THIRD DIALOGUE

*'Words move, music moves
Only in time; but that which is only living
Can only die. Words, after speech, reach
Into the silence. Only by the form, the pattern,
Can words or music reach
The stillness, as a Chinese jar still
Moves perpetually in its stillness...'*

Rabindranath Tagore (1861-1941)

6 WARMING THE CONTEXT

In the last chapter I outlined three episodes punctuated from the second dialogue with an expert in the field "Alan". This conversation was scaffolded by questions arising from the research methodology and subsequently also influenced by further questions from myself and from students which had emerged in the first dialogue. The second dialogue opened up stories about reflexivity which drew upon a matrix of ideas and a wealth of stories from the history of family therapy. This interview was transcribed and my own and co-researchers individual responses were recorded reading from four different positions. Subsequent group dialogue (called the Third Dialogue) about that second dialogue and our individual and collective readings of it are together the subject of this chapter.

6.1 Four Different Reflexive Reading Positions

In Reading Position 1 we are reading for a coherent story, looking for what the narrator's story of reflexivity is about, how reflexivity is constructed in this story and what we think the story is saying about reflexivity. In Reading Position 2 we are reading for the Narrators' voice, looking for the narrators' 'I' positions in relation to how reflexivity is constructed by the author, how the self of the author is constructed in the telling of the story, what the story says about how the author is constructing reflexivity and about the author's relationship with reflexivity. In Reading Position 3 we are reading for discourses of influence, looking at how social, political, ethical and power influences are at work in the narrative, how influential or not influential, present or

absent are the Social Grrraaccesss (Burnham 2010). We are looking at what stories are available from these discourses for the narrator as contexts for constructing reflexivity. In Reading Position 4 we are reading for our own stories, looking for our own responses to the dialogue, how did we engage with it, what inner conversations about the construction of reflexivity it generated for us, how were we influenced by discourses of gender, race, age, ability, culture, class, ethnicity, spirituality, sexuality and by power and political contexts in our readings. We looked at moments in the dialogue which resonated with our own stories about constructing reflexivity and how have our constructions of reflexivity been influenced by witnessing these moments.

Students were provided individually with copies of the transcription of the second dialogue and asked to interpret this from four different reading positions, writing down their responses. I completed these also and include my readings in this chapter. My readings were not shared in the group as upon reflection I wanted to mediate the power of the researcher/programme leader/educators voice and to make space for students voices by constraining the potential influence of my voice in interpreting the second dialogue. Once all individual text interpretations were received, this was followed by the third dialogue.

6.2 Reflexive Dialogues undertaken within Four Different Reading Positions

In this conversation all students were invited into one group and all attended apart from two, one of whom provided a written response which is included in the analysis. For the dialogue, the group were provided with copies of all the collective anonymized written responses. At the beginning and to set the context I reminded the participants about the purpose of the research and talked about my intention that this would be offer an opportunity for thinking about reflexivity as a resource and about our relationships with reflexivity. Together we discussed each of these four readings of the second dialogue in turn and our responses to these multiple renderings. To structure this conversation I provided the following questions for discussion in relation to each reading position in turn:

- 1. What similarities and differences do we notice in our readings?*
- 2. What meanings emerge for us in this context of similarities and differences?*

3. To what extent do we think our readings coordinate with the questions that arose for us in our initial collaborative inquiry?

4. From our perspectives as students and educator, in what direction have these reflexive dialogues influenced our constructions of reflexivity?

This chapter is constructed as four episodes which reflect the four reading positions. Each episode is written in two parts:

The first part of each episode is reading for individual responses. This begins with my own reading from the position which is set alongside an examination of co-researchers readings to look at how reflexivity is constructed within the reading position. CMM heuristics of Hierarchy, Daisy, Luuut and other metaphors are used to discover meaning in these different interpretations.

The second part of each episode is an analysis of the group dialogue relating to each of the reading positions. The dialogues are informed by the group reading their collective written comments from each of the four positions. This reading is informed by a set of questions which were provided to create a context for the dialogue. The Serpentine and Luuut models are used to discover transformative moments in the dialogue.

In summary, in this Chapter I will examine our stories as co-researchers discovering meaning and creating knowledge about how reflexivity is constructed in dialogues which span different times and contexts. I will look at the readings and third dialogue in the context of the first dialogue to discover continuing and emerging constructions of reflexivity, both my own and that of co-researchers. I use CMM heuristics that enable discovery and representation of the way individuals constitute reflexivity within the reading positions. I will discover and trace meaning-making and story-telling about reflexivity and transformative dialogical moments within this story-telling.

6.3 EPISODE 8 “Constructing Coherence”

Reading for Individual responses in this position involves reading for a coherent story. In this reading we are looking for the narrator’s story of what reflexivity is about,

how is reflexivity constructed in his story and what do we think the story is saying about reflexivity.

6.3.1 My reading in Position 1

At the time of my reading from this position, undertaken at the same time as co-researchers, I saw reflexivity as constructed between interviewer and interviewee in an unfolding and lived story within the second dialogue and scaffolded by the framework of questions and answers. The following is my interpretation of how reflexivity was co-constructed and our story told at that time.

Reflexivity emerges and is learnt about through relationships and experiences which shape knowledge, thinking and practice. Reflexivity is constructed as a scaffold for learning beyond 'technique' and 'method' to learn at the level of 'approach' (Burnham 1993). For the author this involved extending his learning mode from copying others' practice to inventing his own practice to fit with unique and diverse contexts. Reflexivity is employed as a self referencing 'rough guide' or tool which enables learning through placing something (like a practice episode) in the context of itself in order to examine our relationship with it. It enables a professional orientation of acceptance of difference and affords the expression of important values in relationships and in our preferred identity stories. Reflexivity is not a cold, dispassionate theoretical 'concept' but a story lived. Reflexivity invites a connection with a family of descriptions and with multiple dimensions (honesty, kindness, compassion, self-management and monitoring, directness, humour) and connections with aspects that are related to it such as reflection and self-awareness, self-consciousness, reflection in and on action.

Reflexivity also reflects differences in first, second and third order approaches in family therapy. For example, first order approaches focus on looking at the individual and problem in a systemic context but with intentions toward classification, diagnosis and prescription which do not require reflexivity. Second order approaches locate the self as an observer and the contexts from which you are observing which requires reflexivity. Third order reflexivity engages self with the other in examining the relationship together and co-creating it. Reflexivity has potential to be contradictory and limiting in that it creates a different kind of relationship than may be anticipated and also experienced as contradictory: ie anticipated expert taking a non expert

position. Reflexivity may offer more choice than is helpful, it may create its own limitations by creating subjective self-examination where feedback is limited by self reference. This can create 'reflexive spaghetti'. It may not be useful in situations requiring spontaneity although bodily responses may have their own kind of reflexivity, for example when dancing, having sex and listening to music. There may also be a kind of spiritual reflexivity. Different approaches in family therapy and their different orientation discourses may subjugate and constrain the transformation of techniques into potentially reflexive practices. For example where a solution focused approach invites the use of hypothesising within first order orientation and constrains its use within a third order orientation. Disadvantages of reflexivity might be that as a privileged narrative it emphasises or elevates itself or other practices such as transparency, to an absolutist position of 'always good or helpful'. Also, dominant forms of reflexivity might subjugate other forms, for example linguistic over embodied reflexivity. Aspects of educational experience and contexts which can benefit from but also constrain reflexivity include a sense of impostership, disabling self critical thinking, a sense of sole responsibility, trying too hard, power relationships. New reflexivity horizons with potential include connecting positioning theory and reflexivity – moving in and out of reflexive positions. Reflexivity can constrain relationships through creating inhibition, monitoring and lack of spontaneity. It can create dilemmas for example between seeing and presenting yourself as a warm person and/or fulfilling tasks such as completing forms. Educationalists can help students to develop relationships with reflexivity as follows:

- By learning how to discriminate and develop abilities in coordinating kinds of reflexivity, or reflexive positions with different contexts.
- By developing a relationship with reflexivity that leads to awareness about the effects of things on them, and how that influences them to respond to people.
- By learning to be reflexive about the work they are doing or the education that is being created.

We can help students to discriminate by making themselves the subject of their own practices and experience – growing knowledge through experiencing for themselves those practices used with families. Knowledge may also emerge about when and how uninvited reflexivity (ie within our relationships) may be ineffective. Un-reflexive students may be constrained from reflexivity by a self-description that is unchanging,

that doesn't locate themselves and their part in or contribution to any process so they are not able to consider how they might be different. Un-reflexivity is embedded in a fixed enduring identity and responsibility for relational development seems limited. Reflexivity is part of the repertoire of being human but ability can be constrained by context. Self reflexivity is present although not visible and is as a kind of internal process which also takes place in a wider environment/context which has potential to both facilitate and also subjugate reflexivity (including relationships, organizations, religions). On an organizational level safe certainty is a description of an un-reflexive environment/context. In such contexts we can look for words that we can connect with in that environment to afford reflexivity. We can also look for the consequences of reflexivity from the organization/contextual position. We can search for 'aspects' of and grammars for reflexivity as a way forward that the organization relates to and is generative for the organization. Getting to know what is safe and certain in order to monitor its endurance equals reflexivity in an un-reflexive context. For students, looking for and appreciating existing reflexive practices and abilities affords reflexivity. Coordinating reflexive ability with context and doing this to construct safe uncertainty is another way to coordinate with un-reflexive contexts. Recognizing that there are valid contexts in which not to be reflexive is a reflexive ability. Intentions that bring forth reflexivity and un-reflexivity include trust and safety – that reflexivity has been engaged in at some point in the consideration of safety and that a context of safety can bring forth appropriate un-reflexive contexts.

In these ways and contexts, reflexivity is a form of ethical practice: setting your thoughts in a wider context for meaning in order to open your own 'looking' for critical reflection enables ethical practice. A way to standardize and 'evidence' or demonstrate improvement in reflexive abilities is to ask students to ask and answer this question for themselves: '*what opportunities did I consciously make to introduce reflexivity?*' Strengthening the conceptualization of reflexivity might be scaffolded by thinking of reflexivity as taking positions along continuums of expertise in relationships (eg reflexive either/or and un-reflexive both/and positioning). This enables pluralist relational engagement as non-reflexive, non-expert and as reflexive expert. Thinking reflexively about our relationship with our expertise as part of our identity, when are we less likely to be reflexive? Can we be a 'post modern expert': expert in reflexivity or a reflexive expert? Being reflexive and talking about our own awareness is an intense experience and leads to thinking and doing things differently in ways we may

have been aiming for and can facilitate those ethical intentions. However, it isn't possible to keep that level of intensity or reflexivity going all the time; it is unsustainable as a constant state.

In the first reading position, I interpreted the second dialogue and emerging story co-constructed about reflexivity as extending existing knowledge, and as generating new knowledge together through the dialogue. This new knowledge was visible as a co-construction in the dialogue and its emergence was scaffolded by the questions asked, the research context and the relationship between dialogical participants. I saw this as a lived story of new knowledge production within an episode of relational, dialogical and reflexive story telling. This story of knowledge as joint action seemed to me to offer a scaffold with which to look with a reflexive gaze at 'how' reflexivity is constructed and at our relationships with reflexivity through a process of witnessing a lived story of knowledge production.

6.3.2 Co-researchers readings in Position 1

These are discussed in the context of individual closing positions in the first dialogue followed by a construction which has emerged in the reading from the second dialogue. These constructions are represented in heuristic and narrative forms.

Marks' closing position in the first dialogue was one of curiosity and uncertainty about being reflexive in therapeutic practice:



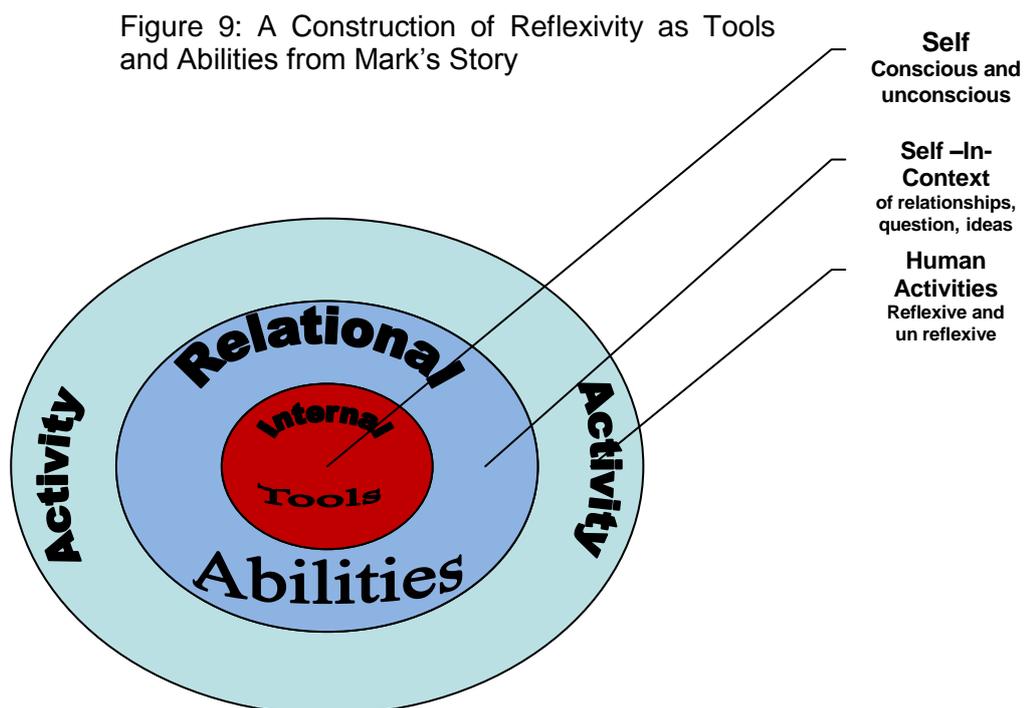
Mark: *"I think my question here would be: the process of how you would transform that internal reflection ...into (?) results within the therapeutic conversation...so how does it help to inform the unfolding dialogue? I think...the thing about the journey for me... the first stages of the journey of, being, attending to the internal things is then...how do you move it beyond that, and bring that in a transformative way into the therapeutic dialogue?"*

In Reading Position 1 Mark seems to answer his question by constructing a story in which reflexivity is interpreted as 'tools' and 'abilities'. He says:



Mark: *“The narrator presents reflexivity as constructed through a range of possible activities that are connected through considering self in context. This construction of self appears broad and includes ideas, aspects of social graces, models, institution, etc. Reflexivity invites us to use something as a tool to examine itself (e.g. “what is my relationship to this question/idea/relationship etc). In relation to learning about reflexivity I was struck by how the narrator connected this to important personal events. The narrator described his early experience of reflexivity as “a nodal point in my development” and went on to talk about the influence on him: “opened my eyes and liberated me from copying”. This influenced me to think of reflexivity as abilities that facilitate the coordination of resources in the context of relationship and connecting this to everyday human activity that we may not be conscious of as reflexivity. When teaching reflexivity this also seemed to be constructed around the self in relationship. It also seemed that activities that may not appear reflexive or were constructed within the questions as un-reflexive may be drawn upon as a resource while maintaining a reflexive approach. What seemed important was that at the level of approach there was consideration of the effect of these activities on self and others and their coherence or fit with the context. The narrator presents reflexivity as requiring awareness of attention to the power differences within the relational context.”*

Using the hierarchy model I have represented Mark’s construction of reflexivity in the following figure:



Mark's distinction between tools for/as internal activity and abilities for/as relational activity was an unknown story in the first dialogue. In this context a new story has emerged as Mark answers his own earlier question about how to transform internal reflection to influence the outer dialogue.

Simon's closing position in the first dialogue was to construct reflexivity as an 'action' - something that professionals 'do' and which to him was indistinguishable from physical reflex and reflective practice. *"I always think about that ...knee-jerk reaction when I think about reflexivity" ..."I've always kind of felt well what is it that in family therapy we're talking about when we talk about reflexivity that's different from reflection, reflective practice; so how does it differ from reflective practice, what is it we're trying to do?"*

In Reading Position 1 Simon explores how Alan learned about reflexivity. In this story Simon has replaced his earlier phrase 'reflective practice' with 'reflexive practice':

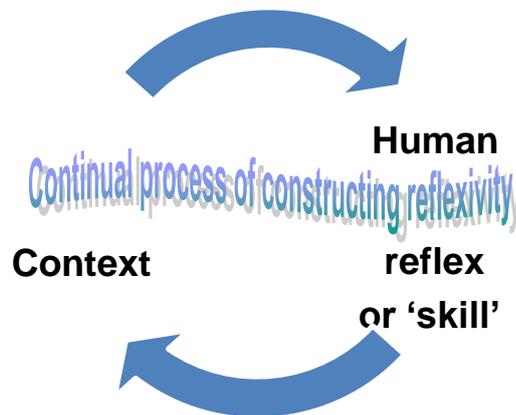


Simon: *"As I read through the story I was struck by the sense of connection for the narrator with the theme and how this had developed over time. I noticed how significant twists & turning points resulted from moments of tension – such as an interruption to the way Alan had intended to present a clip of video; a direct comment on practice from a colleague; and Alan's own experience of commenting with honesty on a colleagues work - which challenged an alternative held value of kindness. Alan also speaks and constructs reflexive practice as a continuing process, where the comments of others on reflexive practice form a significant part of the process of reflexive practice for him. This was demonstrated (for me) in the story by Alan responding to questions about contradictions and contexts where reflexivity may not be useful – this appeared to contribute strongly to an emerging story – which differed from the last time it was told and which might (or inevitably would) differ next time it was told because of this telling and its impact. The story also presented reflexivity as a basic human ability which is always present but which may be more invited to the fore at times, depending on how happy the participants are with the status quo. This*

told the story of reflexivity as a skill we choose when to use and led to the finishing point of inviting curiosity about the possibilities for mixing up positions – so humorously questioning the possibilities of being “a reflexive expert” or a being a “non-reflexive non expert”.

In this reading position which looks for coherence, Simon describes Alans’ story as coherent in its explanatory narrative about what is ‘reflexive practice’ – it is a ‘skill we choose to use’. At the same time, Simon’s use of ‘reflexive practice’ seems to imply a continuation of potentially interchangeable grammar and therefore Simon’s initial question in the first dialogue about how they can be distinguished remains unanswered.

Figure 10: A construction of reflexivity as a continuing process connecting context and human reflexes and skills from Simon’s story



In Brian’s closing position in the first dialogue he constructed reflexivity as:



Brian: *“...a kind of ongoing process...something about the relationship between turning inwards to what’s going on within you and then outwards again and that kind of process between the two ...that internal kind of ...dialogues aren’t often written as narratives, they’re not in lines...I don’t think in lines, I don’t think in sentences...I’m often thinking a fragmented image or a fleeting word or memory...I use those quite a lot, that an image comes to mind and then take that image out to describe to somebody...then think about why that image came up...its not a neat process between reading a message in my head and then saying the message. Its more nuanced that that...the theme that stood out most for me was that of not letting ‘reflexivity’ rest in a ‘good’ or ‘bad’ slot but rather to see it as a dynamic activity that can be enabling or*

constraining. I also appreciated what seemed to me to be a sort of complimentary irreverence towards it – which felt like if it's going to be of any use to us reflexivity should be able to take a bit of a challenge.”

In Brian's reading from Position 1 he observes how the second dialogue did not let reflexivity become fixed in any way, but constructed reflexivity as a 'dynamic activity' that can have different effects. He notices how reflexivity was challenged and that irreverence enabled this to happen. There are some resonances with Brian's construction in the first dialogue around 'dynamism', in that reflexivity has a fluid movement: a turning in and out and a fragmentary ephemeral quality that is not fixed and is neither good nor bad.

Figure 11: A construction of Reflexivity as Dynamic and Fluid Movement Inwards and Outwards from Brian's story



In George's closing position in the first dialogue he constructed reflexivity as 'a relationship with knowledge' and one in which he could follow his own interests:



George: *"This kind of reflexivity thing which I kind of discovered I thought 'that's really good actually'. I can talk about my relationship with knowledge but not necessarily talking about the knowledge itself...that was probably the way I was ...it was certainly something I felt more comfortable with. I was much more interested in wondering why we*

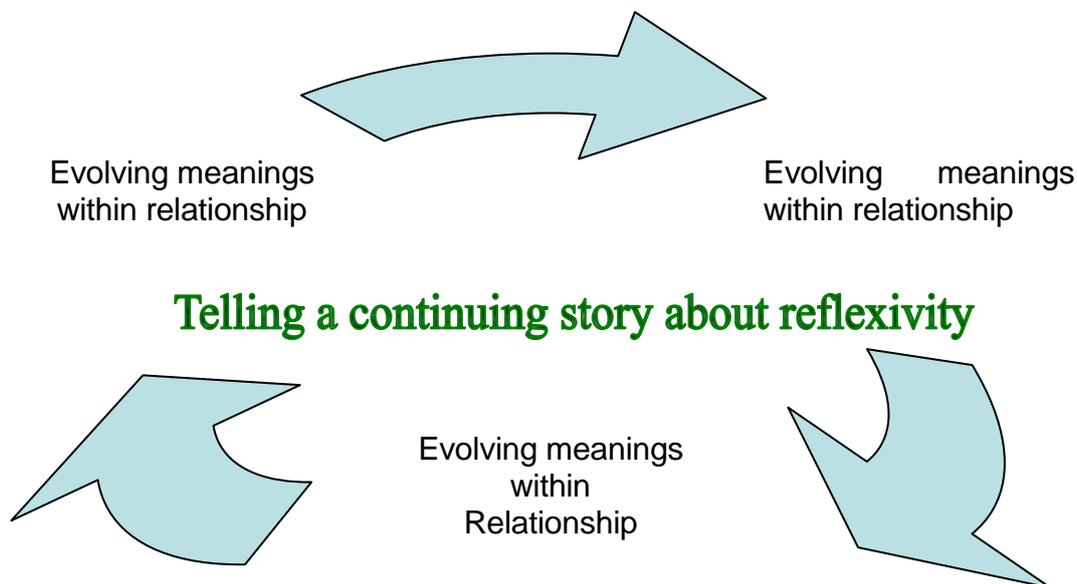
were doing stuff rather than actually just doing stuff... I was much more interested in why we were doing it and what would happen if we didn't do it and what would happen if we did something else..."

George's Reading Position 1 continues this story told about reflexivity as 'having a relationship' and expands his first description into a wider context. Having a relationship with knowledge becomes interchangeable with having a relationship with reflexivity. This relationship is a personal one in which 'who I am', personal preferences and interests can influence a continually evolving story which is shaped by curiosity and story-telling.



George: *"In terms of coherence, the author is able to pin down a specific moment when he became more aware that he occupied a previous position and this prompted reflexivity. The author is also able to give other terms to help explain how he sees reflexivity and how it has developed for him. Relatively early on the author is able to clearly mention what reflexivity is and with JN draws a list. The author also seems to be aware that there may be some contradictions within reflexivity or rather how reflexivity is perceived. I was not able to tell from the narrative whether or not reflexivity should also be an academic exercise or whether it is something that is developed purely outside the classroom. 'Is it possible for it to be taught or developed within an academic environment, or maybe both, though it was thought that it was part of being human. I thought that the author was most keen to see reflexivity as an enabler rather than entering into the 'spaghetti' position though there are clearly some issues about this from his position as being involved in the training of family therapists. Furthermore he was very articulate about the paradox between reflexivity and students wishing to know if they had passed or failed. The story attempts to describe a relationship with reflexivity that is both personal and professional but one where there is a continuing story which has not yet been completed, in this respect there is no end answer, no final calculation of how it is done but rather snippets of one person's relationship with it. Furthermore the author's relationship with reflexivity is being shaped during the interview at its telling."*

Figure 12: A construction of reflexivity as a continually evolving story of meaning within a relationship with reflexivity from George's story



In his closing position in the first dialogue Keith constructed his story of reflexivity this way:



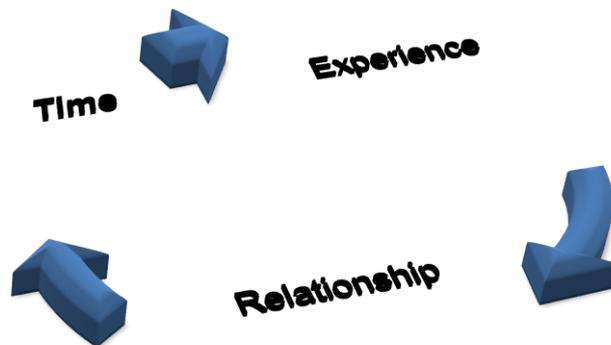
Keith: *"I don't know if I'll ever fully understand it, and if I did hear myself saying I know exactly what it is, I'd be worried, so...it is about just acknowledging different thoughts, different processes, how it might develop in different ways.. ...I liked what you (Jeanette) said about: 'it's a resource to ...kind of... use', so for me when I'm thinking about some of the concepts around safe uncertainties, that's what I would connect with...or then having other perspectives using a supervision process to help think more about these things ... so for me it's something about ...to use a resource but if I get too attached to it, or too certain about it then I'd feel that I'm not being reflective anymore...it's a developing relationship with it..."*

In that story Keith's use of 'reflection' suggests it is 'equated' and used interchangeably with reflexivity. In Reading Position 1 Keith says:



“Reading from this position, I felt that the narrator’s story of reflexivity has come together over a number of years of practice. I felt reflexivity was constructed as a supportive ally and friend. I think the story is inviting readers to embrace reflexivity and welcome it as a friend. I felt that the author was open to a developing relationship with reflexivity that will continue to be shaped over the coming years. Overall, I felt reflexivity had developed the narrator’s ideas and knowledge through all the experiences described throughout the story.”

Figure 13: A Construction of Reflexivity as a relationship with an ally and friend that is developed over time and with experience from Keith’s story



Reflexivity as an ally and friend

In her closing position in the first dialogue Jane constructs reflexivity in this way:



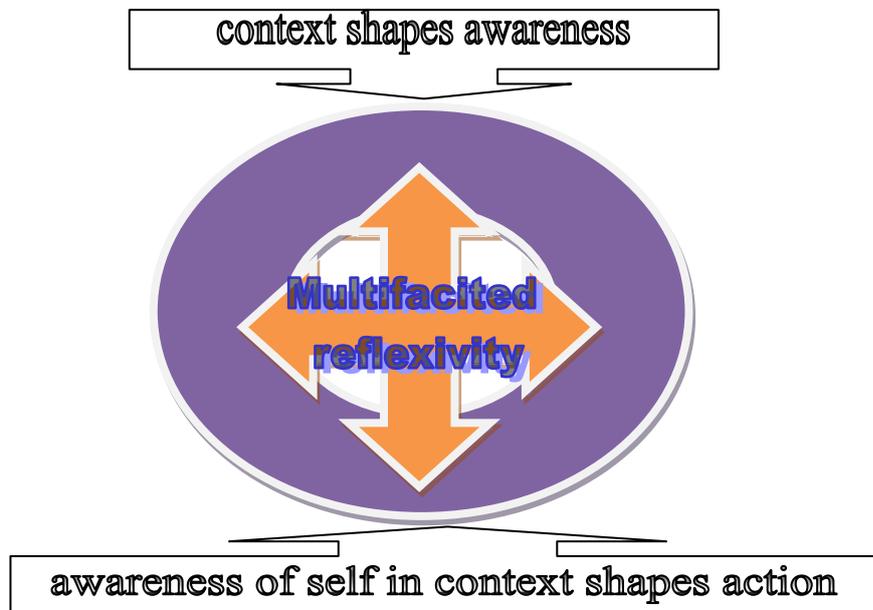
Jane: “... for me it’s making connections between past, the here and the future and all of the social graces and social constructions that are... it just opens things up...being able to help families do that as well...so, in a way that I can say that I ‘Jane’ have used reflexivity to understand my own journey and how the threads connect...and it’s lovely to then be able to pass that on to families and they can do the same - a reciprocal relationship that we have with families”.

In this construction of reflexivity Jane privileges a time dimension which includes the past as well as present and future as significant, together with the consideration of difference. From Reading Position 1 Jane's story places into the foreground this theme of working systemically with diversity:



Jane: *“Reflexivity starts with grouping a cluster of similar descriptions eg self knowledge, self criticism, awareness and so on as part of a clinicians’ development towards helpful, non oppressive, value driven practice. It appears to have become more conscious in the move from first to second order cybernetics and to be associated with understanding oneself, therapist, learner, client in context. There is an awareness that contexts shape people’s ability to act and to be aware of the relationship between self and context or a range of contexts, helps people to make better informed decisions about actions. This is especially so for therapists who hold a position of power and authority in the therapist/client context and maybe even more so for trainers and learners where the institutional power difference may be bigger and more explicit. The story is of an emerging understanding and a lack of definition, beyond using something to understand itself, because of the multifaceted nature of reflexivity. It contains contradictions, eg in a therapy context it is seen to help inform good practice and self management but too much can lead to stilted, unhelpful practice and inhibit therapist spontaneity, when that might be a helpful response associated with kindness, honesty, transparency and so on. There appears to be a developing theme of self reflexivity being part of second order and relational reflexivity being part of third order cybernetics...”*

Figure 14: A construction of reflexivity as a multi-faceted method for using something to understand itself from Jane's story.



In her closing position in the first dialogue Kay constructs reflexivity as a continuing 'journey' involving connecting self with context:



Kay: "I didn't have the language of reflexivity but thinking back I've probably had the experience of that which has become more defined as life and learning, and courses like this; has gone on... Reflexivity for me is all of that, plus all of the formal training, the thinking about why I'm the person I am, what made me that way...just that journey....about attitudes, language, why we are what we are, how we try to be with other people personally and professionally, the conflict it sometimes causes because I work in quite a modernist organization but try to be post modern....so I think its huge. Where does it start and where does it end really?"

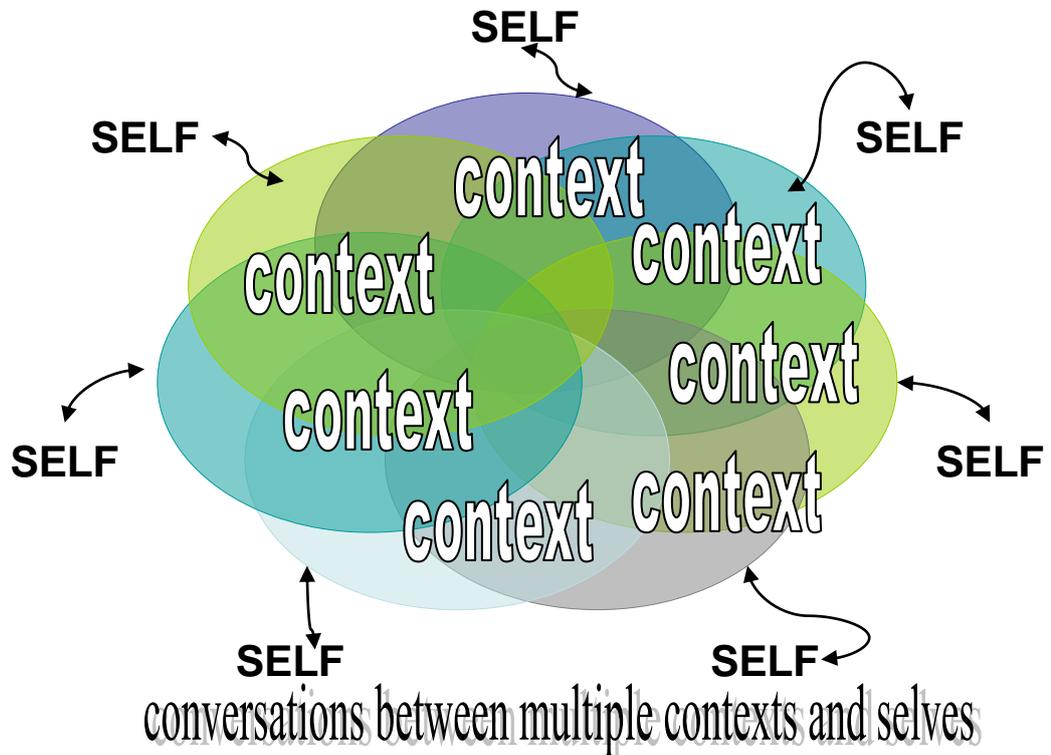
Kay's story of a journey involving connecting self with context is extended in Reading Position 1 where she weaves her reading into a richer reflexive understanding of her own story:



Kay: "I think the story says about reflexivity - that there is not one story – but multiple stories-multiple views-it is multidimensional. Our reflexivity is not static-it is never ending-it is flexible. It is about the relationships we have with ourselves, our being and how we are with others. My curiosity is about-are we just in one position? – one set of beliefs, values etc? Or can we be in multiple positions-influenced by the context of what situation we are in...who we are with? Therefore multi-beings! Reflexivity is about the inner conversations we have with ourselves and the transparent conversations we have with others."

In reading from this position Kay adds a dimension of pluralism to her own story, showing how new knowledge has incorporated multiplicity in the form described by Gergen as 'multi-beings' (2008, 2009). Kay's story of reflexivity grows beyond 'self in context' to encompass 'many selves- in-many contexts'.

Figure 15: A construction of reflexivity as a conversation between many selves and contexts from Kay's story



In her closing position in the first dialogue Jill constructs reflexivity as evolving curiosity about her inner conversations and ability to make use of this in conversation:



Jill: *"I think my story of reflexivity is just continually changing and evolving in that I find myself asking a lot more internal questions inside my head and I'm a lot more curious as if the way that I view the world or the way that I view families or situations is becoming wider and deeper and just thinking about things in a totally different context and looking at ...where did that thought come from...just really curious...and having the confidence to actually act upon those thoughts...to be more curious and ask the questions or the unsaid questions that people don't talk about..."*

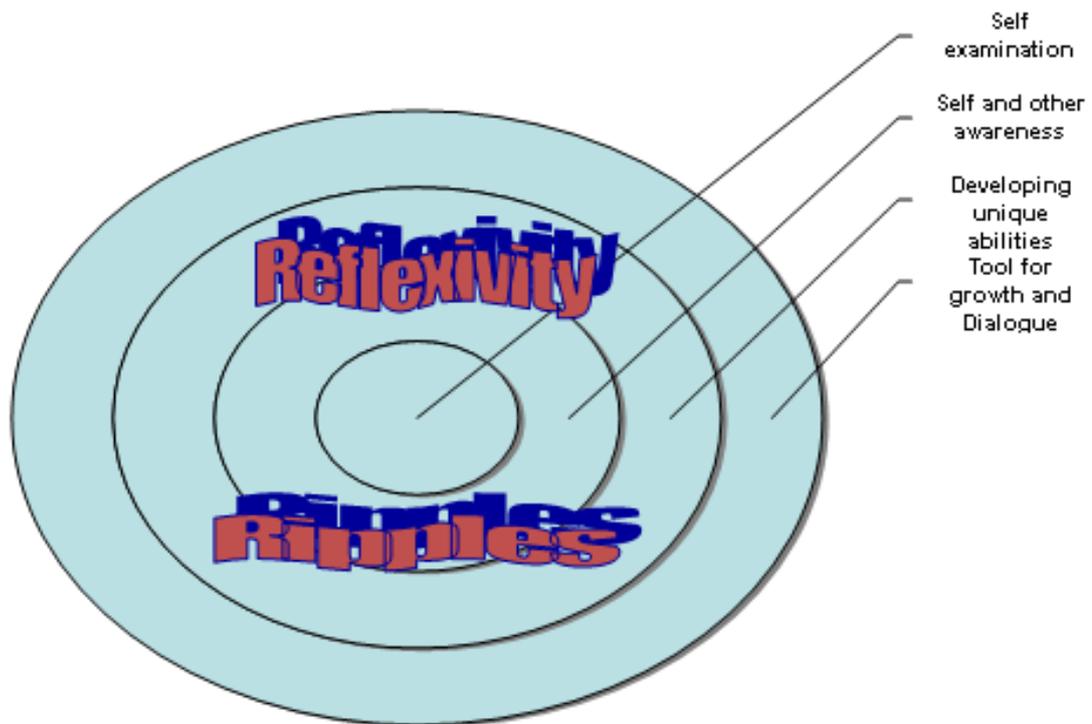
From Reading Position 1 Jill's story remains one of evolving self discovery, empowerment and increasing confidence to incorporate difference and personal

meanings into conversations. In her reading she transforms this to construct reflexivity as a tool for personal growth in relationships. To illustrate this she draws upon an image which resonates with Races' (2001) 'ripples on a pond' metaphor of multi-directional learning that emerges from wanting, needing and desiring to learn:



Jill: *"An evolved process. A journey of self discovery. Reflexivity creates difference. Reflexivity empowers the clinician to practice in new ways and develop greater self awareness. Reflexivity allows for the growth of sensitivity with self and other. Multiple meanings. Reflexivity can be uncomfortable, it exposes aspects of self we may or may not choose to change. Reflexivity is a tool to facilitate change or personal growth for others in a relational context. It promotes understanding for other positions that challenge our values and ethical positions. Reflexivity allows for relational risk taking when invited. Reflexivity can be a refiner or purifier. Reflexivity can be uncomfortable. Reflexivity is an active, deliberate act, it is not passive. The narrator has an interesting relationship with reflexivity and actively invites and welcomes this. Reflexivity promotes dialogue. Reflexivity enables development of therapeutic ability/self. Reflexivity creates a uniqueness. The narrator believes reflexivity enables self examination. There are tensions within reflexivity depending upon context – therapy/ education/organisations. Reflexivity touches all parts of the narrators' life – nothing is left unexposed. Reflexivity creates a ripple effect – once the process starts it keeps going. "*

Figure 16: A Construction of Reflexivity as Ripples of Awareness and Dialogue



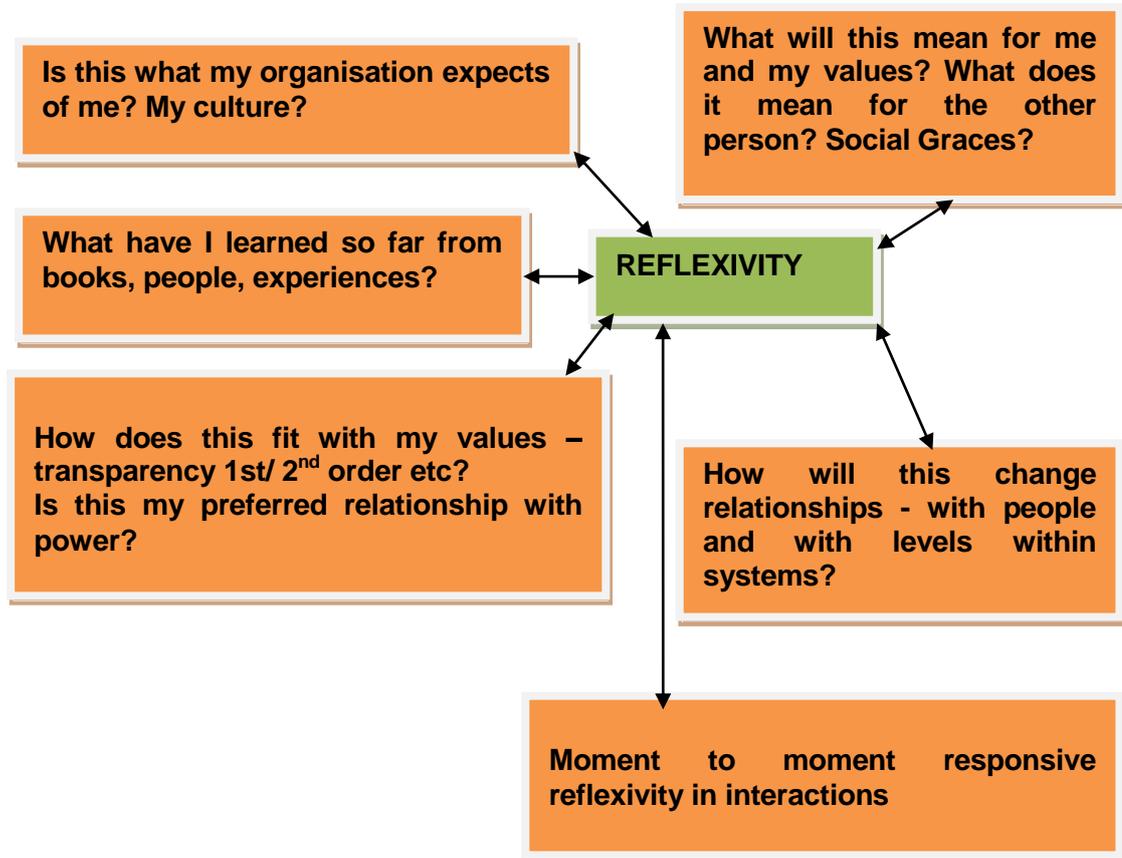
In his closing position in the first dialogue Krishnan talked about how his early experiences of rote learning differed to learning about and being reflexive. He constructed reflexivity as learning through being “... *just thinking about thinking, and learning about learning itself; that itself was a very new concept for me.... just awareness of the existence of reflexivity and coming to it as a way of being was a very foreign concept to me.*” In his first story and the one told from Reading Position 1 a continuing theme of “*developing one’s identity and seeking consistency of purpose and coherence in one’s actions over the years*” connects the two constructions of reflexivity. He draws upon these connections and upon reflexivity to formulate a theory of reflexivity as a tool used somewhat differently to Alan’s description of tool use. He reformulates reflexivity as an evolving, multi-purpose tool for navigating changes of direction:



Krishnan: *“...In listening to the narrator, I come to understand reflexivity as that examination of learning and understanding in the context of one’s situation that then becomes a life-long journey. Reflexivity has parallels to the universal process of constant self-examination (and examination of one’s understandings and practice). This appears to be similar to the manner of developing one’s identity and seeking consistency of purpose and coherence in one’s actions over the years (in another domain of knowledge). Reflexivity appears to be of the same ilk as the human endeavour of making sense of our lives and striving for coherent (preferred) meanings to our actions that fits with our beliefs and purpose (in this case of helping others). Sorry about the following mechanical analogue (I am a bloke). As I read further, I think reflexivity appears to be a versatile tool. It is applied to one’s learning and work, but also in examination of one’s life and values in searching for sameness (genuine integrity). This is the context for relational reflexivity (and not just applied to people either). It is also a spring-cleaning or house-keeping tool: that allows us to discard old ideas that do not seem so helpful now and make space for more useful ones. The spring-cleaning also refers to identity – appraisals and asking oneself – does this action fit with who I see myself as now? In that sense reflexivity is also a meta-tool (a meta-value, a meta-identity). I understand reflexivity as a building tool – that helps make other tools like – ethics. Ethics in a way is a product of reflexivity on values and why we come to believe in things. The exception being that some religious ethics may be arrived at or accepted and enforced without much by way of reflexivity. However reflexivity itself is also an evolving tool – like first order reflexivity and second order reflexivity. Having been in a few spaghetti junctions, I think a fairer description for reflexivity might be a big round-about with choices of routes and different outcomes (therapeutic destinations). It is though a time to pause, take stock and go straight on or change direction. “*

Krishnan created his own image to illustrate his story of reflexivity as an evolving, multi-purpose tool for navigating changes of direction around 'spaghetti junctions' involving ethical practice and decision-making:

Figure 17: Krishnan's Daisy model of "narratives that might construct reflexivity".



In this section of Episode one, co-researchers stories as told in the first dialogue and written in response to Reading Position 1 are juxtaposed to discover patterns of continuities, distinctions and connections across dialogical contexts. In the next section the group dialogue involves co-researchers reading all responses from Reading 1 Position, taking a reflexive position. The dialogue is analysed for transformative moments in storytelling.

6.3.3 REFLEXIVE DIALOGUE in Reading Position 1

At the beginning of this dialogue we placed in the foreground the following four questions as scaffolds to the conversation:

1 What similarities and differences do we notice in our readings?

2 What meanings emerge for us in this context of similarities and differences?

3 To what extent do we think our readings coordinate with the questions that arose for us in our initial collaborative inquiry?

4 From our perspectives (student/educator), in what direction have these reflexive dialogues influenced our constructions of reflexivity?

From this context, the dialogue evolved and the serpentine model allows significant consolidations or transformations in meaning making to be brought to the foreground in the order in which they emerged.

Brian notices affirmation of his idea/observation of a ‘dynamic interactive ‘quality’ of reflexivity which is not fixed as good/bad: *“lots of the descriptions involved the kind of dynamic, an interactive quality to reflexivity and it, how it kind of ebbs and flows as a resource, rather than being a good thing or a bad thing.”*

Mark notices ‘continuing ongoing process’ of reflexivity and how activities/events are a context for meaning making and conceptualizing: *“the sense of reflexivity as a continuing process, an ongoing process, something without end, um, and also I suppose, a lot of the readings seem to pick up on the descriptions, the way it gave particular events and meaning in terms of his own understanding of reflexivity, like sort of, I suppose the importance of events in helping us make sense of concept.”*

Keith notices he is learning about reflexivity through reflexive processes:

“How by just thinking about reflexivity a relationship with it continues to develop: it's always been there, but maybe the word has developed”... Did we use a different word to describe this process, so for me, something about... actually thinking about it makes me think much more ... and my relationship with it kind of develops as we talk and read, and think about it.”

Kay observes reflexive learning is continually re-contextualized: *“you may be reflexive about a piece of learning or a piece of dialogue or a conversation that you have, but every time you look back on that, it'll always be different, because you're always different”*

Simon observes a knowledge transformation process as knowing alternating with not knowing: *“there's a sense at the time of getting a hold of, of an idea and somehow it's changed for me again and I'm perplexed again”.*

George observes some edges to his knowing: making distinctions between self talk, talk with others and writing about reflexivity. He observes that multiple dialogues in pluralist contexts bring forth a relationship with reflexivity over time. Knowledge arises through a multi-contextualized relationship:

“Talking about being aware of your own reflexivity I think is one thing, but being able to talk in groups about being reflexive and being able to write about reflexivity is something else...the readings: they're a step on from those original conversations that we had in the group ...we're having a relationship talking about reflexivity, rather than just talking about reflexivity.”

Keith takes up this theme of reflexive knowledge as embedded within relationships and that embedded knowledge can be unvoiced, invisible or inarticulate: a story that is hard to tell: *“I think I share with that as well, it's about a change in relationship from the first time that we did this exercise.... It's just kind of shone a light on it really, so that's erm, I don't know, maybe it's similar to what you were saying about trying to figure out what your relationship with it is. Changing... it's hard; it's a hard thing to put into words really.”*

Brian affirms the emerging story that reflexive knowledge is not always voiced or articulated: *“That's one of the interesting bits, isn't it, that er, both of you have kind of touched on and off, this idea that we know more than we can say. You know, there's a sense that there's some stuff that we know we're absorbing, but it's still, it's still very hard to articulate.”*

George continues transforming meaning, scaffolding new knowledge by making connections with therapy and meaning emerging in dialogue: *“For me,*

that there comes in on a kind of level ...with therapy, you know it's why; it's the actual telling, and you mean, I think you saw that with the author as well. I don't think Alan was in a, knew where he was going. It didn't seem to me he knew particularly where he was going at the beginning of the conversation, but I think he probably made links during its telling that he hadn't thought, that I guess he didn't think he would make."

Keith expands on this connection by drawing upon the 'outsider witness' practice in narrative therapy as a scaffold to describe the experience of knowledge transformation: *"It's like that erm, make sure I get the technique right, the outsider witness...where you'd been transformed, so by reading this, you're kind of transformed, and then by the end of this conversation, I'll probably feel in a different place about reflexivity just like probably Alan did as he was being asked those questions, so yeah, it's a transformative thing."*

Jane continues the story telling about reflexivity as emerging knowledge construction: *"this process is part of the co-constructionist process of what reflexivity will be, or will be understood as now and in the future, I suppose."*

Mark draws upon a reflexive observation of the group's pluralist story telling modes within reading position 1 to expand this story of transformation: *"I was struck by sort of the different ways people have wrote the sort of, erm, the narrative of what they picked out and what that said about how we try to hold onto concepts and how that can be sort of different for different people, so sometimes there was more of a sort of story form to it and you know, sort of, I suppose, being reflexive about how we did the process of course says something about how we learn and hold on to things"*

This reflexive turn is expanded in the next question in which I ask the group about 'coherence' in the context of their original curiosities as expressed in the first dialogue and what they have read and heard so far:



Jeanette: *"Was there coherence linked to what you originally wanted to know, or does that matter anymore? Or maybe you feel you've answered that."*

Jane observes that narrative coherence for the narrator or in an individual response to the narrative does not translate to coherence across readings:

“There was coherence, in a way that, I suppose in terms of narrative things, you pick out things and you make a coherent story from it, so I think for a narrator, there was a coherence. But then, I think that when you look at the responses to it, then maybe that's where the coherence sort of... in each individual response there might be some coherence, but actually as they come together it sort of dissipates.”

Mark's story brings together an observation of dissolving coherence, with the earlier story told of how knowledge is transformed: *“ Is it connected to what Simon said earlier about how perhaps it drifts in and out of coherence, and perhaps there's moments where it feels coherent and, you know, there's moments in the reading where there's clear coherence for me, and then there are moments where there's less, or erm, also just thinking that as part of the constantly evolving story, sort of in the way that stories work, ...it's in and out of coherence”*

Brian weaves in earlier stories about images and inarticulate knowing together with 'elements' and 'episodes' to convey the shared sense of an ephemeral quality to coherence: *“... I'm kind of carrying elements with me that seem to be coherent. I've got a kind of, a tentative coherent model kind of forming in my head at the moment, but that's almost pictorial really, it's never something that I've written in sentences, but I'm aware that that's kind of one part of a bigger picture and there's lots of blind spots and areas that I haven't thought about and areas to develop, so it's like all those little episodes of coherence that I carry around with me at the moment I expect will change and I'm not holding onto too much ...but they are useful models to help me think about them.*

6.3.4 Summary of Episode 8

In this episode through a multi-layered analysis of readings and dialogue, a richer description of reflexivity emerges – one that expands the context for making meaning from a first/second order interface to one located within a post modern social constructionist framework. Reflexivity has been interpreted and represented in multiple and unique ways in individual readings. In the third dialogue, these interpretations and subsequent reflexive storytelling affirm stories told in the first

dialogue, extends them and leads to transformative moments when new meanings emerge about relational knowledge and about being reflexive through a dynamic, evolving, active dialogical process. Within this process learning evolves in movement both towards and away from coherence. Coherence about reflexivity is experienced as ephemeral and as continually dissolving and reforming in ways that are invisible and visible, articulate and inarticulate, conscious and unconscious, individual and relational. Co-researchers and researchers multi-layered and reflexive looking is mediated in the third dialogue as we coordinate our looking both 'through' and 'at' reflexivity.

6.4 EPISODE 9 "Constructing Identity"

In this episode the written comments and third dialogue relating to Reading position 2 are explored. In this position we are reading for the narrators' voice and looking for the narrators' 'I' positions in relation to how reflexivity is constructed by the author, how the self of the author is constructed in the telling of the story, what the story says about how the author is constructing reflexivity and the author's relationship with reflexivity.

6.4.1 My reading in Position 2

In my reading from this position I noticed autobiographical storytelling which included memories of significant moments punctuating an ongoing story about the author's relationship with family therapy. Relationships in which the author situates himself within a learning position offer opportunities for reflexivity, including this dialogue. Episodes in relationships have influenced the author's identity story which is intertwined with a story about reflexivity. Re-telling these stories scaffolds a preferred story about self and about reflexivity. The author seems to have been liberated by a change in mode of learning which became available to him in the move from copying to inventing. The author as inventor is enabled to take a central and creative position in his own story about reflexivity and as a reflexive practitioner. Reflexivity can be internalized. This generative metaphor seems to have afforded reflexivity in practice so that the author can include himself-in-context as part of the 'system', a way of seeing that had not been available before. This story seems to coordinate a wider cultural shift from first order to second order thinking both in the authors' practice and also in family therapy and to mark the beginnings of situating reflexivity as integral to practice in both contexts. The author talks about how he saw distinctions which lent a

particular significance and relevance to reflexivity, and how multiplicity and diversity particularly called forth reflexive awareness. The author tells a story about reflexivity as a tool to reduce the distance between himself and his methods and techniques for practice so that he no longer saw them as external. As an internalized resource or voice, reflexivity is constructed as a rough guide for self exploration, relationship exploration, and exploration of relationships with concepts such as curiosity. The author constructs reflexivity as part of a family of phrases which resemble each other and which have a common purpose and effect in the domain of (self) examination/exploration: that of recursiveness and reflection. The author talks about learning through feedback which enabled him to look at his practice through different eyes, so that the external gaze can be internalized and the observed self can become the observing self. He mentions learning to move from lecturing to listening, from pathologizing to not drawing conclusions, from lack of awareness of these processes to reflecting on them and then bringing a changed consciousness to reflecting in action. The author identifies with values such as honesty, kindness, acceptance and humour and believes that reflexivity enables him to stay connected to his intentions to express those values as qualities and characteristics of his professional identity and relationships. These relational intentions seemed to influence him to shift or expand his story from self (ie second order) toward relational (ie third order) reflexivity. He tells a story of himself as enjoying and valuing spontaneity in relationships which enhances connectedness. He reflects how reflexivity can inhibit or challenge this inclination as well as open up opportunities for different definitions of relationships.

Reflexivity is constructed as a universal, internal human process which is present in us by nature – part of the repertoire of being human. Although internal, it is mediated by the environments/contexts in which we live and practice and which we construct and these have an influence on our abilities to be reflexive. For example contexts may be more or less open about interpretive questioning of custom, form, reality and meaning. This seems to be connected to our human needs for safety and certainty. He suggests there are different interpretations and meanings about safety and certainty which influence our choices about being reflexive in different contexts. We coordinate our innate reflexive abilities with these on the basis of contextual consequences and power relations, making decisions about contexts as safe or unsafe to generate uncertainty or stay with certainty. In this way, reflexive activity and abilities are a form of ethical practice. In education the author told a story about how

he has learned that reflexivity can take different expressive forms (ie language, embodied responses) which may be subjugated or dominant according to preferred or prevailing cultural contexts. Aspects of educational contexts can bring forth learning through un-reflexive communication and positioning such as copying. In the dialogue a new story about new positions emerges: reflexive experts and non reflexive non experts, a reflexive either/or position and non-reflexive both/and position. These extend the map and potential of reflexivity.

I read this as a co-constructed story of knowledge generated relationally and dialogically in the past and present and therefore consistent with the story told at the beginning of the dialogue, about episodes of transformation in a continuing context of relational learning. The experience of creative emergence of new knowledge is also consistent with the authors' preferred identity narrative of himself as a learner growing new knowledge by 'inventing' from the known to what is possible to know, of conceiving new practices to fit evolving contexts, scaffolded by dialogue in relationship.

6.4.2 Co-researchers readings in Position 2

Weaving them together in their unfolding sequence, the co-researchers' readings draw upon various grammars to describe connections between relationship and identity including spiritual (enlightenment), narrative (journey, witnesses, unfolding stories), modernist (subject, self development, stages, proficiency) and post modernist (construction, fluid, fluency, many selves, voices). Together these stories constitute reflexivity as a human journey, one which involves a lifelong, reflexive process of identity construction of multiple selves mediated by contexts of relationships and environment. Some quotes are selected to illustrate this story told:

***Mark** "the narrator seemed to be travelling on a journey in his relationship with reflexivity... I thought that the narrator was privileging relationships as central to his experience of reflexivity and central to the construction of his identity"*

***Simon:** "The story demonstrates Alan's engagement with the subject both intellectually – making connections with theorists and published writers – professionally through retold stories of experiences in practice with students, colleagues and mentors – and personally in terms of how the story placed reflexivity within the context of a value system with ensuing contradictions and tensions."*

Brian: *“I suppose maturity comes to mind. Even if I hadn’t met or heard the Narrator speak I’d have heard it as a story of experience that draws on past events and many theorists to illustrate ideas.... The story seems to consider reflexivity as part of the human condition. Not a learned technique.”*

George *“The author is able to pin down some moments of ‘enlightenment’ with reflexivity. The author’s relationship with the concept is both personal and professional...The author’s relationship with reflexivity is a personal journey...”*

Keith: *“The author seemed to have a close relationship with reflexivity which I read as a warm and positive relationship.”*

Jane: *“Alan thinks about his own experiences of becoming self reflexive as a trainee and learner and how that helped relationships with clients and improved his practice.”*

Kay: *“The self of the author is constructed as –many self’s-which have a fluid relationship with each other. Each self being influenced by different memories, historic stories, different contexts & experiences.”*

Jill: *“The author explores reflexivity in different contexts-reflexivity requires relationship. The author has a relationship with reflexivity...reflexivity enables self development -it can be constructed in different voices”*

Krishnan: *“The stories speak to the life-long relationship that Alan has with reflexivity and witnesses Alan’s fluency / proficiency with reflexivity. As the stories unfold, it seems that Alan has climbed from one level of reflexive practice to another over the years – as if in stages. ”*

This reading position poses the question “How is the self of the author constructed in the telling of the story?” Co-researchers describe episodes in the conversation in which reflexivity is emergent and influential in reshaping identity and re-authoring of Alan’s story. Weaving them together in their unfolding sequence, their stories observe that as the conversation goes on it becomes a context for co-construction in which questions and answers bring forth a story about reflexivity as well as reflexivity about Alans’ re-authoring of his story.

Some quotes are selected to illustrate this story told of observing co-construction in the dialogue or their own responses to it:

Mark: *“I was also struck by the narrator’s commitment to the importance of not holding universal positions to the value of ideas. He commented on several occasions that he found it restricting to view an idea as totally good or bad. It seemed to me that in conversation with the interviewer this helped to co-construct a context for reflexivity on reflexivity including the possibility of being reflexive in moments of acting out being un-reflexive.”*

Simon: *“The method of telling the story through question and answer brings forward spontaneity for Alan allowing new themes and connections to emerge through the telling and this hints at a comfort with the subject and connects to a greater depth of knowledge, understanding – and reflexivity.”*

Brian: *“It seems to be appreciative of (reflexivity’s)... usefulness as a resource particularly as a force for creativity...What often follows a story of resource is a story of constraint. The ‘reflective spaghetti’ narratives being the most striking example...”*

George: *“Most of the examples seem to focus on other people’s experience of reflexivity and less of the author’s individual experience. So some of the text focuses more on his attitude and response to other’s reflexivity though of course this is reflexive in itself...I also thought the conversation about the student who gave the hug to the client showed evidence of the author’s struggle with the concept and the struggle to explain what he felt reflexivity meant for him.”*

Keith: *“As I was reading the story I could see reflexivity was there shaping and re-shaping his narrative as he explored his own ideas and experiences to develop perhaps new narratives as he told his story.”*

Jane: *“Towards the end of the conversation he appears to be considering something new about the both/and position being made up from both either/or and both/and positions and to be playing with the ideas of reflexive either/or and non reflexive both/and positions. This appears to be associated with his relationship with expertise, both his own and that of others and an application of some thinking he has already been engaging with but to the subject of reflexivity. He appears to be developing his philosophical and intellectual relationship with reflexivity during the conversation.”*

Kay: *“The author is constantly constructing and re-constructing reflexivity/self as they talk, as they engage in new conversations with themselves and the person asking the questions. Reflexivity and their relationship with it is an ever changing landscape-deconstructing self, constructing a reflexive position.”*

Jill: *“The story of reflexivity has plots, chapters, twists, uncertainty just like a good novel. The author wonders if there was a time that reflexivity did not exist. What was before? Is there a time that reflexivity cannot be around ...the author questions if people can have different relationships with their reflexivity?”*

Krishnan: *“I respond to Alan’s reference to reflexivity as a course-correction device (albeit not in those words). I relate to reflexivity being a sort of therapist’s compass in the map / territory of personal and professional endeavour. It constantly reminds us to ask – Where am I now? Is this the way I want to travel to get to where I want to be? Like a dialogic sat-nav. “*

This reading invites a context in which relationship and identity are brought forward and brought together. This foreground is observed throughout the readings, with each reader looking through this frame, constituting their story about relationship and identity in unique ways. They are also similar in that the readings recognize a shared and human journey.

6.4.3 REFLEXIVE DIALOGUE in Reading Position 2

At the beginning of this dialogue we placed in the foreground the four questions as in the first episode. From this context, the dialogue evolved and the serpentine model allows significant consolidations and transformations in meaning making brought to the foreground in the order in which they emerged.

Keith begins by situating the relationship as a lens for storytelling: *“...it’s a reading- from- behind position...’cause we know Alan in lots of different ways...it’s just made me think much more about the personal connection with the author himself...It might have shaped the stories that we’ve told about how we’ve tried to think from his position really.”*

Simon talks about how a relationship with reflexivity requires a different relationship with understanding: *“...that relationship with complexity and that willingness to move things around and not look for a definitive definition or understanding, but to actually just embark on a journey with it... it came through from quite a few of the readings... The metaphor of travelling is something that comes up in quite a few of the responses. Constructing and reconstructing and deconstructing*

always going on. Just as you've constructed it one way, taking it apart again, and see if you build it up, and... see what you can make with the pieces this time."

George talks about lived storytelling within relationships and how this shapes stories: *"...it's just that I've moved on from your conversation which is how we write this in a position of knowing the person, but I also wonder how we would have this conversation if Alan were er, actually in the room, or if we were writing it specifically for his eye... I just wonder what, how those conversations would be, would be shaped. Would they be more reverent, would they be more irreverent?"*

Brian talks about ways of situating hierarchy in relationships around knowledge: *"... when you were saying irreverent and reverent, I thought of kind of priests and people in authority and people who have wisdom and sometimes you know, you kind of irreverently talk about people, it's kind of gurus, or people, it's, there's somebody who talks about it being on, a high, you know, seeing things from higher up the mountain ... sometimes I can't help thinking about him as kinda ..a guru, reverend, priest kind of a figure"*

Keith thickens a story about hierarchy in relationships drawing upon the authors' other knowledge: *"...we can't have this conversation about Alan and not mention the social graces, one of the readings brought that out in lots of ways around gender, clearly, but also around kind of cultural stuff, the North East,..., I think of ability, and his expertise, and we've talked about his intellectualizing and, you know, his kind of guru status as well, so it's er, you know, when you open up to kind of think about the different influences on this narrative, as he would say, some more visible and some less visible ..."*

Mark explores diversity in the readings as a context for reflexivity: *"I suppose I was struck by the diversity... how we all responded to the text slightly differently, we all knew of, know of Alan, and have a story of Alan, and that already exists in the story of his self and sometimes people are quite transparent in their writing and described him as Alan and then other people described him as the author, and so we, well it got me interested in how we approached the task and the difference and diversity of what people spoke, how people presented, and how they constructed Alan through that, and I suppose how we related that to our pre-existing construction. We might be,*

particularly I guess in relation to reflexivity where, you know, a lot of us have been introduced into reflexivity through some of his writing, and the influence of that. So it got me thinking, 'cause I didn't refer to him as Alan when I wrote and I began wondering, "well, why didn't I do it?" and instead spoke of this mysterious 'author'.

Kay explores diversity in relation to multiple identities or “I” positions. Her story reaches in an uncertain and creative way toward meaning, introducing a new metaphor to help her convey a sense of the unexpected and invisible complexity and depth of reflexivity: *“What I've got going in my head at the moment is that thinking of the "I" position and that Alan's got multiple sort of "I"s, not real eyes!... but "I" positions, and like, you look at Alan as in a physical being, but within Alan there's lots of different people, thoughts, positions, and depending on like, what, who you're talking to, what's he thinking about at the time, what questions are posed to him, and then... I'm totally going off on... this might sound really strange... Dr. Who and Tardises, and like, I know, how you, bear with me, that like you've got this police box that's quite static and like a thing that you can touch and feel, which is sort of like Alan, you can touch and feel him and what have you, but when you get in it's like, it's bigger than what the outside is and it ends up going in all sorts of directions and all sorts of times and places and erm, that's what I've got going on in my head about it all. It's like the word reflexivity as well, isn't it? One word, a bit like a Tardis, but then you go in and end up somewhere else, and it's bigger than what it looks like and...*

The dialogue continues with thickening this story as Simon supplies the description of what Tardis stands for: *‘Time and Relative Dimension in Space’*. Keith clarifies how sometimes Dr Who “meets himself in the future and the past” which Kay describes as living “in parallel lives”.

Keith extends the metaphor further to find a fit with the way reflexivity is being conceptualized in relation to the second dialogue and Alan’s emerging story:

“...it does feel like he's having conversations with himself in the past and in the future in some ways, but he's kind of thinking about his stories he's travelled through; his, somebody called it 'nodal point', I think? ... But you know, kind of that thinking back through the relationship, the episodes, the moments he's had with people “

As this sequence of turns illustrates, the metaphor resonates at many levels of meaning. The following quote and picture are included to add texture to the metaphor which invokes multi-layered narrative which is a long standing story about a popular, powerful and creative white British male expert living within and journeying with reflexivity across cultural, historical, relational, professional and political discourses and contexts. It should be read through Kay's lens of 'the Doctors Tardis' as a metaphor for 'Alan's reflexivity':

"The Doctor's TARDIS, frequently called simply "the TARDIS" — often called "the Ship" by the First Doctor — was an obsolete Type 40 and/or Mark I TARDIS used by the Doctor as his primary means of transport. Capable, like all TARDISES, of travelling through space and time, the Doctor travelled in his vessel from the beginning of the universe itself shortly after the Big Bang ... to the death of the universe in year one hundred trillion, when all stars evaporated. In his first incarnation, the Doctor implied that he had built his TARDIS himself...However, many other accounts indirectly implied or directly insisted that he had, in fact, stolen it, although he had intended to give it back.... One account claimed that he had stolen the TARDIS from the Time Lord Marnal ...whilst others implied he had stolen it from the general, government-controlled "stockpile" of TARDISES, after the model had been officially decommissioned... None of these accounts precluded the possibility that he had somehow been responsible for its creation, however. Indeed, another account found compromise between theft and creation, claiming that while the Doctor had not completely built the TARDIS, he had substantially modified/rebuilt it. The net effect of his tinkering, according to this view, was that he achieved control of the TARDIS without having a mental link with it. This allowed him to bypass the feature on most TARDISES which sent a tracking signal to the Time Lords....This notion of the Doctor bypassing a mental link with the TARDIS was somewhat muddled by other accounts, which showed the Doctor having a significant mental link with the TARDIS. For instance, the TARDIS assisted him with his own regeneration...and triggered a physical response in the Doctor when it was near destruction...All these accounts notwithstanding, the most direct commentary on the Doctor's acquisition of the TARDIS came from the TARDIS herself... When House transferred the soul of the TARDIS into Idris, the TARDIS was able to give her side of the story for the first time. Like other accounts, she confirmed that she was out of commission, a "museum piece", when the First Doctor met her. She also confirmed most other accounts by contending that the Doctor had stolen her, going so far as to explicitly deny the Eleventh Doctor's attempt to characterize the action as mere "borrowing". Moreover, she insisted that she also stole him. She was unlocked, and had deliberately let him steal her because she wanted to go exploring the universe and sensed that he would be an ideal match. According to the

TARDIS, the Doctor's first words to her, some 700 years before, were that the TARDIS was: . . . the most beautiful thing I'd ever known . . .”
http://tardis.wikia.com/wiki/the_doctor%27s_tardis

Figure 18: Doctor Who's Tardis



http://tardis.wikia.com/wiki/the_doctor%27s_tardis

This narrative tells of knowledge as power, creativity and invention to bring forth new knowledge, of multiple ownership and debated knowledge claims, of knowledge as multi vocal and dialogical. It is set within discourses of gender, class, culture, professionalism, colonialism, modernism, spirituality, age and time.

6.4.4 Summary of Episode 9

In this episode through a multi-layered analysis of readings and dialogues, a rich description of the narrative “I” position emerges – one that expands the context for making meaning from an individual autobiography to a multi-dimensional relational story. The narrators’ story and construction of identity has been interpreted and represented in multiple and unique ways in individual readings. In the third dialogue, these interpretations and subsequent reflexive storytelling constitute reflexivity as a human journey, one which involves a lifelong, reflexive process of identity construction of multiple selves mediated by contexts of relationships and environment. In the dialogue co-researchers draw upon themes of relationship, hierarchy, knowledge and

diversity. This story telling generates a metaphor of reflexivity as 'The Doctors' Tardis': a means of transport on a relational journey through time and space that can be taken simultaneously by multiple selves in multiple contexts.

6.5 EPISODE 10 "Constructing a matrix of discourses of influence"

In this reading for discourses of influence we are looking at how social, political, ethical and power influences are at work in the narrative. How are the Social Grrraaccesss (Burnham 2010) influential or not influential, present or absent? What stories are available from these discourses for the narrator as contexts for constructing reflexivity?

6.5.1 My reading in Position 3

In my reading I noticed a story in which professional and organizational cultures including social work, psychiatry, NHS, Local Authority and private practice are explored as contexts for reflexivity. These situate learning about reflexivity and inventiveness. I notice the author observing distinctions based on race/ethnicity/culture (ie Milan, Canada, 'Anytown'). The significant episodes of learning within the story refer to relationships with white, professional males of a similar age grouping and conducted in English. The narrator values honesty, humour, directness, spontaneity, kindness, compassion, warmth, physical comforting and embodied responses as qualities rather than relational actions reflecting class, age, religion, gender discourses. Ability is mentioned in relation to disabling thoughts and self stories – associated with uncertainties about being an impostor, wondering 'am I good enough'. The metaphor of 'flirtation' between concepts such as positioning theory and reflexivity references narratives of sexuality and power. The illustration of sexual relations as a context for spontaneity vs reflexivity also connects with these. Power is highlighted in relation to educational contexts and relationships between students/educators/supervisors and between clients/therapists. A story about the social grraaccesss is introduced as a context for discriminating between helpful and unhelpful reflexivity. The latter has potential to change in unwelcome ways those familiar and established relational patterns which are embedded in the grraaccesss discourses. Religion expressed in fundamentalist forms and organizational cultures dominated by risk discourses such as child protection may facilitate or constrain a questioning, interpretive stance such as reflexivity, through its 'irreverence' to dominant discourses. The story ends on a personal note which draws on the

influences of more familial and local discourses in which power and the social grraacceess are embedded and expressed in more intimate, personal and uncertain ways.

6.5.2 Co-researchers readings in Position 3

In their readings co-researchers highlight episodes in the conversation in which the social grraacceess and power are seen to be present and influential. Individual configurations using the Daisy model offer a visual interpretation of the differences and similarities between these configurations of influence. Co-researchers voices are brought forth in quotations to illustrate how these discourses of influence were constitutive of reflexivity in the second dialogue.

Mark places in the foreground discourses of research and social construction theory and how these are constitutive of reflexivity:



Mark: *“The first thing that struck me was the context of the interview for constructing an account of reflexivity. As I read the interview I noticed how this moved in and out of a traditional question and response format allowing for reflexivity to enter the interview process as a co-construction. A construction of reflexivity was embedded within this process and visible to the reader.”*

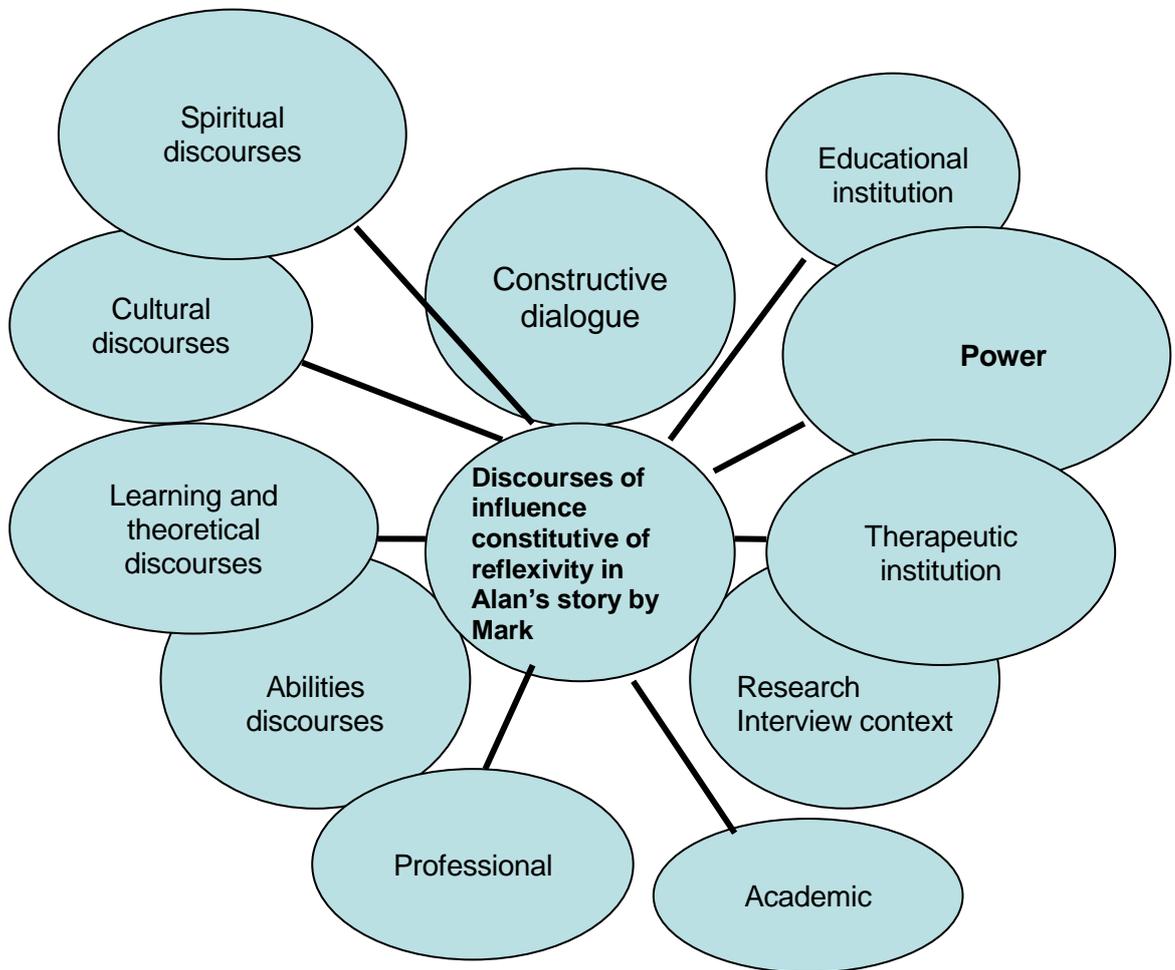
He expands his social constructionist interpretation of the dialogue, witnessing multiple discourse of influence and how these are coordinated in order to tell a story about power:



Mark: *“The narrator appeared to draw on a number of discourses across a number of contexts. This included drawing on discourses of educational and therapeutic institutions... I was struck how the narrator was able to draw on culturally available stories/metaphor to language the emerging ideas (e.g. music/love making and “Strictly Come Dancing”). The shift to educational contexts appeared to allow the narrator to consider the role of power relations in constructing an*

account of reflexivity and considering different relationships to this across contexts.”

Figure 19: Mark’s matrix of discourses of influence constitutive of reflexivity



Simon tells a story situating power as constituted and supported by professional role, by time and by access to education:



Simon: “I felt highly aware of the positions held by the interviewee - as educator, supervisor and experienced therapist and the power dynamics in those positions. Alan spoke of his own learning experience in the earlier stages of his career; the importance of power for a young

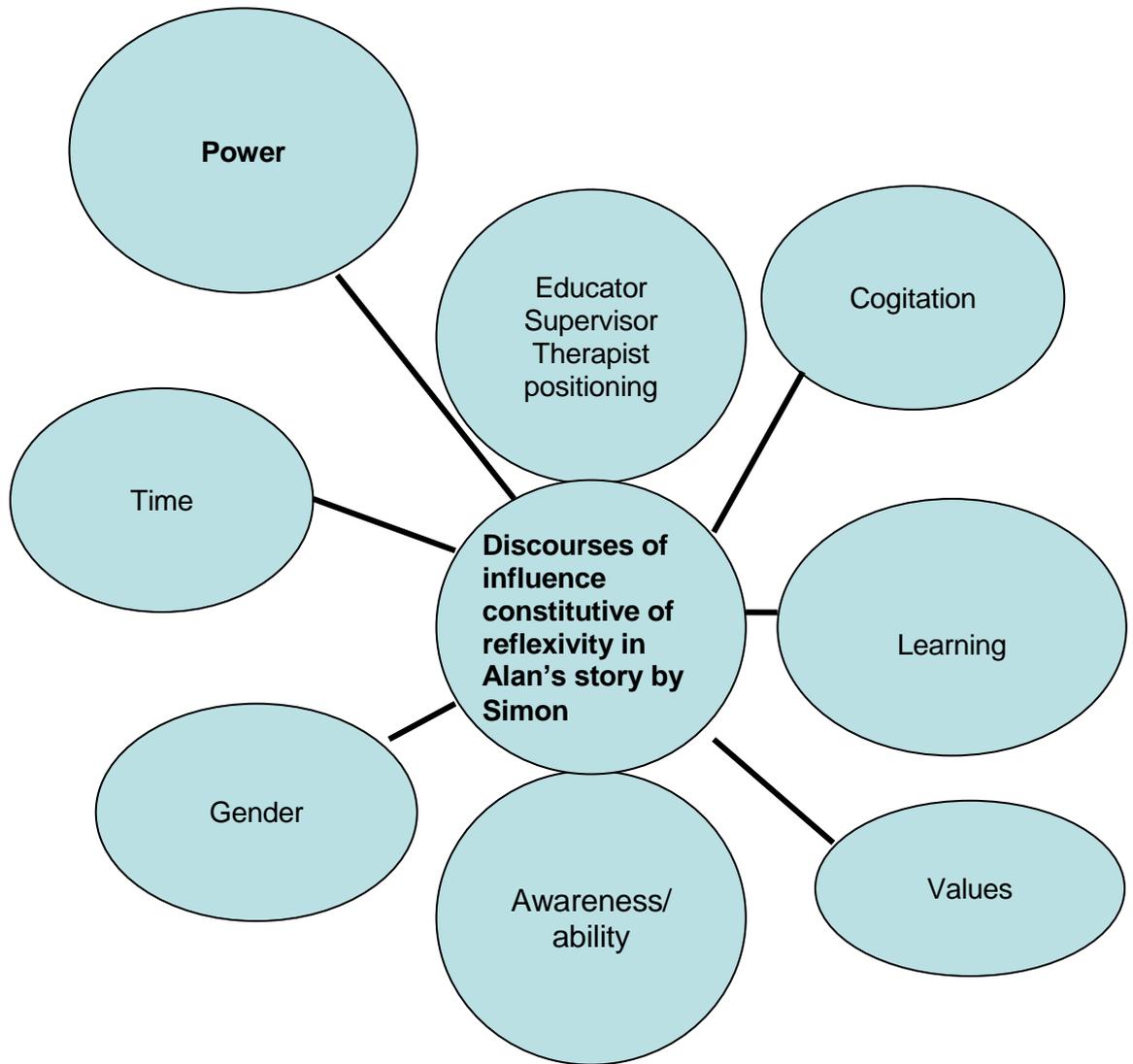
professional wanting to demonstrate skills to his mentors and supervisors was evident. Consideration of issues of power in the positions he has held more recently were also apparent but the learned sources of Alan's writings and thoughts felt powerful in themselves – documenting and supporting thought and position.”

Simon references his story of constraint in thinking about reflexivity and wonders about a connection between this and gender:



Simon: “I find myself curious about the level of “awareness” or ability (to frame the construct positively) needed to cogitate on reflexivity without being drowned in spaghetti. How is it for Alan to have this subject integrated into his identity? How is it for a man to speak about sensitivity and compassion and to consider when to adopt one value (ie Honesty) over another (ie Compassion) that might also be useful – how to integrate one value and other, rather than one value or the other. Would this be different for a female interviewee?”

Figure 20: Simon's matrix of discourses of influence constitutive of reflexivity



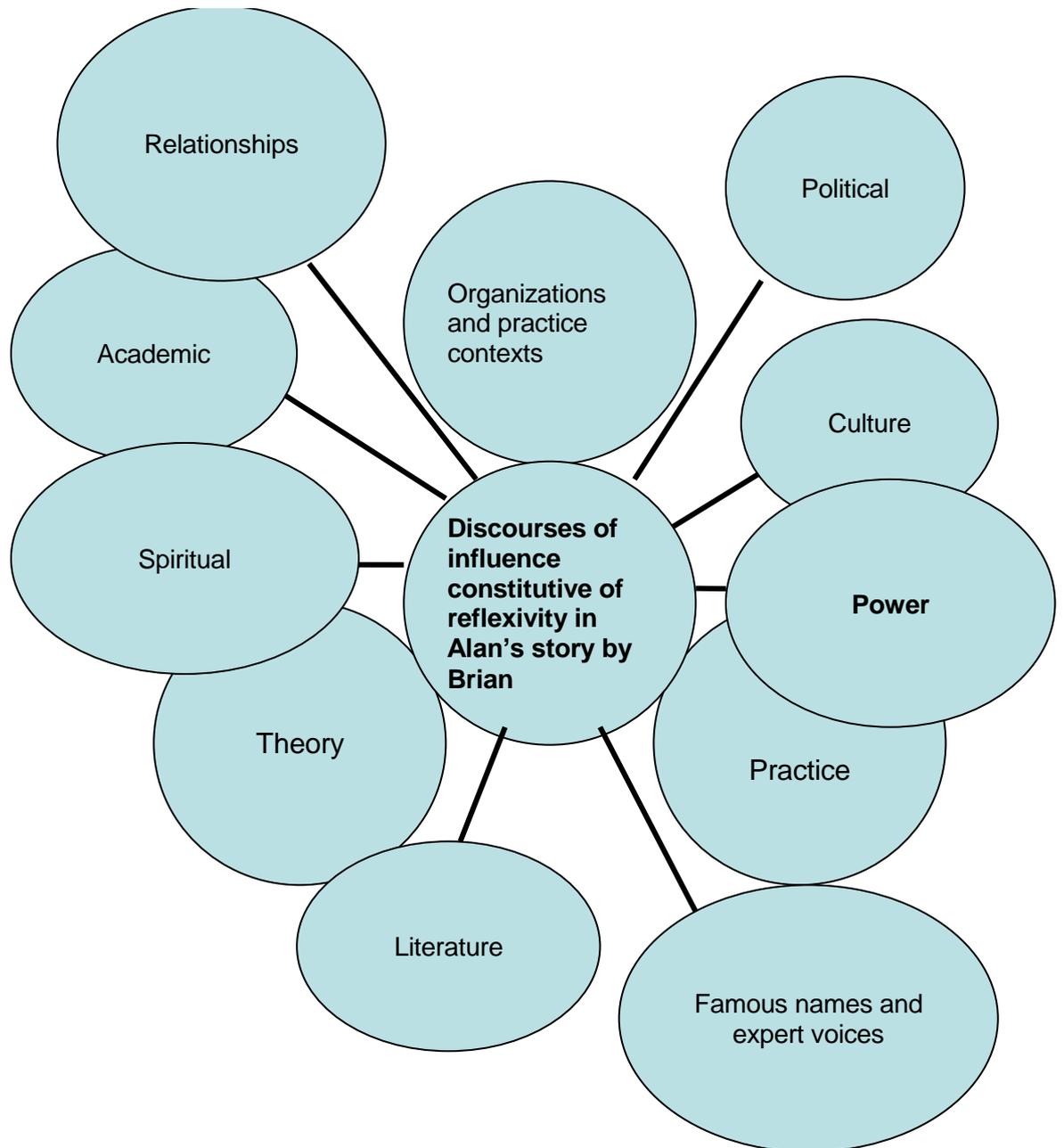
Brian sets in the foreground the wider context of organization and profession, drawing upon difference as a way to understand power in Alan's stories and then in the dialogue between Alan and Jeanette. He invites a further widening of the context as a richer way to think about power embedded in the narrative:



Brian: *“The first discourse concerning power that I noticed was that of a political/cultural influence of Britain and the NHS as a context for practice which has differences from private practice in Italy. I suppose this touched upon the idea of Psychiatrists practicing family therapy and Social Workers doing so. How might their professional grounding shape their ways of being systemic? I thought about the role of the academic context. That the conversation was taking place against the backdrop not only of academic work but between two people who have a series of connections. I imagine one of these is the writings of others so that when Watslawick, Wittgenstein, Maturana and Tomm are brought into a conversation it’s as if the talk is about mutual acquaintances. The powerful ideas that these people have had are evoked to add a new dimension to the narrator’s thoughts. I wonder what would happen if the narrator was constrained not to call on these expert voices. How might the discourse develop? Would it get thinner and less lively somehow with less voices and participants? Would other people from different areas of life be called upon? I’m not saying this in a pejorative way merely an inquisitive one....”*

Brian's ideas resonate with those of Gregory Bateson when he describes how spirituality is talked about in the dialogue: *“In terms of spiritual ideas the idea of forces that are both contradictory and complimentary was a theme.”*

Figure 21: Brians's matrix of discourses of influence constitutive of reflexivity

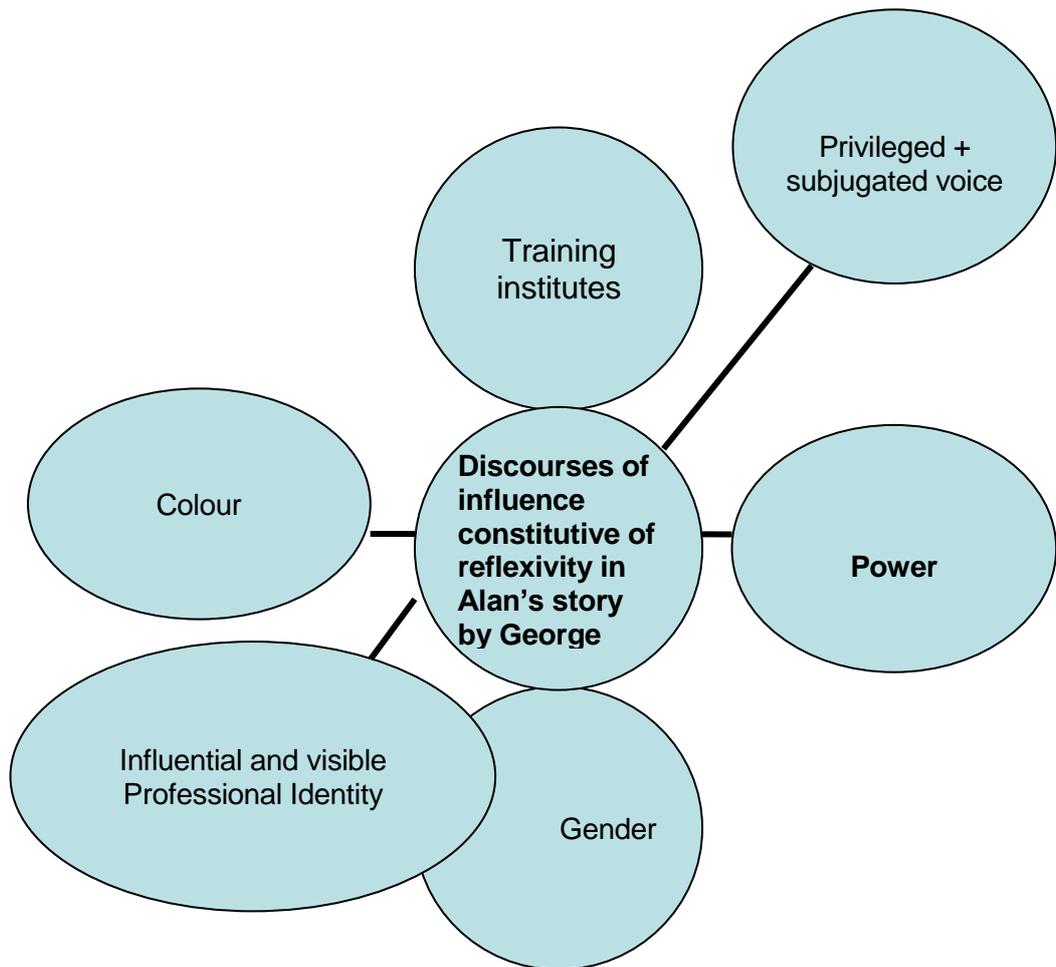


George casts Alan as expert and himself as a student whose voice is subjugated and unvoiced in contrast to the privileged voice of the expert. He sees this as isomorphic to the story Alan has told when he was learning about reflexivity although sees Alan's power as invisible to Alan himself:



George: *“The author is a white Male with considerable influence and experience responsible for a training programme in (...‘anytown’) having published widely and very well known within the family therapy field. The issue for me in this context is therefore his relationship and view of reflexivity is going to be privileged. Who would dare question him in relation to challenging his view on reflexivity? Least of all his students or me writing this. Very much in the same way as the author’s relationship with other people during the time of his own development/training. I think then from the reading of the transcript I am unsure how much the author is aware of this power imbalance. However, how can educators educate without using this pre-ordained power. There is a little snippet which concerns students (female I think) wanting to know if they’ve passed or failed and the author simply wanted them to focus on excellence.”*

Figure 22: George’s matrix of discourses of influence constitutive of reflexivity



Keith expresses consciousness of Alan’s expert voice in relation to his story about another context, in which Keith is also situated:



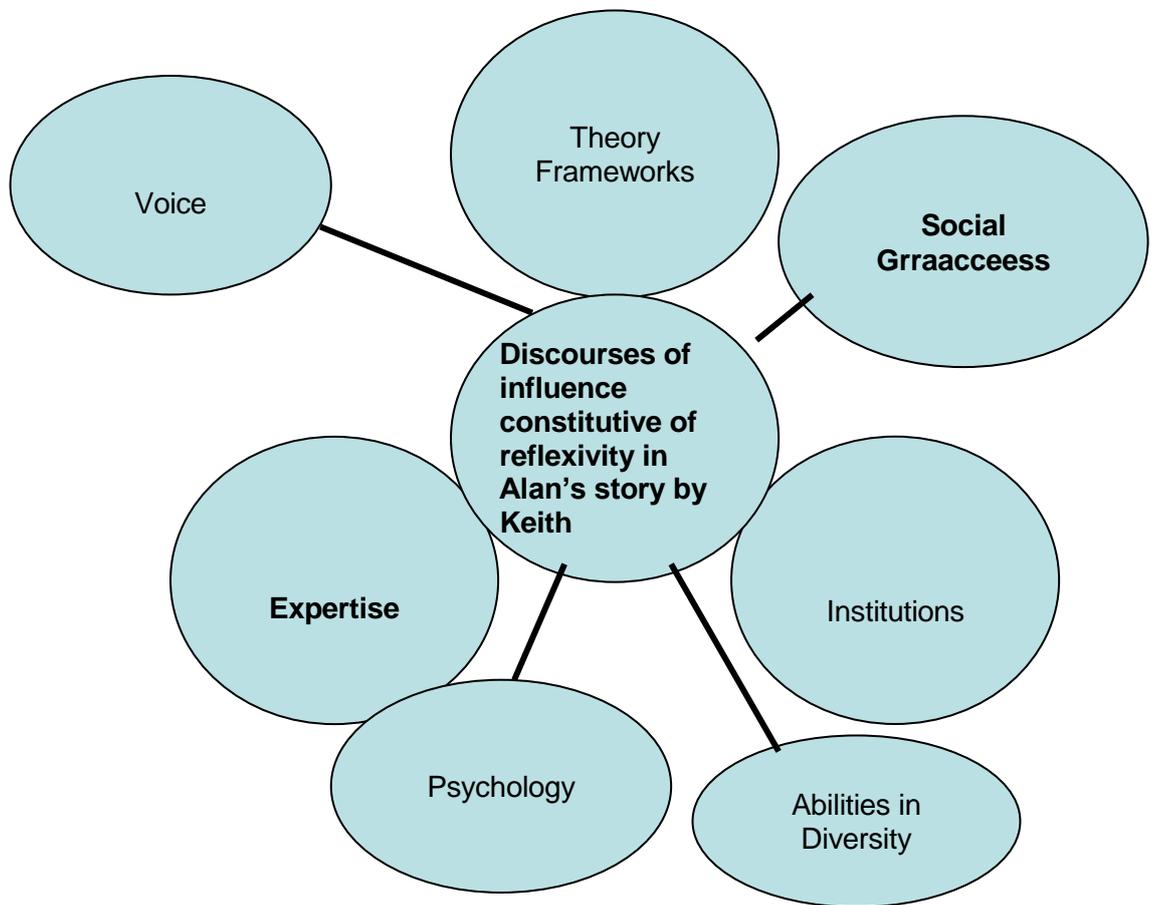
Keith: *“Knowing that the narrator was the pioneer of the framework seemed to shape the narrative within the Social GRRACCEESS framework. I was interested in how the narrator described how the framework had begun to influence others including institutions such as a local clinical psychology training group to “improve their abilities in diversity”.*

Keith thinks that although unvoiced, some grraacceess can still be present in a narrative:



Keith: *“Perhaps some of the Social GRRACCEESS were ‘voiced’ more than others, although those that were not voiced seemed to be present through the author’s narrative style which showed reflexivity in action as he told his story.”*

Figure 23: Keith’s matrix of discourses of influence constitutive of reflexivity



Jane places power in foreground of the stories told about relationships, where the way of doing reflexivity may be invisible unless voiced:



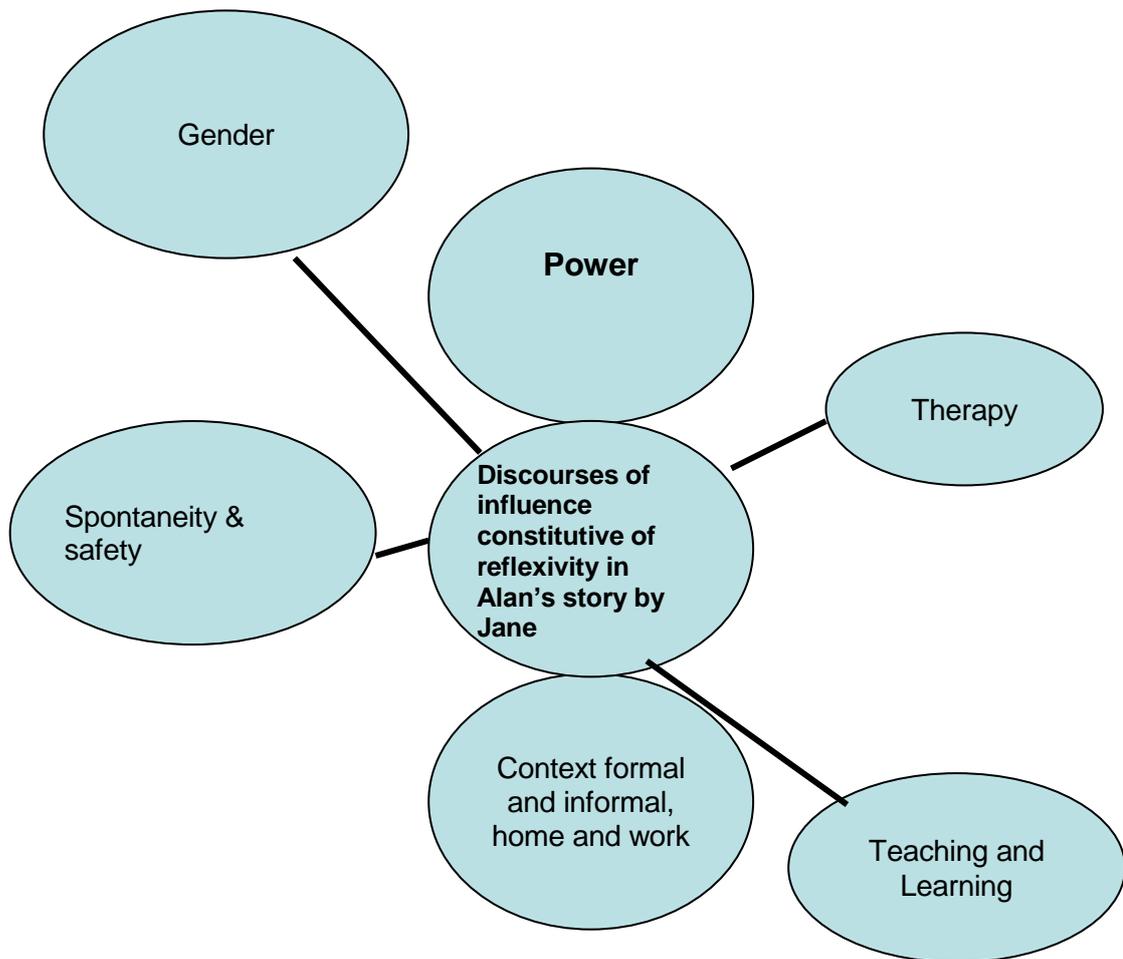
Jane: *“There is a discussion of power relationships in different contexts particularly therapist/client and teacher/learner contexts and how these may need to be acknowledged explicitly so that the way of doing reflexivity is known to everyone and the person in the less powerful position is not trying to second guess the expectations of the other.”*

She also sees the dialogue as saying that power may be privileged and reflexivity unvoiced, as part of a taken for granted discourse about how to coordinate within different contexts:



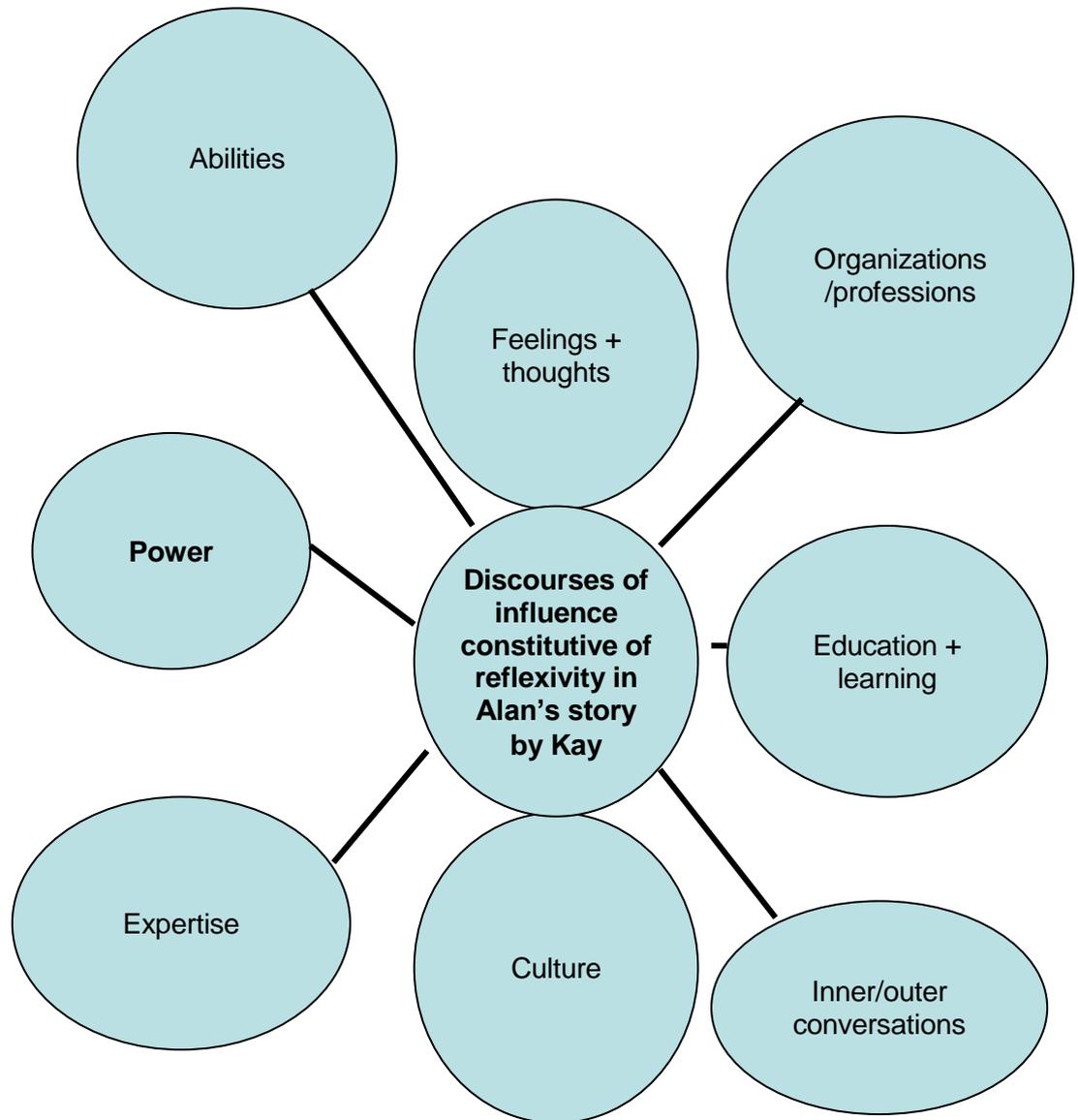
Jane: *“There was an interesting discussion about the subjugation of reflexivity in some situations, particularly associated with safety. On reflection this was seen not so much as a subjugation of reflexivity but a subjugation of reflexivity in the moment with a trustful understanding that it has already been attended to. Nevertheless in less formal contexts ie at home or at a concert, there may be advantages to suspending reflexivity and living more spontaneously in the moment.”*

Figure 24: Jane's matrix of discourses of influence constitutive of reflexivity



Kay's story about power is one which privileges the discourse of multiplicity: the influences of many selves in many contexts: *"The stories available as context for constructing reflexivity are about our inner conversations (with self) and outer conversations (with others) and feeling/thinking about who we are, the influence of how we are from many different positions/through different lens"*.

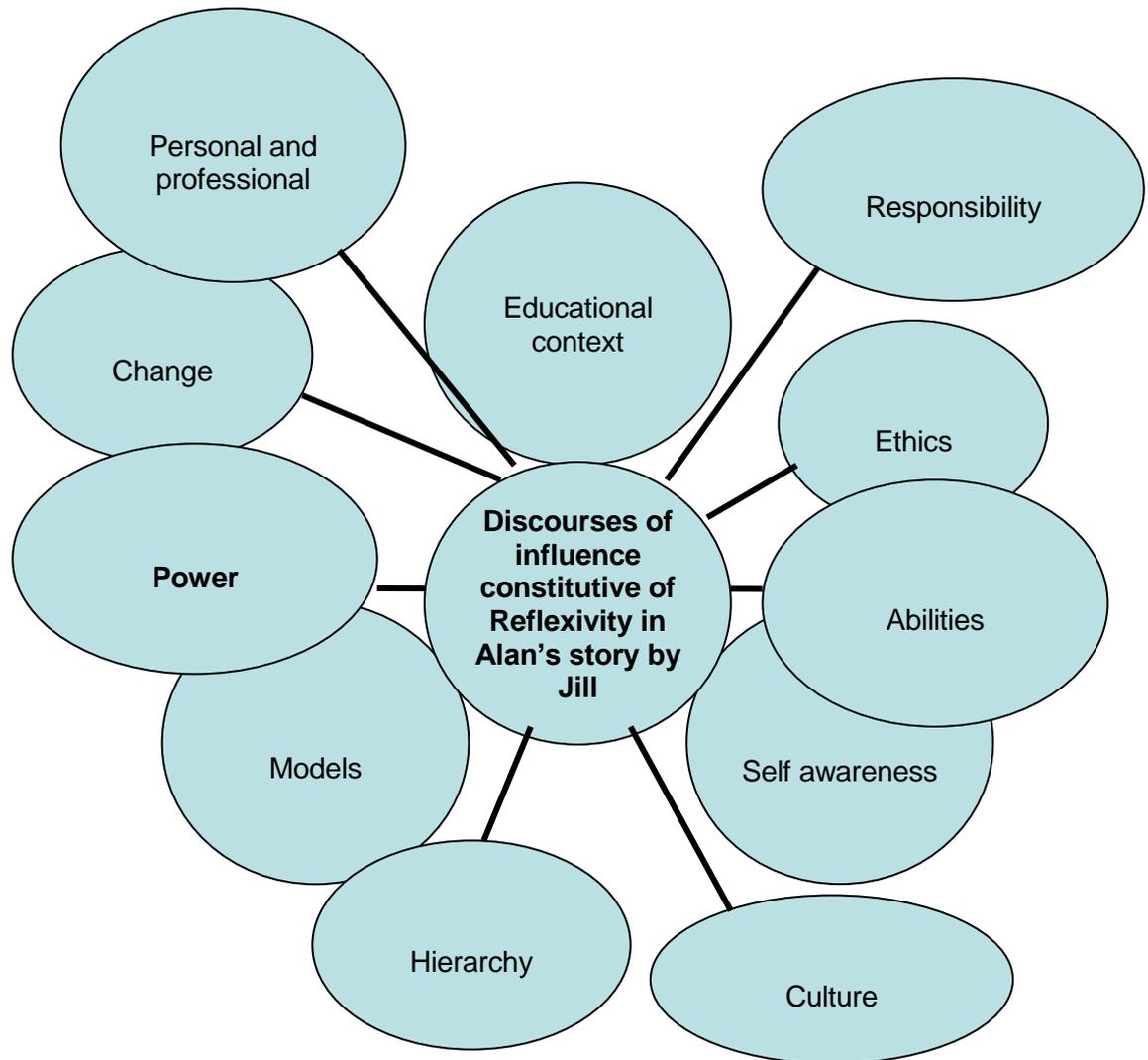
Figure 25: Kay's matrix of discourses of influence constitutive of reflexivity



Jill tells about reflexivity's influence on power at different levels including approach, learning, ethical practice and responsibility in relationships: "*Reflexivity promotes self awareness that highlights cultural difference between the FT models. Reflexivity allows the narrator to be open to influences of power in the early days of self learning '...Reflexivity enables ethical practices – creating a safe relational space with*

supervisors. Reflexivity allows for relational responsibility to flourish in contexts that at other times past may have taken a more modernist safe approach.”

Figure 26: Jill’s matrix of discourses of influence constitutive of reflexivity

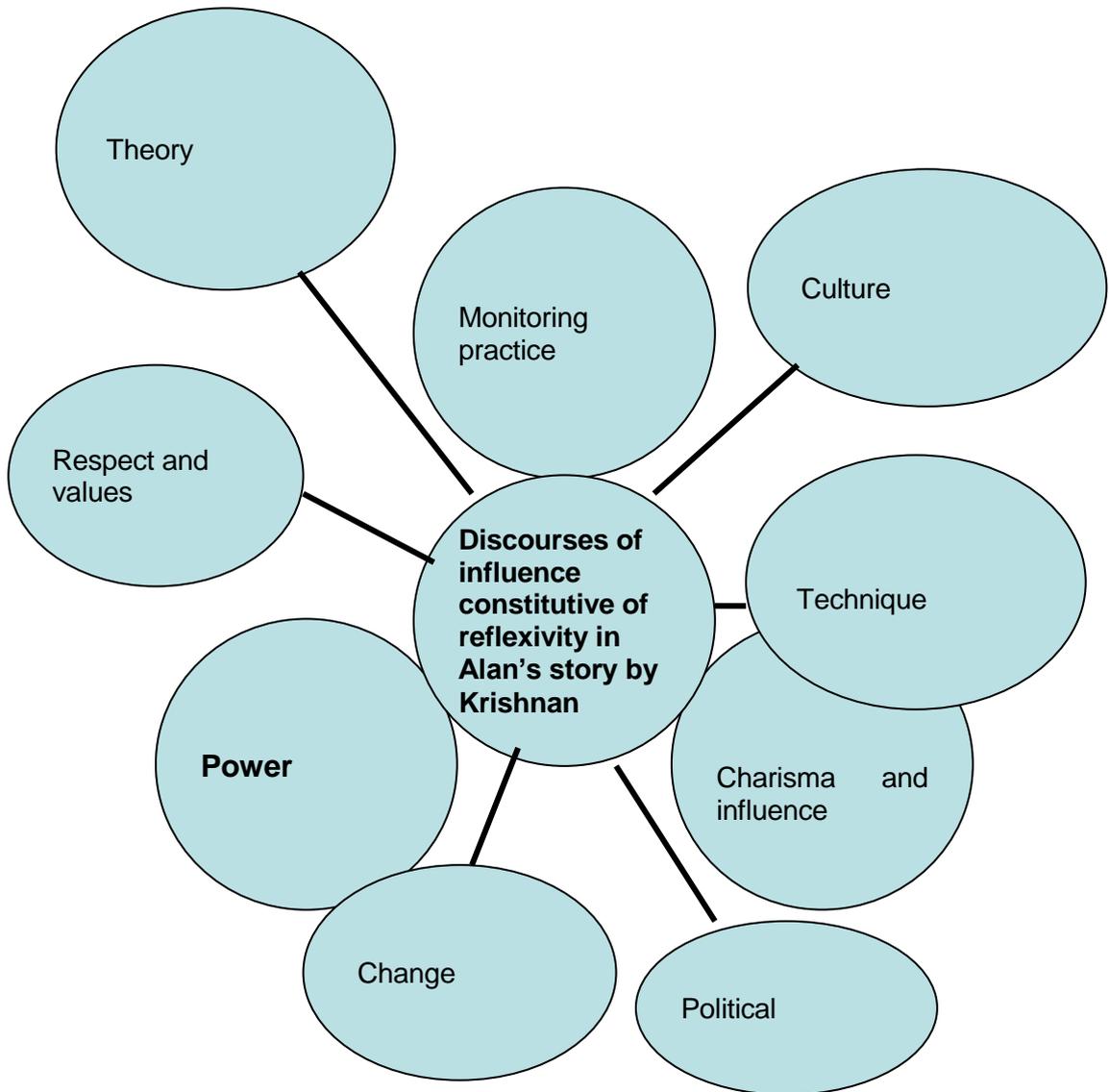


Krishnan follows the thread of power discourse in the dialogue and offers a critique of the way the story constructs reflexivity in only benign ways. Krishnan argues that in different political and social contexts reflexivity may equally be constructed in ways that subjugate and oppress:



Krishnan: "In the initial few pages – there wasn't much about reflexivity on the power of the family therapist. The charismatic and influential family therapist (as Alan) is part of the power structure in systems. When one acknowledges that, in this context it becomes even more salient to maintain a reflexive position that carefully monitors our practice – so that we stay respectful of the family's preferred meanings and values (and not simply our own) – that guides us on the path of "Is this way of talking helpful to you?" Interesting point Alan makes that "telling people what to do" is not very effective in any case. I relate to that. However there is the issue of creating compliance with dominant values using reflexivity. Encouraging reflexivity can also be used as an agent of change - as a lever. Not a bad thing of itself – but it can be a powerful tool that can hide its power, directiveness and influence. I suppose I am thinking of reflexive techniques that have been used in the arena of politics in the past. Self-reflexive tools have been used for getting people to publicly denounce one's own actions and values in "attitude re-orientation camps" in erstwhile communist China and elsewhere in POW camps. They have been means to ends of political subjugation in different spheres (and I am not against communism or socialism in its original philosophy) Interesting again the application of reflexivity to hypothesizing and viewing the latter as an example of the former. It is so easy to get this wrong and marry the hypothesis in a flood of certainty. Reflexivity in this area helps to keep to a 2nd order or 3rd order practice".

Figure 27: Krishnan's matrix of discourses of influence constitutive of reflexivity



These individual readings and the multiple Daisy models that represent their unique configurations, illustrate the complex ways in which readers' stories are similar to and distinct from each other and also organized by the context of the questions set in the foreground of the readings. These differences and similarities point to the relation between influential discourses and individuals' making meaning in context.

6.5.3 REFLEXIVE DIALOGUE in Reading Position 3

At the beginning of this dialogue we placed in the foreground the four questions as in the first episode. From this context, the dialogue evolved and the serpentine model allows significant consolidations and transformations in a sequence of conversational turns, shown in the sequential order in which they emerged.

Mark reflects on cultural discourses as a way to access meaning in story telling: *“... it reminded me, reading it as well, them immediate sort of stories didn't come to mind where some more culturally sort of erm, the way he drew on sort of other cultural stories. There was the thing about Strictly Come Dancing, and I was just thinking about our conversation and drawing on Dr. Who and I suppose... the usefulness of them cultural stories we can share in trying to er, bring some clarity into our ideas.*

Keith situates power as a dominant discourse and discerns different views about the narrators relationship with power: *“One of the, one question about similarities and differences I felt there's more similarities around er reflecting on power relationships and his position as a trainer, as an educator as well, and one of the differences is saying, that has he worked ... that enough as well, so I was curious about that, because, well my reading, he... was very reflexive about it, so but somebody had read it and experienced it differently erm, but yeah just the different kind of role ... I don't know, just a similarity and a difference.”*

Kay reflects on the privileging of power over grraaccess and what may have invited this: *“...a lot of similarities that are pulled out and that we talked about is around power influence with the social graces, and not so much the others, so what is it about the power influence that's sort of talked about a lot in here but is being talked about a lot in the room as well. I've not got any answers, but I just wondered, 'cause, you know, the graces seem to have like almost been, not forgotten about, but minimized, and power's sort of took over. I wonder what it is about that. Is it the context? Is it the conversation?”*

Jane makes a connection between context, power and culture to thicken descriptions of power and students relationship with it: *“I was wondering about*

the context in the discourse ... being in an academic, happening in an academic level, and er sort of, he talks very clearly doesn't he, about this academic power, I think he said, about how that needs to be acknowledged, and I was just thinking that we, as reading it, in this sort of position perhaps. So more, maybe very very ...more sensitive to that particular issue. So it may be cultural context and our readings are particularly sensitive to it at this particular point in time, and maybe outside of this erm, outside of being students.

George adds a dimension of time as a context for the emerging foregrounding of stories about power: *“We are in a particular moment in time in a particular place reading it from someone else who we have put in a particular moment in time in a particular place, so things, some things are more powerful to us than they would be in 10 years' time.*

Jane situates the story in a wider context of supervisory practice to tell an unknown story about power *“I was just thinking about the difference...how being in a supervisory or a supervisor position, er, supervisee's position, and for the first time I think I've thought this time how powerful the supervisor's position is. Whereas I have been supervisor and people have gone through the courses, and in a powerful position I've been fairly um, erm, unreflexive about that really. You know, I've seen jobs(?) that I've helped the person through but I've been fairly unreflexive about how much it may or may not affect their life if they don't manage for whatever reason, and for the first time here I've been like "oh my word", particularly as I already have professional qualification. So what would it mean not to get through if you have, if you've already got a professional qualification...?”*

Brian expands the turn towards making connections across contexts to generate an unknown story about polyvocality as pluralism: *“...we accumulate all kinds of voices in all kinds of contexts and they're kind of simultaneously around... I suppose it feels very familiar how those different voices might kind of pop up as part of an account where you talk about a conversation that you had ...and then you talk about a belief system that you might have kind of been influenced by, how those voices all kind of, you know, kind of join together and kind of cut across each other, and I'd never really thought about that at the time.*

Keith transfers this connection to a hypothetical dialogue to add to the emerging story about relational knowledge: *“...going back to my earlier point then about the personal connection that we have, that I have, or we as a group with Alan, I can imagine him with his group of peers, whoever they may be, and if Jeanette had interviewed, I don't know, with a guru to Alan; Tom Anderson, is it Karl Tomm you mentioned, if they were sat round reflecting on the conversation, what influence would that have?... yeah, it's just shaped it very differently.*

Jane connects with the earlier metaphors of ‘guru’ and ‘hierarchies of knowledge’ to invite in another voice from systems thinking *“So now I'm wondering, where Gregory Bateson's guru would be.”*

I introduce an aspect of culture in the social graaceess as a resource to thicken the story about polyvocality and reflexivity: *“I'm curious about what Krishnan said about gurus, um, how they affect voice, especially in different contexts... they seem to relate, to reflect a culture where there's a pantheon of gods, with a guru to help interpret each different god, or each different dominant story.*

In this turn Mark makes a connection between guru's and other voices in his organizational and supervisory contexts to tell an unknown story about power and knowledge: *“This is interesting, I just got thinking about, well, who can you reference in a conversation without it becoming open to scrutiny in some ways...I'm regularly finding myself talking with colleagues ... and catch up on placement with and we're thinking about this...but I suppose because they're such powerful figures that Alan sort of acknowledges, it opens scrutiny and some voices become more curious about that because of their positions than others. And I was just thinking about that, where is the line, who's famous enough to be open to scrutiny?”*

6.5.4 Summary of Episode 10

In this episode through a multi-layered analysis of readings and dialogues, a rich description of power, the social graaceess and knowledge emerge as discourses of influence in the construction of reflexivity. Their influence on the story told in the second dialogue has been interpreted in multiple and unique ways in individual readings and depicted visually and in quotes. In this third dialogue, the meaning

making turns referenced themes of power, hierarchy, diversity, poly-vocality and knowledge to constitute reflexivity within the second dialogue. This generates unknown stories about reflexivity and un-reflexivity in wider contexts, about poly-vocality as pluralism and about the influence of power on knowledge production which co-researchers recognize as new and different knowledge constructed in the dialogue. As they coordinate meanings between their own and others' reflections, new knowledge is produced in the readings.

6.6 EPISODE 11 “Constructing Reflexive Dialogues”

In this reading for our stories, we are looking for our own responses to the dialogue. How did we engage with it? What inner conversations about the construction of reflexivity did it generate for us? How were we influenced by discourses of gender, race, age, ability, culture, class, ethnicity, spirituality, sexuality and by power and political contexts in our readings? Were there moments which resonated with our own stories about constructing reflexivity and how have our constructions of reflexivity been influenced by these?

6.6.1 My Reading in Position 4

In my reading from this position I became aware of looking for ‘artefacts’ of reflexivity theory. I was influenced by a discourse about coordinating meaning with the conceptualization of reflexivity which was formed in the literature review. I began to critique decisions to analyse the second dialogue which had potential to externalize and to objectify my looking experience and to invite a kind of observing position which seems at odds with a dialogical one. I wondered what is lost and gained by doing this, and from whose perspective and how the research inquiry constrained my looking. I became aware of evolving methodology as I read and was influenced by my reading and looking at my looking. This influenced me to write a sequence of reflexive supplementary questions as I read, in order to create a dialogical context for myself in looking. This assisted me to be reflexive in looking at what I focused on in my own looking and how this potentially influenced or might have influenced dialogue and meaning making. It helped me to see the points for my own engagement, connection and generativity. This approach enabled me to be reflexive and transparent about how the dialogue might have gone on if I had privileged some of my curiosities, for example toward a conceptualization which mirrored the ‘artefacts’ of

time and history story. I could move away from the position of objectifying or externalizing knowledge about what reflexivity 'is' or 'is not' and from externalizing emerging knowledge to see it as connected to and shaped by the questions asked, how they were answered in an iterative way as the conversation unfolded. As I looked at the dialogue I developed a richer story about my own role in the constitution of reflexivity in the dialogue which expanded a thin description about asking set questions. I had intended these supplementary questions to be answered and for this to be added into the transcript but limited time meant that Alan wasn't able to do this within the timeframe before I sent the reading papers out to participants. In hindsight, I think this was a more productive outcome for the reasons described above. Not using the supplementary questions and responses has been generative in creating space for me to see differently the influence of my own voice in the choice and sequence of questioning, how I made these choices, following my own stories, verbally and non verbally influencing how the dialogue was shaped over and above the pre-prepared questions. I came to appreciate how I had influenced the emerging dialogue with questions prepared and space for selecting these to grow a conversation in joint action with Alan, and which drew upon conversational, relational and reflexive abilities-in-context and reflexivity-in-action. Reading these also created space to think about the influence of the social grrraaacceesss and power, about dominant discourses in research interviews about subjectivity, expert's voices, and about research knowledge.

In the fourth reading I noticed how my own contribution through the introduction of questions about contradictions, alternatives, the unvoiced and the absent but implicit reflected my own unknown and untold stories about reflexivity. These stories were unknown to Alan and their introduction through questioning afforded new knowledge and stories to emerge. These were influential on how reflexivity was constructed. This reflexivity generated an empowerment within the research, and mediated some of the dominant modernist discourses about power and subjectivity. These had been discourses which I had sought to avoid through methodology and yet had clearly persisted in my uncertainty around asking 'set questions', a manifestation of objectification discourses present within the research relationship. Ironically these questions, albeit situated within an evolving dialogue enabled me new horizons to emerge for situating subjectivity and intersubjectivity as co-joint action.

6.6.2 Co-researchers readings in Position 4

In the first turn Mark foregrounds learning about learning, evolving new knowledge and consciousness and experiencing a contradiction. He identifies as significant a learning mode whereby his understanding about reflexivity has been scaffolded by reading others' personal stories. *"I was drawn to the personal stories of discovering reflexive abilities within learning contexts and this stimulated my own stories about my learning since beginning the programme."* These provided points of connection for him with his own episodes of learning and these were expanded through further reflection in inner dialogue:



Mark: *"I remembered some of the nodal moments which I believe have been leaps in my own learning and how this has helped me construct an account of reflexivity in my own practice. I engaged with the text in moments where this connected with my own story and helped to expand this through inviting further reflection."*

Mark distinguishes as new knowledge the idea of being un-reflexive and having a relationship with this. This unknown story of re-conceptualizing of reflexivity expanded to include the story about of having reflexive relations with either/or binaries in modernist organizations and of doing this through connecting to the *"grammar of context..."* *"I think some of these ideas are helpful for practitioners working in organizational contexts where modernist ideas dominate."*

Mark talks of experiencing empowerment in having a voice in the research as also generating raised consciousness of self- in- context. He drew upon the story of 'imposturship' to explain the uncertainty he felt and which mediated his voice: *"Will I be able to give an account that will appear coherent, am I able to do this? I find myself becoming organized by academic and professional narratives. I detect the voice of my relationship with the academic context and my place as a student within this institution. I find myself choosing to make some comments and deciding against others. This censor is influenced by my idea that that is not a very well developed idea and feeling unable to articulate this."*

Observing his inner dialogue brings forth an unknown story about constraints or contradictions surrounding monological and dialogue contexts for reflexivity. The tensions give rise to questions which suggest an unknown story: that reflexivity is contingent upon both and arises in the space between these contexts. Therefore access to 'the other' - ie dialogue, is necessary to externalize inner monologue. Access to an inner monologue is necessary to co-construct dialogue. Reflexive abilities arise in mediating these multiple realities:



Mark: *"I am struck by the difference to the interview and how ideas were allowed to emerge within this. Maybe as I am unable to share my ideas with the other, open these to scrutiny with a conversational partner, maybe this limits my ability to be reflexive about the usefulness of these to you the reader. I began wondering how my experience of developing reflexive abilities has been influenced by access to the other, training in groups and having live supervision/video review etc. How do I sustain these in more solo activity? Where are there limits to my reflexive resources"*

In his reading Simon tells of his continuing story of a struggle to reach certainty about reflexivity through a definitive knowing. He describes his relationship as being averse to a 'tangle' of reflexivity meanings:



Simon: *"I found myself struggling with the story told about reflexivity – what is it? How do the ideas and thoughts expressed fit with my own limited connection to the topic. I keep visualising spaghetti – messy and tangled and I feel an aversion to being tied up in spaghetti....So how to use reflexivity productively without too much mess and tangle becomes my preoccupation".*

Simon then pursues a thread that enables him to untangle reflexivity and pick up his earlier story of reflexivity as a human skill which involves bypassing preconceptions, rethinking that which has become a reflex through experience and discourses of influence:



Simon: *"I appreciate the suggestion that reflexivity is part of "being human" something we all do, a skill we all use, and I wonder if maybe*

experience can increase preconceptions and reduce this reflexivity that is in us all. Could “being reflexive” involve recapturing a child-like perception, rethinking that which has become a reflex through previous experience? How have our backgrounds – with our experiences based on gender, race, religion, age, ability culture and class ethnicity and sexuality – impacted on how we respond and interact.”

Having answered his question of ‘What is it?’ an untold story of constraint in being reflexive emerges which derives from Simon equating reflexivity with challenging others. He is therefore attracted to the possibilities in being both reflexive and un-reflexive:



Simon: *“I am relieved at the opportunities to both value reflexivity and to step out from the need to question at times – to use opportunities when reflexivity is invited but to remain aware that challenging can be very difficult, and can make relationships difficult.”*

Brian situates his reading in a reflexive story of constraint: *“I heard my own ‘impostor’ narrative about: ‘I would misunderstand or not get it or would have little to contribute of value in such a rarefied level of discourse’.”* Brian draws on what resonated for him in the reading which helped him to tell an unknown story of moving towards ‘being in a relationship with people in a context and using the things that emerge in that context as a resource:



Brian: *“The willingness to experiment, create and be irreverent was something that resonated most strongly for me.... how I’m looking less to expertise as a template for doing things and turning more to being in a relationship with people in a context and using the things that emerge in that context as a resource. ... It might be about me wanting to let go of thoughts that start with ‘must’ and starting from the point where my thoughts are or those of others.”*

This foregrounding of being in relationship continues in the connections Brian makes with the emerging story about reflexive ways of working in un-reflexive contexts:



Brian: *"I'm getting angrier with the dominant language in the NHS being that of the 'markets'. I feel that a trap I could fall into would be to engage in an energy sapping and probably unproductive fight, something I avoid with families as being unhelpful. The idea of entering into the current grammatical preferences of such an organization and trying to influence that grammar is one that I'm more drawn to."*

In his reading George places in the foreground his own gaze as a student and reflexively, how this has influenced his looking to see the reading as a learning opportunity. He learns by comparing his story of reflexivity with that described in the reading and is reassured when he can 'equate' stories: *"At least I am on the right track"*. George also finds a connection in the stories about unhelpful and uninvited reflexivity. He describes the point of connection as those moments in which he can situate himself within positions of characters in the stories told:



George as student: *"This is important for me as often I can feel anxious when authors describe their work with students. (e.g am I better or worse than the students described?) and besides as a fellow student I thought they had a point particularly when they were curious about whether they had passed or failed"*



George as story teller: *"I was particularly interested in conversations around the times when the author felt that is was less helpful i.e. when it was uninvited. This reminded me of conversations I've had with my own son."*

George also connects to the story at points where the story and story tellers' position is unknown to him:



George: *"I have often thought from a student perspective of the paradox between satisfying university criteria and social constructionism but I was less aware of the impact on those involved in teaching family therapy"*

For George, reflexive connection in his reading is what makes this a learning opportunity. He is invited into the story and to learning through the connection to practice and a shared humanity:



George: *"I also felt that the introduction of reflexive spaghetti and the context about dancing resonated for me, the author came across as very much rooted in practice. I also appreciated the way in which he shared the 'shouting at the car driver' story; obviously even the author can't be reflexive all of the time"*

In Keith's reading he finds points of connection in an enjoyment of the prose of the dialogue



Keith: *"At times I could connect with the prose and I particularly enjoyed how the narrator described some particular 'sparkling moments', some past stories that really brought his story of reflexivity to life."*

This is in contrast to the more academic aspects of the story which as a student Keith felt alienated by:



Keith: *"... from the position of being a trainee family therapist, at other times I did struggle with such a wealth of knowledge of reflexivity, systemic theory, the evidence base and the literature which perhaps overwhelmed me."*

Keith tells how he learned that he can overcome this story of constraint through learning by repetition or repeated exposure in the multiple readings:



Keith: *"However, when I returned to the story for a second reading I began to connect with it again and began to embrace the narrative rather than be afraid at the wealth of knowledge."*

In her reading Jane also talks about learning through the thicker description that repetition affords: *"I was glad we were encouraged to read the transcript 4 times as I*

feel my connection with the ideas was richer through familiarity by the end.” She foregrounds connection with the technique of hypothesising as a way to understand the influence of our own contexts and prejudices and the implications of inevitable discrimination:



Jane: *“I also liked the extension of anti discriminatory practice to acknowledging the inevitability of discrimination but to becoming aware of the grounds for discrimination and resisting unfair discrimination or using irrelevant criteria.”*

Jane appreciates the potentials of the story told about transparency as both useful and not useful in relation to our own contexts and preferences and tells an untold story of constraint. In this untold story she casts the voiced/unvoiced, monologue and dialogue as politicized contexts imbued with power:



Jane: *“I also connected with ideas of transparency, both that to be transparent is not in itself a good thing but can be useful and equally there are times when it is better to keep one’s reflections to oneself. This is something I am in regular conversation with myself about as a learner, therapist, supervisor and manager and relates to knowledge and power. I think for me the key here is self and self- other reflexivity, am I remaining silent for my own benefit or the benefit of others? Am I looking to my own advantage or am I taking the needs of others and the wider context into account. It also relates to the idea of subjugating reflexivity in some contexts. The clear example being that of the airline pilot, but there are many contexts in which to hold one’s reflexivity at bay is a good survival strategy for oneself, ones ideas, the immediate relationship, or the team context.”*

Jane is drawn to the description of reflexivity as *“being part of the human condition which is often an internal process and the consideration of how to help people articulate the process for the requirements of a course”*. This situates a dialogical reflexive discourse within a limited context. This seems to enable a resolution of tensions arising for Jane to be un-reflexive in other contexts. This expands her earlier story about monologue and dialogue as politicized contexts imbued with power between stories lived in her organization and stories told about expertise in family therapy:



Jane: *“I am taken with the idea of a reflexive or post modern expert and what this might mean, particularly in supervisory relationships but also in client/therapist relationships. I am for example, aware that my trust has spent a lot of money and given me time away from my job to learn to be a family therapist and will be expecting me to be able to demonstrate value for money in the use of my expertise within the organization. My colleagues will be looking to me for evidence of my learning having either not had this opportunity or having taken other opportunities to learn, just as I would look to them as having expertise in other models. I feel it is not only my relationship with others that this will affect but their relationship with family therapy too.”*

In Kay’s reading she is drawn to reflexivity is a lived story of construction: *“I have been influenced by the feeling I gained from reading – that reflexivity is fluid, is organic (growing), the depth of it, it feels fertile... My construction of reflexivity has been enriched by this reading”*. She invents a name for her new construction: ‘reflect-in-being’. She explores an unknown story about future contexts for construction:



Kay: *“Questions arising about how to help others reflect- in- being and how to listen in different contexts: How do we use what we learn about ourselves – to help families/individuals reflect-in- being with others?”*

In Jill’s reading she describes how she like George has learned through connecting with and comparing her own story with the dialogue:



Jill: *“... It helped me explore my own story and developing relationship with reflexivity by comparing how the narrator had constructed their own journey. It reassured me that the journey to becoming reflexive is not always straight forward – being reflexive takes courage because you have to deviate from the well worn safe path and be prepared to open yourself up to explore difference –and that is both professional and personal”*

Jill tells a story about reflexivity being constructed over time as bringing forth hope:



Jill: *"I found myself thinking 'that's a good answer' the narrator was transparent about their own learning and relationship with reflexivity – it showed development over the years, it gave me hope that I can see a difference in my ability and relationship with reflexivity – which is good for my future development."*

This hopefulness resonates for Jill as connecting values such as humanity, spirituality, self awareness and personal growth with becoming a reflexive clinician:



Jill: *"I'm curious about why individuals choose to become a family therapist – and the influences of all the social graces – there is no substitute for life experiences – so maybe reflexivity enables us to be more humanist and develop a level of spirituality we want others to benefit from."*

It brought to mind my favourite Buddhist quote: 'a lighted candle gives life to many other candles – but the life of that candle is not shortened'. Reflexive clinicians are recognisable by their ability to create new self awareness and personal growth in themselves and others."

In Krishnan's reading he finds an affirmation of his first story about his 'rote' learning experience in an 'Eastern' childhood. This brings forth a story which sets copying as a valuable 'first step' on a journey toward reflexivity:



Krishnan: *"I liked Alan's respect for copying. Come to think of it – this under-rated first step to learning can sometimes be the foundation for practical understanding that then leads to reflexivity and greater understanding and then perhaps modification of practice and further learning."*

Krishnan continues narrating his story as a re-authoring, setting reflexivity into a simultaneously past and present context:



Krishnan: *“As a person of overseas origin, I automatically and continuously compare and contrast the differing practices and draw similarities to the dominant values in the two societies...I remember sometimes being challenged overtly – what I could possibly know of British customs or families or how I could possibly be of help? Especially being ‘Eastern’, without children and single? Thus my self-evaluative practice began before commencing training in systemic family therapy – but made sense through understanding reflexivity as a conscious position/ continuous reminder to have.”*

Krishnan tells an untold story about how this internalized self evaluation had constrained learning. He re-authors his story from ‘conscious self-evaluative practice’ to reflexive practice by drawing on a metaphor of a ‘mirror’ to move from internal to dialogical and relational construction:



Krishnan: *“I relate to the need to move beyond self-criticism in reflexivity. I do not find this easy and value the scaffolding of all those I learn from. But this also raises in my mind a related point. Reflexivity is a bit more than self-examination in a mirror or simply comparing one’s image to that of others. At times, it has been vital for my growth that someone took the mirror from my hands and showed me a different perspective and I gasped at my blind-spots. (I could only learn about things I did not know – but what about things I did not know that I did not know).*

In Krishnan’s re-authoring of his own story he has scaffolded a new, lived construction of reflexivity which is post modern and pluralist:



Krishnan: *“Reflexivity is internal dialogue and external dialogue in recursive relationship. It is a personal journey for me that is enabled in the context of social supports and linguistic reference points. It is knowledge – but also the process of gaining knowledge – the means and the end.”*

This brings forth an untold story from Krishnan as a psychiatrist who has been transformed by reflexivity toward a preferred personal and professional identity:



Krishnan: *“It is in the flirtatious relationship between reflexivity and positioning theory – that I have come to examine and understand my responsibilities to the families (as) the flip side of being in power. It is my closer relationship to reflexivity that has helped me move from orthodox psychiatry to a more nurturing, empowering and succourance-providing position in therapy.”*

In this final reading each participant has reflected on their personal relationship with the second dialogue. Their responses have been examined for stories about transformations, continuities and distinctions that have emerged through reading and what new knowledge this brings forth about reflexivity. In the next section the third dialogue between co-researchers follows reading these collective stories. It is analysed using the serpentine model to look for transformative moments in which the dialogical construction of meaning about reflexivity has generated new knowledge.

6.6.3 REFLEXIVE DIALOGUE in Reading Position 4

At the beginning of this dialogue we placed in the foreground the four questions as scaffolds to the conversation. From this context, the dialogue evolved and the serpentine model allows significant consolidations or transformations in meaning making to be brought to the foreground in the order in which they emerged. When woven together, the sequence of story-telling which followed the collective reading brought to the foreground and interconnected threads of discourses about transformation, pluralism, context and learning.

We have all learned and been transformed through the experience – learning and transformation have been brought together:

“it seems that everybody has had a learning experience...” (Jane)

“...for Alan... if he's been transformed by the process of conversation, the interview, then probably the process of our initial meeting, focus group, then reading it ourselves, then this has probably transformed each of us, I mean it's me, and my relationship with reflexivity... that journey.” (Keith)

We have been transformed by reading in multiple ways:

“The thing that connects with that for me was that being invited to read things in multiple ways and ... how with them multiple readings (?), you know, different things can emerge.” (Mark)

We have been transformed through experiencing the constellation of voices, ideas, thoughts and by experience of the distributed self:

“There's two things that come to mind. One is erm, is the theme of everybody thinking about what they will carry on from this and take with them and add to their kind of constellation of voices and ideas and thoughts ... The other bit that I was reminded of, and I'd forgotten all about it, was a conversation that we'd had with Alan around and, kind of embodied and distributed self... That idea of, you know, the selves that we send out into the world and I suppose that's been, really come to light with me reading, um, the thoughts that I had in the past that's been sent out, it's gone to Newcastle, it's gone through some kind of transcription process, been integrated into one lot of other thoughts and then come back to me, kind of thing. Some things I recognise, some things I either feel hazy or I don't recognise. It's just an interesting process of, kind of, reconnecting with a bit of myself that had been distributed, is new to me, I think.” (Brian)

This transformative potential: how can it be transferred to other contexts?

“I think one of the, I read in somebody's things about future, it was about how does one develop reflexivity when you're much more practising, when you're much more on your own, and I suppose, you know how for me that's quite a valid point. I'm kind of here, now and you know, it's kind of water to us, and it's a little bit like rain but, when in our own organisations in the future, when we're expected to take a much more – if you pardon the pun – expert position on systemic practice without much influence from fellow trained people, then does it try, does it take on a different format? What would we want it to look like? I assume that reflexivity isn't just constrained to training activities.I wonder how different some of our things would have been if we'd have had twice as long to do it or we now, we kind of now did it again...” (George)

Consciousness of different speaking positions and differences in relationships that emerge from them:

“...I felt like the text comes much more relaxed speaking from our own positions than the previous positions, and certainly that resonated with me and feeling quite, I mean, as you say, it felt like quite a pressured time when this came in and trying to, to try to think from these different perspectives and thinking "can I do this?", can I think from the author's... what validity is there – in inverted commas – to my thinking from Alan's position, in my thinking from a different position, from the position of the graces and commenting on somebody else's um, prose, what they've written and what they've spoke about. Um, what does that say about reflexivity, for me to be putting my interpretation on that? Um, but then coming to this and seeing everybody's response, just seemed to be more open than previously and I was struck by that and, as I say, I may have imagined it, but it felt as though that was a much more relaxed exercise, just speaking from our own perspective, from um... and the outcome of that was actually um, a greater openness I think, in terms of talking about how it had affected us.” (Simon)

Consciousness of context and how difference is constantly lived:

“I was just thinking that we were sat here sort of talking about reflexivity, but we're actually living it while we're talking it and its like (?) it's almost like an organic thing that's growing and how we're probably in a different position now than we were in an hour ago, 'cause we're almost living it while we're talking about it.” (Kay)

Externalizing uncertainty invites relationship, a sense of community:

Simon: *“I'm curious about where the spaghetti is at the moment. Is it out there, or is it in here... with Alan? Who's got the spaghetti?” ...“Or are we it?”....*

Keith: *“Good name for a band, that... ‘Are We Spaghetti?’ ”*

A new consciousness emerges that reflexivity cannot be undone although it can be instrumentalized/ rationalized/challenged:

“... could we stop it if we wanted to, where someone said a nice guy comes out saying "thou shalt not be reflective", it's a waste of time and unproductive, um, could we not do it, and er, I don't think I could personally, but I started to think about kind of, no doubt there are computer programs that are being written about CBT or about, you know, some kind of stepped process where, you know, is a computer reflective at all? ... but their words don't go into somebody's reflective process, ..., I just wondered about the tensions between value and reflexivity, and value and production, I suppose, on a more serious note. It took me an hour and a half to write a therapeutic letter the other day and in the forefront of my mind was my manager saying 'is this representing value for money allowing you to write constant letters for an hour and a half, or should you have seen two people in that time?'...” (Brian)

6.6.4 Summary of Episode 11

In the fourth episode of this chapter a multi-layered analysis of individual and collective readings and dialogue has afforded a rich description of co-researchers relationships with emerging stories and reflexive processes. This reading expands the context for making meaning and the similarities and differences between participants' readings provides points of curiosity, generativity and new knowledge production. A reflexive position for reading brings forth coordination with the questions that arose in our first dialogue and answers were found in the third dialogue to questions and uncertainties raised in the first dialogue and explored in the second dialogue. Incorporating multiple perspectives these multi-layered reflexive positions influenced our constructions of reflexivity in transformative ways and a metaphor of 'a band' was invented to embody the sense of community and creative multi-voiced potential of these transformed relationships.

6.7 CONCLUSION

In this chapter a coordinated series of individual readings and group dialogues have been analysed to continue discovering interpretations of the research question 'how is reflexivity constructed in family therapy education' from multiple perspectives. The chapter is written as four episodes to reflect the four reading positions for looking at the transcript of the second dialogue. Each of these four episodes is written in two parts. The first part includes my own individual reading and those of students, analysed to look for continuities and transformations in the construction of reflexivity across time and context from first, second and third dialogues. In the second part of each episode, the group dialogue about our collective readings is analysed and many transformative dialogical moments that arose within this have been punctuated. Multiple heuristics have been used to follow storytelling and discover transformative moments and episodes of knowledge production. A framework has been used to bring together all four episodes and examine the range of reflective themes that have emerged across different levels of interpretation. Finally, interactions between these have been considered. Through these conversations a thicker description of a matrix of ideas about reflexivity has emerged. In the next chapter this matrix is analyzed through five key findings which are discussed in the context of the literature to scaffold the emerging discourse and examine both what knowledge has been produced and what potentials have been discovered.

CHAPTER 7: ANALYSIS AND DISCUSSION

“There is nothing that makes you so aware of the improvisation of human existence as a song unfinished. Or an old address book.” Carson McCullers (1917-1967)

7 Warming the context

In the previous three chapters 11 episodes were selected from the transcripts of three cycles of reflexive dialogues. These were described and analyzed for transformative dialogical moments where new knowledge emerged. In this chapter, I will follow on from the interpretations which were discussed in those chapters and expand on their implications for the research question: How is reflexivity constructed in family therapy education? I will discuss the three cycles of reflexive dialogues as knowledge production processes as well as the knowledge which has been generated in relation to the research question. I will describe five key findings from these dialogues in turn and how they make a contribution to theorising about reflexivity and practice discourses in family therapy education. In the final section I consider the implications of these findings for family therapy education, elaborating on ‘Reflexive Dialogues’ as a reflexive educational approach and on ‘Curating Stories’ as a position available for educationalists to introduce pluralism in teaching reflexivity. To warm the context for this chapter I will introduce at the beginning an overview of the five key findings and the Reflexive Dialogues Approach which emerged from them:

7.1 Overview of Findings

7.1.1 Finding One: Reflexivity Emerges Within Relationships

Reflexivity affords and evokes critical reflection on ‘the gaze of the observer’ in a relational context. It has potential to arise and to be applied in multiple dialogical contexts of inner/outer/in the between (my stories, your stories, the stories we generate between us and in wider communities for story-making).

7.1.2 Finding Two: Reflexive Dialogues Produce Knowledge About Reflexivity

Reflexivity transforms the potentials of the gaze of the observer to grow new knowledge, through engagement in a critically reflective multi-vocal dialogical process.

7.1.3 Finding Three: Reflexivity transforms the performance of dialogue and the positioning of participants within dialogue.

A relational context for reflexive story telling (inner/outer/in the between and in wider communities) within dialogue generates transformative learning experiences.

7.1.4 Finding Four: Reflexive Positioning generates new horizons for knowledge production

Through these contexts we discern and experience differences and similarities between our knowledge. This brings news of difference about our knowledge and its edges. Tensions arise in the oscillations between experiencing reflexive positions of 'knowing' and 'not knowing', certainty and uncertainty. The horizons of difference generated by this movement bring reflexive potential to scaffold movement through zones of proximal development. Tensions emerge and dissolve in a process of 'always becoming'.

7.1.5 Finding Five: Reflexive Dialogues scaffold Post Modern Pedagogies

A Reflexive Dialogues perspective invites dialogue between educator, educated and knowledge which has potential to reveal how the architecture of knowledge is designed, constructed and situated within local and wider contexts and discourses. This affords analysis of power, knowledge and voice in educational relationships and has potential to democratise both knowledge production and relational contexts for learning. Reflexive Dialogues bring forth new knowledge within multi-vocal, local, ethical and democratic relational networks.

7.1.6 The Reflexive Dialogues Approach

This approach involves engaging reflexively in different dialogical contexts as an alternative to the previous framework in family therapy of constructing multiple 'reflexivities' (ie self, relational, therapeutic etc). Engaging in reflexive looking within different dialogical contexts generates multiple reflexive positioning which connects contexts and puts into the foreground new vantage points and difference. New horizons emerge for meaning making in which experiences of transformative dialogical moments generate knowledge production within a learning community. The approach outlines when and how these transformative dialogical moments happen, what contexts bring them forth and how a Reflexive Dialogues approach can be constructed in family therapy education. The Figure below outlines a visual overview representing the Reflexive Dialogues Approach:

Figure 28: The Reflexive Dialogues Approach



In the following sections I will elaborate on five key findings in turn, in the context of the three cycles of dialogues as knowledge production processes, of the knowledge

which emerged from these and of the literature. Finally, I will describe the Reflexive Dialogues Approach and its implications for educational practice in family therapy.

7.2 Analysis

11 episodes of transformative dialogical moments emerged within three Reflexive Dialogues and each are analysed in turn.

7.2.1 Four Episodes in the First Reflexive Dialogue

In Episode 1 the research context and invitation to ‘tell stories’ generated a dialogue about what reflexivity ‘is’ between participants. Stories were told in turn, constructing sequences of listening and storytelling which drew upon reflexivity in speech acts to integrate new information into storytelling. Reflexive observation facilitated the production of new knowledge through critical reflection, enabling a relationship with difference and unheard, untold and unknown stories to be told. Bateson described this as: “*what we mean by information-the elementary unit of information-is a difference that makes a difference.*” (Bateson 1973 p428). Unique, alternative and coordinated meanings came to the foreground through observing difference both between each others’ stories and also by observing emerging difference within participants’ stories over time and across contexts. The episode created a context in which internalized stories of participants about reflexivity were externalized, observed and critically reflected upon both individually and in dialogue. These will be discussed in turn.

Individually

The episode illustrated what Moghaddam (1999 p74-5) described as ‘*reflexive positioning*’ used in the ‘*intrapersonal domain*’ ... ‘*a process by which one intentionally or unintentionally positions oneself in unfolding personal stories told to oneself.*’ Moghaddam has drawn upon an early psychological theorist (eg James 1890) for a construction of reflexivity as inherent to self and that the self has multiple positions available to it including ‘self-as-knower’ and ‘self-as known’ (or ‘I’ and ‘Me’) which are always in a relationship to each other (Moghaddam 1999 p78). In this episode sequential story-telling developed a focus on the discourse of uncertainty about what reflexivity ‘is’ which seems to reflect the context of participants as students on the

programme as well as participants in a research project which posed this question. Individual 'not-knowing' and uncertainties were explored through telling 'self' stories in which participants were observing self in past and present contexts as well as positioning themselves as learners in relation to the stories told. This enabled the expression of individual preferences, constraints and patterns in reflexive positioning within personal stories to be observed within a critically reflected gaze.

Moghaddam (1999 p78) draws upon multi-voiced constructions of self to expand on the idea of multiple 'selves' in a reflexive relationship: "*We rather follow a multi vocal conceptualization of the self which resists an 'authorial self' (Wolf 1990). Instead, one often seems to be eavesdropping on a murmur of voices in an internal dialogue (Bakhtin, 1981, Todorov 1981) so that one has access to many vantage points, allowing multiple-and often oppositional-readings of the same thoughts, behaviours and events.*"(Moghaddam 1999 p78) This framework is developed to portray reflexive positioning as '*always emerging, changing and shifting*' ...as '*...ones story and fragments of it are never fixed or sealed but are in ceaseless movement, continually retold as new experiences are integrated.*" (Moghaddam 1999 p77). In this episode four stories about the construction of reflexivity emerged as tentative storylines:

1. *A physical reflex and/or reflective practice*
2. *A way of learning through being*
3. *A relationship with knowledge*
4. *A continual process of connecting self with context.*

Each of these storylines casts the storyteller in particular reflexive positions in looking at reflexivity: as embodied (reflex/being), reflective and relational (with knowledge, self/with context). Past stories have been woven into present ones to tell about the multi-vocal inner dialogue that participants are situated within from the vantage point of co-researchers. The different potentials (embodied, reflective, relational) which are selected from a 'repertoire of positions' reflects the 'multi-vocal private discourses' of participants (Moghaddam 1999 p78) which include sites of fixed or constrained observing. Moghaddam (1999 p79) points to links between a dialogical view of self, polyphony and how '*a persons'private narrative comprises not one but a polyphony of voices. Each voice speaks from a different position, from which each can confer with and oppose the other in a dialogical relation to mutually negotiate a story line.*'

Narratives reflect discursive traditions in autobiographical and cultural storytelling and participant's stories draw upon both as contexts for meaning making in constructing reflexivity. Each participant transformed a personal story of constraint into one of emerging knowledge and tentative coherence or re-construction. This episode was transformative in that fixed autobiographical stories have been 'recast' with the additional 'resources (characters, metaphors, images etc) afforded by the vantage points of a new repertoire of positions" (Moghaddam 1999 p77).

In dialogue

Gadamer suggests that through the model of conversation between people, and the finding of a common language, understanding occurs as '*the fusion of the horizons of understanding...the coming-into-language of the thing itself.*' (1975/2004 p370-371). Thus dialogue offers a wider interpersonal context for intrapersonal stories. Put another way externalized multi-vocal dialogue is a wider context for internalized multi-vocal dialogue. This poly-vocality brings forth a reality between people in language and being reflexive in this systemic context has potential for revealing contradictions, differences, and uncertainties in our knowledge. Pearce reflects on some of these contradictions and complexities:

The discovery of reflexivity or the positioning of the knower inside that which is known. If we are part of a system, then our knowledge of the system affects (because it is itself a component) the system. But what is knowledge if the thing known is changed by the act of knowing itself? And who are we who know ourselves if we are part of a system. These questions emerge from the idea that our knowledge is not so much a reflection of reality...but has a reflexive relationship to reality (in the sense of reflexive verbs in grammar-that which acts is simultaneously and inexorably acted upon)"... (Pearce et al 1998 p7)

Tensions between 'stories told' and 'stories lived' became in the research story telling context, a dynamic and creative resource for richly evoked multi-layered difference as participants moved between different vantage points in reflexive positioning. This movement enabled participants to critically reflect upon the positioning of the knower inside that which is known in their own stories and those of others. The constitutive conversation in this episode grew through alternating positions of listening and storytelling in response to research questions. Through listening which accommodated poly-vocality including inner voices, those of others, the dialogue between multiple voices and within the wider context, the dialogue brought forth a rich description of many positions along continuums of knowing/not-knowing,

coherence/incoherence. The integration of 'information' as news of difference was transformative of individual's knowledge as 'reality' into a reflexive relationship with reality. Poly-vocality 'invoked group realities' (McNamee and Gergen 1999 p39), safe uncertainty (Mason 1993) and '*an apparent willingness to be changed, influenced or to put one's story at risk of change*' (Pearce 1997 in Wasserman 2004 p94). The dialogue was a generative context for unfolding new knowledge production as each 'story told' was influenced by the sequential storytelling as well as the shared 'story lived' within the group conversation. Coordination was achieved through the action of hearing and telling stories which drew upon a discourse of difference. The coordinated management of multiple meanings about what is reflexivity led to a story about how the action of punctuation itself was meaningless within the story of emergence, pluralism and connectedness: *'it's huge.... where does it start and where does it end really?'* Within the dialogues participants distinguished multiple descriptions of reflexivity, tensions within stories about knowing and not knowing, understanding and not understanding and stories that coordinated meanings about how these differences are constituted by and within multiple levels of context. Their stories were recast as an evolving narrative within which storytellers could take shifting, discursive, reflexive positions within individual and group poly-vocality. Woven together, this matrix of reflexive positioning and the multiple vantage points available allowed understandings to merge into a fusion of horizons where a plurality of voices, understandings and constructions of reflexivity were represented in the landscape of meaning.

In Episode Two the group story telling explored reflexivity in the contexts of 'seeing' and 'knowledge' discourses. Participants own use of metaphors of 'blind spots', 'vantage points' and 'mirrors' helped to scaffold meaning making in a way described by Gadamer: *'the fusion of horizons that takes place in understanding is actually the achievement of language'* (Gadamer 1975/2004 p370). This understanding was of reflexivity as a kind of knowledge that has a narrative structure, developing in a narrative manner. As narrative knowledge, reflexivity is rendered more accessible, less fixed and invites the recasting of stories which allow new information to be generated and integrated through story telling. This process generated an untold story of constraint in embracing reflexivity, to be told. Reflexivity seemed to represent an alternative vantage point which challenged the relationship of one participant with another knowledge discourse – modernist expertise. Moghaddam (1999 p78)

explains such constraint: *“Certain storylines and particular reflexive positions...may become more salient to a person than others...the accompanying range of positions these themes make available, may tempt the speaker into compelling narratives that fit so comfortably that they may even conceal possibilities of choice.”* Moghaddam describes the latter as *‘frozen narratives’* (1999 p78). The story told was of tensions between relating to and not relating to reflexivity which had an unanticipated ‘consequence’ of bringing forth a distinction in reflexivity as both knowledge and as a process for relating to knowledge. This resonates with Peace’s observations about grammatical use of reflexivity as a verb: *“that which acts is simultaneously and inexorably acted upon”* (1998 p7). This made space for binary storytelling about reflexivity. The potentials in being either reflexive or not, in reflexive and un-reflexive knowledge could be noticed. A new story was told about wider contexts privileging un-reflexive knowledge and exerting constraints on alternative kinds of knowing and ways of relating to knowledge such as reflexivity. In this way this dialogue brought to the foreground tensions arising from ethical and power considerations in relating to reflexivity as a challenge to dominant knowledge discourses and production practices. It also highlighted as binaries, tensions in relating to diverse knowledge/power discourses, for individuals, professionals and in organizations. This binary story resonates with Foucault’s discussion of how we come to see that there are different domains and sets of relationships with knowledge and to understand how they may interact with each other as discourses: *“it is at the interstice of scientific discourses that we were able to grasp the play of discursive formations.”* (Foucault 1972/2011 p215). In this dialogue, reflexive positioning casts the participants in a position of being able to witness the play of discursive formations across the knowledge/power axis and how this creates tensions in relating to reflexivity. Untold and unheard stories which were *‘frozen narratives’* emerged in the dialogue and new knowledge was produced about how reflexivity can be cast in a subjugated storyline within contexts which privilege modernist discourse.

In Episode Three the group together coordinated a story of understanding as evolving and of emerging learning about reflexivity which replaced one of fixed meanings and frozen narratives. This process also describes the story lived between participants in the research conversation as they coordinate meanings through transformative dialogue as *‘meaning emerged in the context of the relationships, when one was willing to acknowledge and engage the other, and when there were*

emergent unanticipated consequences.' (Wasserman 2004 p93). These consequences included telling unknown, untold and previously untellable stories about not knowing how to transform dialogue through reflexivity or how to position the self reflexively within different dialogical contexts. The context of research and students' vantage point in this reflexive positioning brought forth this story about tensions between wanting and needing to know and not knowing. This generated a lived story of reflexivity within the dialogue, where participants drew upon and offered their stories as resources to each other to generate '*the coming-into-language of the thing itself*' (Gadamer 1975/2004 p371). Also, the potential of reflexivity was expanded when connections were made between reflexivity, circularity and feedback to link past, present and future stories in a way which suggested isomorphism with therapeutic conversations. This enabled participants to recast their fixed history stories as new stories of becoming reflexive, by adopting a reflexive position as well as transferring abilities in therapy to take up reflexive positions in other dialogues. Thus experience of and distinctions between looking at reflexivity and looking through reflexivity as concepts were brought alongside the experience of looking through the gaze of the 'I' and looking at this gaze at 'me'. This generated alternative reflexive positions on knowledge (this is what 'I' know and this is 'me' looking at 'my' knowing) and adds alternative vantage points to a lived story of reflexivity emergent in the dialogue as participants are '*transformed into a communion in which we do not remain what we were*' (Gadamer 1975/2004 p371).

In Episode Four the dialogue and storytelling generated new knowledge about the components of reflexivity and reflexive abilities which together constitute and transform therapeutic relationships in nine ways:

1. Inviting and sustaining a position of curiosity
2. Facilitating collaboration
3. Enabling transparency
4. Connecting multiple contexts
5. Inviting reflection

6. Connecting with dominant discourses
7. Connecting constructively with modernist organizational cultures
8. Bringing forth ethical postures
9. Bringing forth beliefs and values

These are abilities which also constitute post modern family therapy, reflected in AFT's learning outcomes for qualifying level practitioners. This suggests that the recasting of stories around reflexivity generated a new story which integrates reflexivity within the practice of family therapy. Reflexivity is a scaffold across zones of proximal development towards becoming a family therapist. This embodies 'knowing' about reflexivity from a vantage point of family therapist. At the same time this knowing is set alongside not knowing and curiosity about new horizons for understanding and possibility regarding reflexivity. Participants transformed these curiosities into questions, which were offered to inform the subsequent dialogue. These questions focus on remaining tensions and ways to resolve these tensions which offers knowledge transfer potential for 'soon to be qualified family therapists'.

1. Can reflexivity be transferred across incommensurate contexts such as into a modernist NHS
2. Is it transferable to supervision and to personal life
3. How to overcome barriers to this transferability
4. How can others be invited to engage with reflexivity and how can organizational systems be influenced to embrace reflexivity
5. How can reflexivity be embedded within important values and an ethical position
6. How can reflexivity be linked to learning

These questions suggest participants are positioning themselves as open to possibility and new horizons for emerging reflexivity knowledge and reflexive positioning. In this way they are constructing new zones for proximal development for themselves in their journey towards always becoming family therapists. This resonates with how Deleuze has talked of identity as always in motion, as '*always coming into being, a never-ending project of always becoming*' (Sutton & Jones 2008 p46). Multiple reflexive positioning enables distinctions about new information as well as new horizons for knowing. In a similar way, the philosophical notion of 'always becoming' draws upon '*critical self awareness*' and an appreciation of how '*identity itself is formed through opposition, alterity and difference.*' (Sutton & Jones 2008 p46). Participants' curiosities were constructed as current sites of oppositions which presented tensions arising from the different vantage points that they must coordinate.

7.2.2 Three Episodes in the Second Reflexive Dialogue

In Episode Five a series of turns generated a story told about learning reflexivity which is constituted by Alan as a 'Rough Guide to Reflexivity'. This guide included situating self –in- system, inventing in local contexts and reflecting- in- action to monitor and bring forth preferred selves, relationships and values. These are described as both 'aspects' of reflexivity and abilities that reflexivity affords in a way which resonates with the earlier dialogues making a distinction between reflexivity as knowledge and as a way of producing knowledge. The reflexive position in this story of learning about reflexivity tells a narrative of beginnings and transitions through phases of knowledge in family therapy. This was set within the discourse of second order cybernetics which is referenced in the reflexivity 'artefact' of 'observing systems'. The story draws upon evolving systemic and cybernetic ideas as well as ideas about reflective practice which emerged as a discourse at around the same time. From this knowledge context the storyteller portrays his identity and vantage point as a learner who has constructed a reflexive identity and knowledge through relational learning processes over time. Images and metaphors such as copying, inventing and exploring allow the integration of new information on a journey from observed to observer and through this journey Alan comes to distinguish what reflexivity is and what it isn't - conceptualizing an internalized construction through storytelling within the reflexive dialogue. There is a tension between telling this story as an internalized fixed identity and maintaining coherence with 'being' reflexive in the construction of

knowledge about reflexivity. This is illustrated in the alternative, emergent story arising in the dialogue, about reflexivity as an iterative process of selves-in-conversation with systems – and embodying ‘multi-being’ in reflexivity in the dialogue. To resolve this tension Alan draws upon first and second phase approaches to learning and knowledge in family therapy to illustrate and contextualise tension within his own stories as they are constituted in the dialogue. The stories draw upon a pluralist ‘repertoire’ (Schön 1983) of cultural constructions and artefacts which are constitutive of an autobiographical account and construction of reflexivity. Within them he conveys tensions between power relations and subjectivities which reflect both modernist and post modernist philosophies and the interplay between these within preferred and subjugated narratives of identity. The tensions and multiple reflexive positions required to navigate them drive the narrative towards new, unknown horizons which create space for new stories to arise.

In Episode Six the story of reflexivity is expanded and from the earlier ‘rough guide’, a richer description emerges in response to reflexive questioning which generated transformative dialogical moments. Through post- structuralist inquiry about the constitution of reflexivity and knowledge, are constructed previously untold and unknown stories about reflexivity as contradictory, as both useful and not useful and as expressed in dominant and subjugated narratives. The dialogue transformed Alan’s story from a frozen narrative into a lived story of reflexivity through the use of rhetorical devices such as complimentary pairs (Keeney 1983 p80) and semantic polarities (Campbell and Groenbaek 2006) such as useful/not useful and dominant/subjugated, together with the exploration of redundancies in meaning and what is unsaid (Bateson 1973 p390). This enabled Alan to take a not knowing, non-expert and reflexive position towards his own relationship with knowledge about reflexivity. Keeney suggested that “*Problems arise when we forget that nouns are code terms for relationship and recursive process.*” (1983 p113). This episode generated moments when acts of meaning were revealed and the constraining effect of the ‘known’ (White 1997) was discerned as a context. Scaffolding a reflexive shift away from an absolutist position enabled the generation of new knowledge about reflexivity. Through these transformations so far the multiple metaphors in this ‘rough guide’ to the reflexivity family included the following ‘clusters of aspects’: patterns, dancing, body and emotional reflexes, engagement, order, a handle, looking and talking, exploring, tools, inventing, transparency, spiritual, being with and in the

moment and a way to align values with intentions with actions in therapy conversation and therapeutic relationships. These aspects conform closely to those of student participants in reflecting AFT's abilities for qualifying level. Both constructions of reflexivity are contextualized within the highest context marker of professional criteria for family therapy practice. The process of dialogue generated a reflexive shift in which Alan experienced "I" and "me" in a critically reflective context, in which he became a witness to his own internalized voices and storytelling. This difference brought forth a reconstruction of reflexivity, and new knowledge within level III learning. An unknown story emerged illustrating a shift from certainty about what reflexivity 'is and is not'; a familiar and taken for granted description as a 'rough guide' which was transformed into a thick description of a local and 'lived story' of not knowing what else reflexivity might also be and become. Alan's new vantage point enabled curiosity to transform the horizon into one that was unknown and full of potential for different ways of understanding a taken-for-granted landscape. Transformative moments in the dialogue shifted participants consciousness toward re-conceptualizing reflexivity through the process of multiple reflexive positioning in dialogue. This opened the way to "*subjecting the position of the observer to the same critical analysis as that of the constructed object at hand*" (Barnard 1990:75).

In Episode Seven transformative dialogical moments arise when the conversation invites Alan to speak from a reflexive position about teaching. He is invited to tell stories which make connections between learning about what is known and opening up to what is possible to know and how reflexive space can be made within taken for granted stories and identities of expertise to allow uncertainty and curiosity to emerge to allow new knowledge to grow. The conversation offers an experiential scaffold across a zone of proximal development for Alan to stretch his imagination and his conceptualizing of reflexivity. It also offers this for students to learn through engaging with the transcript and witnessing the co-construction of new knowledge and to myself, in experiencing the potential of this dialogical approach for new knowledge production. Brookfield's (1994 p214) description of learning through critical reflection is offered to explain the many levels of learning which have taken place in this transformative dialogue. Using this, the conversation itself can be seen as a form of pedagogy through adult critical reflection:

“Development activities which are informed by an understanding of how adult educators experience critical reflection can be interpreted not as the inculcation of clearly defined pedagogic skills but as the reflective phase in practical theorizing (Usher 1989), the time when educators subject their emerging personal theories to experiential analysis and formal theoretical review. In a phrase which serves as a useful shorthand guide to organizers of development activities, Myles Horton, in a presentation to graduate adult education students, once summarized his practice as ‘helping people learn what they do’. Reflective learning and support groups formed by adult educators can serve precisely this function for their members; that is, they can make people aware of their own instinctual responses and the experiences and forms of reasoning in which these are embedded, they can affirm the value of their experiences, and they can encourage critical analysis of these ...However, as Grundy (1987) points out, a truly critical form of adult pedagogy ‘goes beyond situating the learning experience within the experience of the learner: it is a process which takes the experiences of both the learner and teacher, and through dialogue and negotiation, recognizes them both as problematic (1987:105).”

Tensions were generated in the dialogue when differences were introduced in language, conceptualization and construction as ‘edges’ with potential to generate new information and new stories. The experience of difference and critical reflection about the information it generated brought forth new knowledge through a fusion of horizons between interviewer and interviewee which can be seen in the ongoing negotiation of language around ‘un-reflexivity’ and ‘non- reflexivity’. This dialogue was a scaffold for a lived story of negotiating what is known, what is possible to know and the co-ordination of mutual meaning-making through language. Together with this, the invitation to take a reflexive position in looking at teaching, and to have a dialogue informed by student participant’s questions, created a context in which thirteen reflexive abilities were articulated. These offer scaffolds for teaching and learning reflexivity in family therapy education:

Distinguishing Thirteen Reflexive Abilities

1. Self monitoring as well as relationship monitoring to keep dialogues connected
2. Creating relationships which can make space for thinking about the effect of things on ourselves
3. Creating space to think about how the effect of things on ourselves influences us to respond to different people
4. Engaging with others in being reflexive together about our work and our learning
5. Understanding why we act and the effects of acting and not acting
6. Discriminating what kinds and/or contexts for reflexivity are available for taking action
7. Discriminating what kinds of positions are available when taking action
8. Coordinating reflexive abilities with contexts to create positions of safe certainty/safe uncertainty
9. Recognizing contexts in which we chose to be and not to be reflexive and articulating a rationale for these choices are reflexive abilities
10. Bring ethical issues into reflexive dialogue
11. Bringing reflexivity into discussion of ethical issues
12. Actively making opportunities to introduce reflexivity into dialogue
13. Taking different positions in relation to reflexivity and expertise (reflexive expert/un-reflexive expert, expert in reflexivity/non-expert in reflexivity)

7.2.3 Four Episodes in the Third Reflexive Dialogue

In Episode Eight through a multi-layered analysis of critically reflective readings and dialogue, a rich description of reflexivity emerges – one that expands the context for making meaning from a first/second order, observer/observed interface to one located within a post modern social constructionist framework of polyvocality, incorporating multiple observing gazes and reflexive positions. Reflexivity has been interpreted and represented in multiple and unique ways in individual readings of the transcript and in the third dialogue, these interpretations and subsequent reflexive storytelling extend, change and/ or enrich stories told in the first and second dialogues. Expanding on

earlier stories from a subsequent and different reflexive position led to transformative moments when new meanings emerged about relational knowledge and about being reflexive through a dynamic, evolving, active and multi-vocal dialogical process over time. Within this process learning is experienced through movement both towards and away from not understanding/understanding, knowing/not knowing and coherence/incoherence. The process brings both tensions and the resolution of tensions as uncertainty arises and is dissolved and as knowledge is continually evolving, dissolving and transforming. Understanding, knowledge and coherence about reflexivity is experienced as ephemeral and as continually dissolving and reforming in ways that are invisible and visible, articulate and inarticulate, conscious and unconscious, individual and relational, verbal and embodied. Co-researchers' experience of multi-layered and reflexive looking is mediated in the third dialogue as we coordinate our looking both 'through' and 'at' reflexivity. These are identified as reflexive positions which together bring forth answers to the question of how reflexivity is constructed.

In Episode Nine through a multi-layered analysis of readings and dialogues, a rich description of the narrative "I" position emerges – one that expands the context for making meaning from an individual autobiography to a multi-dimensional relational story. The narrators' story and construction of identity has been interpreted and represented in multiple and unique ways in individual readings. In the third dialogue, these interpretations and subsequent reflexive storytelling constitute reflexivity as a narrative of the human journey, one which involves a lifelong, reflexive process of identity construction of multiple selves mediated by contexts of relationships and environment. In the dialogue co-researchers draw upon themes and the language grammars of relationship, hierarchy, knowledge and diversity. This story telling generates a new communal horizon within which a metaphor emerged to construct reflexivity as a flexible means of creating space for new positioning and for transferring positions which can be used across multiple time zones, by multiple selves in multiple contexts: the metaphor of '*Doctor Whos' Tardis*'.

In Episode Ten through a multi-layered analysis of readings and dialogues, a rich description of power, the social grrraaacceesss and wider contexts for knowledge emerge as discourses of influence in the construction of reflexivity. These wider discourses influence the narrator's story and participants' reflexive positioning enables

critical reflection on discursive formations in the second dialogue reflecting themes of power, hierarchy and voice in knowledge production. This generated unknown stories about wider contexts for knowledge claims and production, for reflexivity and un-reflexivity. Co-researchers distinguish these stories as generating new knowledge which has been constructed within the dialogue. As they coordinate meanings between their own and others' critical reflections, new communal knowledge is produced within a merging horizon evoked within this reflexive position of looking at wider contexts for knowledge production.

In Episode Eleven a multi-layered analysis of individual and collective readings and dialogue has afforded a rich description of co-researchers relationships with emerging stories and evolving reflexive positions and processes. This reading expands the context for poly-vocality in making meaning and the similarities and differences between participants' readings provides points of curiosity, generativity and new knowledge production. The reflexive position reintroduces the participants' earlier stories and questions. Answers were produced in the third dialogue through integration of the experiences of multi-layered vantage points which influenced how reflexivity was constructed in transformative ways. A metaphor of 'a band' was invented to embody the sense of community and creative dialogical potential experienced within this context. Gadamer describes how for those in conversation to reach an understanding on a subject matter '*...a common language must first be worked out in the conversation*' and that if this conversational process is successful "*they both come under the influence of the truth of the object and are thus bound to one another in a new community. To reach an understanding in a dialogue is not merely a matter of putting oneself forward and successfully asserting one's own point of view, but being transformed into a communion in which we do not remain what we were.*" (1975/2004 p371).

7.2.4 Summary of Analysis of Findings

In this knowledge creation process many new distinctions have been made and news of difference evoked which have been transformative. Within the process uncertainty, not knowing and tensions arose as the change experienced in the process of "*being transformed into a communion in which we do not remain what we were*" alters deeply held narratives about meaning, identities and relationships. Tensions also arose

when our 'I' positioning within and in relation to these narratives became visible to us and when the 'play of discursive formations' (Foucault 1972/2011 p215) which had been invisible, fixed and/or binary were observed. When storylines about modernist expertise, individual knowing and knowledge certainties were positioned in opposition to stories about post modern, poly vocal and evolving knowledge construction between people in language their differences and interplay could be subject to critical reflection. Also revealed were relationships with these storylines that had become fixed, invisible and separated from the gaze of critical reflection which reflexivity affords. Through the reflexive dialogical process, contradictions and tensions arising from the interplay of discursive formations have been brought into view, experienced and transformed within emerging and dissolving positions of knowing and not knowing, differences in understandings, certainties and uncertainties, individual and relational knowing, interrogated and taken- for- granted knowledge. This research has shown how critical reflection taking place within multiple reflexive positions over time, through dialogue and text, undertaken individually, in groups and between students and educators can liberate frozen, fixed, and binary discourses and positioning and inspire new knowledge production and new horizons in which space for transformation is generated.

7.3 Discussion

In the analysis an emerging story was told of relational knowledge production. The collaborative learning context in which we as co-researchers have pursued knowledge has helped us to experience and reflect upon the difference that relational knowledge production invites for looking, learning and understanding how relationships enable the performance of reflexivity as constituting meaning making. How can this experience of relational knowledge production be discussed and represented in a way which will generate learning beyond that local relational context? To be coherent, this should be by inviting the reader into a dialogue and relationship with the knowledge produced and to do so by drawing upon the richness of metaphor, image and text as contexts for enriched relational communication. This led me to try to make this research experience accessible as a cluster of 'findings' and to represent the ideas in these findings with metaphors, images and text. The cluster of ideas below expands those used by Tarule (1996 pp274-304) in her discussion of collaborative and

dialogical ways of knowing and Wasserman (2004) in her use of a 'findings' framework:

7.3.1 Finding One: Reflexivity Emerges Within Relationships

Relationships were revealed to have different kinds of influence on our constructions and enabled us to bring into voice and make visible these influences within others' constructions as well as our own. Relationships revealed invisible power hierarchies in voice and gaze and brought forth critical reflection on subjugated and privileged aspects of these hierarchies. The relational culture created in and by the research context allowed suspension of 'knowing too soon' which might have diminished potential for critical reflection on reflexivity and therefore the potential for what it 'is' and could become in this and other contexts. Our relationships and reflexive dialogue created and made visible dominant and subjugated discourses in our looking, speaking and thinking about knowledge and legitimate ways of knowing and allowed us to critically reflect upon their influence. The reflexive dialogues enabled threads, patterns and themes of looking and seeing to be discerned and claimed. This took place through the 'coming to voice' of co-researchers thoughts in reflections. Gannett describes this in her own research as a process of learning: "*many of these students try to tell the truth about their experience ... as they try to construct and reconstruct themselves as subjects of knowledge through language. Coming to voice is a central epistemological metaphor for intellectual development...*" (Gannett 1992 in Tarule 1996 p274)

Emerging coherence about the construction of reflexivity was scaffolded by the use of multiple interpretative contexts for looking at our looking including three different kinds of dialogues and written texts undertaken in individual and community looking. This enabled critical reflection on our evolving internal and external gazes, constructions and story-telling as these changed over time. By these means the 'gaze' of the observer could be situated within relational contexts which had been expanded in many ways, each of which offered opportunities for news of difference to emerge and generate new information and knowledge. The research process highlighted how the gaze of the observer is prompted to look back upon itself as a result of relationships. Reflexivity only becomes possible within a relational context; otherwise our observers gaze has no context from which to discern difference. Our ability to construct a self

with which to 'look back' requires relationship. Setting this within a multi-relational context for dialogue and critical reflection revealed patterns in inner thoughts and their influence on our looking, how they act as a filter which constructs what we can see and what will be invisible to us, what stories we can tell and what is unvoiced. In this way were reflected back to us, the relational contexts of our own 'selves', thought and speech and how we are situated within cultures and can only 'perform' speaking, meaning-making and learning within this culture (Gergen 2001, 2009). Also reflected back was a dialectic relationship between inner thought, external speech and meaning making in relationships. Tarule draws upon Vygotsky's ideas to make distinctions between thought and language and to explore '*how the meaning of words is always changing because the relationship between word and thought is constantly shifting*'... "*inner speech and external speech link differently with thought*" (Tarule 1996 p278):

"Inner speech is not the interior aspect of external speech - it is a function in itself. It still remains speech, ie thought connected with words. But while in external speech, thought is embodied in words in inner speech words die as they bring forth thought. Inner speech is to a large extent pure meaning. It is a shifting, unstable thing, fluttering between word and thought, the two more or less stable, more or less firmly delineated components of verbal thought. Its true nature and place can be understood only after examining the next plane of verbal thought, the one still more inward than inner speech. That plane is thought itself. As we have said, every thought creates a connection, fulfils a function, solves a problem. The flow of thought is not accompanied by a simultaneous unfolding of speech. The two processes are not identical, and there is no rigid correspondence between the units of thought and speech. This is especially obvious when a thought process miscarries - when, as Dostoevsky put it, a thought "will not enter words" (Vygotsky 1986 in Tarule 1996 p278).

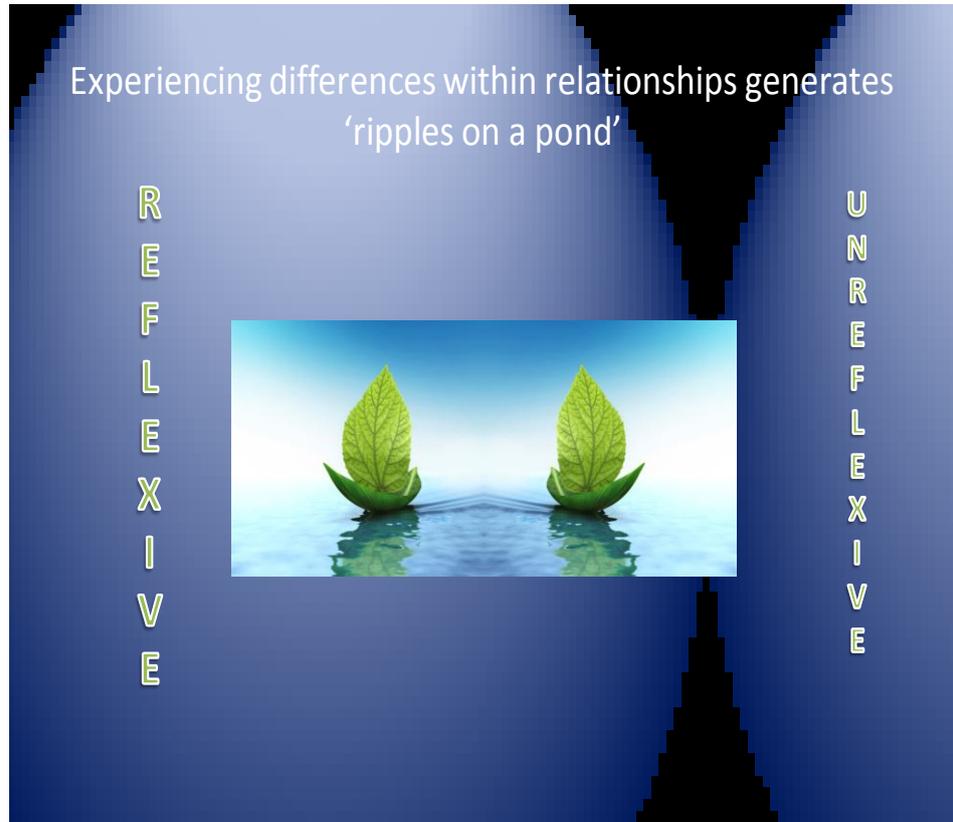
The research has revealed how the flow of interior reflexive thought and of thinking about reflexivity can be scaffolded into words and stories, through relationships. This dialogical relationship between internal processes and their setting in external world resonates with Taylor's ideas of '*constructing relational mind*' (1998). He describes how the "*inner content of consciousness is understood as arising from the resulting relational features between inputs and stored pre-processing and episodic memories.*" Taylor argues that the mind is constructed in the relationship between different parts of the brain, the dialogue between them constructs mind and self. He says that: '*working memories are the initial sites for emergence of phenomenal awareness*' and the frontal lobes as sites for '*higher cognitive processing, including the creation of the*

self.' (Taylor 1998 p1) The act of storytelling about reflexivity within relationships invites a reflexive dialogue between our memories, ways of knowing, new information, concepts and thoughts, 'self' and 'other' consciousness. In stories we draw upon metaphor, image and words as expressions which constitute past and present relational contexts for knowing about reflexivity and for producing new knowledge about reflexivity.

Ethical issues and power in relationships invite or inhibit a 'coming to voice' and this can be made visible in reflexive dialogues. Relations between educator, educated and knowledge reflect cultures for learning and knowledge production informed by these power discourses and the dialogues revealed some of the "*all pervasive mutings of education and socialization...*" (Gannett 1992 in Tarule 1996 p274). An example of this is when student/participant voices expressed doubt about that they had anything to say that could be useful in the research context and in dialogue with educators. The witnessing of relational learning described in stories was experienced as empowering, for example in how it was felt to legitimate some participants preferred ways of learning such as through copying or talking about having a relationship with knowledge. Telling identity stories and thinking about the influence of relationships on identity were revealed as contexts for knowledge construction. These stories also revealed relational colonialism in knowledge production for example when we noticed differences in whose voice or ideas are privileged, when individual voices were privileged over group dialogue, or when individuals made claims to knowledge ownership. These reflect what Gergen (2001, 2009) describes as a traditional approach to education and learning which focuses on the individual learner. Gergen says that "*what we take to be knowledge is not so much a mirror of 'the world as it is', but the outcome of an interpretive community attempting to realise its values within certain domains.*" (2001 p2). Participants could be seen initially to take relational positions within this research domain which reflect traditional relationships in education based on individualism. In contrast to this, the research context opened a door to relational knowledge. Relationships were described as mirrors toward which we might turn to look back on ourselves in order to distinguish our blind spots, frozen narratives, invisible positioning and unknown stories. Relationships created space for reflexivity pluralism; dissolving distinctions between different kinds of reflexivity (ie self/relational/group/therapeutic/reflexivity) as they all came to be connected and conceptualized as reflexivity; albeit engaged within

different relational contexts. Making a connection with Schön (1991), this might be termed 'reflexivity- in- action' in a similar usage as his 'reflection- in-action' where reflection takes place within the dialogical interaction. The polarity of reflexive/un-reflexive became a way to conceptualize distinctions about reflexivity- in- contexts, replacing the original distinctions between different kinds of reflexivity's. Relationships sustained generative uncertainty as we drew upon stories about relational learning and different 'ways of knowing' as philosophical reference points for navigating by reflexivity-in-action. Being in relationship helped us to bring personal and professional identities into discourse with each other and with context and to counter a cultural separation of these discourses. As Gergen said: "*Our activities in the world are seldom boxed in disciplinary packages, nor is effective reason ever cut away from often complex contexts...Situated learning is essential*" (2001 p11) Relationships drew us into dialogues which expanded the limits of 'professional boundaries', exposing these as constraints through constructing reflexivity as only professional practice when it also draws upon and influences our personal philosophy for thinking, speaking, looking, learning, relating to knowledge, context and each other. These processes of mirroring, reflecting difference, reflexivity-in-action in dialogical context and relational tensions are brought together and depicted below using the metaphor of learning as 'ripples on a pond' (Race 2001):

Figure 29: Learning as ripples on a pond showing how in relationships dialogue bring news of difference generating reflexivity



Finding One

Reflexivity emerges within relationships. Reflexivity affords and evokes critical reflection on 'the gaze of the observer' in a relational context. It has potential to arise and to be applied in multiple dialogical contexts of inner/outer/in the between (my stories, your stories, the stories we generate between us and in wider communities for story-making).

7.3.2 Finding Two: Reflexive Dialogues Produce Knowledge about Reflexivity

Participants described how external conversation and internal conversation and thoughts seemed to be inter-connected by a fluid, reflexive process and that this expanded consciousness of the potential of reflexivity. This was made possible by using reflexive dialogues to scaffold a creative relationship between self/other and between observation, imagination, remembering, critical reflection and dialogue. The theme of reflexivity as being a 'human skill' resonated for many respondents, connecting with the idea that reflexivity is inherent in being human in a way that Taylor (1998) might recognize. Constructing reflexivity as a relational ability which connects us with the our inner voices, with other voices and wider discourses brings reflexivity closer to the ideas about dialogism of Mikhail Bakhtin (1981). He suggests that dialogue is integral to human life and the development of consciousness. His description of how this occurs is similar to how participants describe their experience and understanding of reflexivity as it was constructed in the research:

"...authentic human life is the open-ended dialogue. Life by its very nature is dialogic. To live means to participate in dialogue: to ask questions, to heed, to respond, to agree, and so forth. In this dialogue, a person participates wholly and throughout his whole life: with his eyes, lips, hands, soul, spirit, with his whole body and deeds. He invests his entire self in discourse, and this discourse enters into the dialogic fabric of human life, into the world symposium (Bakhtin 1984 in Sekkula 2011 p293).... "In dialogue an intersubjective consciousness emerges. Our social identity is constructed by adapting our actions to those of others; and even more, knowing me myself as such is only possible by me seeing myself through the eyes of the other (Bakhtin 1990 in Sekkula 2011 p186).

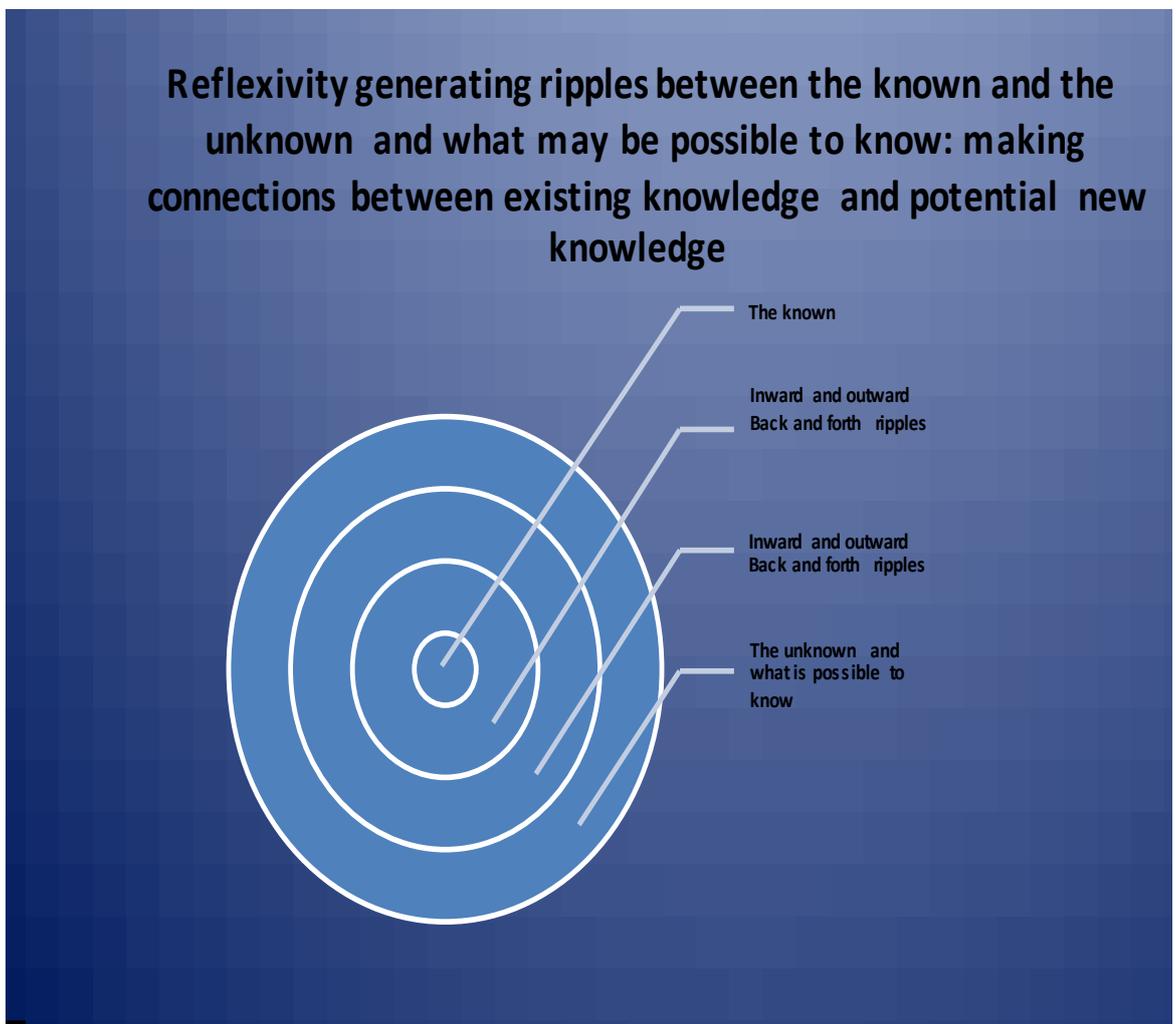
Scaffolding reflexivity within dialogical engagement evoked learning about and through transformative dialogical moments emerging within relationships. This involved situating all participants as 'dialogical selves' within a collaborative learning community engaged in poly-vocal critical reflection. Tarule says that "*Dialogue is making knowledge in conversation*" (1996 p280) and this was confirmed throughout the research, encapsulated by one participants' reflection that '*everyone has learned*'. Sekkula suggests that learning through dialogue is 'pragmatic work' involving relational empowerment in coming to voice and responding to voice:

“As living persons we are relational beings; we are born into relations and all the relations within which we live become embodied in the structure of our living bodies - which helps us to understand the simplicity of dialogical empowerment. Nothing more is needed than being heard and taken seriously and it is this which generates a dialogical relation...In the end, learning the dialogical way of professional life is pragmatic work. In this method of dialogical investigations, the aim is to look mainly at the responses, because dialogue is generated in the way we respond to each other.” (Sekkula 2011 p191)

Response and responsiveness were scaffolded by the dialogical research context and this assisted us to answer our own initial questions, evolve meaning and to re-author our own stories about reflexivity. Sekkula draws upon Bakhtin in expanding dialogism to evoke a dialogical mind: *“The mind is a continuous initiating and responding of voices speaking to each other. Voices are the speaking personality, the speaking consciousness* (Bakhtin, 1984, Wertsch, 1991). He goes on to describe how dialogue generates coming into voice of unknown stories: *“In formulating these into words they become voices in our lives. When experiences are formulated into words, they are no longer unconscious”* (Bakhtin 1984) (Sekkula 2011 p187). In this research, the lived experience of reflexivity, scaffolded by the dialogues was formulated into words, becoming a story of expanded and relational consciousness. Our language, stories and relationships with reflexivity discourses were shaped in and by the dialogue; coherence was seen to be fluid and contextual, as both dissolving and emergent; as ephemeral and ‘always becoming’. The experience of this fluid, contextual and ephemeral coherence could be tolerated within the safety of the relational context for meaning making. This evoked safe uncertainty and the kind of space in which reflexive processes could evolve into new knowledge and meaning. It stimulated and situated learning, drawing upon and revealing alternative and potential reflexive positions. Reflexive dialogues led to the expanded conceptualization of reflexivity through lived experiences of reflexivity-in-action within the dialogue. Through these dialogues we came to distinguish and tolerate difference and multiplicity in how we understood reflexivity and to begin to conceptualize what else might be possible to know about reflexivity, as knowledge was grown between us. This brought forth creativity between thought and word, new horizons and a different landscape in which to producing new knowledge. As Bakhtin stated: *“Truth is not to be found inside the head of an individual person, it is born between people collectively searching for truth, in the process of their dialogic interaction”* (Bakhtin, cited in Shotter 1997, p. 7). To depict the depth and generativity of expanding consciousness and inner knowledge

through language between people, Vygotsky drew upon metaphors involving water: “A Thought can be compared to a cloud shedding a shower of words “ (Vygotsky 1986 p251) and “Consciousness is reflected in a word as the sun in a drop of water” (Vygotsky 1986 p256). In a similar way Race uses the metaphor of ‘ripples on a pond’ (2001) to describe learning and this metaphor is here to depict a fluid, dialogical relationship between what is known and what may be possible to know:

Figure 30: Reflexivity generates connections between existing knowledge and potential new knowledge



Finding Two

Reflexive dialogues produce new knowledge about reflexivity.

They transform the potentials of the gaze of the observer to grow new knowledge, through engagement in a critically reflective multi-vocal dialogical process.

7.3.3 Finding Three: Reflexivity transforms the performance of dialogue and the position of participants within dialogue

Performance of Dialogue

The research question and methodology created space for reflexivity to emerge as a story lived in the dialogues. Many participants commented on how they could see the constructive process being performed within their own and others participation in the research. This had the effect for participants of 'turning back upon itself' the performance of 'subjectivity' in an inter-subjective context. Subjectivity itself was deconstructed through reflexivity as the interface between self and other was transformed through dialogue. In this way the research process brought forth a reconstruction of 'self' as inter-subjective. Sekkula (2011 p187) describes the effect of this: "*Seeing our consciousnesses as inter-subjective abandons the frame of seeing individuals as subjects of their lives, in the sense that the coordinating centre of our actions exists within the individual. Instead, a description of the polyphonic self is generated. So the polyphonic self is socially constructed but in a way that is uniquely named as response and responsiveness.*" The many contexts for reflexive observation of the performance of response and responsiveness in inner and outer dialogues generated critically reflective thinking about how individual performance in dialogue influences and is a product of joint action and coordination. Gergen (2001 p3) talks of the importance of a '*capacity for coordinated relationship*' as necessary

for collaborative knowledge construction in times of cultural and global transformation. The performance of reflexivity in the research dialogues scaffolded such abilities through the development of reflexive consciousness about an intersubjective 'self'. These aspects of research outcome resonate with G.H. Meads' theory about education and learning, the social origins of meaning and the emergence of reflective consciousness. His theory is described by Biesta and Tröhler (2008 p4) as follows:

“The theory which emerges from Mead’s writings centres on the claim that meanings cannot be handed down to the learner but arise only through the reaction of the learner. The learner, in other words, is the one who makes meaning rather than simply receives it. Since Mead holds that education is a social process, the response of the learner is fundamentally a response to this social situation. This in turn, means for Mead that the “material” of education is itself the product of a social relationship. The meanings in education do not exist objectively but grow out of social intercourse and only exist in social intercourse. From this it follows that the communication of meaning in education is not a process of imitation or copying. Mead depicts education as a process of the creative formation and the transformation of meaning. He shows that the social situation is not only the matrix for the emergence of meaning, but also the matrix for the emergence of reflective consciousness. For Mead, the purpose of education is not only that of the communication of meaning, but also that of the introduction of the method of thought. Yet thought is not something that can be handed down to learners; it is again something which learners must gain for themselves. And they can only gain this through engagement with and participation in social situations. Education, according to Mead, is therefore about the production of particular social situations, situations that facilitate the communication of meaning and the emergence of reflection.”

In the social situation of this research, participants performed the collaborative construction of reflexivity knowledge and practices. Through this situated learning and the relational performance of reflexive dialogues, participants also grew abilities and knowledge about collaborative construction and coordination of meaning.

Position of participants

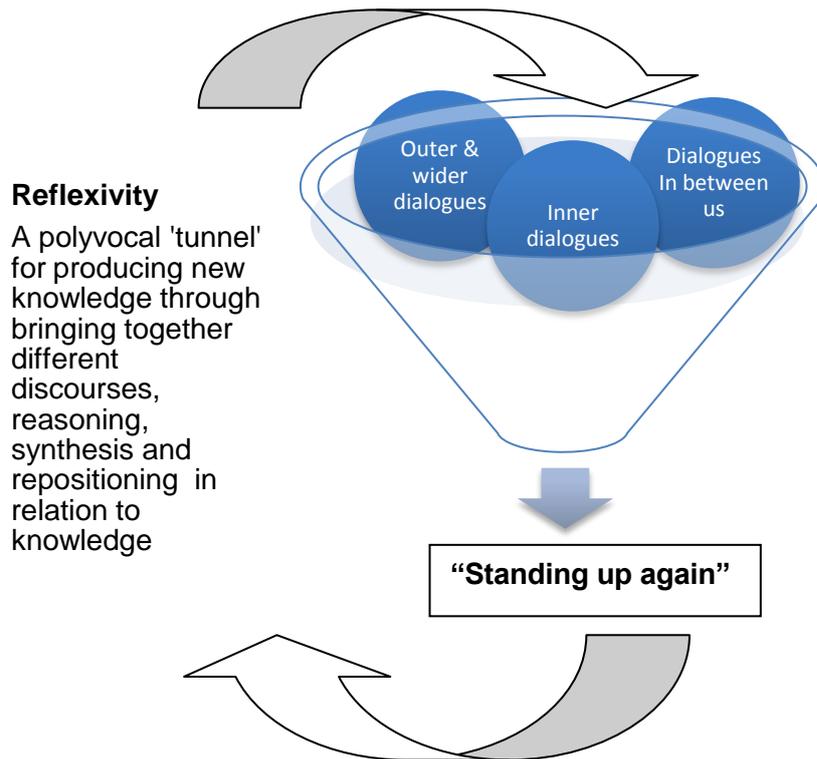
The research context invited performance within a social situation in which participants transformed the discourse of reflexivity from taken for granted, foundational knowledge to a discourse of local, situated and social constructed knowledge. The research context was also a social situation in which participants could witness their own and others 'knowing' as dialogical positions taken in relating

to knowledge discourses. It revealed the cultural origins of meaning and how patterns in meaning discourses can be interpreted as cultural artefacts. The dialogical positioning and repositioning of participants in their relationships to knowledge were constituted by processes of both deconstruction of language as well as synthesis of many different voices and meanings. This method resonates with the ideas of Vygotsky about how new knowledge is produced through the performance of a polyvocal synthesis of discourses, and repositioning in relation to this synthesis, here described by Lee and Smagorinsky (2000 p27-8):

“Constructing the new ...is also sustained by the lengthy and complex transformations of knowledge appropriated from mentors and distant teachers. Central to this process is synthesis; Vygotsky consistently synthesized perspectives, opposing ideas, and disciplinary traditions.... Van der Veer and Valsiner (1991) write: “Throughout his life Vygotsky persistently tried to create novel ideas by way of dialectical synthesis” (p390). He integrated the ideas of his contemporaries, his collaborators, and his distant teachers as part of his ongoing construction of new ideas. These authors describe his dialectical method: “For Vygotsky any two opposing directions of thought served as opposites united with one another in the continuous whole- the discourse on ideas....(F)or Vygotsky it was the reasoning against other viewpoints that could lead his ideas to reach a breakpoint for a novel synthesis (p393). It was his willingness to explore other systems of thought by moving inside them, as it were. We think of this immersion as going through a tunnel. When you emerge at the other end, you are able to stand up again.”

This story of immersion in difference and of emerging synthesis is depicted below, using this metaphor of a tunnel:

Figure 31: Reflexivity enables repositioning in relation to knowledge



In a similar way, the research created a social situation where the exposure to different discourses and the performance of reflexivity within a dialogical context enabled re-positioning in relation to knowledge and production of new knowledge through dialectical synthesis of polyvocal discourses about reflexivity.

Finding Three

Reflexivity transforms the performance of dialogue and the positioning of participants within dialogue. A relational context for reflexive story telling (inner/outer/in the between and in wider communities) within dialogue generates transformative learning experiences

7.3.4 Finding Four: Reflexive Positioning generates new horizons for knowledge production

Like 'Alice in Wonderland' (Lewis Carol, 1865) when we 'stand up' again after moving through such tunnel of transformation, we step into new horizons within which to view and navigate or way in the world. By engaging in reflexive dialogue we can re-author our thoughts, words and stories into new identities as learners within transformative relational landscapes. Reflexive abilities scaffold the continual process of synthesis involved in engaging in dialogue, and in 'standing up again' within new contexts:

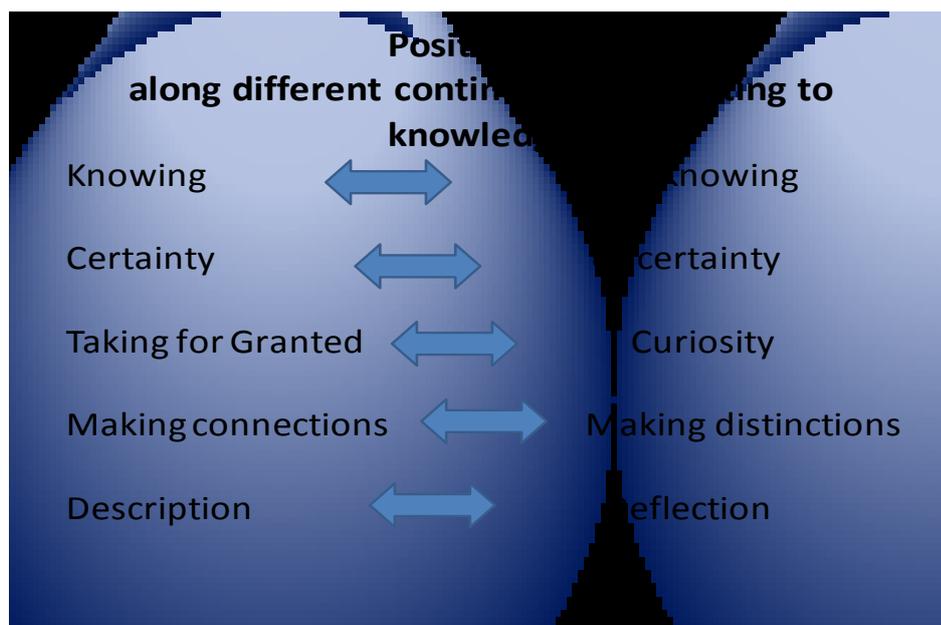
In a metaphorical way Alice's journey after falling through the rabbit hole describes relational, dialogical and reflexive abilities involved in learning. Alice:

"...comes upon a mushroom and sitting on it is a blue Caterpillar smoking a hookah. The Caterpillar questions Alice and she admits to her current identity crisis, compounded by her inability to remember a poem. Before crawling away, the caterpillar tells Alice that one side of the mushroom will make her taller and the other side will make her shorter. She breaks off two pieces from the mushroom. One side makes her shrink smaller than ever, while another causes her neck to grow high into the trees, where a pigeon mistakes her for a serpent. With some effort, Alice brings herself back to her usual height. She stumbles upon a small estate and uses the mushroom to reach a more appropriate height."

www.wikipedia.org/wiki/Alice's_Adventures_in_Wonderland

In the research dialogues new horizons were evoked through the introduction of creative pairings, polarities, juxtapositions and interfaces into relational dialogue. These generated new connections and distinctions, new knowledge and expanded consciousness about reflexivity. This allowed us to discern themes in knowledge as horizons for looking and making meaning about reflexivity. Within these horizons we have different positions available to us and how we situate ourselves within these positions influences how we engage in dialogue and in relating to knowledge. Externalizing our taken for granted 'ways of knowing' allows us to move from fixed to fluid positioning in our relationships with knowledge and in dialogue. These horizons and positions are conveyed below using Campbell and Groenbeck's (2007) depiction of positioning 'continuums':

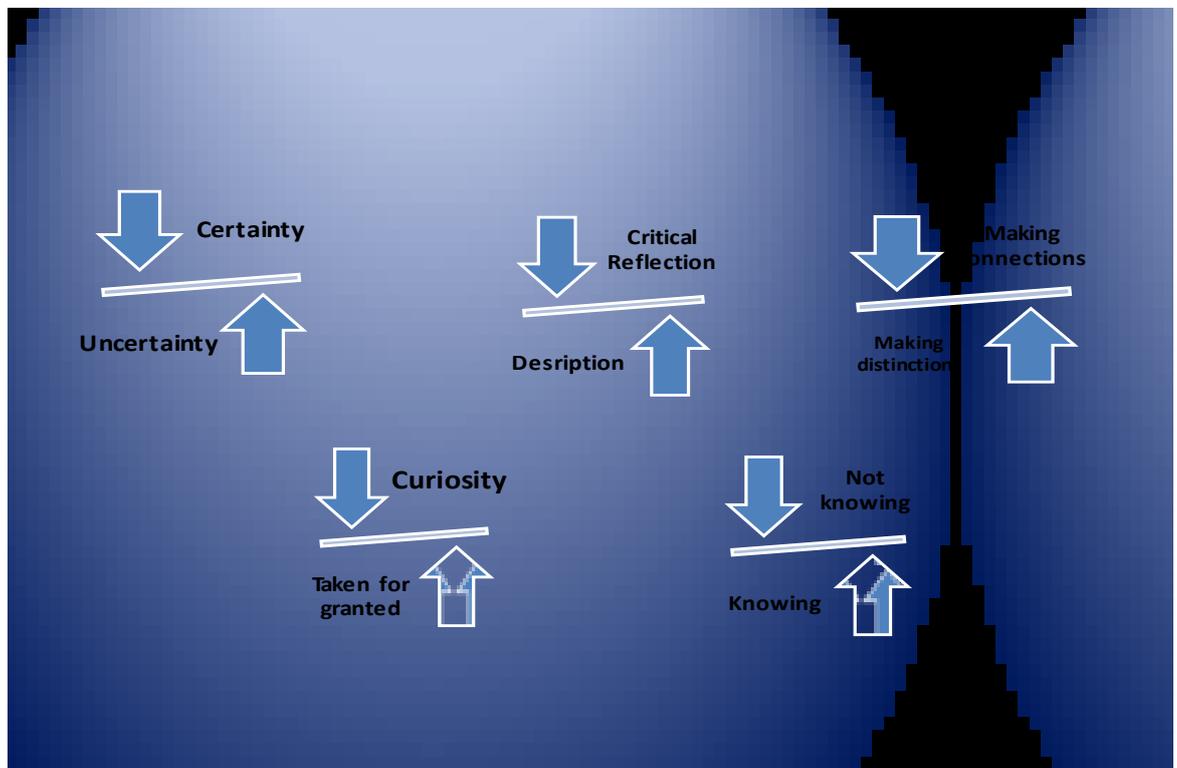
Figure 32: Reflexive positioning along different continuums of relating to knowledge



Through this process of making distinctions and achieving synthesis, participants' stories and positions were changed, as the dialogues becoming more critically reflective. This process was similar to that described by Moon as moving from "descriptive writing" to "descriptive reflection", from this to "dialogical reflection" and then to "critical reflection" (Moon 2004 p97). Critical reflection within different horizons afforded by reflexive positioning enabled participants to construct and coordinate meanings about the ephemeral and constructed nature

of knowledge about reflexivity. It brought forth knowledge about reflexivity as means and movement towards 'always becoming'. As a description of reflexivity, this new story offers a useful extension to the original description by G.H. Mead in 1934 of reflexivity as a 'turning back upon itself'. It was extended to a description of fluidity and flow which both turns in and out, back and forth as used by participants in the third dialogue to construct reflexivity as movement. This is depicted below together with the continuum metaphor to show movement in relation to themes in knowledge production for constructing reflexivity:

Figure 33: Fluidity and movement in reflexive positioning



This movement in this figure represents the always emerging horizons which make visible multiple discourses for reflexive positioning that enabled us to discern and experience differences and similarities between our relationships with knowledge. This brought news of difference about knowledge discourses; about our own knowledge, that of others and the edges of knowledge discourses and horizons.

Ripples on the pond arise in moving between positions and through observing others' moving between positions along continuums of 'knowing' and 'not knowing', certainty and uncertainty etc. This social situation offered many contexts with potential to generate new, relational knowledge and a culture of knowing that was communal (Gergen 2001, 2009). Ripples arose and dissolved in a process of 'always becoming' knowledge, generated through dialogue.

Finding Four

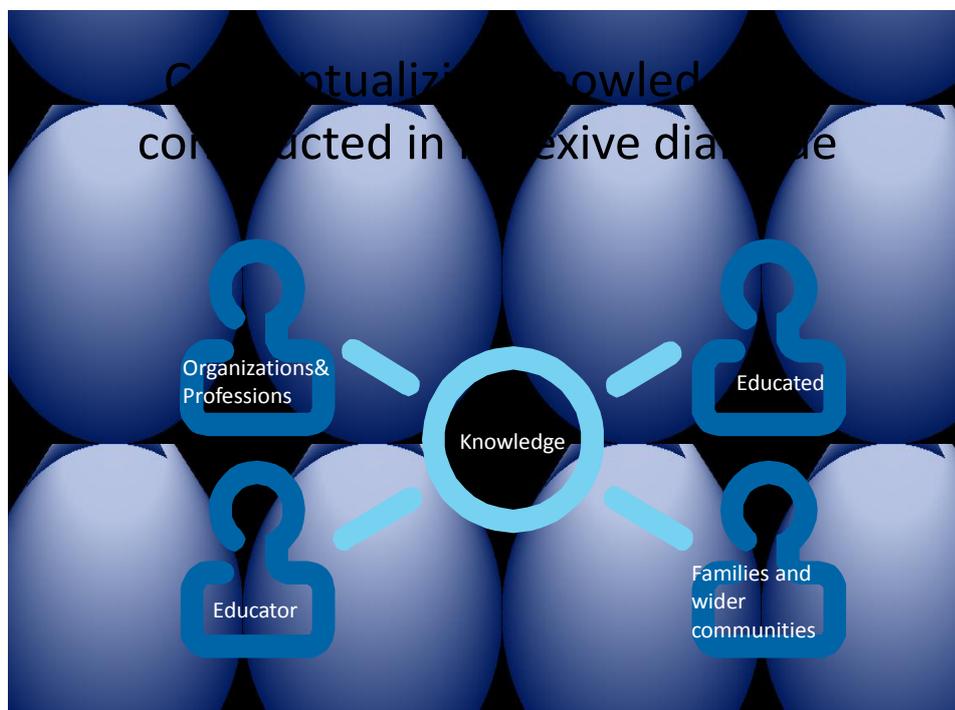
Reflexive Positioning generates new horizons for knowledge production. Through these contexts we discern and experience differences and similarities between our knowledge. This brings news of difference about our knowledge and its edges. Tensions arise in the oscillations between experiencing reflexive positions of 'knowing' and 'not knowing', certainty and uncertainty. The horizons generated by this movement bring reflexive potential to scaffold movement through zones of proximal development. Tensions emerge and dissolve in a process of 'always becoming'.

7.3.5 Finding Five: Reflexive Dialogues scaffold Post Modern Pedagogies

In thinking about how to foster creativity Gergen like Vygotsky emphasises the synthesis of difference: *"it is in the collision of traditions that innovation is born. Here unusual juxtapositions, new metaphors, and unsettling integrations are invited. ...As one participates in multiple traditions, creative acts take wing."* (2009 p94). In his book, *Relational Being* (2009) Gergen describes creativity as a relational not individual achievement and that all knowledge is a communal achievement, gained through relational process (2009 p241). He goes further, to propose that relationships should be the aim of education and that educational culture and practices should *"reflect, sustain and advance productive forms of relationship"* (2009 p241). Reflexive dialogues in the research have invited relational creativity through juxtaposing educator, educated and knowledge into new dialogical relationships by

bringing multiple voices together into a collaborative community for co-constructing new knowledge. New metaphors and 'unsettling' integrations were generated by and through the dialogues which were constitutive. This made visible the potential that reflexivity offers for looking at how the architecture of knowledge is designed, constructed and situated within local and wider contexts and discourses. This afforded an analysis of power and authority in educational relationships as well as in wider relationships including professions, in organizations and in families. In this way reflexivity was shown to have potential to democratise both knowledge production and relational contexts for learning. Reflexive dialogues brought forth a polyvocal, local, ethical and democratic relational network of voices empowered to design reflexivity as fluid positioning in relationships with knowledge. This is depicted below as an heterarchical community of influence engaged in knowledge production through relationships:

Figure 34: Conceptualizing knowledge as co-constructed in reflexive dialogue



The reflexive dialogues revealed how theory and practice discourses about reflexivity in family therapy can be constructed as embedded within multiple discourses which reflect different contexts for meaning making. The tensions between these discourses can present challenges when we try to construct reflexivity only as an internal individual process of 'reflecting back upon itself' and to construct it within individualizing educational or research culture and practice. The relational research methodology demonstrated potential for generating new knowledge about reflexivity and for constituting a pluralist and relational reflexivity discourse. Sheila McNamee has used the metaphor of "promiscuity" to describe pluralism and creative practices for engaging with incommensurate discourses to co-ordinate multiplicity (McNamee, 2004). Having considered these issues in relation to therapy, Sheila asked how we might create educational contexts that build a freedom to 'mix things up' into the very fibre of trainees' experiences. In the methodology of the research and my role within I have invited experiences which have loosened taken for granted constructions through 'mixing things up' and this has generated creative dialogue which opened up new landscapes for looking in a pluralist way at reflexivity. I drew upon relationships within a community of participation to do this, and through these relational practices we achieved knowledge production which de-territorialized and re-constructed reflexivity as a means for dialogical improvisation in emerging relational contexts. Carson McCullers said: *"There is nothing that makes you so aware of the improvisation of human existence as a song unfinished. Or an old address book. "* (<http://www.carson-mccullers.com/>).

In this research, I invited conversations which allowed us to open the 'old address book' of reflexivity artefacts situated within first and second horizons and to re-contextualize reflexivity within a third-order horizon in family therapy's history story. From this emerged a curiosity about the potential of what reflexivity could be as created between us. Thus creative improvisation was scaffolded in our community discourse as we recycled reflexivity artefacts after '*throwing out the urn*' (Hoffman 2002, p. xiii). In reflexive dialogues we were able to improvise through reflexivity, and to explore the potential of reflexivity as a story of continuing and always becoming potential. We created 'new versions of the 'songs' of reflexivity within our relational narratives. The stories told and stories lived became scaffolds for

developing and deepening abilities in 'dialogic reflection' and expanding them towards 'critical reflection' (Moon, 2004, p. 97). This resonated with my intention for undertaking research into lived stories of reflexivity within a reflexive methodology, in order to generate movement beyond looking 'at' what reflexivity 'is' to looking through reflexivity within a pluralist horizon (Pearce, 2007) and together growing new knowledge about what constructions of reflexivity might emerge if we constitute it as 'always becoming'. Through this research process we achieved an educational process which could embed the research outcomes into the 'fibre' of the participants experience (McNamee, 2004) as suggested by the many metaphors for reflexivity as embodied experience. This method for relational knowledge production has been translated from research into family therapy educational practice in relation to live supervision and co-working in family therapy (Neden and Bradbury 2011).

The stories of our lived experience were coordinated by the reflexive dialogues episodes as we took different positions in a collaborative community in relation to our own and others' listening, speaking, writing, reading, imagining and improvising reflexivity-in-action. Through such relational processes, generative interfaces for creativity to emerge were opened up as we placed learning about reflexivity at the centre of our communal, heterarchical discourse. The notions of boundaries of self/other and the 'culture of the bounded being' for individual learners and practitioners was transformed through joint action and experience that 'transcends disciplines' to create a culture of relational knowing by 'multi-beings' as described by Gergen (2009). This is depicted below using the Daisy model with learning constituted by multi-beings in reflexive dialogue:

Figure 35: Centering learning in reflexive dialogue



Finding Five

Reflexive Dialogues invite relationships between educator, educated and knowledge which has potential to reveal how the architecture of knowledge is designed and constructed, in local and wider contexts. This affords analysis of power, knowledge and voice in educational relationships and has potential to democratise both knowledge production and relational contexts for learning. Reflexive Dialogues bring forth new knowledge within multi-vocal, local, ethical and democratic relational networks.

7.3.6 The Reflexive Dialogues Approach

From these 5 findings I have constructed an approach to family therapy education. This approach involves engaging reflexively in different dialogical contexts as an alternative to constructing multiple 'reflexivities' (ie self, relational, therapeutic etc) and to constructing reflexivity as an internalized, monological 'turning back upon itself'. Engaging in reflexive looking within different dialogical contexts generates multiple reflexive positioning which expands the resources available for difference, makes connections between multiple discourses and contexts and generates new vantage points and new information. Reflexivity arises within a communal process and embodied experiences of transformative dialogical moments within relationships signal creative improvisation and learning in the process of knowledge production. The Figure below outlines a visual overview representing the Reflexive Dialogues Approach:

Figure 36: The Reflexive Dialogues Approach



We experienced pluralism as a lived story, through participating as a community, and as multi-beings embodying multiple identities and relationships as peers, students, educators, colleagues, therapists, supervisors, and supervisees and learners together within this community. Through this, we were able to engage reflexively with dominant and subjugated discourses about reflexivity. Co-researching opened space for developing abilities for engaging in heterarchical and collaborative dialogue, which contributed to feelings of empowerment and enrichment within our community relationships. I experienced this as “ethical ‘joint action’ and a unique opportunity for creativity and transparency within the educator’s role” (Neden and Bradbury 2011 p15). Moving in and out of multiple relational and dialogical positions afforded learning through story-telling and witnessing stories, as well as observing changes to these stories arising as an outcome of the dialogues. Each of the learning positions described by Kolb (1984) as an adult learning cycle of active experimentation, concrete experience, reflective observation and abstract conceptualisation could be occupied at different times in these episodes, by all participants and connected by the flow of reflexive ripples on a pond generated by the relational context for learning. Learning was extended through making personal and professional connections with discourses about power and by engaging in reflexive dialogue to transform, or at least to make transparent, the constraints that can diminish improvisation for new knowledge production. Reflexive dialogues invited relationships which drew upon curiosity, playfulness and connectedness, and this also assisted us in recognizing and transforming fixed, taken for granted and expert knowledge and positioning in relationships. We could embrace difference and engage in dialogical risk taking and knowledge exploration. We were able to grow new knowledge, abilities and understandings about reflexivity because of the culture we grew within our community environment and through our lived experience of mutual relationships engaged in transformative learning.

7.3.7 Reflexive Dialogues as Educational Method - an improvisation for learning about reflexivity in family therapy

Constructing this research as a context for community collaboration and dialogue within existing educational relationships created an educational context for learning to take place through research. Reflexive dialogues supported our journey from the known towards what might be possible to know and do, within the ‘zone of proximal

development' (Vygotsky, 1978). This kind of educational relationship has been described as *"another way of accounting for the evolution of consciousness"*. Pearce suggests that all of us have *"an up-side; a zone of proximal development in which we can act – even if only temporarily and with help – at a higher level than we could otherwise"* (Pearce 2007, p. 193) that this can be supported through our practices as *"mentors, coaches, therapists, consultants, facilitators, mediators, negotiators, teachers and others"* (2007 p. 194). This research has added new knowledge about how this kind of educational relationship and evolution of consciousness can also be achieved through reflexive and relational research design and method. The implications of this for education include that learning can take place within research, emerging in communities of people engaged in co-joint activities. Reflexive dialogues evolved as relational performance which afforded relational meaning-making. Through reflexive dialogues, we learned how to construct reflexivity as temporary dialogical positions which enable us to have fluid and generative relationships with knowledge. These ideas have been explored further when I have subsequently transferred them into an episode of educational practice. In this practice, co-researching in education through reflexive dialogue was applied within episodes of co-working in live supervision and resulted in similar outcomes. This improvisation was published as a co-authored article by educationalist and student (Neden and Bradbury 2011):

"...learning in this context connects with Stange's (2010) ideas about the combination of inner/outer and collective/individual dimensions of experience in different ways of generating knowledge. He suggests that higher levels of understanding can be achieved when these different ways of knowing are considered together. He proposes that, wisdom results from the ability to see an issue from multiple perspectives and discerning ways in which they make sense as a whole. Co-working allowed us to construct our supervisory relationships in ways which allowed for movement amongst and between different ways of knowing and different knowledge... A movement away from polarising discourses towards 'promiscuous' mixing up of different ways of practicing therapy requires the development of a number of abilities. These include performing particular skills, as well as selecting theories or techniques as practical (rather than truthful) and as ethical options for action (McNamee, 2004; Lerner 2003, 2009). Co-working creates a reflexive space for students to develop abilities, and scaffolds their engagement in constructive discourse about therapy and supervision..." As Stange says: *"In obvious and subtle ways, for one person's ideas to become another person's learning, the recipients need to make the ideas their own. A crucial part of owning the ideas of another is to gain a rounded view.*

Wisdom comes from being able to see an issue from multiple perspectives and discerning ways in which they make sense as a whole” (Stange 2010, p.5). Students are helped to realise their potential for becoming liberated, socially responsible, and autonomous learners – that is, to make more informed choices by becoming more critically reflective as ‘dialogic thinkers’ in their engagement in a given social context (Basseches, 1984; Mezirow, 2000).” (Neden and Bradbury 2011 p16).

In this improvisation, we used reflexive dialogues to engage in a creative expansion of the role of systemic supervisor in live supervision of family therapists. This was expanded the ‘educational matrix’ (Gergen 2001 p5). Facilitating collaborative coordination of multiple perspectives on what live supervision ‘might become’ I engaged wider voices and contexts from the family therapy community to include students and clients in reflexive dialogues about the taken for granted educational practice of live supervision.

7.3.8 Implications for Educational Practice - Curating Stories within Reflexive Dialogues

When I began this research project and thesis, I was trying to find a definitive construction of reflexivity within the history stories of family therapy. I discovered a complex matrix of stories and grammars for reflexivity which had been generated over time in different contexts. Story telling itself became the framework which I have drawn upon in the research dialogues both as a way to grow new knowledge about reflexivity which could make sense of this multiplicity as well as to discover new meaning from the dialogues. From this matrix, a pluralist approach to reflexivity has been developed as well as a method for transferring this to other conversational contexts, called ‘Reflexive Dialogues’. In order to transfer this research approach to education, I draw upon storytelling, and in particular Pearce and Pearce’s notion of ‘curating stories’ and ‘*transcendent story-telling*’ (1998) as a position for educators in teaching about a pluralist approach to reflexivity. This can also be extrapolated to apply to teaching about pluralism in family therapy models more generally (Neden 2011). Taking a position of curator, teachers can construct dialogical contexts which invite students into collaborative and pluralist constructions about the many incarnations and possibilities for reflexivity and reflexive positioning as a way to produce knowledge and to learn. Different stories and story-making frameworks can be curated in ways which allow thick descriptions and lived stories for pluralist

knowledge to emerge. Creative use of the Reflexive Dialogues approach invites a context for transforming knowledge and abilities towards pluralism. I outline how reflexivity can be taught using these ideas as a way of freeing students to see history, the conceptualization and construction of knowledge and about reflexivity in particular, as both interpretation and lived experience.

As discussed in the early chapters, family therapy has generated many new ideas and practices over a time span of about seven decades, and this history is constituted by a rich array of approaches, methods and techniques (Burnham, 1992) that have been drawn together into models (e.g., Structural, Strategic, Milan, Post Milan, Narrative, Collaborative, Solution Focused). This is also the case with regard to reflexivity where a multiplicity of artefacts can be discerned and which remain influential in the landscape of practice. According to the Oxford Dictionary, an artefact can be defined as both 'an object made by a human being, typically one of cultural or historical interest' and also as 'something observed in a scientific procedure or experiment that is not naturally present but occurs as a result of the preparative or investigative procedure' (<http://oxforddictionaries.com>). As artefacts, reflexivity models have been 'made' by family therapists and retain their cultural and historical relevance as discourses. The professional body in the United Kingdom (AFT Blue Book, 2006) requires that students have knowledge of this history and abilities in reflexivity and in applying a range of practice approaches in reflexive ways. Also, reflexivity offers an observer position which is part of the construction of some practice models in which structured observation is integral and these are increasingly of interest to commissioners of therapy.

In this context, family therapy's collection of reflexivity artefacts remain important and historical models cannot be consigned to a past in favour of the most recent or preferred models. As we tell our history stories, we influence the future of family therapy through our storytelling, reinterpreting artefacts and recasting relationships between and with them within our current contexts, time and discourses. In this section I will explore ways to teach about reflexivity models that recognises them as both historical artefacts and as lived experience with continuing potential. I will discuss the privileging of history within a postmodern critique and consider its limitations for teaching about reflexivity. I will introduce a framework for teaching that generates learning about pluralism in theory and practice. I will specify how the use of

these teaching techniques can be understood as 'curating stories' and explore my own conclusions about how the history of family therapy and reflexivity in particular can be taught using metaphors as ways of freeing students up to see history as both interpretation and lived experience.

To create this educational context requires opening up 'taken for granted' knowledge about history to its potential for reconstruction. I draw upon two different metaphors for story-telling about history artefacts and '... of the world for which they were made, as well as of the later periods which reshaped or relocated them, sometimes having meanings far beyond the intention of their original makers' (MacGregor, 2010, p.xv). This task might be likened to the work of museum curators, 'curating' collections of artefacts that span time and space and through this, re-presenting our history in new and stimulating ways. MacGregor (2010, p. xxii) describes one of the key tasks of museum scholarship as 'to keep returning to our objects, as new technologies allow us to ask new questions of them'. The research has shown how reflexivity can be used as a 'technology' for relational knowledge construction and connected learning. It has shown how looking in new and different ways at our reflexivity artefacts generates opportunities for giving voice to the voiceless or unsaid, for different and more inclusive perspectives to come to the foreground, and to look reflexively at the context and content of our own and others' interpretations of history and artefacts. Looking in these different ways affords untold, unheard and unknown stories to be generated and different relationships to be constructed between artefacts and for ourselves with these resourceful artefacts. Students can be invited into an interpretive and creative dialogue and relationship with history, and with models- as- artefacts which have transformative and generative potential. Through this process a dialogue with what is taken for granted can be invited, to afford a reflexive relationship with knowledge. Such dialogical knowledge can be transforming in that students can learn to situate themselves in the process of knowledge and history production.

As teachers we can adopt a curating position to reflect upon and transform our own relationships with models- as- artefacts in similar ways. Reconstructing teaching as curating stories can assist us to be reflexive about how we are constructing and contributing to debates about knowledge through stories told about family therapy's history. In talking about transformative storytelling, Pearce and Pearce describe curating in a similar way: '*Becoming the curator of one's own stories seems to have*

something to do with being aware of the communication process per se, and of accepting at least some responsibility for the content, narrative features, and form of storytelling of one's own stories' (Pearce & Pearce, 1998, p. 182).

7.3.9 Curating Stories in Teaching

When curating family therapy's artefacts and history stories, what informs our decisions about which artefacts to select and place in the foreground from the collection and which to place in the background or keep in the cupboard? How can we enable ourselves to notice the unvoiced, subjugated, invisible knowledge artefacts as well as the preferred, the contemporary or the dominant stories? How do we invite students' voices into these decisions and into being reflexive about their own interpretations and relationships with a history of models?

In a discussion of the role of museum curatorship, MacGregor (2010) captures some of the political dimension and social responsibility of such decisions:

'All round the world national and communal identities are increasingly being defined through new readings of their history, and that history is frequently anchored in things ... [this] not just a collection of objects: it is an arena where meaning and identity are being debated and contested on a global scale, at times with acrimony. These debates are an essential part of what the objects now mean, as are the arguments about where they should properly be exhibited or housed. These views should be articulated by those most intimately concerned' (p. xxv).

When teaching about different approaches we need to be mindful of this wider context for 'history'. Pearce and Pearce's (1998) notion of transcendent storytelling seems to invite this potential:

"... the ability to tell one's own stories as a curator seems to include a postmodern sensibility ... that sees the unknown, untold, and unheard stories as part of the potential richness of the social worlds in which we live. Treating these 'U's' both as sites for exploration leading to enrichment and as a continuing reservoir of mystery constitutes a particular aesthetic sensibility that we think is part of the 'performance demand' of the contemporary era. (p. 182).

Using the idea of ‘generative metaphor’ (Bamberger and Schön, 1991, p. 1986), I can draw upon two story-making frameworks: Stratigraphy and Aboriginal Australians’ ‘Dreaming’. Each invites different and unique contexts for looking and knowing about the past and relating to that knowledge in the present. The differences between them affords an opportunity for thinking reflexively about pluralism and for growing different relationships with family therapy’s theoretical past, present and future. As meaning making frameworks these invite different kinds of relationships with and constructions of knowledge. When curated in a connected way, their differences can afford generative opportunities for transforming context and producing new knowledge.

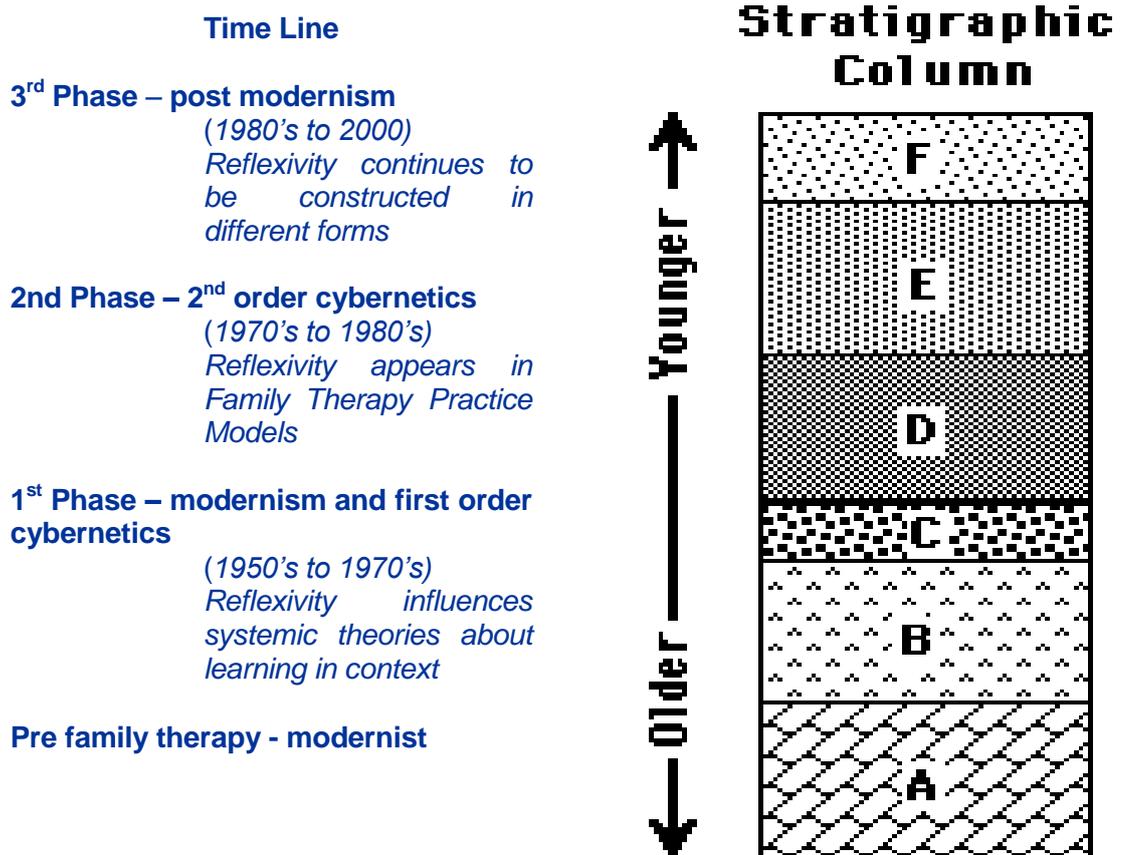
Using culturally different ways of meaning making provides a rich and generative scaffold for reflexive abilities in looking at how we are looking at models and thinking about what this says about our own meaning making contexts and our relationships with knowledge in family therapy. This cultural diversity also facilitates reflexivity because it ‘shows how different history looks depending on who you are and where you are looking from (MacGregor, 2010, p.xxiv). Steier (1998, 1991) talks about reflexivity as an artists’ like process involving ‘looking at our looking’ and to bring this forth I have drawn together in this research resources from metaphor, imagery, narrative and dialogical processes to invite spaces for artist- like processes into reflexive dialogues and for reflection on these dialogues (Schön, 1987).

7.3.10 The Privileging of History and a Postmodern Critique: Opening Up ‘Taken For Granted’ Knowledge to Reconstruction through Reflexive Dialogue

A number of authors and texts in family therapy use the linear framework of history to convey family therapy’s traditions of models over time (Hoffman, 2002; Dallos & Draper, 2005). In the early stages of training it can be very welcome and important to provide a clear and linear historical account, which is an accessible and recognisable literary narrative device that assists meaning making. Narrative or ‘story telling’ (Kirkpatrick 1983, p. 841) offers a familiar context where the ‘story told’ about models can bring forth ‘safe certainty’ for students (Mason, 1993). This format can also bring forth re-membering — told as the ancestors’ stories, important for students seeking to grow an identity as a family therapist. Rolfe and Gardner (2006, p. 905) refer to the benefits that ‘an appeal to history’ brings because it connects with concepts of progress, coherence and modernity.

In Figure 1, I have constructed a representation of this history as a timeline using the phases metaphor outlined by Dallos and Draper (2005) depicted within a stratigraphic profile, as a way to represent a linear historical sequence.

Figure 37: Reflexivity influences in Family Therapy depicted in Phases



Stratigraphy refers to the application of the Law of Superposition to soil and geological strata containing archaeological materials in order to determine the relative ages of layers'.
 Source: http://id-archserve.ucsb.edu/anth3/courseware/Chronology/04_Stratigraphy.html.
 Copyright 2009, The Regents of the University of California, all rights reserved. Used by permission of the Regents

As a way of thinking about knowledge, what influence does the linear history framework have on how we curate stories about reflexivity? Deleuze criticises history as a 'tree-like, hierarchical, arborescent' form of thought projecting a 'linear story of the growth and development of famous correct ideas' (Deleuze and Parnet, 1987,

p.25). A further criticism is that 'history' has the potential to colonise or inhibit alternative 'realities' and narratives. Foucault (1980) argued that a discourse of history can serve the 'knowledge/power axis by rewriting it from the perspective of the dominant discourse' (Rolfe & Gardner, 2006, p. 905). In these critiques historical narratives are forms of power-saturated, modernist discourse that invite dualisms such as past versus present, old versus new, progress versus degeneration, out of date versus current, then versus now. Such binary thinking influences the way we think and write about models as taken for granted and fixed knowledge.

Paul Ricœur thought that in writing history, 'inscriptions fix meaning' in relation to the context for interpretation (Myerhoff 1986, p. 273), and in this way also bring forth certainties in the construction of reflexivity. In telling a fixed or linear history of family therapy models, we construct them as dualisms or as competing discourses. This can be seen in discourses about 'this model versus that model', 'past models versus present models', 'modernist approaches versus post modernist approaches', 'eclecticism of approach versus single approach orientation', 'subjective versus observer positions', 'reflexive practices versus un-reflexive practices'. Poststructuralist thinkers such as Deleuze and Foucault argued that dualistic thinking fosters dominance and subjugation of one binary over its opposing meaning, creating tensions and paradoxes that can only be dissolved through the exploration of alternative discourses (Homes & Gestaldo, 2004). Flaskas (2005, 2010) explores some of these tensions using a metaphor of 'puzzles' to examine how we relate to knowledge in family therapy and by looking at 'continuities in knowledge'. The notion of dissolving binary tensions through the exploration of alternative discourses also informs 'transcendent storytelling' where the unknown, untold and unheard stories are '... sites for exploration leading to enrichment and (as) a continuing reservoir of mystery ...' (Pearce & Pearce, 1998, p. 182). These ideas have been explored throughout this research inquiry.

7.3.11 Toward a Definition of Curating Stories

My aim in curating history stories then is to bring forth transcendence over binary thinking, an appreciation of the potential of the mysteries that arise without certainties and of a pluralist conceptualisation of models in family therapy, and reflexivity models in particular. Pearce and Pearce (1998) suggest that storytelling that does not

recognise 'the co-evolution of stories is too "thin" to constitute the care of a curator' (p. 183) and reflexivity dialogues create contexts in which thicker descriptions and wider horizons can be included. MacGregor (2010) suggests that to create 'a history that does not unduly privilege one part of humanity, you cannot do it through texts alone', because 'such accounts are necessarily skewed, only one half of a dialogue' (p. xvii). He advocates the need to 'acknowledge the limits of what we can know with certainty, and must then try to find a different kind of knowing'. He suggests we can only understand artefacts and through them others by demonstrating 'feats of poetic imagination, combined with knowledge rigorously acquired and ordered' (p. xix). These ideas together with participants' stories in this research lead me to suggest that to curate stories in education involves drawing upon a rigorous and ordered knowledge, to afford a reflexive dialogue with history, acknowledging the limitations of certainty without dismissing or subjugating stories, and inviting a relationship with uncertainty that draws upon poetic imagination as a resource for knowledge production. The Research Dialogues Approach can be undertaken within this construction of curating stories to create resourceful relationships with taken for granted knowledge.

7.3.12 Curating Sequences of Stories

Given that our history stories can help or hinder us in playing 'host' to difference (Larner 2003, 2009) and in crafting conjoint relations with others (McNamee & Gergen, 1999), how can they be curated to construct pluralism? In curating the 'history' story of phases with its incarnations of reflexivity I can choose to construct this as 'a systematic account of the origin and progress of the world' (Kirkpatrick 1983, p. 594), or as one useful narrative among alternatives, and one which assists us to think of knowledge discourses within the dimension of time. I can also curate the story by starting at the 'beginning', that is, in earlier 'phases' or by teaching about more recent approaches first and going back in time. This enables students to bring a postmodern sensibility and an appreciative, both/and 'looking' at models through time without discarding approaches that emerged in earlier phases. Once students have more certainty about distinctions between models - in - time, then we can begin to examine the connections between them. Incorporating reflexive dialogues into exercises, discussion and assignments invites students into critical thinking about

contexts and how they may invite or constrain stories which make these distinctions and connections.

7.3.13 Ethical relationships with knowledge

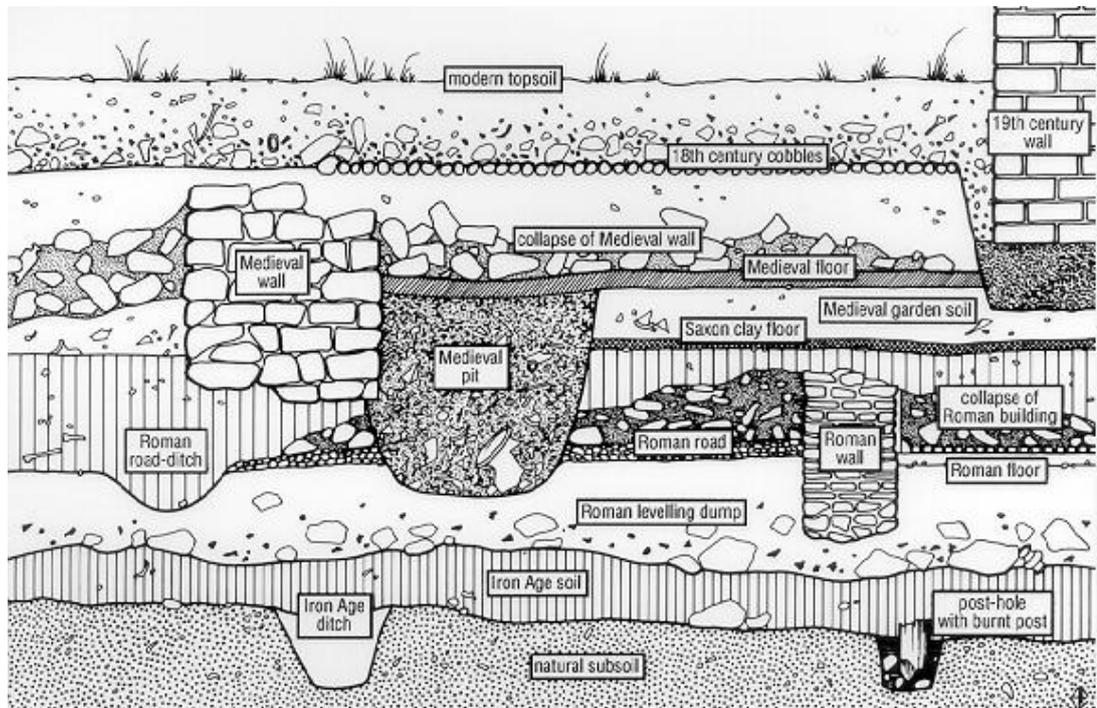
These teaching methods can be extended to facilitate reflexive conversations which examine how story telling about reflexivity models are influenced by cultural, economic and politicized contexts. Students and their sponsoring organisations might well foreground those models that offer certainty and economy; for example, through privileging quantifiable knowledge or standardised practices. These are contexts in which reflexivity is subjugated. Employing organisations with dominant modernist discourses may foreground un-reflexive orthodoxies of expertise within family therapy through privileging first order approaches. Time limited and prescriptive packages of care such as those that draw upon a behavioural focus are attractive in times of financial constraint; however, these are not the most recent models in family therapy's history. In responding to the demand for these packages, a reflexive dialogues approach assists students and practitioners to coordinate meaning within contexts which overturn linear history stories and re-introduce earlier traditions into the current level of context. They can critically reflect on challenges to knowledge cultures, and how these create tensions for students and practitioners as models become discursive formations that are placed in positions of opposition to each other, such as either evidence-based vs postmodern, historical vs contemporary, reflexive vs unreflexive, expert vs collaborative. External forces have an influential role in how we curate traditions within the collection, so that economics may become a higher context marker for knowledge production than history. Reflexive Dialogues enable these discursive formations to be located as situated within knowledge/power discourses and for their influence on professional practice to be made visible for the purpose of coordinating meanings. For educationalists, a Reflexive Dialogues Approach enables us to give consideration to our ethical responsibilities and to make space for a reflexive position in our curatorial role which allows us to bring both dominant and subjugated knowledges to educational discourse for critical reflection and as enduring resources to access (Deetz & White, 1999).

7.3.14 Stratigraphy as a Story-Making Framework

In poststructuralism, thinking is invited without closure or constructing thought into 'truths' or metanarratives. Myerhoff (1986) demonstrated how images of social history, myth and story can be combined to overcome the 'fixing' of meanings, to grow new meanings in new contexts. Foucault (1972) sought to move away from dominant discourses of knowledge constrained by history discourses through the metaphor of 'archaeology', which presents knowledge within layers of meaning and perspective. Stratigraphy is a way to represent these layers. Extending this, Deleuze and Guattari (1987) introduce the notion of 'nomadology' with its associated changing perspectives, released from the single view or position that history invites (Rolfe, 2006, p. 905). These resources have potential for bringing generative new horizons in which to view reflexivity artefacts, and indeed any model past or present, or from other contexts, in family therapy education.

As a curator of stories in teaching, I can invite students to engage creatively with the point 'in between' taken for granted knowledge in ways that enable 'thick descriptions' (Geertz 1973, 1983). To scaffold this, I can draw upon the metaphor of Stratigraphy to generate a series of dialogues about what we see in our profession over time through the lens of artefacts at how meaning and models have been recycled and re-constructed over time to reflect how we look at what we see, ie reflexivity (see Figure 2).

Figure 38: A Stratigraphic Profile



Stratigraphic profile image.

Source: <http://www.canterburytrust.co.uk/schools/discover/assets/layerhi.gif>.

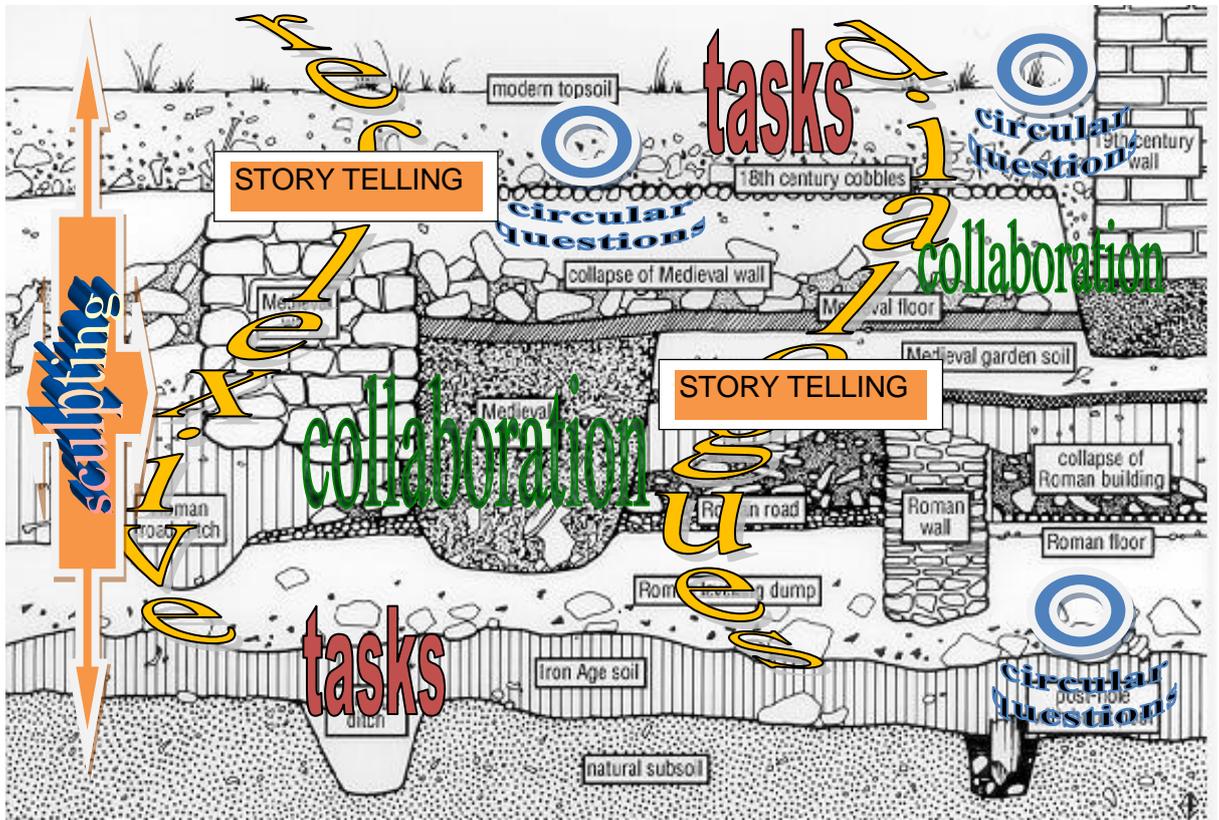
Copyright © Canterbury Archaeological Trust 2009. All rights reserved. Used by permission of the Canterbury Archaeological Trust

The image can be discussed as representing the topography of history as seen from the 'swampy lowlands' of practice, where situations are 'confusing messes' (Schön 1983, 1991; Rycroft, 2004). It can be used to discuss how, in our own and others' practice, we will see complexity and messiness that challenges expectations arising from categorical and linear meta-narratives. Discussion can be enriched using stratigraphic layers to situate artefacts arising in the past and which are also used in the present, such as first-order behavioural approaches and techniques like tasks, sculpting or reframing and second order observer positions. Models- as- artefacts can then be seen as transportable, regenerated, recycled, reconstructed or reinterpreted in different contexts. Conversations can be encouraged in which students might observe and narrate this recycling or continued use of approaches, methods and techniques as preferences and privileged stories. Contexts for practice can be located in a clustering of artefacts and reflexive dialogue about the influences which create such distinct discursive cultures can be considered.

A changing profile of artefact use can be discussed as shifts in contextual factors and focus. For example the three categories described Carr (2000) as behaviour, beliefs and language can be critically examined as artefacts from discursive cultures and sites which privilege these ways of seeing. Artefacts can be talked about as having continuing use although the story, name or context and ways in which they are used may differ. Figure 3 shows an interpretation of a Stratigraphic mapping of the swampy lowlands of models-in-practice (apologies for the limitations of clip art, which cannot match an imaginative interpretation of a hand-produced version). In it, circular questions can be seen on every horizon from earliest times to recent times and as scaffolding reflexive positioning or not. Reflecting processes are seen in artefacts taking different dialogical forms across time and context (Milan team work, reflecting teams, outsider witnesses practice) and as evoking reflexivity or not. Tasks and sculpting are regenerated from early to later forms and situated in multiple contexts and a collaborative position is present across many horizons and contexts. Reflexivity has been described as 'the bending or folding back of a part upon itself' (Mead 1934 in Morris 1962 p134) and reflexive questions and conversation about stratigraphic interpretation can generate reflexivity about our relationships with theories, wider knowledge/power and economic/political discourses. Reflexive Dialogues can unfold when both students' and teachers'/supervisors' curate their artefact use and history within their own individual stratigraphic profiles, replacing the archaeological language with that of family therapy approaches, methods and techniques and situating reflexivity in the profile. Students, supervisors and teachers can use their individual profiles to generate reflexive dialogue, scaffolded by reflexive questions such as:

- What similarities and differences do we see in looking at our stratigraphic profiles?
- How does telling our stories from within the messiness of practice influence my/our thinking about family therapy theory?
- How does my/our story-telling invite distinctions and connections between past, present and future models?
- What are the implications for me when I think about models as emerging, re-cycled and reconstructed or something more fixed?
- What meaning are we making together about this?

Figure 39: Reflexive dialogues produce a stratigraphic map of the swampy lowlands of pluralism-in-practice.



This mapping framework evokes experience near and lived autobiographical storytelling which can make connections with professional discourses of influence to critically reflect upon contexts for artefact use and to grow reflexive knowledge about positioning. This allows students to coordinate stories within the messiness of multiple influences on practice. It gives the opportunity to learn without adopting a preferred model, but rather to engage in reflexive dialogue with many models. It also promotes thinking in different ways about theory and to conceptualise pluralism in family therapy. For educationalists, the use of this storytelling framework enables us to tell stories in which models are located fluidly across time. It enables a critique about dualistic knowledge, presenting models as artefacts interpreted in contexts, and helps develop an appreciation of family therapy's flexible discursive and relational resources and reflexive responsiveness to changing contexts.

What might follow this transformation of identity towards 'becoming' pluralist practitioners to grow reflexive abilities in working with 'plurality'? Here I can draw upon Deleuze and Guattari's (1987) concept of 'nomadic practice', described as an ability to tolerate ambiguity and chaos (Holmes & Gastaldo, 2004). Nomadic practice requires the withdrawal of frontiers — for example, ideological dogmas to enable a new perspective on the horizon to be appreciated. (Deleuze & Guattari 1987, Drummond 2005). Tubbs (2005) describes this as a position where '*in the between there is only movement and becoming*' (p. 185). Nomadic practice in relation to reflexivity models in family therapy would involve a journey taken towards unknown and unfixed horizons, where unheard and unknown stories can be told in a transcendent way to bring forth knowledge.

7.3.15 Australian Aboriginal Peoples' 'Dreaming' as a Story-Making Framework

Being Australian, I thought how these ideas might connect with the 'creation' narratives of Australian Aboriginal peoples: 'The very recital by the speaker of the histories and figures that identify this particular place is itself an activity that both recognises and re-creates the landscape: "through the singing we keep everything alive; through the songs the spirits keep us alive". This is speech that acts and is acted upon: created, it creates in return' (Pope, 2005, p. 144). Unlike other 'prehistoric' and 'historic' stories where the society and its story-telling culture are conceived as 'past', these are 'lived stories' continuing to inspire and generate meanings? What knowledge might emerge for educationalists and students through introducing a different story telling tradition and one which encompasses multiple dimensions of time? To achieve this I might also have drawn upon the metaphor of Dr Who's Tardis as did the students in this research project also by Sutton and Martin-Jones (2008 p109-115) in relation to Deleuze's ideas.

In drawing upon this alternative cultural practice I can invite and promote a posture of respect and to encourage students to be open to learning new things by exploring different cultural contexts. I would also want to honour and acknowledge the origin of Dreaming practices and the peoples to whom they belong. It is my understanding that each Aboriginal cultural group or nation would have different stories and accounts of 'The Dreaming'. I also understand that 'while there is also a willingness of Aboriginal peoples to share in order to facilitate cross-cultural learning there is also a context

for caution due to a history of appropriation of cultural knowledges, and the retelling of them through a dominant culture lens that dishonours and/or trivialises their meaning and impact' (ANZJFT Editor pers comm: 2011). For this reason it would be valuable to gain the perspective of Aboriginal persons on these ideas and an outcome of a Reflexive Dialogues Approach could be to invite such dialogues as cross cultural practices.

For Aboriginal Australians, relationships formed in the time of creation are 'The Dreaming' (Kerwin, 2006). These relationships remain and are kept alive in the land in the form of Dreaming Tracks. The ancestors are dreaming spirits who take the form of natural features in the landscape. In walking over the land ('walkabout') in the steps of the creative ancestors along dreaming tracks, people affirm their relationships with the dreaming and their identity; talking into being the land, themselves and their relationships. This is done through narratives, dance, art, song and ritual. 'The Dreaming' is preferred over 'The Dreamtime' as it is not a past time but continuing time, simultaneously past, present and future (Kerwin, 2006). Kerwin (2006) tells of the great significance of 'walkabout' as a major trading tradition whereby the dreaming paths and song lines formed major ceremonial routes along which goods and knowledge flowed, that criss-crossed Australia and transported religion and cultural values. 'Dreaming Tracks' as a story-telling context can bring forth unheard, unknown and untold stories that have transformative potential for both teller and witnesses to the telling.

Students can be invited to engage in re-memembering and re-authoring within Reflexive Dialogues using Australian Aboriginal people's Dreaming as a story-making framework. In Figure 4, this Dreaming captures in image, a story told orally. The image is shared with the permission of the Warlukurlangu Artists. It captures a moment of convergence of tracks between the four dreaming ancestors: 'water', 'flying ant', 'goanna', 'witchetty grub'. People are seen on the tracks from above, seated cross-legged and represented as 'u' shapes. Beside them are their spears and other tools. The tracks of the dreaming ancestors move across the landscape around waterholes. When Aboriginal peoples tell their dreaming story their identity, history and their land is 'talked into being' and created in the present moment. In this way meaning is constructed in conversation with others from a given horizon of understanding (Gadamer in Gergen, 1994). For family therapy education purposes

and with respect to the Australian Aboriginal peoples who created 'The Dreaming', this story-making framework and the communal origin of meaning from which it emerges has transferable potential. Using this as a reflexive resource, students can construct and tell their own interpretation of 'a' Dreaming Track as their unique path in learning about and practicing family therapy. This Dreaming is both an individual journey and a collective one, undertaken within a community through time.

Myerhoff (1986) mentions reflexivity in relation to a 'collective self-portrait, whilst in family therapy Hoffman suggested that reflexivity is a way of thinking about a 'place for inner dialogue of persons as well as an intersection representing the forum where they met and spoke (McNamee and Gergen, 1992, p. 17). In education we can evoke and curate Dreaming stories and Dreaming Tracks to bring to the foreground reflexive cultural practices. These discursive practices can bring relational and reflexive identities into being. They can keep ancestors alive in the present and speak into the future. They might be seen as a 'technology of the self' (Foucault, 1972) emerging within a community context, and as story-tellers as engaged in creating a collective self-portrait. As a moving trajectory, Dreaming Tracks can be a resource for situating 'models' and 'ancestors' from across time in a coexisting relationship. In this framework we can bring with us any of those preferred approaches, methods and techniques which are 'tools' of utility that equip us for a journey through a landscape which is simultaneously the past, present and future.

Figure 40: A different kind of reflexive mapping through dialogue: Water, Flying Ant, Goanna and Witchetty Grub Dreaming.



Note: Ngapa (water), Pamapardu (flying ant), Wardapi (goanna), Ngarlkirdi (witchetty grub) Dreaming by Jeanie Nungurrayi Egan and Thomas Jangala Rice 1994, acrylic on canvas, 181 x 120 cm. Copyright The Warlukurlangu Artists www.warlu.com. Used with permission of the Warlukurlangu Artists. <http://abed.boardofstudies.nsw.edu.au/go/Aboriginal-art/protecting-australian-indigenous-art/glossary-and-resources> (Affirmations of Identity Section).

This story making framework enables those engaged in reflexive dialogues to make personal and professional connections with aspects of our own identities and in my case as an Australian living in the United Kingdom, and with my experiences as an archaeologist working with Australian Aboriginal peoples, a family therapist drawing upon a wide range of approaches over several decades and in many contexts, and as an educator making use of the richly imaginative discursive and relational learning that this evokes .

7.3.16 Becoming a Curator of Artefacts and Stories in the Teaching Context

When curated together within a Reflexive Dialogues Approach, the Stratigraphy and The Dreaming frameworks afford opportunities for transcendent storytelling which enables learning beyond what Schön (1987) called 'stuckness' in thinking and practising. New horizons open up rich, multi-layered contexts for pluralistic and decolonising thinking that respects orders of difference. In this way, curating stories contributes to a heterarchical theoretical discourse about knowledge diversity. This re-energises learning through creating a new context for curiosity and providing scaffolds for reaching into and going beyond a 'zone of proximal development' (Vygotsky 1978) for both educationalists and for students. Together we can conceptualise and grow abilities in pluralist thinking and practice. This demonstrates for me that curating stories can facilitate a journey from the known to the unknown (Pope 2005) and bring forth unknown, unheard and untold stories to dissolve some of the mysteries and uncertainties involved in the performance of pluralist practice (Pearce and Pearce 1998).

The sequential use of two different story-making frameworks and reflexive dialogues for storytelling transforms a potentially reductionist structural framework that is linear history, into a generative reservoir of new meanings. Learning takes place in 'continuous, reflexive and interacting processes stimulated across multiple levels, through connections between inner and outer contexts of experience' (Neden & Burnham 2007). Race (2001) describes adult learning as emerging from a combination of multi-dimensional processes that overlap. These include wanting to learn, needing to learn, doing learning, digesting learning and feedback about learning. These processes influence each other in spreading and recursive 'ripples' (Neden, 2007). Curating stories stimulates formation of new 'ripples on a pond' through reflexive and transcendent storytelling within a 'collaborative learning community' (Anderson 1999). Students' learn through an expanded landscape of 'knowing' about the history of reflexivity models in family therapy to include thinking about how pluralism will be a resource for them in changing contexts for practice. Curating stories in ways that draw upon diverse cultural traditions generates difference and encourages an appreciation of knowledge diversity.

Within education, relationships can be constrained by hierarchical inequalities of power in ways which can lead to the oppression and subjugation of less powerful voices and new knowledge production. The ethical code in family therapy requires that we engage with such hierarchies from an ethical position of empowerment and collaboration (UK AFT Code of Ethics 2011). As teachers we need opportunities to think about when and how our construction of history and artefacts of significance contributes to relationships characterised by ‘an asymmetry between the knowledge, experience and understanding of the participants in the field’ and whether they invite a social context where ‘a differential of power and authority’ is maintained in relationships (Woods 2006, p. xvi).

To incorporate this into teaching, reflexive questions, positioning and dialogue can help focus on the relationship between power and ‘models’ discourses and explore the ways in which ‘social power, abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context’ (van Dijk 2001 p. 352). This focus invites consideration of stories about models as ‘social orders and practices that we accept as “natural”, but which are, in fact, “naturalised”’; in other words, when one way of seeing and interpreting the world becomes so common (and so frequently constructed in discourses), that it is accepted as the only way’ (Fairclough cited in Woods 2006 p. xiv).

Taking a position as curator of artefacts and stories opens up space for untold stories about power in teaching, supervision and other educational contexts. It offers a different lens for looking at knowledge arising within a context of learning relationships, how we construct these and situate others within them. It enables reflexive thinking about how knowledge emerges between people, along fault lines or ‘edges’ of our knowledge and in the ‘witness’ of relationships (Hoffman, 1992, 2007). This affords a construction of models as artefacts and traces of conversations-in-contexts embedding relationships and ‘language games’ (Wittgenstein 1953). Gergen comments: “As Wittgenstein proposed, our words are not pictures of what is the case. Words are not maps of reality. Rather, words gain their meaning through their use in social interchange within the “language games” of the culture.” (1991/2000 p102) In order to encompass both modernist and postmodernist influences, the different descriptions of models can be constructed as traces of discourses without inherent meaning, but as artefacts of situated meanings. By reconstructing these artefacts as

conversations-in-contexts, students can then draw upon their abilities and family therapy resources to engage in generative dialogue with taken-for-granted knowledge to produce new knowledge and learning. In a similar way Flaskas (2010) reflects on how the re-casting of context and relationship enables an accommodation of transitions in family therapy knowledge.

The following reflexive questions may assist teachers' and supervisors in 'recasting' their position within educational dialogues to bring forth pluralist knowledge and practice:

- ❖ How can we generate conversations about learning that situates us as curator of stories?
- ❖ How can we be a curator of stories in an empowering, pluralist and collaborative way?
- ❖ What resources are available to us for curating stories in ways which grow student's abilities and knowledge about pluralism?
- ❖ What helps us to keep asking: 'What stories remain unheard, untold and unknown within our teaching/supervision conversations?'
- ❖ How can we curate our own stories in ways which bring the potentials of transcendent storytelling into multiple learning contexts such as didactic and experiential teaching, supervision, placement, and so on?
- ❖ What reflexive questions can we ask to enable us both to promote and be participants in relational responsibility for emerging knowledge?
- ❖ What cultural stories can we draw upon to grow potentials for story-telling?
- ❖ How can the tensions which stories about models give rise to, be used as creative resources for generating 'alternative' discourses, different horizons and new knowledge production?
- ❖ How can we harness these tensions as points of reflexive engagement that will enhance pluralist teaching/supervision practices?

The educational framework I have described illustrates the generativity of deterritorializing (Deleuze and Guattari 1987) reflexivity 'models' by re-contextualising them outside of taken for granted and systematic accounts. This enables us to reconstruct them as both embedded and transported artefacts, as enduring traces of conversations-in-context. By changing the context we can continue to draw upon those reflexivity resources which have potential and relevance for emerging contexts. This potential can dissolve binary thinking about whether a model 'is' or 'is not' relevant and whether it is past or current. Through curating stories about models-as-artefacts, including forms of reflexivity, a by re-contextualising them in different story making frameworks such as Stratigraphic maps and Dreaming journeys, we can re-author our stories as teachers and students, liberating us to engage in reflexive positioning, reflexive dialogues and ultimately, in pluralist practice.

7.4 CONCLUSION

'The events in our lives happen in a sequence of time, but in their significance to ourselves, they find their own order... the continuous thread of revelation.'
Eudora Welty (1983/4 p68-9)

In this chapter I have analysed the 11 episodes of transformative dialogical moments across the three reflexive dialogues. I discussed these interpretations and the five key findings which emerged from them followed by elaboration on the reflexive dialogues approach which developed out of these findings. I have examined the implications of the research findings for educational practice, and describe a position of curating stories which an educationalist might take within a reflexive dialogues approach. In the next chapter I will conclude the dissertation with an overview of the research project, consideration of its quality and some ideas about where the project might make an original contribution to the field.

CHAPTER 8: CONCLUSIONS

*“Tomorrow we shall have to think up signs, sketch a landscape,
fabricate a plan on the double page of day and paper.
Tomorrow, we shall have to invent once more, the reality of this world.”*

Octavio Paz (in Turchi 2004)

8 WARMING THE CONTEXT

In the last chapter I examined the transformative processes and outcomes that emerged in constructing reflexivity in this research project and developed this into an educational framework: ‘reflexive dialogues’. In discussing the implications of these processes and outcomes, I described an educational position for teaching reflexivity which draws upon this framework: ‘curating stories’. In this chapter I will write a conclusion which aims to be consistent with the emergent construction of reflexivity in this inquiry. This context brings forth tensions between drawing conclusions while remaining open to the potential of ‘always becoming’ knowledge. Situated within these tensions, I will discuss both conclusions and also potential edges for new knowledge production in the future. To locate my voice reflexively in relation to these intentions, I first reflect upon how I have been looking within the project over time. To warm the context for this I looked at the photographs I began to collect at the beginning of the research project in 2007. In introducing these within the thesis I said:

“At the same time as I began to think about this research project in 2007 I also began collecting photographs which were being published weekly then in a national newspaper. These photographs by Eamonn McCabe (Guardian Newspaper 2007-2009) were of the working spaces in which artists and authors from the past and present have produced their art and literature. I had collected these with a sense that capturing the way that artists constructed and arranged their unique spaces and materials for creative expression somehow resonated with my own intentions to evoke what Steier (1991) described as ‘artist-like processes’ in my research project. At the beginning I drew upon Steier’s idea to look with an artist’s eye as a way to scaffold my own expression as a researcher inquiring into reflexivity. While paintings offer opportunity for ‘pentimenti’; for seeing relationships between present and past expressions, this photographic collection offered a perspective on different kind of relational

landscape. It offered a reflective window into diverse, local landscapes in which were represented many cultural traditions for expression. These expressive spaces could also be seen to be in relationship with other cultural traditions, for example within family life over time. Seeing these curated together as a collection generated further levels of meaning. When I began this collecting it made sense to me in a way that I could not then articulate but which offered inspiration.”

Seen together, this collective photographic portrayal of artists’ work spaces and materials offered expressions of many existences and habitations without being fixed as one reality, one occupancy or one interpretation. In this process of looking back at my looking from the beginning, I now see myself in this collecting of images as trying to scaffold my own learning journey across zones of proximal development in expression and interpretation in my position as researcher. I now see myself as engaged then in a process of re-orienting my story of reflexivity toward a post modern landscape for interpretation, one which could open up reflexivity to new potentials in different contexts. I had been trying to create new possibilities for a different dialogue with reflexivity. I saw again my intention and hopes for setting the context of my expression and space for work as an educationalist into a transformational relational frame to reinterpret and re-imagine reflexivity. In this way this research and thesis are a form of ‘artists’- like process’; that of novel writing. I now see my position as one of ‘novelist’ in the expressive tradition defined by Milan Kundera in *The Art of The Novel* (1988):

“A novel examines not reality but existence. And existence is not what has occurred, existence is the realm of human possibilities, everything that man can become, everything he’s capable of. Novelists draw up the map of existence by discovering this or that human possibility.” (in Turchi 2004)

In this chapter I will continue with mapping the existence discovered in this research project by outlining the potentials of reflexivity that have been discovered. I will look back over and summarize three ‘pillars’ of inquiry which have performed as scaffolds to an emergent new dialogue about reflexivity which has been expressed through this project and thesis. I will bring forward three of the diagrams from Chapter 7 to illustrate these pillars as transferable contexts for generating new dialogue about reflexivity.

The 3 pillars for inquiry to generate reflexive dialogue are:

1. What is Reflexivity?
2. How does Reflexivity generate knowledge?
3. How can Reflexivity be learned?

Taken together, these pillars represent scaffolds for producing new knowledge and new dialogues about reflexivity which are transferrable to other contexts beyond this research project. Before looking at transferability, I will first discuss their significance as findings which emerged in the context of the purpose of this research, questions answered, limitations, reliability and links with wider research themes. I will conclude with recommendations for transferability and future directions for inquiry.

8.1 Research purpose

This study set out with aims for assessing the relationship between reflexivity and learning, how reflexivity is constructed as a theory and in the learning process, and to understand what potential new knowledge about reflexivity might be generated within a social constructionist, reflexive research methodology. It aimed to examine how reflexivity is constructed in ways that made visible the processes of that construction. It aimed to reveal to those engaged in it how we are located in that construction in order open reflexivity up to a transparent process of knowledge generation, coordination of meanings and accommodation of theoretical and contextual pluralities. Reflexive dialogues and transformative storytelling within these dialogues were set forth as resources with which to grow new knowledge about reflexivity within a collaborative research community. This community was drawn from the context of application by including educators and students engaged in an educational programme at qualifying level in family therapy training.

8.2 Research questions answered

It was my intention to grow reflexive knowledge in ways which could hold up a mirror to look at how we are 'active participants' in the construction of reflexivity (Hertz 1997 pviii). Hertz argued that by bringing subject and object back into the same space

authors give their audiences the opportunity to evaluate themselves as 'situated actors' and active participants in the process of meaning creation (1997 pviii). This looking proved transformative. It transformed our 'alertness' to the possibility of injustices, oppressive and colonizing practices in educational relationships and through using different languages and meanings. This led to a distinction about reflexivity as ethical practice (Hertz 1997 pviii). In a similar way, this research moved participants from an objectifying discourse about reflexivity to a lived, inter-subjective construction of reflexivity. This transformed our relationships with the artefacts of reflexivity across time and context and opened up their continuing potential for new interpretations and meaning making. Kundera (1988) described novel-writing as story-telling not about reality but about existence; and in a similar way, participants were moved from searching for a reality toward engaging in reflexive interpretation and through this, shared a lived experience of expressing reflexivity within our existence during the research project. This mediation of expression through integration of the educational and the relational is a form of Mode 2 knowledge production (Gibbons et al 1994). The coming to voice of a multiplicity of horizons of view through 'decolonizing methodologies' (Tuhiwai Smith 1999) enriched socially constructed knowledge beyond taken for granted and frozen narratives and afforded telling unknown, subjugated and 'shy' stories (Partridge 2007, Pearce and Pearce, 1998). Through this methodology, critical reflection on ethical issues and power differentials came into the foreground in the construction of reflexivity and the construction of relationships within this research and educational context. Together we generated new knowledge about what reflexivity 'is' and 'is not', about how reflexivity can be applied as a '*principle of practice based on the historically contingent nature of knowledge production*' (Webster 2008 p75), about how as relational beings in contexts we are positioned and repositioned in relation to variations of reflexivity as well as the importance of relational contexts for illuminating local knowledge about reflexivity through emancipatory relationships.

Another question was how to bring forth new knowledge about the different forms of reflexivity (self, relational, dialogical, therapeutic, group and organizational reflexivity, reflexive loops etc) that could contribute to theoretical understanding and coordination of this multiplicity. What emerged was an alternative narrative. Moving from thinking and talking about different forms of reflexivity; we engaged in thinking and talking about different relational contexts for reflexivity. This new discourse provides an

alternative and pluralist conceptualization of reflexivity. It enriched the discourse of reflexivity to include an unknown and untold narrative, the potential for un-reflexivity. This distinction generated new knowledge about how different kinds of relational contexts afford and constrain abilities in being reflexive and being un-reflexive. The influence of wider discourses on the construction of different 'forms' of reflexivity is also seen as a product of a coordination of meanings and language in context.

Other questions that have been answered include how reflexivity can constitute therapeutic relationships and can also enable coordination of difference and change in wider contexts of transdisciplinary, social, political, economic and personal relationships. The emergent constitutional components of reflexivity which are listed again below, are also transferable resources that can provide scaffolds for constituting reflexive educational relationships in family therapy training between educators (including teachers, tutors and practice supervisors) and students:

1. Inviting and sustaining a position of curiosity
2. Facilitating collaboration
3. Enabling transparency
4. Connecting multiple contexts
5. Inviting reflection
6. Connecting with dominant discourses
7. Connecting constructively with modernist organizational cultures
8. Bringing forth ethical postures
9. Bringing forth beliefs and values

Reflexivity was constituted as knowledge, practice and abilities. These were all seen to emerge and grow when we constructed reflexivity together in dialogue. Reflexive dialogues also generated new knowledge about ethical practice in therapy and about

how the voices of students and educationalists can be brought together into 'multilogues' in ways which constitute ethical research practice. Reflexive inquiry enabled us to co-construct a new dialogue about professional knowledge in family therapy and in education. This dialogue generated a new narrative constituting pluralist, post modernist and socially constructed reflexivity. It connected family therapy and education as processes in which learning can be achieved through relational being engaged in reflexive dialogues. This narrative informed the development of a framework for educational practice and for teaching reflexivity pluralism. In summary this new dialogue about reflexivity included:

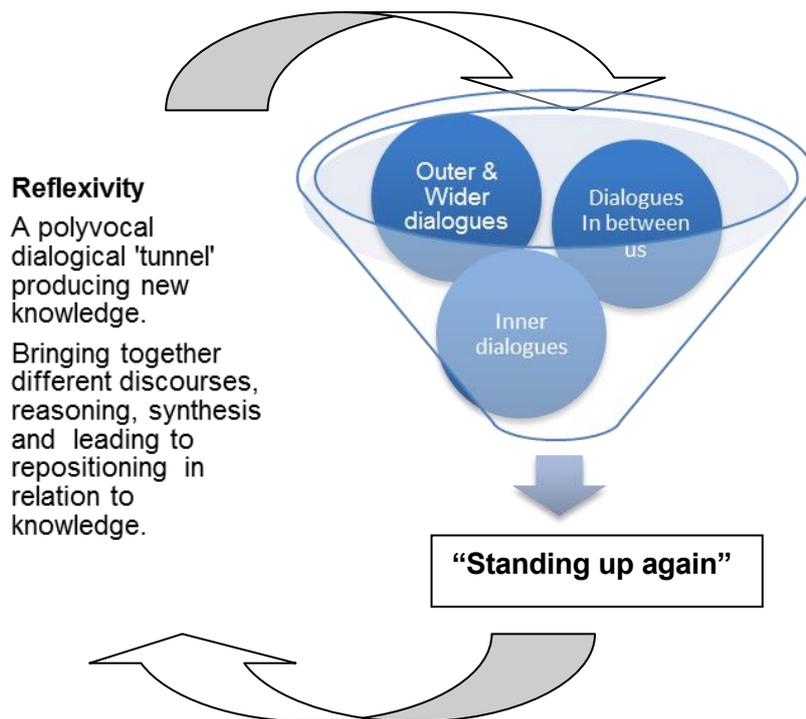
- Distinguishing 9 ways that reflexivity brings forth therapeutic and educational relationships
- Distinguishing 13 reflexive abilities that constitute reflexivity
- A framework for educational practice: 'Reflexive Dialogues'
- An approach to teaching about reflexivity pluralism: 'Curating Stories'

To transfer this approach and construct reflexive dialogues to other settings, educationalists can set forth 3 questions to scaffold reflexive and transcendent story telling which has potential to generate local dialogue in other contexts outside of a research context. When posed within reflexive dialogues with educators taking a position of curating stories, the following questions can form pillars to scaffold transcendent story-telling: What is Reflexivity, How does Reflexivity generate knowledge, How can reflexivity be learned? These questions are transferable and translatable to any educational context in that they invite and frame dialogue which affords the emergence of transformative moments in which new knowledge can be produced and learning can evolve. Such dialogues are local to the relational context in which these questions are asked and constitutive of knowledge and learning about reflexivity within that context. They create a lived experience of the existence of reflexivity within a pedagogical space, which can be interpreted and critically analysed, to generate local meaning. In this research project the answers to these questions which were generated are briefly summarized here:

8.2.1 What is Reflexivity?

A dialogical process generating new horizons for looking at our looking and standing up again in different positions.

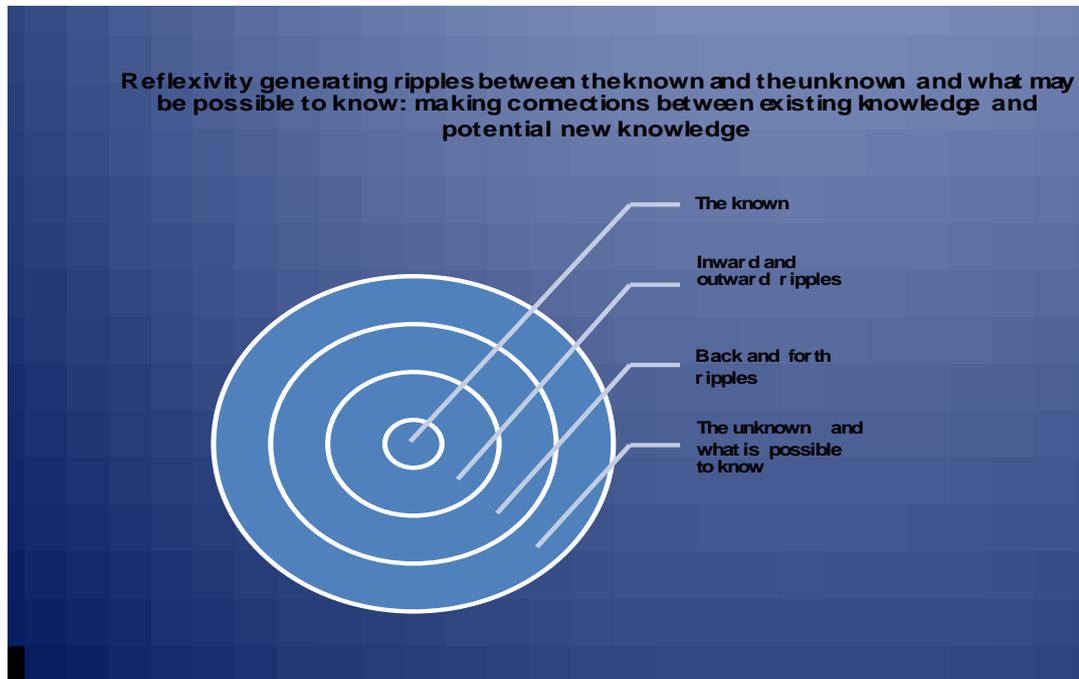
Figure 41: Reflexivity generates repositioning in relation to knowledge



8.2.2 How does Reflexivity generate knowledge?

Reflexivity and the different perspectives it mediates, generate ripples of connection between the known, the unknown and what may be possible to know. These ripples form dialogues between existing knowledge and potential knowledge which scaffold new knowledge production.

Figure 42: Reflexivity generates connections between existing knowledge and potential new knowledge



HOW CAN REFLEXIVITY BE LEARNED?

Through engagement in multiple dialogical contexts, the observing gaze can be observed from multiple, different, critical and relational perspectives. Unknown, unheard and untold stories can be told and heard from multiple reflexive positions. This generates new edges for knowledge production and for new learning, including learning about reflexivity.

Figure 43: The Reflexive Dialogues Approach



This research distinguished 13 reflexive abilities which can inform family therapy practice as well as educational practice. As abilities, this matrix could inform and influence educational relationships as well as the design, teaching methods, content, learning goals, practice supervision and assessment processes in family therapy education. They are:

1. Self monitoring as well as relationship monitoring to keep dialogues connected
2. Creating relationships which can make space for thinking about the effect of things on ourselves
3. Creating space to think about how the effect of things on ourselves influences us to respond to different people
4. Engaging with others in being reflexive together about our work and our learning
5. Understanding why we act and the effects of acting and not acting

6. Discriminating what kinds and/or contexts for reflexivity are available for taking action
7. Discriminating what kinds of positions are available when taking action
8. Coordinating reflexive abilities with contexts to create positions of both safe certainty and safe uncertainty
9. Recognizing contexts in which we situate ourselves or are situated as reflexive/un-reflexive. Articulating a rationale/critical analysis for these contexts and positions
10. Bringing ethical issues into reflexive dialogues
11. Bringing reflexivity into discussion of ethical issues
12. Actively making opportunities to introduce reflexivity into dialogue
13. Taking different positions in relation to reflexivity and expertise (reflexive expert/un-reflexive expert, expert in reflexivity/non-expert in reflexivity)

Taken together, these abilities enable educators and students to engage in reflexive dialogues involving story telling in and between dialogical contexts including individual, social, cultural, historical and current relational contexts. Curating stories within these dialogues affords a pluralist approach to reflexivity and scaffolds the transformative dialogical construction of new knowledge. Reflexive dialogues in education generate new perspectives for 'standing up again' and from this, new knowledge is produced. These processes constitute reflexivity and in an educational context, scaffold reflexive educational relationships in which both educators and students can invite and sustain positions of curiosity, facilitate collaboration, enable transparency, connect multiple contexts, invite reflection, connect with dominant discourses, connect constructively with modernist organizational cultures and bring forth ethical postures, beliefs and values within the educational community which create coherence between new knowledge produced and the professional framework for family therapy.

8.2.3 Summary of Research Questions Answered in this Inquiry

In this research multiple reflexive dialogues in a learning community have constituted a matrix of narratives about reflexivity that together construct meaning about what it is, how it generates knowledge and how it can be learned. Taken together they produced a new dialogue about reflexivity which has been generative

of new knowledge and has transformed educational relationships. This new dialogue and the frameworks for bringing it forth described here have transferable potential to other contexts of family therapy education and practice.

8.3 Critique of the research

In critiquing research as an enterprise for knowledge production, Cayne and Loewenthal (2011 p37) cite Heidegger (1962) who, they say:

“...develops the argument that there is no justification for measuring human experience against pre existing structures such as theories or criteria, which do not exist in being having been separated from it. This kind of separation has resulted in the isolation of knowing from the contextualizing aspects of being and time which make for kinds of knowledge that are temporary, localized and unique. When some aspect of human experience has been separated out for research, treatment, or indeed for understanding a relationship, it has become objectified and thus its humanity has been destroyed ...The assumption is also made that it is now known in a once and for all kind of way.”

The constructionist framework and social setting for this research inquiry has enabled the temporary, localized and unique context to be set in the foreground as a resource to assist with movement away from dehumanising and objectifying participants and knowledge. As an alternative to knowing in a 'once and for all kind of way', these reflexive dialogues have focused on emerging knowledge that has been created between participants, including the researcher and on understanding reflexivity as constructed, dialogical and relational. This kind of local data creates a context for interpretation which is limited by definition in its transferability and generalisability. The existing culture and relationship network within this learning community offered an already established context for polyvocal and pluralist knowledge production. As a result, the specific knowledge produced through our dialogues will not be replicated in other contexts or dialogues. Also, these findings may not automatically be relevant to educational contexts beyond this community. In this way, this educational research reflects similar limitations and potentials to pluralist approaches to therapy research as outlined in Cooper and McLeod (2011 pp117-133). They describe how pluralism *“provides a philosophical and socio-political perspective from which it is possible to take a fresh look”*...providing *‘an invaluable but not privileged source of guidance for practice’* which... *‘identifies possibilities, not universalities’*, assists with *‘developing tools and procedures to support a culture of feedback’* and enables exploration of

'strategies for maximising effective ...collaboration'. Each of these limitations and benefits can be seen to apply to this research. Its transferability to other contexts for research and educational purposes is limited by and contingent upon the creative use of the material, the context for application and its interpretation as a resource for inquiry rather than making universal knowledge claims.

8.4 Reference to previous research in support of the findings

This study produced findings about how reflexivity emerges in and between dialogical contexts and including individual, social, cultural, historical and current relational contexts. It has shown how the dialogical interaction between existing and potential knowledge generated new edges for knowledge production and learning, including about reflexivity. This corroborates the ideas put forward by Krause (2012 pp12-13) about how knowledge is transformed in therapeutic dialogue:

“The idea that meaning is developed and generated through representations in conversation or dialogue in the therapy rooms is, therefore, only one half of the story. The other half is that meaning is generated in the relationship between those representations and knowledge that already exists (Milton 2002). Persons have knowledge about the world, which they have acquired through past relationships with others who have occupied particular positions and had particular relationships to them, and this knowledge is modified, influenced, and changed according to a person’s own interactions and communications with others and their experiences as their lives unfold. The dialogue and the conversation in the therapy room is a process which creates new meanings but there is much knowledge before and behind these new meanings (Malik and Krause 2005)...”

This finding about reflexivity as dialogue between contexts also corroborates the ideas of Lang about reflexive process and interfaces between knowledge which Hedges summarizes:

“...’self-other-reflexivity’ describes the to-and-fro, back-and-forth process of response-invitation-response involved in the reflexive process. Each person’s response is simultaneously an invitation to the other person; a response can validate or refute the other person’s presuppositions and prejudices (Lang 2003 in Hedges 2010 p11)

The findings show how reflexivity in and between contexts gives rise to opportunities for observing the observing gaze from different positions and that these diverse reflexive positions generate new edges for knowledge production and new learning. This confirms the experience of Burck and Campbell 2002 and Daniel 2012 who talked of learning through reflexive dialogical processes afforded by re-positioning and by making cultural differences visible. The research findings are also in agreement with Moghaddam (1999) who described 'reflexive positioning' as "*the way that we tell ourselves stories in internal conversations, to 'explain our actions' and prepare to tell our story to someone else*" (Hedges 2010 p6). Also, the dialogues corroborate the ideas of Partridge (2007) who constructed a 'Positioning Compass' for therapy, supervision and educational contexts, as a tool "*to help the therapist or consultant to "go on" in a session by facilitating reflexivity and reflexive positioning; that is, the ability to reflect on action and use those reflections to inform future action*" (p96). The findings confirm Hawes' (1998) proposal that the '*application of reflexivity in dialogue*' which she terms '*positioning a dialogic reflexivity*' within educational and supervisory practice enables '*turning one's gaze critically and responsibly back upon one's self, one's institutional and social milieu and one's professional role*' (1998 p109) and enables the critical analysis of power and responsibility within these relationships.

There are similarities between the constructions expressed in this study of transformative moments arising in reflexive dialogue and those described by Hedges in her description of reflexive therapy (Hedges 2010 p6). In her construction she draws upon Bakhtin's (1981) interpretation of the learning process involved in human development:

"... that healthy development involves a struggle with 'authoritative discourses', which people transform as they 're-write- and 're-tell' them. When a person hears something new, he says, an intense interaction and a struggle with other internally persuasive discourses begins (p346). As well as finding ways to help clients transform hurtful authoritative discourses into hopeful ones, therapists are constantly challenging our own internally persuasive discourses, as we talk with clients." (Hedges 2010 p6)

There are comparisons between the conceptualization arising from this research of reflexivity as knowledge, practice and abilities with that described by Hedges who found from her case work that "*reflexivity is a stance that we take towards the*

patterns we are co-creating when we communicate as well as being a set of practical skills and abilities that we can use (Hedges 2010 p3)

There are similarities between the constructions of reflexivity as ethical practice expressed in this study and that found by a number of researchers and authors. These include those described by Hedges 2010 p12 who said: *“If we are serious about developing reflexive practices we will notice the patterns that we are co-constructing with our client: we will take both a ‘first order position to explore clients’ stories and patterns in their life as well as a ‘second order’ position to reflect on what we are co-creating with them. Therapists can affect many people’s lives. We have more influence on the clients worldview than the other way around because of the power of therapists in our culture, so what we say in these conversations involves ethical and moral considerations...reflexive therapist are also interested in the patterns we are co-creating in our own personal and professional relationships because all these can have a powerful impact on our clients.”*

In relation to ethical practice Krause (2012 p20) constructs reflexivity as a central process: *“I prefer to say that the process of ethical practice, reflexivity, is assessing your own perspective while, at the same time, developing the perspective which the other comes to have of your perspective against the background of their own perspective.”* Partridge (2007 p97) situates reflexivity as positioning within ethical practice in therapeutic, supervisory and educational relationships. She draws upon dialogism to inform this construction: *“Shotter (2004) sees this background as a ceaseless flow of expressive-responsive, dialogically structured space. He states that as living, embodied beings, moment by moment we can go out to meet the other and have an evaluative and anticipatory sense of “where” we are with them, and of “where next” we might go with them. Being able to anticipate introduces the moral element in terms of the choices to be made about how to orientate ourselves. Wittgenstein (1980b) talks about “how to go on” in the multiplicity and complexity of many voices and Shotter (2004) talks of the need for signposts in the fog for orientation.”* Partridge (2007) also constructs reflexivity as knowledge, practice and ability in her description of her “Positioning Compass.”

This research resonates with the ideas of Cayne and Loewenthal (2011 p49-50) who situate ethical practice within ‘post existentialism’ and the exploration of ‘being’ as a source of knowledge. They link this with opening up taken for granted knowledge

saying: *"The ethical can now be seen as connected to possibility in the sense that permitting our unknowing in a situation can allow the space between rather than maintaining closure that keeps thought restricted to well worn pathways."* The expansion of meaning and knowledge through reflexive dialogue emerging in this research project also supports the ideas about education expressed by Qualley 1997 described in Hedges: *"reflexivity helps teachers to re-examine their own frames of reference and helps learners to unlearn their previous assumptions* (in Hedges 2010 p2)

8.5 Reference to previous research which contradicts the findings

For the reasons already outlined, this study has been unable to demonstrate that objective knowledge exists about reflexivity. The question of 'what it is' remains open to ambiguity and interpretation and this research project only claims to have made a contribution to the complex dialogues which constitute reflexivity. Lynch captures this complexity arising from an absence of single, 'objective' definition: *'Reflexivity is a central yet confusing topic. In some social theories it is an essential human capacity, in others it is a system property, and in still others it is a critical or a self-critical act. Reflexivity, or being reflexive, is often claimed as a methodological virtue and source of superior insight, perspicacity or awareness, but it can be difficult to establish just what is being claimed.'* (Lynch 2000 p32). Lynch's paper concludes that reflexivity is a *'relative construction'* which is *'relational and communal'*. This is a similar conclusion to the one made in this research project. Where they differ is how this conclusion is used. Lynch searches for objectivity, static definition and truth and makes an inventory of 7 'reflexivities' to be found in different professional, organizational, methodological and theoretical contexts. My data suggests an alternative interpretation, which is that these contextual distinctions are connected as relational contexts; professional relationships, organizational relationships, relationships with theory. Each of these relational contexts express cultural, social and political traditions and different forms of reflexivity arise (or not, as in unreflexivity) as cultural artefacts and expressions which reflect these relational contexts in time. The philosophical and methodological approach which underpins this project inevitably contradicts a goal of objective truth claims and objectifying contexts for relationship. Gergen and Gergen (2000 p1039) describe this alternative goal succinctly: *"...if we abandon the traditional goal of research as the accumulation of products, static or*

frozen findings – and replace it with the generation of communicative process, then a chief aim of research becomes that of establishing productive forms of relationship.” This project demonstrates that reflexivity is a flexible resource for contributing to establishing productive forms of relationships across many different contexts including both research and education. Reflexivity also affords connections between contexts, in which new and creative relationships can emerge and through which both knowledge and abilities are constructed.

Some differences were noted between the findings of the current study and that of research on reflexivity in anthropology undertaken by Rosaldo (2000) as described in Salzman (2002 p808) : *‘Repositioning, according to Rosaldo, appears to require similar or identical experiences to those that we wish to understand. In other words, the ‘other’ is largely unreachable unless one becomes the other through experience. ... ‘reflexivity cannot generate knowledge, but rather, only reflect what has been opened by experience’.* This research project contradicts Rosaldo’s construction of reflexivity as capable only of reflecting experience. It also expands the construction of repositioning, by demonstrating how difference in experience is as generative of learning as is similarity and that reflexivity is not limited to reflecting that which has been opened through experience but can also generate knowledge through observation and dialogue about differences between experiences. Salzman describes this kind of difference as similar to that between ‘introspection’ and a ‘vital and vigorous marketplace of ideas’ (2002 p812). In researching reflexivity which is ultimately a social process (Steier 1991 p3) individualizing, introspective discourses and research methods can be seen to be incommensurate both with the subject and with a post modern, social constructionist philosophy. A relational and reflexive research approach as developed here can be seen to have generated knowledge which is commensurate with its context of application, family therapy education and practice and with the conceptualizing of reflexivity, research and education as social process. In this way, this research has produced a ‘vigorous market place of ideas’ and affirms Salzman’s conclusion that: *‘the way to improve ethnographic research is, thus, not for the solitary researcher to delve within him or herself, or to make him or herself the subject of the account, but to replace solitary research with collaborative, team research, in which the perspectives and insights of each researcher can be challenged and tested by the others’* (Salzman 1994 in 2002 p812).

These results also differ from Archers' (2007) research which describes reflexivity as *"the regular exercise of the mental ability shared by all normal people, to consider themselves in relation to their (social) contexts and vice versa."* (2007 p4). This construction is founded upon constituting reflexivity as subjectivity experiencing objective reality: *"The subjective powers of reflexivity mediate the role that objective structural and cultural powers play on influencing social action and are thus indispensable in explaining social outcomes."* (Archer 2007 p5). Archers' research, deriving from normalizing and objectifying discourses, identified four modes of reflexivity which are described as personal characteristics and pathways for social action and social mobility, and located within individuals. The reflexive dialogues research contradicts this construction by interpreting subjectivity as inter-subjective, and objective reality (and therefore reflexivity) as socially constructed. However, there are some potentially generative connections to be made between my research and its construction of reflexivity as a dialogical, community process and Archers'; if her description of 'modes of reflexivity' were to be reframed not as personal characteristics but as flexible social positions and abilities for the constant re-positioning required for 'making our way' in modern, globalized social contexts.

8.6 Explanations for the results

A possible explanation for some of the results of the research project may be found in the influence of the research context, questions and methodologies. The reflexive and dialogical research context enabled educators and students to inquiry through curiosity, uncertainty and different forms of relationship between ourselves and with knowledge. These outcomes conform to a notion of Gergen and Gergen (1991) that by 'taking a reflexively dialogic approach to research, a new form of scientific work can be developed.' (1991 p86). Cayne and Loewenthal (2011 P51) describe this as intersubjectivity which has *"...the possibility of taking us beyond our own world view, beyond the intentional, so that we are opened to wonder."* Also, using CMM and its heuristics to discover meaning *'supported the effort of explaining communication by giving increasingly thick and multiple descriptions of communication events* (Barge and Pearce 2004 p16). In a similar way to Barge et al's research, educationalists and students in this research project were *'able to coordinate the multiple stories constituting organizational life through reflexive practice and systemic story making'* (Barge and Pearce 2004 p18). Setting these within the reflexive, dialogical and

relational research context and questions, these heuristics enabled discovery of a matrix of relational stories that constituted reflexivity. The reflexive process facilitated participants' to draw upon multiple learning contexts from past and present, personal and professional, family and community contexts to generate thick, polyvocal descriptions of and connections between reflexivity, knowledge and learning. This matrix, arising within the educational context for this research, drew upon and expanded the following themes:

- Stories using metaphors draw upon mechanistic, biological, cognitive, embodied and reflecting discourses to communicate about learning and reflexivity
- Reflexive stories about lived experiences of learning in different contexts of culture, profession, family, and in ways that reflect cultural discourses about the social grraacceess
- Stories about past, embodied, multiple, emerging, relational and preferred selves
- Stories about multiple selves situated in contexts of multiple relationships
- Unheard stories: eg that we can learn from each others' stories, that we can do educational relationships in other ways, there are alternative stories about learning journeys, that reflexivity can be many different things
- Untold stories about other ways of learning which challenge or offer alternatives to dominant discourses of education
- Unknown stories about what Reflexivity 'is': eg knowledge, a GPS positioning devise, a relational construction, Dr Who's Tardis
- Untellable stories – eg contexts which require or bring forth un-reflexive communication related to dominant cultural discourses within organizations, professions, gendered identities, personal preferences for knowing and learning etc.
- Tensions between Stories told (eg I don't know where reflexivity sits within polarities including biological, physical, relational or processual knowledge)

and Stories lived (we in the conversation are generating meaning and co-constructing many ways of knowing and doing reflexivity).

The research context, questions and methodologies generated opportunities for communication which opened up and brought together untold, unheard and unknown stories about experiences, concerns, challenges and uncertainties. These stories became resources for deconstructing meanings as well as generating and coordinating new meanings about reflexivity. This generative process moved participants '*towards transformative dialogue*' and '*co-constituting*' meanings together (Gergen, McNamee & Barrett 2001 p693). The research enabled us to transform not just constructions of reflexivity but also our constructions of 'self'. Gergen et al (2001) talk about the '*transformative challenge*' of moving away from conversations which construct self as a '*unified ego*' to conversations which enable '*speaking with many voices*' and '*questioning of the otherwise coherent self*', processes which they describe as 'self reflexivity' (2001 p696). In this research, a context was created for distinguishing and making transparent these discourses of unified and poly vocal selves. The reflexive story-telling context which extended over time and in different relational spaces for dialogue, allowed participants to witness and experience transformation in fixed and frozen 'self' narratives held by themselves, by others, between each other and in relationship with knowledge and learning. Situated within these dimensions of time, space and relationships, the research participants could experience movement toward pluralist constructions, and so to observe 'pentimenti' in both 'self' portraits, history stories and in reflexivity artefacts. This made transparent the archaeology of knowledge, the architecture of meaning-making and how in dialogues we design and make choices about the meaning of knowledge artefacts. We learned how we curate stories about self and about reflexivity which coordinate with and are shaped by the contexts of our construction.

8.7 Suggesting general hypotheses

Alvesson and Skoldberg (2009) outline a reflexive research framework which seeks to create a connection between 'empirical' and 'quantitative' material. In doing so, this implies that a polarity between essentialism vs constructionism may be overcome. Belenky et al (1986, 1996) suggest communities of constructed knowing are an alternative to such a polarity. However this also has been critiqued as potentially also resulting in 'either relativist or anti-absolutist and anti-relativist standpoint

epistemologies (Harding in Goldberger et al 1996 p13). Alvesson and Skoldberg (2009) propose that dialogues and readings constitute 'empirical material', the construction of which can be subject to reflexive analysis and interpretation across four levels including:

1. *Empirical material: The construction of data in accounts in readings and dialogues*
2. *Interpretation: Looking for underlying meanings.*
3. *Critical Interpretation: Looking at ideology, power, social reproduction*
4. *Self-critical and linguistic reflection: Looking at own text, claims to authority, selectivity of the voices represented in the text.*

Alvesson and Skoldberg (2009 p276-7) consider interpretation across these levels as important for the emergence of creativity at the 'interface between empirical material and its interpretation'. In my research, this is the space in which reflexive dialogues were situated as well as the space which was generated and suggests that Alvesson and Skoldberg' framing of a connection between empirical and quantitative data can produce a creative space which is generative. Similarly, in Etherington's research she found that "*Reflexivity is not the same as subjectivity but rather it opens up a space between subjectivity and objectivity that allows for an exploration and representation of the more blurred genres of our experiences.*" (2004 p37). In my research project, reflexivity has allowed exploration and representation of 'empirical material' within transparent reflexive spaces, constructing interpretations of written and verbal dialogues between educationalists, students and knowledge. The influence of philosophy, power and context in the production of knowledge has been considered, analysed and discussed. Reflexivity was embedded in multiple levels of critical and reflexive dialogue where, as a research community, we engaged together in coming to and responding to voice in an empowering, heterarchical context. The findings imply that Hertz's assertion made in 1997 remains relevant; that reflexivity is both ubiquitous and political (p viii). As Hertz says: "*It permeates every aspect of the research process, challenging us to be more fully conscious of the ideology, culture and politics of those we study and those we select as our audience.*" (1997 piii) In ethnographic research Hertz puts reflexivity forward as a necessary contributor to ethical practice, to situate researcher within the research and situate the research within a political and social context adding an imperative: "*researchers must become more aware of how their own positions and interests are imposed at all stages of the*

research process-from the questions they ask to those they ignore, from who they study to who they ignore, from problem formation to analysis, representation and writing-in order to produce less distorted accounts of the social world (Harding 1986, 1987 in Hertz 1997 pvii) The portraits of reflexivity, of reflexive dialogues and of learning that have been drawn through this research project are layered, multi-voiced accounts which include and are set alongside single voiced accounts by the researcher. These portraits are an outcome of mode 2 knowledge production; with answers drawn from a socially accountable and inclusive community, answering questions *'which cannot be answered by scientific and technical terms alone'* (Gibbons et al 1994 p7). Reflecting upon this work, I see that I have drawn upon the selves I brought to the research as family therapist, educator, colleague, woman, programme leader, Australian, research supervisor etc and the *'situationally created'* selves (Reinharz 1997 p3-20) that have emerged in the research of being a researcher, being a student, a collaborator, a research supervisee, a learner, a temporary member of a research community, a bereaved person when my father died during the interview phase, and more (Reinharz 1997 pp3-20). Participants have also drawn upon their many selves, both brought and situationally created; to engage in this relational research. Together all these selves participated in a political act by *'blurring the distinction between researcher and respondent'* by *'exploring and measuring their own reactions against the experiences and feelings of the other members'* (Hertz 1997 px). By sharing these dialogues in a transparent way, the research can reveal *'how we know what we know about the social world'* (Hertz 1997 pxi). It can also reveal how our relationships embody the micro and macro political and social contexts in which the research takes place and which influence the selves we draw upon, the relationships that are constructed between these selves and the knowledge that can emerge from reflexive dialogues within in these relationships.

8.8 Implications

In these research findings, knowledge has been produced within an interpretive community and is situated as the *"common property of the community"* (Kuhn in Bruffee 1986 p3) *negotiated through language and dialogue among informed peers.*" (Tarule 1996 p286-7) These findings are significant to family therapy education in at least two major respects. Firstly, that they contribute to the body of work about democratic and empowering education, research and therapy. Secondly, that they contribute to the body of work about relational thinking and practice in research,

education and therapy. These democratic political and community contexts are important for the relational values and practices that they bring to the conduct of educational practice, research and family therapy. Values and ethical practices associated with democracy influence our lived experience toward having a voice and being empowered to learn within institutional, organizational, family, community and wider social relationships. As political and social contexts, they are also directly influential on how family therapy teachers and students politically influence the profession and socially construct relationships with service users, other professionals etc. Together these shape how the profession of family therapy is constructed and how families experience the profession and its practitioners.

Another implication of this research is that it offers a transferable reflexive pedagogical space in which other communities may also produce knowledge. It expands the notion of 'engaged pedagogy' in education to include reflexive dialogical research as a form of engaged pedagogy. bell Hooks says of engaged pedagogy that it is "... *vital to any rethinking of education because it holds the promise of full participationit makes us better learners because it asks us to engage and explore the practice of knowing together*" (2010 p22). The combination of research and educational contexts and mixing up of positions in these created opportunities for artist like processes, for drawing upon the repositioning and juxtapositioning as contexts in which new horizons for knowing could emerge and in which we could 'stand up again' in different positions and grow new knowledge. This research project illustrates how engaged pedagogy, through mixing up educational and research relationships and positions, can open up knowledge production through dialogue to artistry and inspiration:

"Having "the technique"-the means, or ability, to get from here to there-is always and has always been, the issue. The need to find methods of expression led to speech, to drawing, to maps...and to writing. The artist is always developing and refining the techniques he uses to convey his vision, his discoveries. This ongoing development often involves the guide himself being guided: and so we have a long tradition of artists referring to divine intervention, the muses, great artists of the past, and teachers....Every artist is in conversation with his or her own practice, peers and predecessors (Turchi 2004 p19).

8.9 Validity and Reliability

This research draws upon social constructionist approaches to knowledge and interpretation. In thinking about the validity and reliability of the data I am influenced by Gergen's (1978, 1982, 2009) critique of empirical approaches to these issues. As Alvesson and Skoldberg (2009 p30) summarize: "*Gergen (1978, 1982) like many others has pointed out the insufficiency of theoretical claims for representation and of the hypothetical-deductive model as a way to think about the choice of theory. The various assumptions that are made- about the primacy of objective facts, the requirement of verification, the goal to reach universal atemporal results, and the impartial spectator- hide the nature and values of theories.*" As an alternative Gergen "*...emphasizes the importance of a reflexive dialogue to set in motion hardened taken-for-granted assumptions which have emerged through collective processes of knowledge*" (Alvesson and Skoldberg 2009 p31). In this research, I have drawn upon reflexive dialogues to soften taken for granted assumptions about reflexivity as well as relationships between researchers and participants, educationalists and students, knowledge and knowing. This was achieved by beginning with the knowledge of student participators and those questions they wished to answer. Their goals informed the subsequent dialogues and their uncertainties were considered alongside mine in a '*community of meaning*' informed by what we each saw as '*politically and socially valuable*'. (Gergen 2009 p 238). As such, validation and reliability were both established and sustained through the methodology; the transparent, dialogical processes of problematization, data collection, interpretation and co-construction of meaning. These processes incorporated both self-validating and external validation of construction. At the same time, as an established community it might be argued that participants already had established an internal 'reality'. Perhaps useful here is to draw upon Bourdieu's construction of reflexivity where: "*... Social scientists in this are instructed to reflect, not on the validity of statements and propositions, but on the social and power positions of the producer of these statements. Attention is drawn thus not to the autonomous 'universe of discourse' and its logic of 'true versus false' but to the field of power and its logic of 'friend versus foe'*". (Lash 1990 p244). This research project does not make knowledge claims that its discourses are true or false. Instead, integral to the project is that we began as a relational community of 'friends' to the idea of co-constructing knowledge about reflexivity together. This context formed what Alvesson and Skoldberg might call a creative space between empirical

material and its interpretation. Defined as such, I draw upon empirical ideas about external validation to comment upon the validity and reliability of the data. "Discussing "the empirical vision," Gellner points to external validation as the most critical feature: "*What is most appealing in the empiricist vision is...the deep insistence that a cognitive system must in the end be judged by something outside itself, and outside social control...Though experience is never pure and free from theory-saturation, nevertheless persistent probing, the refusal to countenance self-perpetuating package deals, does in the end lead to a kind of referential objectivity* (Gellner 1988 in Salzman 2002 p812)." The research methodology engaged participants in transparent and communal 'probing' as a means for achieving validity. This might have been extended further, for example by engaging in further dialogues about my subsequent construction of the 'package deal' of the research project in the discussion and conclusions of this thesis. These dialogues could include existing participants or others such as practice supervisors on placement, managers of family therapy students, service users, qualified practitioners, other educational practitioners or different groups and voices altogether. Such dialogues are something that can be undertaken as part of future research. Given the limitations on capacity in this thesis I made a decision to set these possibilities outside this project. This is justified by the understanding that this project is not a 'once and for all understanding' or representing one 'truth' from my perspective. As Angrosino suggests "*The validity of the traditional assumption-that the truth can be established through careful cross-checking of ethnographers' and insiders' reports-is not longer universally granted.*" (2008 p164). In reflexivity dialogues '*...truth has come to be seen to have many parts, and no one perspective can claim exclusive privilege in the presentation thereof*' (Angrosino 2008 p164). For this reason, this research project has more in common with Steier's depiction of the intersubjectivity of self and other as a context for understanding validity and reliability being established through making a connection between them:

"Perhaps we need to think of research as constituted by processes of social reflexivity, and then, of self-reflexivity as social process. But, we must remind ourselves that we tell our stories through others...knowledge is embedded within a constructing process" (Steier 1991 p3).

Some reserachers account for this social context when validating data and establishing reliability by requiring inquirers to '*come clean*' about how intersubjectivity influences the research process in order to increase the integrity and trustworthiness

of research (Finlay 2002 a and b, Finlay and Gough 2003). There is agreement about how this can be done by bringing into the foreground not 'truth' but the political and social contexts for truth claims and how these are informed by inquirers contexts (Richardson and St. Pierre 2008, Etherington 2004, Finlay 2002a and b, Finlay and Gough 2003). Similarly, Etherington (2004 p37) says that: *"Reflexivity adds validity and rigour in research by providing information about the contexts in which data are located."* In this way, reflexivity constitutes quality in social constructionist research:

"I argue that reflexivity is not only a way to 'come clean' about the influence of subjectivity on qualitative research, but that it can also function as an instrument to improve the quality of the research." (Finlay and Gough 2003 p41)

Lynch argues that if we suspend the idea of reflexivity as an 'academic virtue and source of privileged knowledge' and adopt a version of reflexivity that *'elevates no particular theory of knowledge, cultural location or political standpoint...'* then *'it loses its metaphysical aura and becomes ordinary. Hope for enlightenment and political emancipation would then return to the streets where they belong'*. (Lynch 2000 p48). In this study, these 'streets' and the local, ground level relationships within this educational setting created a context for illumination through emancipatory participation.

8.10 Contribution to knowledge

At the level of theory a number of key practice discourses are influenced by how reflexivity has been constructed in this project and I propose that this research generates new knowledge which makes a significant contribution to theoretical and practice discourses in the following ways:

1. New knowledge about how reflexive processes are generated through dialogue, how meanings about reflexivity are socially constructed and how learning takes place in this context.
2. Understanding how reflexivity can be a 'technology of the self' (Foucault 1982 p223) for bringing forth discursive and relational practices for:
 - i The subjectification of the observer position in relationships,
 - ii Constructing a dialogical space between and language for

- connecting subject and object,
- iii The re-authoring of identities towards 'multi-beings' ie plurality and polyvocality
 - iv The coordination and constitution of meanings about reflexivity in local, relational contexts.
3. Understanding reflexivity as a means for orientating toward relationally responsible practice and accounting for a ethical postures taken within relationships
 4. Understanding how reflexivity scaffolds decolonizing and empowering practices in contexts of power such as therapeutic and educational relationships
 5. Understanding how reflexive dialogues can be transferable resources for new knowledge production in research, education and therapy
 6. Understanding how reflexivity assists educators and students to move away from stuckness and polarization arising from taken for granted knowledge and move toward generative dialogue and the proliferation of new horizons for knowledge.
 7. Understanding how reflexivity affords engagement with taken for granted and incommensurate discourses and move us towards inclusive and pluralist practice.
 8. Understanding how reflexive dialogues can sustain relational communities through connected learning and engaged pedagogy in both research and education
 9. Understanding how reflexive dialogues connect subjective, intersubjective and wider levels of discourse as relational contexts. These relational levels contextualize distinctions about different 'forms' of reflexivity (eg self, relational, therapeutic, organizational, group, loops, cultural etc)

8.11 Questions for future research

In the context of the limitations of the research and of the social constructionist approach to it already mentioned, I suggest that questions to be addressed in future research could focus on wider contexts for meaning making about reflexivity. The following ideas for future studies on the current topic are therefore recommended

- Continue reflexive dialogues post thesis, to consider the meaning making as a whole and over time and what has emerged from the research experience from different perspectives: including what has been learned, what we don't yet know and what might yet be learned. In this way participants can be invited to contribute to future research questions.
- To include service users voices from clinical placements in further reflexive dialogues about what reflexivity and reflexive abilities mean to them and their families
- To include clinical placement supervisors and sponsors of students in further reflexive dialogues, about what reflexivity means to them and their placement, organization or team
- Looking through reflexive dialogues into aspects of family therapy practice such as evaluation
- Explore further how reflexive dialogues in research can contribute resources to '*breathe life into the promise of relational being*' (Gergen 2009 p235)

8.12 Summary of the conclusions

In this concluding chapter I began by looking at how I had been looking at the project from the beginning, revisiting the ways that I had scaffolded my position as a reflexive researcher. I reconsidered the purpose of the research and the aims and questions I had then as a context for considering how the research questions have been answered. I thought about the knowledge that had emerged in relation to three questions: what is reflexivity, how does it generate knowledge and how can it be learned. The emerging knowledge and practices were critiqued in the context of other research which both supports and contradicts this inquiry's conclusions, and an explanation for the results was offered. From this a matrix of meanings were offered as general conclusions and the implications of these were discussed prior to consideration of validity and reliability. This chapter section was drawn to a close by sharing what I think is the original contribution to knowledge of this project and those questions for future research that I think could be a productive way of expanding this work and the knowledge which it has generated.

8.13 CONCLUSION

In this chapter I revisited how the research project was designed to create opportunities for examining how reflexivity is constructed in family therapy education through dialogue between educators and students. The project grew out of my questions about how to coordinate and teach the multiple 'forms' of reflexivity that existed in the literature and guidance for family therapy programmes. This project was designed to enable communal looking at how we understood reflexivity, and how it is constructed in family therapy education. I wanted to present the processes of looking and constructing dialogical in a transparent way to open up our observing gazes to reflexivity and in doing this to generate new knowledge. Within multiple reflexive dialogues, we made meaning together drawing on our experiences of our own and others' story telling in dialogue. New horizons for knowing about reflexivity as 'always becoming' arose as through transcendent and transformative conversations we learned about the potentials of reflexivity for learning through being in relationship. In this process, we learned about reflexive abilities for the practice of reflexivity within our positions as students, educators and co-researchers in lived ways that expressed a post modern philosophy of knowledge, education and learning.

Reflexive dialogues dissolved distances and polarities in relationships which distinguished between subject/object, expert/non-expert, self/other and moved us toward understanding the interconnectedness and intersubjectivity of knowledge and of reflexivity. We were able to position ourselves fluidly in relation to fixed and taken for granted knowledge and identities and to experience uncertainty as generative. It brought different reflexive positions into view and afforded movement between positions along continuums of relationships with learning. Dialogues connected the known, unknown and what might be possible to know and scaffolded movement across zones of proximal development toward new horizons for knowledge production. Cycles of reflexive dialogues created different spaces in time for critical reflection, for multiple transformative moments in storytelling and for new understandings to grow over time. Through the research dialogues we co-constituted reflexivity and brought forth new identities as co-researchers sharing an engaged pedagogical space growing knowledge together about reflexivity. In this way the research contributes to the discourses of reflexivity in family therapy education, family therapy practice and relational research and adds new knowledge to these aspects of

the field. It has also contributed to my reflexive abilities as I engaged my multi-selves including as family therapy educator, practitioner and researcher in a dance in which I have learned something of the intricacies of relational research practice and more of the complexities of research and educational relationships. These have included learning about the political, aesthetic and social dimensions in which research is embedded and how bringing research into the foreground creates a opportunities for difference in hierarchies, dialogues and relationships. In this process I learned about the vital and enriching potential of reflexivity for constituting relationships which facilitate participants in coming to voice.

I anticipate that the research process and emerging knowledge will facilitate transfer of learning and coordination of meaning and practice between stakeholders including educators and students and our organizational contexts for practice. The methodologies and knowledge emerging from the research can make a contribution to the existing body of knowledge in family therapy and education. I anticipate that reflexive dialogues as a process of inquiry will be transferable to other research and practice contexts for example, evaluation and review of family therapy educational programmes. They could also contribute to the development of theory in the field. Reflexive dialogues can be transferred to wider contexts for example to evaluate professional practice training from the perspective of clients, teams', educators and professional body. Reflexivity dialogues could be extended in the future to invite service users into empowering participation in evaluative and knowledge production dialogues as recommended by for example (NICE (<http://www.nice.org.uk>): the independent organisation responsible for providing national guidance on promoting good health and preventing and treating ill health). AFT (www.aft.org.uk) is an independent charity providing national guidance and conferring accreditation status for family therapy courses. The work of both of these organizations in relation to positioning family therapy could be enhanced through research informed reflexive accreditation practices and new knowledge which is evoked through these. Reflexive dialogues could be used as part of the University family therapy programmes' engagement with both professional and organizational evaluation and participation agendas. My work as an educationalist and a professional involved in these organizations has already been informed by evidence emerging from this research (Neden 2007, Neden and Burnham 2007, Neden and Cramer 2009, Neden et al 2011, Neden and Bradbury 2011, Neden 2011, Neden and Turner 2012.)

I have found the process of undertaking this research project a rich and transformative experience. This is partly from the challenge of engaging with many theories, handling large quantities of data and working within and across many relational contexts. As a learning process the project has constituted a powerful and sustaining presence in my life and indeed my relationship with it has been the most significant in my studies to date. I have been changed by this relationship at the level of production in terms of expanded abilities, knowledge and practices as well as in relation to aesthetics; in how I situate myself in reflexive dialogue with knowledge, abilities and practices. I look forward to continuing this relational journey into the future by continuing to explore the potentials of reflexivity and of relational research.

*'Before the end of my journey
May I reach within myself
The one which is the all,
Leaving the outer shell
To float away with the drifting multitude
Upon the current of chance and change.'*

'Fireflies'

Rabindranath Tagore (1861-1941)

BIBLIOGRAPHY

A

AFT (1998) *Red Book* 1st Edition. www.aft.org.uk/Training and Development/Course Accreditation

AFT (2006) *Blue Book* 3rd Edition. www.aft.org.uk/Training and Development/Course Accreditation

AFT (2011) *Code of Ethics and Practice* www.aft.org.uk/docs/ethicsandpractice

AFT (2009) *Red Book* 2nd Edition. www.aft.org.uk/Training and Development/Course Accreditation

Alvesson, M. And Sköldberg, K. (2009) *Reflexive Methodology*. New Vistas for Qualitative Research. 2nd Ed. London: Sage.

Anderson, H. & Goolishian, H.A. (1988) 'Human Systems as linguistic systems: Preliminary and evolving ideas about the implications for clinical theory', *Family Process*, 27 pp 371-393.

Anderson, J. and Goolishian, H. (1992) 'The Client is the Expert: a Not-Knowing Approach to Therapy' pp25-39 in McNamee, S. & Gergen, K. (eds) (1992) *Therapy as Social Construction*. London: Sage.

Anderson, H. (1997) *Conversation, Language and Possibilities*. A Post modern approach to therapy. New York: Basic Books.

Anderson, H. (1999) 'Collaborative Learning Communities' pp 65-70 in McNamee, S. and Gergen, K. J. (1999) *Relational Responsibility: Resources for Sustainable Dialogue*. London: Sage

Anderson, H. and Jensen, P. (eds) (2007) *Innovations in the Reflecting Process*. London, Karnac.

Anderson, J. and Swim, S. (1995) 'Supervision as Collaborative Conversation: Connecting the Voices of Supervisor and Supervisee', *Journal of Systemic Therapies*. Vol 14, No 2 pp1-13

Anderson, L. (1991) 'Reflexive Enactments and Foucault's Archaeology', *Human Systems: The Journal of Systemic Consultation and Management*. Vol 2 Part 1, pp31-46.

Anderson, H. and Gerhart, D. (eds.) (2007) *Collaborative therapy: Relationships and conversations that make a difference*. New York: Routledge

Andersen, T. Ed. (1991) *The Reflecting Team: Dialogues and Dialogues about the Dialogues*. London: Norton.

Andrews, M. Squire, C., & Tamboukou, M. (2008) *Doing Narrative Research*. London: Sage.

Angrosino, M. V. (2008) 'Recontextualizing Observation. Ethnography, Pedagogy, and the Prospects for a Progressive Political Agenda', pp161-184 in Denzin, N.K. and Lincoln, Y.S. Eds (2008) *Collecting and Interpreting Qualitative Materials*. 3rd Ed. London: Sage.

Archer, M. S. (2007) *Making our Way through the World* UK: Cambridge Uni Press

Aristotle (1955) *The Nicomachean Ethics*. Thomson, J. (trans) London. Penguin.

Arvey, M. J. (1998) *Narratives of Secondary Traumatic Stress: Stories of Struggle and Hope*. Doctoral Thesis. University of Victoria, Victoria, British Columbia, Canada.

Arvey, M. J. (2002) 'Talk as Action: A Narrative Approach to Action Theory', in *Canadian Journal of Counselling* Vol 36 No 2 pp113-120.

Arvey, M.J. (2003) 'Doing Reflexivity: A collaborative narrative approach', pp163-175 in Finlay, L. & Gough, B. (2003) *Reflexivity: A Practical Guide for Researchers in Health and Social Sciences*. UK: Blackwell.

B

Bachelard, G. (1994) *The Poetics of Space*. Beacon Press, USA.

- Bakhtin, M. (1981) *The Dialogic Imagination*. Austin, TX: University of Texas Press
- Bakhtin, M. (1984) *Problems of Dostojevskij's poetics: Theory and History of Literature* Vol 8. Manchester: England: Manchester University Press
- Bakhtin, M. (1990) *Art and answerability: Early philosophical essays of M.M. Bakhtin* (Vadim Liapunov, Trans.) Austin: University of Texas Press.
- Bakhtin, M. (1993) *Toward a philosophy of the act* (Vadim Liapunov, Trans.) Austin: University of Texas Press.
- Bamberger, J. and Schon, D.A (1991) 'Learning as Reflective Conversation with Materials', pp186-209 in Steier, F. (Ed) (1991) *Research and Reflexivity*. London: Sage
- Barge, J.K. & Pearce, W.B. (2004) 'A reconnaissance of CMM research', *Human Systems: The Journal of Systemic Consultation and Management*. LFTRC & KCC. Vol No 15, Issue 1, pp13-32.
- Barnard, H. (1990) 'Bourdieu and Ethnography: Reflexivity, Politics and Praxis', Pp58-85 in Harker, R., Mahar, C., & Wilkes, C., (eds) (1990) *An Introduction to the Work of Pierre Bourdieu: the practice of theory*, London: Macmillan Press.
- Barnett Pearce, W. (2007) *Making Social Worlds*. UK:Blackwell Pubs.
- Basseches, M. (1984) *Dialectical Thinking and Adult Development*. Norwood: N.J. Ablex
- Bateson, G. (1972) *Steps to An Ecology of Mind: Collected essays in Anthropology, Psychiatry, Evolution and Epistemology*. San Francisco: Chandler Publishing Company. Paperback edition (1973) St Albans, Herts: Paladin Frogmore.
- Beck, U., Giddens, A., Lash, S. (1994) *Reflexive Modernization. Politics, Tradition and Aesthetics in the Modern Social Order*. Cambridge: Polity Press.
- Belenky, M., Field, C., McVicker, B., Goldberger, N. Rule., Tarule, J. M. (1986) *Women's Ways of Knowing: The Development of Self, Voice and Mind*. NY:Basic Books

Belenky, M. F., & Stanton, A. V. (2000). 'Inequality, development, and connected knowing', pp3-34 in J. Mezirow (Ed.) & Associates, *Learning as Transformation*. San Francisco: Jossey-Bass.

Bertrando, P. (2007) *The Dialogical Therapist*. London: Karnac.

Bidmead, C and Cowley, S (2005) 'A concept analysis of partnership with clients', *Community Practitioner* Vol 78, No 6 June pp203-208

Biesta, G and Tröhler, D. (2008) *George Herbert Mead: The Philosophy of Education* USA: Paradigm Pub.

Bilson, A & Ross, S. (1999) *Social Work Management and Practice* 2nd Ed UK: Jessica Kingsley

Blackburn, P. (2000) 'Supervisors, Therapists and Families: 'Fits' and Starts', pp33-40 in Barnes, G., Down, G., McCann, G. (2000) *Systemic Supervision. A Portable Guide to Supervision Training*. London: Jessica Kingsley.

Bobele, M., Gardner, G., Biever, J. (1995) 'Supervision as Social Construction', *Journal of Systemic Therapies*. Vol 14, No 2 pp14-25.

Boje, D. M. (1998) The Post Modern Turn from Stories-as-Objects to Stories-in-context. *Research Methods Forum* No 3 Fall
http://division.aonline.org/rm/1998_forum_postmodern_stories.html

Bohm, D. (1996) *On Dialogue*. London: Routledge

Boscolo, L. & Bertrando, P. (1992) 'The Reflexive Loop of Past, Present and Future in Systemic Therapy and Consultation', *Family Process* 32 pp 119-129

Boston, P. (2009) 'Narrative Therapy and Reflexive Practice', pp156-175 in Stedmon, J. & Dallos, R. (Eds) *Reflective Practice in Psychotherapy and Counselling*. England: McGraw Hill

Bourdieu, P. (1990) *The Logic of Practice*. Cambridge: Polity Press in association with Blackwell Publishers Oxford.

- Bourdieu, P. & Wacquant, L.J.D (1992) *An Invitation to Reflexivity Sociology* Great Britain: Polity Press Reprinted 2007.
- Bray, J.N., Lee, J., Smith, L.L., & Yorks, L. (2000) *Collaborative inquiry in practice: Action, reflection and making meaning*. Newbury Park, CA: Sage.
- Brookfield, S. (1994) 'Tales from the dark side: a phenomenography of adult critical reflection', *International Journal of Lifelong Education* Vol 13, No 3 May-June pp203-216.
- Brookfield, S., and Preskill, S (1999) *Discussion as a Way of Teaching: Tools and Techniques for Democratic Classrooms*. San Francisco, Jossey-Bass.
- Bruffee, K. (1986) 'Social construction, language and the authority of knowledge: A bibliographic essay', *College English*, 48, pp773-790.
- Bruno, D. (2002) *Landscapes, Rock-Art and the Dreaming. An Archaeology of Preunderstanding*. London: University of Leicester Press.
- Burck, C. And Campbell, D. (2002) 'Training Systemic Supervisor: Multi-layered Learning', pp59-80 in Campbell, D. And Mason, B. (eds) *Perspectives on Supervision*. London: Karnac.
- Burck, C (2005) 'Comparing qualitative research methodologies for systemic research: the use of grounded theory, discourse analysis and narrative analysis', *Journal of Family Therapy*. Vol 27 Issue 3 August, pp237-262.
- Burck, C. (2010) 'From hazardous to collaborative learning: Thinking systemically about live supervision group processes', pp 141-162 in Burck, C. & Daniel, G. (Eds) (2010) *Mirrors and Reflections. Processes of Systemic Supervision*. London: Karnac.
- Burck, C. & Daniel, G. (Eds) (2010) *Mirrors and Reflections. Processes of Systemic Supervision*. London: Karnac
- Burnham, J. (1992) 'Approach, Method and Technique: Making Distinctions and Creating Connections', *Human Systems. The Journal of Systemic Consultation and Management*, 3 pp 3-26. LFTRC & KCC

Burnham, J. (1993) 'Systemic Supervision: the evolution of reflexivity in the context of the supervisory relationships', *Human Systems. The Journal of Systemic Consultation and Management*, 4 (3-4) pp 349-381. LFTRC & KCC

Burnham, J. (2005) 'Relational Reflexivity: A tool for socially constructing therapeutic relationships', pp1-18 in Flaskas, C., Mason, B., Perlerz, (2005) *The Space Between. Experience, context and process in the therapeutic relationship*. London: Karnac

Burnham, J. (2007) Problems – Possibilities, Resources –Restraints, a versatile PPRPractice map. Workshop Notes

Burnham, J. (2010) 'Creating reflexive relationships between practices of systemic supervision and theories of learning and education', pp 49-78 in Burck, C. & Daniel, G. (eds) (2010) *Mirrors and Reflections. Processes of Systemic Supervision*. London: Karnac.

Burnham, J. (2012) 'Developments in the Social Grrraaaceeesss: visible-invisible, voiced-unvoiced', pp139-160 in Krause, I-B. (2012) *Culture and Reflexivity in Systemic Psychotherapy*. London: Karnac.

Burr, V (1995) *An Introduction to Social Constructionism*. London: Routledge.

C

Campbell, D. and Mason, B. (2002) *Perspectives on Supervision*. London: Karnac.

Campbell, D. & Groenbaek, M. (2006) *Taking Positions in the Organization*. London : Karnac.

Carol, L. (1965) *Alice in Wonderland*: Originally published in UK edition as *Alice's Adventures Underground*. London: [Richard Clay for] Macmillan and Co.

Carr, S. (2007) Northumbria University. Pers. Comm.

Carr, S (2008) Unpublished *Knowledge Domains Integration Module Method of Assessment AA120 Handbook* Northumbria University

Cassirer, E. (1923) (1910). *Substance and Function: Einstein's Theory of Relativity*. Chicago: Open Court.

Cayne, J. Loewenthal, D. (2011) 'Post-phenomenology and the between as unknown, pp 31-52 in Loewenthal, D. (ed) *Post-Existentialism and the Psychological Therapies. Towards a therapy without foundations*. London: Karnac

Cecchin, G. (1987) 'Hypothesising, Circularity and Neutrality Revisited: an Invitation to Curiosity', in *Family Process* 26(4), pp405-413.

Chalmers, A (2003) *Wat Heet Wetenschap? (What is called science?)*. Amsterdam: Boom.

Clandinin, D.J., Connelly, F.M. (2000) *Narrative Inquiry. Experience and story in Qualitative Research*. USA: Jossey-Bass Press

Cooper, M. & McLeod, J. (2011) *Pluralistic Counselling and Psychotherapy*. London: Sage.

Cottrell, D (2005) Special Issue. *Journal of Family Therapy* Vol 27. Issue 3. August. UK: Blackwell Pub.

Cresswell, J. W. 1994 *Research Design: Qualitative and Quantitative Approaches*. Thousand Oaks, CA: Sage.

Cronen, V.E. and Pearce, W.B. (1981) 'Logical force in interpersonal communication: A new concept of the 'necessity' in social behaviour', *Communication*, 6, pp5-67.

Cronen, V.E., Pearce, W.B. & Lannaman, J.W. (1982) 'Paradoxes, Double Binds and Reflexive Loops: An Alternative theoretical perspective', *Family Process* Vol 20, March pp91-111

Cronen, V.E., Pearce, W.B. & Tomm, K. (1985) 'A Dialectical View of Personal Change', pp203-224 in Gergen, K. & Davis, K.E. (eds) *The social construction of the person* NY, Springer-Verlag.

D

Dallos, R. and Urry, A. (1999) 'Abandoning our parents and grandparents: does social construction mean the end of systemic family therapy?', *Journal of Family Therapy*, 21 pp 161–186

Dallos, R. & Draper, R. (2005) *An Introduction to Family Therapy. Systemic Theory and Practice*. 2nd Ed. England: OU Press.

Daniel, G. (2012) 'With an exile's eye: developing positions of cultural reflexivity (with a bit of help from feminism)' pp 91-113 in Krause, I-B. (ed) (2012) *Culture and Reflexivity in Systemic Psychotherapy, Mutual Perspectives*, London: Karnac

Davies, B., & Harre', R. (1990) 'Positioning and Personhood', pp32-52 in Harre', R. & Langenhove, L.V. (eds.) (1999) *Positioning Theory*. Oxford: Blackwell.

D'Cruz, H. Gillingham, P. And Melendez, S. (2007) 'Reflexivity: its Meanings and Relevance for Social Work: A Critical Review of the Literature', in *British Journal of Social Work* 27, pp73-90. UK: Oxford University Press

Deetz, S., & White, W.J. (1999) 'Relational responsibility or dialogic ethics?', pp111-120 in S. McNamee & K.J. Gergen (1999) *Relational responsibility: Resources for sustainable change*. London: Sage.

Deleuze, G. & Guattari, F. (1987) *A Thousand Plateaus: Capitalism and Schizophrenia*. London: University of Minnesota Press

Deleuze, G. & Parnet, C. (1987) *Dialogues* (original work published 1977, H. Tomlinson & B. Habberjam, Trans.) New York: Columbia University Press.

Dell, P.F. (1982) 'Beyond homeostasis: Toward a concept of coherence', *Family Process*, 21 pp21-41.

Dell, P.F. (1985) 'Understanding Bateson and Maturana: Towards a Biological Foundation for the Social Sciences', *Journal of Marital and Family Therapy*, 11 (1) pp1-19.

Denzin, N. K. and Lincoln, Y. S. (eds) (1998) *Strategies of Qualitative Inquiry*. Sage, London.

Derrida, J. (1978) *Writing and Difference*. London:Routledge.

Derrida, J. (1987) *The Truth in Painting*. Trans Bonnington, G. And McLeod, I. Chicago: University of Chicago Press

Dewey, J. (1933) quoted in Lamont, C. (eds) *Dialogue on John Dewey* Horizon Press (1959). *Knowing and the Known*. Boston: Beacon Press

Dreyfus, H. L. & Dreyfus, S. (2004) 'From Socrates to Expert Systems: The Limits and Dangers of Calculative Rationality',
http://socrates.berkeley.edu/~hdreyfus/html/paper_socrates.html. Copyright Regents of the University of California

Drummond, J. S. (2005) 'The rhizome and the tree: a response to Holmes and Gastaldo', *Nursing Philosophy*, 6 pp 255–266.

Duncan, C., Duff Cloutier, J. Bailey, P.H. (2007) 'Concept analysis: the importance of differentiating the ontological focus', *Journal of Advanced Nursing* 58(3), pp 293-300.

E

Einstein, A. Undated quote from <http://www.quotationspage.com/quote/5069.html>

Ellis, C., Kiesinger, C.E. & Tillman-Healy, L.M. (1997) 'Interactive Interviewing: Talking About Emotional Experience', pp119-149 in Hertz, R. (1997) *Reflexivity and Voice*. Thousand Oaks, CA:Sage.

Etherington, K (2004) *Becoming a Reflexive Researcher. Using our Selves in Research*. London:Jessica Kingsley.

F

Fairclough, N. (2001) *Language and Power* (2nd Ed), London: Longman.

Fernandez, E. and London, S. (2006) 'Learning/Teaching Postmodern Ideas in Three Different Settings', *Journal of Systemic Therapies*. Vol 25, No. 4 pp32-43.

Finlay, L. (2002a) '“Outing” the researcher: the provenance, principles and practice of reflexivity', *Qualitative Health Research*, 12(3), pp 531-545.

Finlay, L. (2002b) 'Negotiating the swamp: the opportunity and challenge of reflexivity in research practice', *Qualitative Research*, 2, pp 209-230.

Finlay, L. and Gough, B (2003) *Reflexivity: A Practical Guide For Researchers In Health and Social Sciences*. UK: Blackwell.

Flaskas, C. (2002) *Family Therapy Beyond Postmodernism: Practice, Challenges, Theory*. Hove: Brunner-Routledge.

Flaskas, C (2005) 'Relating to Knowledge: challenges in generating and using theory for practice in family therapy', *Journal of Family Therapy* Vol 27 Issue 3 August. pp185-201.

Flaskas, C., Mason, B., & Perlesz, A. (2005) *The Space Between. Experience, Context, and Process in the Therapeutic Relationship*. London: Karnac.

Flaskas, C. (2010) 'Frameworks for practice in the systemic field Part 1: continuities and transitions in family therapy knowledge', *ANZJFT* Vol 31 Issue 3 pp232-247.

Flaskas, C. (2011) 'Frameworks for practice in the systemic field Part 2: Contemporary frameworks in Family Therapy', *ANZJFT*. Vol 32 Issue 2 pp87-108

Friere, P. (1971) *Pedagogy of the Oppressed*. NY: Seaview

Foucault, M. (1970) 'The Will to Knowledge', Pp11-16 in Rabinov, P. (Ed) Michel Foucault (1994) *Ethics: Essential Works of Foucault 1954-1984*. London: Penguin Press.

Foucault, M. (1972/2011) *The Archaeology of Knowledge*. London: Routledge.

Foucault, M. (1980) *Power/knowledge*. Brighton, UK: Harvester Press.

Foucault, M. (1982) 'Technologies of the Self' in Rabinov, P. (Ed) (2000) *Michel Foucault Ethics: Essential Works of Foucault 1954-1984*. pp223-251. Penguin Press. London.

G

Gadamer, H. G. (1975/2004) *Truth and Method* (2nd Ed) NY: Continuum Press.

Gadamer, H. G. (1985) *Philosophical Apprenticeships*. Cambridge, MA: Massachusetts institute of Technology Press.

Gannett, C. (1992) *Gender and the Journal: Diaries and academic discourse*. Albany, NY: State University of New York Press.

Gautama, S.

http://www.goodreads.com/author/quotes/2167493.Siddh_rtha_Gautama

Geertz, C. (1973) 'Thick description: toward an interpretive theory of culture', pp 3-30 in *The interpretation of cultures: selected essays*. New-York/USA Basic Books

Geertz, C. (1983) *Local Knowledge. Further Essays in Interpretive Anthropology*. New York: Basic Books Inc.

Geertz, C. (1988) Works and Lives. *The Anthropologist as Author*. Polity Press. UK

Geertz, C. (2000) *Available Light: Anthropological reflections on philosophical topics*. Oxford: Princeton University Press.

Gellner, E. (1988) *Plough, Sword, and Book: the Structure of Human History*. Chicago: University of Chicago Press

George, S. S and Wulff, D (2006) 'A Postmodern Approach to Teaching Family Therapy and Community Practice', In *Journal of Systemic Therapies*. Vol 25, No 4 pp73-83

Gehart, D., Tarragona, M., Bava., S. (2007) 'A Collaborative Approach to Research and Inquiry', pp367-390 in Anderson, H and Gehart, D. (2007) *Collaborative Therapy*. UK: Routledge Press.

Gerhart, D. (2011) 'The core competencies and MFT education: practical aspects of transitioning to a learning-centred, outcome-based pedagogy', *Journal of Marital and Family Therapy* Vol 37, No 3 pp344-354.

Gergen, K.J. (1973) 'Social Psychology as History', in *Journal of Personality and Social Psychology*. Vol 26 No 2 pp309-320

Gergen, K.J &Gergen, M (1991) 'Towards Reflexive Methodologies', pp76-95 in Steier, F. (ed) (1991) *Research and Reflexivity*. London: Sage

Gergen, K. (1991/2000) *The saturated self: dilemmas of identity in contemporary life*. London: Harvard University Press.

Gergen, K. J. & McNamee (1992) (eds) *Therapy as Social Construction*. London: Sage.

Gergen, K. (1994) *Realities and Relationships: Soundings in Social Construction*. London: Harvard Uni Press.

Gergen, K.J & Gergen, M. (2000) 'Qualitative inquiry: Tensions and transformations', pp1025-1046 in N.K. Denzin and Y.S. Lincoln (eds) *The Handbook of Qualitative Research* (2nd Ed) Thousand Oaks, CA: Sage.

Gergen, K.J. (2001) 'From Mind to Relationship: The Emerging Challenge', Preliminary draft for *Education Canada*, Special Edition on The Shape of the Future. Spring, 2001 V41, pp8-12.

Gergen, K.J., McNamee, S. & Barrett, F.J. (2001) 'Toward Transformative Dialogue', *International Journal Of Public Administration*. Vol 24 (7&8) pp679-707

Gergen, K.J. (2008) 'Therapeutic challenges of multi-being', in *Journal of Family Therapy* Vol 30 Issue 4 Nov pp335-250.

Gergen, K.J. (2009) *Relational Being: Beyond self and community*. NY: Oxford University Press.

Gibbons, M., Limoges, C., Nowotny, H., Schwartzman, S., Scott, P., Trow, P. (1994) *The new production of knowledge. The dynamics of science and research in contemporary societies*. London: Sage.

Goldberger, N., Tarule, J., Clinchy, B., Belenky, M. (Eds) (1996) *Knowledge, Difference, and Power*. USA: Basic Books.

Grundy, S. (1987) *Curriculum: Product or Praxis?* Philadelphia: Falmer Press.

H

Habermas, J. (1984) *The Theory of Communicative Action, Vol. 1: Reason and the Rationalisation of Society*. Boston, MA: Beacon.

Hamilton, C. (2000) 'Faultlines: the Construction of Archaeological Knowledge at Catalhoyuk', pp119-127 in Hodder, I (Ed) (2000) *Towards Reflexive Methods in archaeology: the example at Catalhoyuk*. British Institute at Ankhara Monograph No 28. Cambridge: McDonald Institute for Archaeological Research Pubs.

Harding, S. (1986). *The science question in feminism*. Ithaca, NY: Cornell University Press.

Harding, S. (1987) 'Introduction: Is there a feminist method?', pp1-14 in S. Harding (Ed) *Feminism and Methodology. Social Science Issues*. Bloomington In: Indiana University Press.

Harker, R., Mahar, C., & Wilkes, C., (eds) (1990) *An Introduction to the Work of Pierre Bourdieu: the practice of theory*, London: Macmillan Press.

Harré, R. (1979) *Social Being: A Theory for Social Psychology*. Oxford: Basil Blackwell

Harré, R. & Gillet, G. (1994) *The Discursive Mind* London: Sage.

Harré, R. & Langenhove, L. V. Eds (1999) *Positioning Theory* Oxford: Blackwell

Harries-Jones, P. (1995) *Ecological Understanding and Gregory Bateson*. London: University of Toronto Press. (2002 Reprint)

Hart, E., and Bond., M. (Eds) (1995) *Action Research for Health and Social Care*. Open University Press, UK.

Hawes, S. E. (1993) '*Reflexivity and Collaboration in the Supervisory Process: A role for Feminist Post Structural Theories in the Training of Professional Psychologists*', Paper accepted for publication by the national Council of Schools of Professional Psychology (1993) Midwinter conference on Clinical Training in Professional Psychology, La Jolla, California (conference Draft 11, November 24, 1992).

Hawes, S. (1998) 'Positioning a Dialogic Reflexivity in the Practice of Feminist Supervision', pp 94-110 in Bayer, B.M. & Shotter, J. (1998) *Reconstructing the Psychological Subject: Bodies Practices and Technologies*. London: Sage.

Hayles, N.K. (1995) 'Making the Cut: The Interplay of Narrative and System or What Systems Theory Can't See', *Cultural Critique* Spring. <http://www.wscribd.com>

- Hayley, J. (1991) *Problem solving therapy: New strategies for effective family therapy* US: Jossey-Bass. Quoted in London: Harper Torch Books
- Hedges, F. (2010) *Reflexivity in Therapeutic Practice*. UK: Palgrave MacMillan
- Hellman, L. (1973) *Pentimento*. NY: Little Brown and Co. and in paperback (2000 Back Bay Books)
- Heidegger, M. (1962) *Being and Time* USA: Harper & Row.
- Hermans, H. J.M. and Dimaggio, G. (eds) (2004) *The Dialogical Self in Psychotherapy*. London: Brunner-Routledge.
- Hertz, R. (ed) (1997) *Reflexivity and Voice*. Thousand Oaks. CA: Sage.
- Higgins, R (1996) *Approaches to Research. A Handbook for those Writing a Dissertation*. UK: Jessica Kingsley
- Hodder, I. (2000) 'Developing a Reflexive Method in Archaeology', pp3-14 in *Towards reflexive method in archaeology: the example at Çatalhöyük*. Cambridge: McDonald Institute for Archaeological Research
- Hoffman, L (1985) 'Beyond power and control: Toward a 'second order' family systems therapy', *Family Systems Medicine*, Winter, 381-396.
- Hoffman, L. (1991) 'A Reflexive Stance for Family Therapy', *Journal of Strategic and Systemic Therapies* vol 10 No 3 & 4 Fall & Winter pp4-17
- Hoffman, L (1992) 'A Reflexive Stance for Family Therapy' pp 7-24 in McNamee S. and Gergen, K. J (1992) *Therapy as Social Construction*. London: Sage
- Hoffman, L. (1993) *Exchanging voices* London: Karnac.
- Hoffman, L. (1998) 'Setting Aside the Model in Family Therapy', *Journal of Marital and Family Therapy*, 24 pp145–156
- Hoffman, L (2002) *Family Therapy. An Intimate History*. London: W.W. Norton & Co.
- Hoffman, L. (2007) 'The Art of "Witness": A New Bright Edge', pp63-79 in Anderson, H. and Gerhart, D. (2007) *Collaborative Therapy: Relationships and Conversations that make a difference*. London: Routledge.

Holmes, D. & Gastaldo, D. (2004) 'Rhizomatic thought in nursing: An alternative path for the development of the discipline', *Nursing Philosophy*, 5, pp258-267.

Holquist, M. (1990) *Dialogism: Bakhtin and his world*. London: Routledge.

Hooks, b. (2010) *Teaching Critical Thinking*. Practical Wisdom. NY: Routledge

Hosking, D. M. and Pluut, B. (2010) '(Re) constructing Reflexivity: A Relational Constructionist Approach', *The Qualitative Report* Volume 15 Number 1 January. pp59-75. <http://www.nova.edu/ssss/QR/QR15-1/hosking.pdf>

Huffington, C., and Fisher, J (1990-1991) The Bringing Forth of Learning. *Context* Winter No 7 pp22-27.

J

James, W. (1909) 'A *Pluralistic Universe*', Hibbert Lectures at Manchester College on the Present Situation in Philosophy Produced by Felicia Urbanski, David Starner, Nicolas Hayes and the Online Distributed Proofreading Team April 10, 2004 [EBook #11984] <http://www.gutenberg.org/files/11984/11984-8.txt>

Jarvis, M. (2009) *Unpublished Conference Presentation*, HCES Research Conference, Northumbria University

Jenkins, K. (1991) *Re-thinking History*. London: Routledge

Jones, K (2004) 'The turn to narrative knowing of persons. Minimalist passive interviewing technique and team analysis of narrative qualitative data', pp35-54 in Rapport, F. (ed) (2004) *New Qualitative Methods in Health and Social Care*. UK:Routledge.

K

Kerwin, Dale Wayne (2006) *Aboriginal Dreaming Tracks or Trading Paths: The Common Ways* Griffith University, Queensland Australia (Unpublished Doctoral Thesis)

Keeney, B. P. (1983) *Aesthetics of Change*. London: Guildford Press.

Keenoy, T. Ybemba, S. Oswick, C. Sabelis, I. Ellis, N., Beverungen, A. (eds) (2007) 'Constructing Identity in Organizations', *Human Relations*. Volume 60(2): 395–397
London: Sage.

Kirkpatrick, E. M. (1983) *Chambers 20th Century dictionary*. London: The Chaucer Press.

Kolb, D.A. (1984) *Experiential Learning. Experience as a source of learning and development*. Englewood Cliffs, NJ USA:Prentice-Hall.

Krause, I.B. (2012) (Ed) *Culture and Reflexivity in Systemic Psychotherapy: Mutual Perspectives*. London: Karnac.

Kuenzlie, F. (2006) *Inviting Reflexivity into the Therapy Room*. London: University Press of America.

Kundera, M. (1988) *The Art of the Novel*. London: Faber and Faber

Kvale, S. (1996) *InterViews: An Introduction to Qualitative Research Interviewing*. London: Sage.

L

Lang, W. P., Little, M., Cronen, Dr. V. (1990) 'The Systemic Professional. Domains of Action and the Question of Neutrality', *Human Systems: The Journal of Systemic Consultation and Management*. Vol 1 pp39-55

Lang, P. (2003) Pers comm quoted in Hedges, F. (2010) *Reflexivity in Therapeutic Practice*. UK: Palgrave MacMillan

Larner, G. (2003) 'Integrating family therapy in child and adolescent mental health practice: An ethic of hospitality', *Australian and New Zealand Journal of Family Therapy*, 24 pp17-39.

Larner, G. (2009) 'Integrating family therapy in adolescent depression: An ethical stance', *Journal of Family Therapy* 31 pp213-232.

Lash, S. (1990) *Sociology of Postmodernism*. London: Routledge.

Lax, W.D. (1992) 'Postmodern Thinking in a Clinical Practice', pp69-85 in Gergen, K. J. & McNamee, S. (1992) *Therapy as Social Construction*. London: Sage.

Lee, C.D. & Smagorinsky, P. (2000) *Vygotskian Perspectives on Literacy Research*. USA: Cambridge University Press.

Levi, P. (1958) *If This Is a Man /The Truce*, translated by Stuart Woolf. With an introduction by

Paul Bailey and an Afterword by the author, 1987 [1947, 1958], London: Abacus, Sphere Books.

Liddle, H., & Saba, C. (1985). 'The isomorphic nature of training and therapy: Epistemologic foundations for a structural-strategic family therapy', in Schwartzman, J. (Ed.), (1984) *Families and other systems*. New York: Guilford Press

Liddle, H. A. (1991) Training and supervision in family therapy: a comprehensive and critical analysis. In A. S. Gurman and D.P. Kniskern (eds) *Handbook of Family Therapy*, Vol 11, 2nd Ed. New York: Brunner/Mazel quoted in Street, E. (1997) 'Family Therapy Training Research – an updating Review', *Journal of Family Therapy* Vol 19 No 1 Feb pp 89-111.

Liddle, H. A. (1991) 'Training and Supervision in family therapy; a comprehensive and critical analysis', in A. S. Gurman and D. P. Kniskern (eds) *Handbook of Family Therapy*, Vol II, 2nd ed. NY: Brunner/Mazel.

Loewenthal, D. (2011) 'Research, ideology and the evolution of intersubjectivity in a post-existential culture, Pp157-174 in *Post-Existentialism and the Psychological Therapies. Towards a therapy without foundations* London: Karnac.

London, S. & Rodriguez-Jazcilevich, I. (2007) The Development of a Collaborative Learning and Therapy Community in an Educational Setting: From Alienation to Invitation pp 235-251 in Anderson, H. and Gerhart, D. (eds.) (2007) *Collaborative therapy: Relationships and conversations that make a difference*. New York: Routledge

Lynch, M (2000) 'Against reflexivity as an academic virtue and source of privileged knowledge', *Theory, Culture and Society* 17, pp 26-54.

Lyotard, J-F. (1979) *The Postmodern Condition. A Report on Knowledge*. Trans. Bennington, G. & Massumi, B. UK: Manchester University Press. Published 1984

Lyotard, J-F (1988) '*The Differend: Phases in Dispute*, Theory and History of Literature, Vol 46. Minneapolis: University of Minesota Press.

Lysack, M (2006) 'Developing One's Own Voice as a Therapist: A Dialogic Approach To Therapist Education', *Journal of Systemic Therapies*. Vol 25, No. 4, pp84-96

M

MacGregor, N. (2010) *A history of the world in 100 objects*. London: Allen Lane

Madsen, W (2006) 'Teaching Across Discourses To Sustain Collaborative Clinical Practice. *Journal of Systemic Therapies*, Vol 25, No. 4, Pp 44-58

Malik, R. & Krause, L-B (2005) 'Before and beyond words: embodiment and intercultural therapeutic relationships in family therapy', pp95-110 in C. Flaskas, B. Mason & A. Perlesz (Eds) *The Space Between: Experience, Context, and Process in the Therapeutic Relationship*. London: Karnac.

Marshall, C. and Rossman, G.B. (1999) *Designing Qualitative Research* (3rd Edition). London: Sage.

Marsten, D. and Howard, G. (2006) 'Shared Influence: A Narrative Approach To Teaching Narrative Therapy', *Journal of Systemic Therapies*, Vol 25, No 4 pp970-110.

Mason, B 1993 'Towards positions of safe uncertainty', *Human Systems. The Journal of Systemic Consultation and Management* (Special Issue) 4 (3-4) pp189-200

Maturana, H. & Fancisco J. Varela (1980) *Autopoiesis and Cognition: The Realisation of the Living*. Boston: Reidel (originally published 1970)

Maruyama, M. (1979) 'Transepistemological Understanding: Wisdom beyond Theories', pp373-89 in R. Hinshaw (ed) *Currents in Anthropology*. The Hague: Mouton

Maruyama, M. (1980) 'Mindscapes and Science Theories', *Current Anthropology*, 21 pp 589-600.

McCullers, C. (1917-1967) Undated quote from <http://www.carson-mccullers.com/>

Mead, G. H. (1934) *Mind, Self and Society: From the standpoint of a social behaviourist. Works of George Herbert Mead Vol 1* by C. W. Morris (ed) (1962). London: U. of Chicago Press

Mead, M. (1968) 'Cybernetics of cybernetics', pp1-19 In H. Von Foerster, J. White, H. Peterson, & Russell, J. (Eds) (1968) *Purposive Systems*. I NY: Spartan Books.

Mezirow, J. et al (2000) 'Learning to think like an adult. Core concepts of transformation theory', pp3-33 in Mezirow, J. & Associates (2000) *Learning as transformation. Critical perspectives on a theory in progress*. San Francisco: Jossey-Bass.

McCullers, C. Quote <http://www.carson-mccullers.com/>

McNamee, S. (1992) 'Reconstructing Identity: the Communal Construction of Crisis', pp186-199 in McNamee, S. & Gergen, K. (eds) (1992) *Therapy as Social Construction*. London:Sage

McNamee, S. and Gergen, K. (eds) (1992) *Therapy as Social Construction*. London: Sage.

McNamee, S. and Gergen, K. (eds) (1999) *Relational Responsibility: Resources for Sustainable Dialogue*. London: Sage.

McNamee, S. (2004) 'Teaching as collaborative conversation: making meaning together', Workshop *Presentation Lecture Notes*, Newcastle-Upon-Tyne, UK.

McNamee, S. (2004) 'Promiscuity in the practice of family therapy', *Journal of Family Therapy*, 26 pp224-245.

McNamee, S. (2005) 'Foreword', pp xi-xiv in Oliver, C (2005) *Reflexive Inquiry: A Framework for Consultancy Practice*. London: Karnac.

McNamee, S. (2007) Relational Practices in Education: Teaching as Conversation pp313-336 in Anderson, H. and Gerhart, D. (eds.) (2007) *Collaborative therapy: Relationships and conversations that make a difference*. New York: Routledge

McNamee, S. & Hosking, D. (2012) *Research and Social Change. A Relational Constructionist Approach*. Oxon UK: Routledge.

Milton, K. (2002) *Loving Nature. Towards an Ecology of Emotion*. London: Routledge

Mishler, E. G. (1999) *Storylines: Craft Artists: Narratives of Identity*. Cambridge, MA: Harvard University Press (2004 Edition).

Moghaddam, F.M. (1999) 'Reflexive Positioning: Culture and Private Discourse', pp 74-86 in Harré, R. & Langenhove, L. V. (eds) (1999) *Positioning Theory* Oxford: Blackwell

Moon, J. (2004) *A Handbook Of Reflective And Experiential Learning. Theory and Practice*. London: Routledge Falmer.

Morris, C.W. (Ed) (1962) *Mead, G.H. (1934) Mind Self and Society: from the standpoint of a social behaviourist. Works of George Herbert Mead. Vol 1* London: The University of Chicago Press.

Myerson, I. unreferenced quote in Bruner, J. (2003) 'The Culture of Education', pp 169-172 in Gergen, K. & Gergen, M. (2003) *Social Construction, A Reader*. London: Sage

Myerhoff, B. (1982) 'Life history among the elderly: Performance, visibility, and remembering', pp 99-117 in J. Ruby (eds) (1982) *A Crack in the Mirror: Reflexive Perspective in Anthropology*. Philadelphia: University of Pennsylvania Press.

Myerhoff, B. and Ruby, J. (1982) 'Introduction', pp1-35 in Ruby, J. (Ed.) *A Crack in the Mirror: Reflexive Perspective in anthropology*. Philadelphia: University of Pennsylvania Press.

Myerhoff, B. (1986) 'Life not death in Venice: Its Second Life', pp261-286 in Turner, V. W. and Bruner, E.M. (1986) *The Anthropology Of Experience*. USA: University of Illinois Press.

N

Neden, J. (2007) 'Assessment and Reflexivity in family therapy training', *Journal of Family Therapy* Vol 29, Issue 4, Nov. pp373-377

Neden, J. and Burnham, J. (2007) 'Using relational reflexivity as a resource in teaching family therapy', *Journal of Family Therapy*, Vol 29, Issue 4, Nov. pp 359-363

Neden, J. and Cramer, C. (2009) 'Conversations about Transformation: Exploring the Master's dissertation as a relational context for re-authoring personal and professional development', *Context* 103, June pp8-10. AFT-Context Publishing Group, UK

Neden, J. Barber, J. Bradbury, G. & Cheung, A. (2011) 'Bringing Forth Spirituality Dialogues in Family Therapy Education', *Journal of Family Therapy*, Vol 33 Issue2 pp224-228

Neden, J. & Bradbury, G. (2011) 'Co-working in Live Supervision: Improvisations for Transformative Learning', in *Context* August pp14-17. UK: AFT Context Publishing Group

Neden, J. (2011) 'Curating Stories in Family Therapy', *The Australian and New Zealand Journal of Family Therapy* Vol 32 No 3 pp 220-236

Neden, J. & Turner, A. (2012) 'Reflexive Dialogues', *Context* February pp55-57 UK: AFT Context Publishing Group

NHS Nice Guidelines (<http://www.nice.org.uk>)

Norlin, Judy & Man Keung Ho (1974) 'A Co-worker approach to working with families', *Clinical Social Work Journal* 2, 2 pp127-134

Nietzsche, Friedrich (1990) *Beyond Good and Evil*, trans. R. J. Hollingdale (London: Penguin Books).

Nylund, D and Tilsen, J (2006) 'Pedagogy and Praxis: Postmodern Spirit in the Classroom', *Journal of Systemic Therapies*. Vol 25. No. 4 pp21-31.

○

Oliver, C. (1996) 'Systemic Eloquence', *Human Systems*, 7, pp247-6.

Oliver, C. (2005) *Reflexive Inquiry: A Framework for consultancy Practice*. London: Karnac,

Oxford English Dictionary (1989) Second Edition. Prepared by Simpson, J. A. and Weiner, E.S.C. Oxford: Oxford University Press.

P

Paley, J. (2001) 'An Archaeology of Caring Knowledge', *Journal of Advanced Nursing*, 36 (2), pp188-198.

Pare, D. and Tarragona, M (2006) 'Generous Pedagogy: Teaching and Learning Postmodern Therapies', *Journal of Systemic Therapies*, Vol 25, No. 4 pp 1-7.

Parker, I. (1989) 'Discourse and Power', pp56-69 in Shotter, J. & Gergen, K.J. (eds) (1989) *Texts of Identity*. London: Sage

Parton, N. & O'Byrne, P. (2000) *Constructive Social Work: Towards a New Practice*. London: Macmillan Press

Partridge, K. (2007) 'The Positioning Compass: A Tool to Facilitate Reflexive Positioning',

Human Systems: The Journal of Systemic Consultation & Management LFTRC & KCCF Volume No. 18, pp.96-111

Paz, O. 'January First', as cited in *Maps of the Imagination* by Turchi, P. 2004 (Trans. Elizabeth Bishop 1972, 1975)

Pearce, W. B. (1976) 'The coordinated management of meaning: A rules based theory of interpersonal communication', pp17-36 in G. R. Miller (Ed) *Explorations in Interpersonal communication*. Beverley Hills; CA: Sage.

Pearce, W. B. & Cronen, V. E. (1980) *Communication, Action and Meaning: The creation of social realities*. New York: Praeger.

Pearce, W.B. & Littlejohn, S. W. (1997) *Moral Conflicts: when social worlds collide*. Thousand Oaks, CA: Sage.

Pearce, W. B. & Pearce, K.A. (1998) 'Transcendent storytelling: abilities for systemic practitioners and their clients, *Human Systems: the Journal of Systemic Consultation and Management* Vol No 9, se 3-4 pp167-184.

Pearce, W.B. and Associates (1998) Thinking About Systems and Thinking Systemically www.pearceassociates.com/essays

Pearce, W.B. and Associates (1999) 'Using CMM, "The Coordinated Management of Meaning', (Version 1.1 Revised January 7, 2004). San Mateo, Ca: Pearce Associates.

http://www.pearceassociates.com/essays/cmm_seminar.pdf

Pearce, W. B. & Pearce, K. A. (2000) 'Combining Passions and Abilities: Toward Dialogic Virtuosity', *Southern Communication Journal*. Vol 65 No 2 & 3, Winter-Spring, pp161-175.

Pearce, W. B. & Pearce, K. A. (2000) 'Extending the Theory of the Coordinated Management of Meaning (CMM) through a Community Dialogue Process', *Communication Theory*. 10:4 November pp 405-423.

Pearce, W.B. (2006) *Doing research from the perspective of the coordinated management of meaning (CMM)* www.pearceassociates.com

Pearce, W. B. (2007) *Making Social Worlds*. London: Blackwell.

Penn, P (1985) 'Feed-Forward: Future Questions, Future maps', *Family Process*, No 24 pp299-310.

Penn, P. & Frankfurt, M. (1994) 'Creating a participant text: Writing, multiple voices, narrative multiplicity', *Family Process* 33, pp217-232.

Penn, P, & Frankfurt, M. (1999) 'A circle of voices, pp 171-179 in S. McNamee & Gergen, K. (Eds), *Relational responsibility*. Thousand Oaks. CA: Sage.

Penrod, J and Hupcey, J. E. (2005) 'Enhancing methodological clarity: principle-based concept analysis', *Journal of Advanced Nursing*, 50 (4), 403-409. UK: Blackwell

Pluut, B (2006) *Reflexive and Responsive Researching*. Unpublished MA Thesis, Tilburg University, Utrecht

Pope, R. (2005) *Creativity: Theory, history, practice*. London: Routledge

Polyanyi, L. (1985) *Telling the American Story: A Structural and Cultural Analysis of Conversational Storytelling*. Norwood: Ablex

Prinz, J. (2012) *Beyond Human Nature: How Culture and Experience Shape our Lives*. London: Allen Lane

Punch, K 2006 *Developing Effective Research Proposals* 2nd Ed London:Sage

Q

Qualley, D. (1997) *Turns of Thought: Teaching Composition as Reflexive Inquiry*. London: Heinemann

R

Rabinov, P. (Ed) Michel Foucault *Ethics: Essential Works of Foucault 1954-1984*. London:Penguin.

Race, P. (2001) *The Lecturers Tool Kit. A Practical Guide to Learning, Teaching and Assessment*. 2nd Ed. London: Kogan Page

Reason, P. and Bradbury, H. (Eds) (2006) *Handbook of Action Research*. London:Sage.

Richards, K. M. (2008) *Derrida Reframed*. London: I.B.Taurus

Richardson, L. And St. Pierre, E.A. (2008) 'Writing: A Method of Inquiry', pp473-500 in Denzin, N.K. and Lincoln, Y.S. Eds (2008) *Collecting and Interpreting Qualitative Materials*. 3rd Ed. London: Sage.

Ricour, P. Unreferenced quote in Myerhof, B. (1986) 'Life not death in Venice: Its Second Life', p273 in Turner, V. W. and Bruner, E.M. (1986) *The Anthropology Of Experience*. USA: University of Illinois Press.

Reinharz, S. (1997) 'Who Am I? The Need for a Variety of Selves in the Field', pp 3-20 in Hertz, R. (Ed.) (1997) *Reflexivity and Voice*. Thousand Oaks CA: Sage.

Rober, P. (1999) 'The therapist's inner conversation in family therapy practice: some ideas about the self of the therapist, therapeutic impasse and the process of reflection', *Family Process*, 38 (2); pp209-228.

Rober, P. (2002) 'Constructive hypothesising, dialogical understanding and the therapist's inner conversation: some idea about knowing and not knowing in the family session', *Journal of Marital and Family Therapy*, 28, 4. pp467-478.

Rober, P. (2005) 'Family Therapy as a dialogue of living persons: A perspective inspired by Bakhtin, Boloshinov and Shotter', *Journal of Marital and Family Therapy*, 31, 4 p385-397.

Rober, P (2005) 'The Therapist's self in dialogical family therapy', *Family Process* 44, pp479-497.

Rober, P. Elliott, R., Loots, G. & De Corte, K. (2008) 'Positioning in the therapist's inner conversation : A dialogical model based on a grounded theory analysis of therapists reflections', *Journal of Marital and Family Therapy*, 34, 3, pp406-421.

Rodgers, B.L. (1989) 'Concepts, analysis and the development of nursing knowledge: the evolutionary cycle', *Journal of Advanced Nursing* 14 pp330-335.

Rolfe, G. & Gardner, L. (2006) 'Towards a geology of evidence-based practice: A discussion paper', *International Journal of Nursing Studies* 43, Issue 7 pp905-913.

Rosaldo, R. (2000/1989) 'Grief and a Headhunter's Rage', pp521-535 in *Anthropological Theory*, 2nd edition. R. Jon McGee and R.L.Warms, (eds). Mountain View, CA: Mayfield Publishing

Ruby, J. (ed.) *A Crack in the Mirror: Reflexive Perspective in Anthropology*. Philadelphia: University of Pennsylvania Press.

Russell, I. (ed) (2006) *Images, Representations and Heritage. Moving Beyond Modern Approaches to Archaeology*. USA: Springer Press.

Rycroft, P. (2004) 'When theory abandons us-wading through the 'swampy lowlands' of practice', *Journal of Family Therapy*, 26 pp245-259

S

- Salzman, P. C. (2002) On Reflexivity. *American Anthropologist* Vol 104 (3) pp805-813. American Anthropological Association.
- Savin-Baden, M. (2004) 'Achieving reflexivity: moving researchers from analysis to interpretation in collaborative inquiry', *Journal of social Work Practice* Vol 18, No 3 November pp365-378. Carfax Pub. UK.
- Sax, P (2006) 'Developing Preferred Stories of Identity As Reflective Practitioners', *Journal of Systemic Therapies*. Vol 25, No. 4 pp59-72
- Schechner, R. (1982) 'Collective Reflexivity: Restoration of Behaviour', pp39-81 in Ruby, J. (Ed) (1982) *A Crack in the Mirror*. Philadelphia: University of Pennsylvania Press.
- Schön, D. A. (1983) *The Reflective Practitioner: How Professionals Think In Action*. Basic Books. Reprinted in 1991 by GB: Ashgate Press
- Schön, D. A. (1987) *Educating the Reflective Practitioner*. London: Jossey-Bass, A Wiley Imprint.
- Schnitman, D. F. (1998) 'Navigating in a circle of dialogues', *Human Systems: The Journal of Systemic Consultation and Management*, Vol 9, Issue 1 pp21-32
- Seikkula, J. (2002) 'Monologue is the crisis: Dialogue becomes the aim of therapy', *Journal of Marital and Family Therapy*, 28 (3) pp 283-28.
- Seikkula, J. (2003) 'Dialogue is the change: Understanding psychotherapy as a semiotic process of Bakhtin, Voloshinov, and Vygotsky', *Human Systems*, 14 pp83-94
- Seikkula, J. (2011) 'Becoming Dialogical: Psychotherapy or a Way of Life?', *The Australian and New Zealand Journal of Family Therapy* Vol 32, No 3, pp179-193.
- Selvini, M., Boscolo, L., Cecchin, G., & Prata, G. (1980c) 'Hypothesizing-circularity-neutrality. *Family Process*', 19, p73-85.
- Senge, P. (1996) 'Preface' in Bohm, D. (1996) *On Dialogue*. London: Routledge

- Shotter, J. (1984) *Social Accountability and Selfhood*. Oxford: Basil Blackwell
- Shotter, J. and Gergen, K. (eds) (1989) *Texts of Identity*. London: Sage.
- Shotter, J (1993a) *Conversational Realities*. Thousand Oaks, CA: Sage
- Shotter, J. (1994) *Social Accountability and Self hood*. Oxford, Blackwell.
- Shotter, J. (1997) 'The social construction of our inner selves', *Journal of Constructivist Psychology*. 10 pp 7-24
- Shotter, J. and Katz, J. (1998) 'Living moments in dialogical exchanges', *Human Systems*, Vol 9 pp 81-93.
- Shotter, J. And Katz, A.M. (1999) 'Creating Relational Realities, Responsible Responding to 'Poetic Movements' and 'Moments' ', pp 151-161 in Mcnamee, S and Gergen, K. (eds) *Relational Responsibility. Resources for Sustainable Dialogue*. London: Sage.
- Shotter, J. (2004) *On the edge of social constructionism: "Witness-thinking" versus "about-ness thinking"*, London: KCC Foundation Publications.
- Smith, L. T. (1999) *Decolonizing Methodologies: Research and Indigenous Peoples*. Otago Press, NZ.
- Squire, C. (2008) 'Experience-centred and culturally-oriented approaches to narrative', pp41-63 in Andrews, M., Squire, C., & Tamboukou, M. (2008) *Doing Narrative Research*. London: Sage.
- Stedmon, J. & Dallos, R. (2009) *Reflective practice in psychotherapy and counseling*. Berkshire: Open University Press McGraw-Hill
- Steier, F. (1988) 'On going to a place for the first time and seeing it as where you come from: reflections on cross-cultural reflections (Om a reise til et sted for første gang og se det som der du kom fra: Refleksjoner om krysshulturelle refleksjoner', . In H. Harveit (ed). *Gjennom speilet og tilbake (Through the Mirror and Back)* Oslo, Norway. Tano.
- Steier, F. Ed (1991) *Research and Reflexivity*. London: Sage.

Stange K. C. (2010) 'Ways of knowing, learning and developing', *Annals of Family Medicine*, 8 pp4-10

Stratton, P (2005) 'A model to coordinate understanding of active autonomous learning', *Journal of Family Therapy* Vol 27 Issue 3 August pp 217-236.

Stratton, P. (2007) 'Formulating research questions that are relevant to psychotherapy. *Mental Health and Learning Disabilities Research and Practice*', 4 Pp 83-97.

Street, E. (1997) 'Family Therapy Training Research – an updating Review', *Journal of Family Therapy* Vol 19 No 1 Feb. pp89-111.

Strong, T. and Pare, D. (Eds) (2004) *Furthering Talk: Advances in the Discursive Therapist*. New York: Kluwer Academic /Plenum.

Sutton, D. & Martin-Jones, D. (2008) *Deleuze Reframed*. London: I.B. Taurus

T

Tagor, R. (1861-1941) *The One and the Many. Readings from the work of Rabindranath Tagore*. Trans. William Radice And Ketaki Kushari Dyson. (1997 reprinted 2009). Canada: Bayeux Arts

Tarule, J.M. (1996) 'Voices in Dialogue: Collaborative Ways of Knowing', pp274-304 in Goldberger, N., Tarule, J., Clinchy, B., Belenky, M. Ed (1996) *Knowledge, Difference and Power* USA: Basic Books.

Taylor, C and White. S. (2000) *Practicing Reflexivity in Health and Welfare: Making Knowledge*. UK: Open University Press.

Taylor, J. (1998) 'Constructing the Relational Mind', *PSYCHE* 4 (10) June. <http://psyche.cs.monash.edu.au/v4/psyche-4-10-taylor.html>

Todorov, T. (1984) *Mikhail Bakhtin: The Dialogical Principle*. Minneapolis, MN: The University of Minneapolis Press

Tomm, K. (1987) 'Interventive Interviewing Part 1: Strategizing as a Fourth Guideline for the Therapist', *Family Process* Vol 26 Issue 1 pp3-13

Tomm, K (1987) 'Interventive Interviewing Part 11: Reflexive questioning as a means to enable self-healing', *Family Process* Vol 26: pp153-183

Tomm, K (1987) 'Interventive Interviewing Part 111: Intending To Ask Lineal, Circular, Reflexive or Strategic Questions', *Family Process* Vol 27 pp1-15

Tomm, K. (1992) 'Ethical postures in Therapy Context', Issue 11 pp12-13 London: AFT Publishing

Tomm, K. (1992) 'Therapeutic Distinctions in An Ongoing Therapy', pp 116-135 in McNamee, S. And Gergen, K. (eds) (1992) *Therapy as Social Construction*. London: Sage

Tomm, K (1998) 'Co-constructing responsibility', pp129-137 in: S. McNamee & K. Gergen. (Eds), *Relational Responsibility*. Thousand Oaks, CA: Sage.

Tomm, K (2004) '*Ethical Postures*', Unpublished workshop presentation notes. Northumbria University.

Trafford, V. & Lesham, S. (2008) *Stepping Stones to Achieving your Doctorate*. England: McGraw Hill.

Trainees Voices (2007) '*Personal Comments* from an Evaluation Exercise undertaken with the NU PG Certificate and Diploma in Family Therapy and Systemic Practice year groups'.

Tubbs, N. (2005) *Philosophy of the Teacher*. London: Blackwell.

Tuhiwari Smith, L. (1999) *Decolonizing Methodologies. Research and Indigenous Peoples*. NA: Otago Press.

Turchi, P. (2004) *Maps of the Imagination: The Writer as Cartographer*. San Antonio, Texas: Trinity University Press

Turner, V. (1974) *Drama, fields and meta-phor*. NY: Cornell University Press.

Turner, V. W. and Bruner, E.M. (1986) *The Anthropology Of Experience*. USA: University of Illinois Press.

U

Uglow, J. (2009) *A Gambling Man. Charles 11 and the Restoration*. London: Faber and Faber.

Unsworth, J. (2000) Practice Development: a concept analysis. *Journal of Nursing Management* (10) pp317-326.

Usher, R. S. (1989) 'Locating adult education in the practical', in B.Bright (ed.) *Theory and Practice in the Study of Adult Education: The Epistemological Debate*. New York: Routledge.

V

Van der Veer, R. and Valsiner, J. (1991) *Understanding Vygotsky: A quest for synthesis*: Cambridge: Blackwell.

Van Dijk, T., (2001) 'Critical Discourse Analysis', pp352-371 in D. Schiffrin, D. Tannen and H. Hamilton (Eds) *The Handbook of Discourse Analysis*. Blackwell, Oxford.

Von Foerster, H. & Poerksen, B. (2002) *Understanding Systems: conversations on Epistemology and Ethics*. London: Plenum Publishers.

Vygotsky, L. S. (1978) *Mind in Society* Cambridge:Harvard University Press.

Vygotsky, L.S. (1986) *Thought and Language*. Kozulin edition: Cambridge, MA:MIT Press

W

Wachterhauser, B. R. (ed) (1986a) 'Hermeneutics and Modern Philosophy', Albany, NY: State University of New York Press p3 in Bruno, D. (2002) *Landscapes, Rock-Art and the Dreaming. An Archaeology of Preunderstanding*. London: University of Leicester Press.

Wadsworth, Y. (2006) 'The Mirror, the Magnifying Glass, The Compass and The Map: Facilitating Participatory Action Research', pp 322-334 in Reason, P. and Bradbury, H. (eds) (2006) *Handbook of Action Research*. London: Sage.

Waghid, U. (2002) 'Knowledge production and higher education transformation in South Africa: Towards Reflexivity in university teaching, research and community service', *Higher Education* 43: pp457-488.

- Wasserman, I. C. (2004) 'Discursive Processes that Foster Dialogic Moments: Transformation in The Engagement of Social Identity Group Differences in Dialogue', Unpublished PhD Thesis at <http://www.taosinstitute.net/ilene-wasserman>
- Wasserman, I. C. (2005) '*Transformative Learning: Expanding Stories of Ourselves in Relationship with Stories of "Others" in Dialogue*', at www.icwconsulting.com/pdf/ICW-article-2005-AERC.pdf
- Wasserman, I. C. & Gallegos, P. (2007) '*Engaging Diversity: Disorienting Dilemmas That Transform Relationships*', at <http://www.icwconsulting.com/casestudies/articles>
- Waterman, H. Tillen, D., Dickson, R., De Koning, K. (2001) 'Action Research: A systemic review and guidance for assessment', in *Health Technology Assessment*, NHS R&D HTA Programme vol 5 No 23 at <http://www.hta.ac.uk>
- Webster, J. (2008) 'Establishing the 'Truth' of the Matter: Confessional Reflexivity as Introspection and Avowal', *Psychology and Society* vol 1 (1) pp65-76.
- Weedon, C. (1987) *Feminist Practice and Poststructuralist Theory*. Oxford: Basil Blackwell.
- Weiner, N. 1967 *The Human Use of Human Beings: Cybernetics and Society*. 2nd Ed NY: Avon
- Welty, E. (1983/1984) '*One Writer's Beginnings. The William e. Massey Sr. Lectures in the History of American Civilisation*', London: Harvard University Press.
- Wertsch, J. (1991) *Voices of the mind: A sociocultural approach to mediated action*. London: Harvester/Wheatsheaf
- White, M. and Epston, D. (1990) *Narrative Means to Therapeutic Ends*. New York: W.W. Norton & Company.
- White, M. (1997) *Narratives of therapists lives*. Adelaide, Australia. Dulwich entre Publications at <http://www.dulwichcentre.com.au/publications.html>
- White, M.B., Russell, C.S. (1997) 'Examining the multifaceted notion of isomorphism in marriage and family therapy supervision: a quest for conceptual clarity', *Journal of Marital and Family Therapy* vol 23 No 3 pp 315-333

- White, M. (2000) *Reflections on Narrative Practice: Essays and Interviews*. Adelaide, South Australia: Dulwich Centre Publications at <http://www.narrativetherapylibrary.com>
- White, M (2002) 'Journey Metaphors', in *International Journal of Narrative Therapy and Community Work*. No 4 Adelaide, South Australia: Dulwich Centre Publications at <http://www.dulwichcentre.com.au/international-journal-narrative-therapy.html>
- White, M. (2007) *Maps of Narrative Practice*. London:W.W. Norton & Company.
- Whitehead, A. N. & Russell, B. (1910-1913) *Principia Mathematica*, 2 vols, 2nd ed., Cambridge, Cambridge University Press,
- Whitehead, A. N. (1967) *Science and the Modern World*. New York: Free Press. (originally published 1925)
- Wiley, N. (1980) Unpublished MS 'Toward a Theory of Schizophrenia' in Harries-Jones, P. (1995) *Ecological Understanding and Gregory Bateson*. London: University of Toronto Press. (2002 Reprint)
- Wittgenstein, L. (1963) *Philosophical Investigations*, trans. and ed. G.E.M. Anscombe. New York: Macmillan.
- Wittgenstein, L. (1953/2009) *Philosophical Investigations*. Oxford: Blackwell Press.
- Wittgenstein, L. (1969/75) *On Certainty*. UK: Blackwell Press
- Wittgenstein, L. 1980b. 'Remarks on the Philosophy of Psychology', Volume II, von Wright, G.H. and Nyman, H. (eds) tr. C.G. Luckhart and M.A.E. Aue. Oxford: Blackwell.
- Wolf, D. P. (1990) 'Being of Several Minds: Voices and Versions of the Self in Early Childhood', pp183-212 in I.D.Cicchetti and M. Beeghly (eds), *The Self in Transition: Infancy to Childhood*. Chicago: University of Chicago Press.
- Wood, D.J., Bruner, J.S. and Ross, G. 1976 'The role of tutoring in problem-solving', *Journal of Child Psychology and Psychiatry*, 17 pp 89-1000
- Woods, N. (2006) *Describing Discourse*. London: Hodder Arnold Press

WEBSITES

www.pastperfect.info/archaeology/stratig.html#

<https://oxforddictionaries.com>

<https://www.britanica.comEBchecked/topic/450455/pentimento>

http://tardis.wikia.com/wiki/The_Doctor%27s_TARDIS

www.wikipedia.org/wiki/Alice's_Adventures_in_Wonderland

<http://www.carson-mccullers.com/>

http://id-archserve.ucsb.edu/anth3/courseware/Chronology/04_Stratigraphy.html

http://www.goodreads.com/author/quotes/2167493.Siddh_rtha_Gautama

<http://www.canterburytrust.co.uk/schools/discover/assets/layerhi.gif>

<http://abed.boardofstudies.nsw.edu.au/go/Aboriginal-art/protecting-australian-indigenous-art/>

<http://psyche.cs.monash.edu.au/v4/psyche-4-10-taylor.html>

<http://evans-experientialism.freewebspace.com/barthes06.htm>

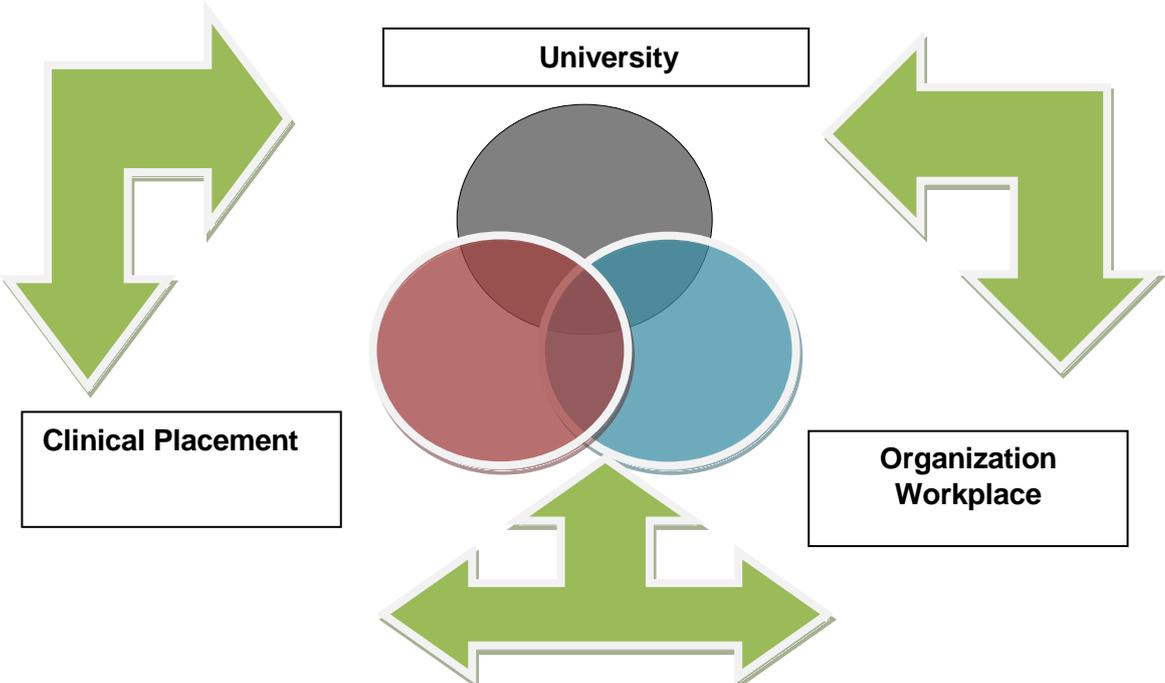
<http://www.dulwichcentre.com.au>

<http://www.taosinstitute.net/ilene-wasserman>

APPENDICES

- APPENDIX 1 Three Learning Contexts
- APPENDIX 2 Summary of Incommensurate Discourses and Development Sought Through the Research Project
- APPENDIX 3 Aft Learning Outcomes
- APPENDIX 4 Literature Search Methodology
- APPENDIX 5 Overview of Research Phases
- APPENDIX 6 Literature Review Strategy
- APPENDIX 7 Topic Guide and Schedule of Questions for Initial Collaborative Inquiry with Students
- APPENDIX 8 Schedule Of Questions to Generate Individual Narratives about Reflexivity
- APPENDIX 9 Proforma for Response to Readings

**APPENDIX 1: THREE LEARNING
CONTEXTS**



**APPENDIX 2: DEVELOPMENT OF
PRACTICES**

SUMMARY OF INCOMMENSUATE DISCOURSES CREATED IN EXISTING
PRACTICES AND THE DEVELOPMENTS SOUGHT THROUGH THE
RESEARCH PROJECT

EXISTING PRACTICES	DEVELOPMENT OF PRACTICES
<ul style="list-style-type: none"> ➤ Monological learning context ➤ Mirroring existing stories (can't do FT in agency as not employed as a ft but as HV or SW etc or not a ft agency) ➤ Social and multi-vocal dimension of learning absent ➤ Reflexivity constrained ➤ Identity stories: 'Compartmentalizing across contexts, 'In the closet' or unchanged (leading to dilemmas of 'either I do it secretly/ in disguise/ in cupboard or I get another job, blaming agency) ➤ Contexts remain unconnected and uncoordinated – meanings and action fragmented (unsustainable learning, conflictual relations between student and agency, staff retention issues, courses not seen as workplace relevant) 	<ul style="list-style-type: none"> ○ Dialogical world view ○ Learning as redefinition of identity stories ○ Mediated learning environment ○ Reflexivity brought forth ○ New, reflexive identity stories emerge ○ Multi-vocal inquiry enables coordination of meaning and action across contexts which is mutually influential and creates sustainable learning after course

APPENDIX 3: AFT'S LEARNING

OUTCOMES

AFT's learning outcomes describe knowledge and abilities in reflexivity variously as:

- *'An ability to explore and give an account of their personal learning process over time.'* (Foundation Level)
- *'Further development in their awareness of personal development processes, and an ability to begin to use them in self-reflexive ways in their practice.'* (Intermediate)
- *'An awareness of personal development processes and an ability to use them in therapeutic, reflexive ways.'* (Qualifying Level)
- *'Demonstrate reflexive competence ...in recognizing and understanding patterns from within their own significant relationship systems (past, present and future) and culture which may help and/or hinder their work with trainees and demonstrate the effects of self-reflection and the recognition and understanding of (these patterns).'* (Supervisors Level)

('Blue Book' (2007) and Red Book (2006) (www.aft.org.uk/Training and Development/

APPENDIX 4: LITERATURE SEARCH

METHODOLOGY

In my initial literature search, I used the following exclusion and inclusion criteria, search terms, key words and combinations to access the databases listed below. As the metaphors of a 'corpus' of bones, flesh and movement and also timeline developed wider parameters of time and terms were included.

Exclusion

Outside time parameters 1990-2007

Inclusion

English Language

Search terms

Family Therapy

Relational Reflexivity

Learning and Teaching

Research

Key Words and combinations

Relational (+) Reflexivity,

Learning (+) Teaching,

Family Therapy + Reflexivity + learning

Reflexivity (+) Identity

Reflexivity (+) learning

Reflexivity (+) research

Family therapy (+) research

Databases –

Find Articles website

Sociology and Criminology

Education and Playwork

Psychology

Psychinfo (Ovid), Sociological extracts, Blackwell synergy, IngentaConnect, Swetswise, Ebsco EJS, Australian Education Index Ebsco, ASSIA (CSA), ERIC (CSA), Eric Digests, IngentaConnect, Oxford Reference Online, Research Informed Practice Site, LexisNexis News and Business, Zetoc, Web of Knowledge, ISI Proceedings, Social work abstracts, Education Research Abstracts

**APPENDIX 5: OVERVIEW OF
ENQUIRY PHASES**

**An overview of the specific phases, and associated contexts and tasks in
the research inquiry.**

Phase	Context	Tasks
Phase 1	Preliminary	<ol style="list-style-type: none"> 1. IPA Accepted 2. Ethical Approval 3. Inviting participants (mail out) 4. Making Contact
Phase 2	Creating the context for research dialogues	<ol style="list-style-type: none"> 1. Conduct recruitment and information sharing interviews 2. Obtain informed consent 3. Schedule next meeting
Phase 3	Data Collection through Dialogues Reflexive 1 st Dialogue 2 nd Dialogue 3 rd Dialogue	<ul style="list-style-type: none"> ○ First dialogue with student group (see schedule in appendices) ○ Second Dialogue: Narrative Inquiry with educationalist ○ Distribute transcription of inquiry with author to student collaborators with instructions about 4 readings of the text ○ Student collaborators return transcription texts with their readings ○ Third dialogue between researcher and student collaborators; reading our multiple interpretations/readings of the author's story. Reflexively looking at differences/similarities/meanings between our readings and emerging reflexivity about how our stories have been influenced by the 2nd dialogue and educationalists stories. Recording (audio and video) transcribed as 3rd Dialogue.

Phase 4	Data Analysis, and Writing up	<ul style="list-style-type: none"> ○ Analysis of episodes and complete interpretation of thematic motifs from episodes adding laminations of voices of research supervisors and the literature as well as researcher/co-researchers voices. ○ Writing Up Analysis, Discussion, Conclusions
---------	-------------------------------	--

APPENDIX 6: LITERATURE REVIEW

STRATEGY

Points 1 and 2 from from Trafford and Leshem 2008 p72-77)

5. Identify **traditions** of thought
6. Locate these in a **context** (eg temporal etc)
7. Identify horizons of **difference**/paradigm change (Kuhn)
8. Use rhizomatic metaphor to describe new growth
9. Narrative relationships between difference/traditions/context
10. Therefore read articles/books year by year

1980

a

b

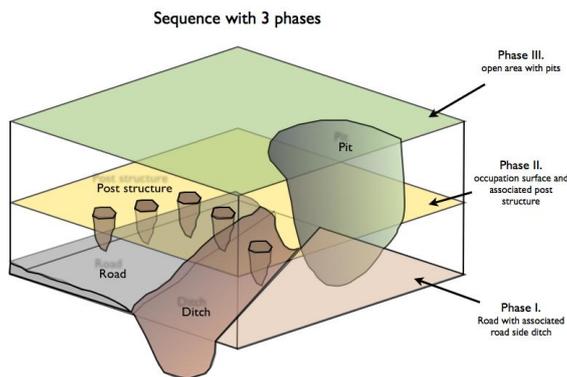
1981

a

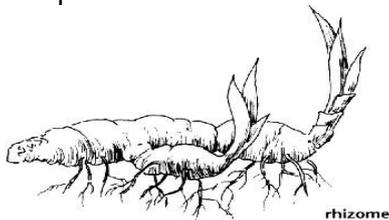
b

c

Using stratigraphy metaphor to narrative changes over time



For analysis, narrate a relationship between these contexts/difference/blurring of horizons / traditions using rhizomatic metaphor



1940 1980 1990

JN 14/10/09

APPENDIX 7: SCHEDULE OF QUESTIONS FOR FIRST DIALOGUE

Topic Guide and schedule of questions for
Initial inquiry dialogue with Student collaborators

Aim of Inquiry dialogue

To foreground participants stories about reflexivity in family therapy

Questions informing our conversation

- What is your story about reflexivity?
- How do you understand reflexivity?
- Does reflexivity have any other names?
- When did reflexivity first come into your life?
- Who has influenced you in your understandings about reflexivity?
- What sparkling moments do you remember in your relationship with reflexivity?
- What transformative moment/s or moment/s of transition can you think of that was/were significant to you in understanding reflexivity?
- How has reflexivity influenced your family therapy practice?
- How does reflexivity connect with your values and beliefs in life?
- What should be studied about reflexivity?
- What do you think we need to know?
- What questions are important?

(Developed from Anderson and Gerhart 2007 and White, M. 2007)

**APPENDIX 8: SCHEDULE OF
QUESTIONS FOR SECOND
DIALOGUE**

Schedule of Possible Questions for Individual Narrative Interview with educationalist drawing upon narrative questions (White and Epston 1990, White 2007)

- What is your story about reflexivity?
- How do you understand reflexivity?
- Does reflexivity have any other names?
- When did reflexivity first come into your life?
- Who has influenced you in your understandings about reflexivity?
- What sparkling moments do you remember in your relationship with reflexivity?
- What transformative moments or moments of transition can you think of that was significant to you in understanding reflexivity?
- How has reflexivity influenced your family therapy practice?
- How does reflexivity connect with your values and beliefs in life?
- How has reflexivity influenced the world of family therapy?
- What are some of the key reflexivity contradictions in family therapy?
- What are some of the key contexts in which it is used/useful and not used/not useful?
- What are some of the dominant and subjugated narratives about reflexivity in family therapy?
- How do you construct connections and distinctions between reflexivity and some of the practices of education in family therapy such as supervision and teaching?
- Is this similar or different to how others construct reflexivity in these practices?
- What are some of the reflexivity challenges in the field?
- What are some of the day to day reflexivity related dilemmas that we grapple with in our work practicing as and also educating family therapists?
- Do you privilege making distinctions between different reflexivity's, or between different contexts for reflexivity?
- How does reflexivity connect you with values which are important to you
- Why and in what circumstances is it necessary to be 'reflexive' and 'un-reflexive'?
- When are we un- reflexive', and how does this differ to our reflexive practices?
- When and in what contexts is reflexivity useful and not useful?
- What intentions bring forth reflexivity and non-reflexivity?
- If instead of thinking reflexively, we were to think critically *about* reflexivity, how might this influence theory about reflexivity?

APPENDIX 9: PROFORMA FOR RESPONSE TO READINGS

1. Coherent Story – Looking at ‘What is this story about’? How is reflexivity constructed? Reading for coherence regarding content in the interview

2. Narrators’ voice – Reading for the narrators’ ‘I’ positions in relation to how reflexivity is constructed. How is the self of the author/s constructed in the telling of the story? What does the story say about how the author/s are constructing reflexivity?

3. Culture/power discourses – a cultural critique of the political, social, ethical, gendered, technical, power etc influences at work in the narrative. How influences of power and political issues as well as gender/race/religion/age/ability/culture/class/ethnicity/sexuality/spirituality, where is narrator silenced, loses his/her voice, how do you understand her/his world and how are her/his personal realities about how reflexivity is influenced by these levels of context and the stories available to them?

4. Researcher/Collaborators’ voices – read for our own responses (‘self-reflexivity’) to the research question, how did we engage with this story? What inner conversations did it generate about the construction of reflexivity for us? How were we influenced by gender/race/age/ability/culture/class/ethnicity/spirituality/sexuality in the readings? How were our stories similar/different/changing/consolidated/questioned/deepened, finding places where we can articulate our own struggle/transformational moments in relation to the construction of reflexivity? I also include here a further level of reflexivity about my own interactions in the transcript - looking at how I influenced the production of the transcript and looking reflexively at my looking.