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**THE DEVELOPMENT OF DISCOURSE
IN A DISCOURSE OF DEVELOPMENT:
A CASE STUDY OF A GROUP CONSTRUCTING
A NEW DISCOURSE.**

VOLUME 1

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The University of Aston in Birmingham

**The development of discourse in a discourse of development: a case study of
a group constructing a new discourse**

Steve Mann Ph.D. 2002

This thesis is a qualitative case study drawing on discourse analysis and ethnographic traditions. The aim of the study is to provide a description of the discourse consciously constructed by a group of six TESOL professionals in the interests of their own development. Once a week, the group met for one hour and took turns to act as 'Speaker'. The other five individuals acted as Understanders. The extra space given to the Speaker allowed a fuller articulation of a problem or focus than would normally be possible in other professional talk. The Understanders contributed moves to support this articulation.

The description covers a two-year period (1998-2000) of this constructed discourse. Data, collected during this period, are drawn from several different sources: recordings, interviews, diaries and critical incident journals. The main recordings are of the actual Group Development Meetings (GDMs). Discussion of six transcribed GDMs demonstrates which discourse choices and decisions were important.

In particular, the study looks at the key role played by 'Reflection' in this process. It is argued that Reflection is the key element in supporting the Speaker. The analysis of Reflection, which is considered from four perspectives (values, purpose, form and outcomes) draws on data from the featured cases.

Issues relating to the transfer to other groups of this discourse-based approach to professional development are considered.

KEY WORDS: case study; teacher development; discourse analysis; articulation; reflection

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Most of all, I should like to thank my colleagues Keith Richards and Julian Edge. Their commitment to teacher development and investigating professional spoken interaction have shaped my research interests in powerful ways. I feel very lucky to have worked with them and look forward to many more years of research into the development of professional discourse.

I would also like to record the importance of the support of Fiona Copland, not least for generously giving time for reading and commenting on various drafts. In addition, my Mum and Dad need thanks for offering haven for two important writing periods.

List of abbreviations used in this thesis	
GDVM	Group Development Visitor Meeting
GDM	Group Development Meeting
GDFM	Group Development Follow-up Meeting
TESOL	Teaching English to Speakers of Other Languages
UM	Unit Meeting

Note

Transcribed data extracts are tagged differently depending on whether they are from the six featured case studies. If the extract can be found Vol. 2 it will have a tag like this: V2-P102L333. This will mean that you can find the extract on page 102 on line 333. Those extracts that appear in the thesis from other sessions (i.e. not referred to in Vol. 2) are tagged differently. These have a tag like GDFM120199A185. This is to enable the kind of 'other researcher auditing' that Bassey (1999: 65) sees as important for case studies.

Tags such as GDFM120199A185 contains the following information:

Meeting type	Date of meeting	Tape Side	Tape Counter
GDFM	12.01.99	A	185

Other data extracts are from interviews and these are tagged INT1 or INT2 followed by the abbreviation of the interviewee (e.g. Elizabeth would be INT1-EL). This is then followed by the tape counter number (e.g. A233).

I have tagged them in this manner so that particular extracts can easily be located on the tapes.

Capitalisation for specific moves

To accentuate the specific quality of Understander moves or roles, I use an initial capital (as in Reflection, Clarifying or Speaker).

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Chapter 1

Overture

1.1 Introduction

This thesis considers the discourse opportunities created by a group to further both individual and group development. It describes changes in the language of the group as its members consciously construct a new form of discourse for themselves. This process was recorded and is analysed and represented as a case study. The contribution, therefore, is to the field of professional development in the form of a case study using the methods of discourse analysis. The particular contribution itself is a demonstration of the nature and power of 'Reflection' as characterised in this thesis.

The original motivation for this doctoral research arose from an appreciation that the group had, in its Group Development Meetings, created something different in discourse terms from the type of discourse we or others normally engage in. We all expected it to be different but were surprised about just how unique in our interactional experience the meetings were. It was clear from discussion that by working with a different discourse we came to realise different outcomes. The research is a process of discovery and illumination of this discourse and its outcomes in development.

This introductory chapter introduces the subsequent chapters so that the reader has a clear idea of content, sequence and most importantly the relationship between the chapters. Before I begin this process it is important to make clear the type and purpose of the thesis.

1.2 Aims and purposes

A starting point for any piece of research is to position itself in relationship to a central question of purpose. Within the Communication and English Language

Unit at Norton University this question is often asked (of researchers) in the following terms:

Is the work primarily descriptive or interventionist?

Fundamentally this question requires that the researcher address the issue of whether the research sets out primarily to describe, analyse and represent a situation as it is, either through linguistic or ethnographically orientated terms, or whether it is, in more action research terms, sets out to actually intervene in the situation and through its participants.

In these terms, it would be fair to say that the majority of this thesis, being a case study, is descriptive. It describes the development of a new form of professional discourse within a particular context. However, there are two senses in which it is interventionist. What is being described is essentially a group intervention; the institution of a regular group development meeting where we were consciously trying as a group to shape our interaction and enhance development outcomes. Essentially then my description is one of an intervention, albeit a group one.

The thesis also aims to be prospectively interventionist. This is because the selection and ordering of concepts and categories that have emerged from this process of grounded research have been determined by how useful they might be in enabling other groups' interventions. In other words, the descriptions are selected and organised with direct reference to the final chapter where 'development outcomes' are explicitly mapped for other groups. This final chapter is not intended as a set of prescriptive rules. Instead the case study establishes a framework within which essential choices and decisions can be made by other groups.

Thus if another group wishes to engage in a similar group development process, they can use this account as an introduction and as a reference. These and further uses will be detailed in chapter 7 (development outcomes). In fact, the research process has revealed a great number of descriptive categories and

concepts. However, what is included in this thesis is determined mainly by what might be useful for other professional groups.

A note on development

If the thesis can map the relationship between professional development and the adaptation of a new form of group discourse, then the research will have been worthwhile at the descriptive level. If other groups find the description helpful to frame, explore and further their own professional development then it will have been even more worth the describing. It will be apparent at this point that I am using teacher development and professional development interchangeably. The case study does feature six teacher/teacher educators but the description will have relevance for any professional group wishing to better understand their professional practice, identities and roles.

1.3 Structure of the thesis

As far as the structure of the thesis is concerned, I intend to begin with a description of the context of the group development work. Chapter 2 (*Context of Case*) describes the physical setting, the procedural setting and the conceptual background to the group intervention. Chapter 3 (*Group Development : focus, purpose and procedure*) details the main features and procedures of the group development meetings. Chapter 4 (*Research methodology*) establishes the nature and rationale of the research methodology, clarifies the process of case study data collection and documents the data types. Chapter 5 (*Case studies*) presents six case studies. The last of these studies describes a GDM session in detail. The purpose of this chapter is to provide an account of what is involved in a typical session and also to show how categories emerged from a process of discussion and transcription. Chapter 6 (*Discourse and Development of Reflection*) explores the role that Reflection plays in GDMs. Chapter 7 (*Development Outcomes*) summarises the main categories, choices and considerations that have emerged from the case study research process. It is anticipated that other groups could

use this chapter in a variety of ways in order to understand and establish an appropriate procedural framework for their own group development work.

Chapter 7 is to be read in tandem with appendix 1 which functions as a list of considerations and choices for other groups wishing to embark on a process of GDM.

The remainder of this introductory chapter adds a rationale to this basic thesis structure. In order to clarify this rationale, I intend to use and recycle the following underlying question:

Given this setting (place and participants) ... with the group doing these things (procedures) ... does my research methodology ...and the resulting case description ... and analysis of Reflection ... justify for the reader the development claims (development outcomes) that are made?

This question is designed to help the reader access each chapter in relation to the whole thesis. For the writer, it functions as an organising question, the answer to which constitutes the argument of the thesis.

(Chapter 2) Context of Case Study

Given this setting (place and participants)...

The second chapter of the thesis will aim to provide the background necessary for the reader to access properly the group development procedures, research methodology, analysis and discussion presented in the subsequent chapters. It provides an introduction into the group's professional world. In Heron's words:

Worlds and people are what we meet, but the meeting is shaped by our own terms of reference. (1996: 162)

In order for the reader to access this professional world and the development of discourse within it, its salient features must be presented. If this is done well then the reader has more chance of integrate his or her 'terms of reference' and

connect with the professional discourse under focus. This chapter describes the context of the group development in terms of institutional, temporal and professional setting. It then describes the conceptual context of this group development work.

Chapter 3 Group Development: Focus, Purpose and Procedure

... with the group doing these things (procedures) ...

The purpose of the third chapter of the thesis will be to focus in on the phenomenon under investigation, within the context outlined in the previous section. In other words we need to clarify what is meant by a group development session where six colleagues meet together and adopt distinct procedures and discourse rules. If we see the group development hour spent together as a speech event in the terms outlined by Hymes (1972), we will have gone some way to establishing the key contextual features of *setting* and *participants* in Chapter 2. We will then need to clarify the rest of the categories outlined by Hymes, namely *ends*, *acts*, *key*, *instrumentalities*, *norms* and *genres*.

The first of these, '*ends*', is equivalent to purpose and this chapter first says something about the group's purposes and concerns in adopting this new form of group discourse. Its professional purpose was to enhance an already collegial relationship by creating further development possibilities; we wanted to improve the range and quality of our existing professional talk. The first part of the chapter explains how we came to begin the process and explains how the initial impetus came from the allocation of special roles within the CELU, but also arose out of previous individual positive experiences of Cooperative Development (CD).

After the group's professional purpose in constituting GDM has been established, chapter 3 will describe the main elements of a typical session. An example session is used to highlight the main stages, features and moves of a GDM session. Once the main elements of GDMs have been established, the GDFM (Group Development Follow-up Meeting) will be described in order to

establish a key element of the development of discourse, i.e. the group's discussion and reflection on particular incidents from GDM meetings.

Chapter 4 Research methodology

... does my research methodology ...?

The purpose of this fourth chapter of the thesis will be to make clear what is meant by a case study. It explains how the particular research decisions taken in constructing this account arise from qualitative philosophical orientations and it utilises the analytic tools of a number of research traditions under the qualitative umbrella. Chapter 4 explains the ways in which the case study is considered to be ethnographically orientated and it explains the ways in which the research procedures of discourse analysis and grounded theory were important.

After placing this particular piece of research within the qualitative field and establishing the influence of different research traditions, the major stages of the research will be explained and particular decisions will be documented, justified and related to the analytic tools adopted. An account of the forms of data collected and details of data collection procedures undertaken then follow this.

This chapter establishes both the origins and legitimacy of the analysis that follows. The purpose of the research methodology chapter is to establish criteria by which the particular case outcomes in the final chapter can be understood and evaluated.

Chapter 5 Case Studies

...and the resulting case description ...

The purpose of this chapter (chapter 5) will be to get an overview of the GDM process, by looking closely at six case studies. Each of the six Speakers is featured and the last case study presents a full account of Harry's session as

Speaker. Each of the six case studies describe the critical incidents, choices, discourse features of the particular session, giving insights into both the perspective of the Speaker and also the Understanders. These case studies are designed to be explanatory of the GDM process for another group wishing to undertake a similar process. The chapter adds layers of delicacy to the account of GDM procedure in chapter 3.

Each case study considers the GDM process from a different perspective. Presenting a full case study provides a clear account of how particular individual ideas are supported and fostered by the discourse. As well as detailing strengths in the process, the first section also considers difficulties that can be identified in establishing a GDM framework.

Chapter 6 Understanding: the role of Reflection

... and analysis of Reflection ...

This chapter presents a description of the crucial role that Reflection play in the GDM process. The phenomenon of Reflection is mapped from a number of perspectives. Using a variety of data sources from GDFM discussion, critical incident journals, interviews and GDM transcripts, it is possible to clarify the relationship between the various factors that emerged as important.

These multiple perspectives on the development, form and effect of the Reflections within the GDM discourse allows the formulation of concrete guidelines for other groups wanting to employ a similar developmental discourse.

Chapter 7 Development outcomes

... justify for the reader the development claims (development outcomes) that are made?

This final chapter of the thesis will refine and confirm what is significant about the preceding analysis and description. The introduction to the thesis established that the primary criteria, for which critical incidents and extracts were to be included in the representation, would be determined by their importance in facilitating transfer for another group wishing to undertake similar professional development work. The process of representation through a case study was geared towards validating development outcomes or recommendations as they appear in this chapter.

This chapter of the thesis starts by presenting an organising metaphor. This metaphor (of a pyramid) allows us to access the different facets of what was being constructed (and developed) and it also allows us to see the interactional strands that connect the three facets of the pyramid. The metaphor helps view the group's interactional history and establishment of new discourse rules.

In terms of the thesis's central question then, the claims about development are twofold. Firstly there are the claims about what happened with the CELU GDM group and secondly, related to these claims, are those about what another group needs to know, what might be useful for them in going about something similar.

It is to be read in tandem with appendix 1 which functions as a list of considerations and choices for other groups wishing to embark on a process of GDM.

The term development outcomes seems to me to be appropriate. Although there is certainly an element of recommendation and suggested procedure, a good part of what has emerged or 'come out' as significant, through a three-year process of participation and research, is more a matter of establishing key

choices, rather than a number of 'dos and don'ts'. It is a case of pointing out what might be involved, rather than saying that anything necessarily will be. In other words, these may be more or less definite procedural suggestions or their nature may be more a case of making explicit a choice where it exists. This choice is then a potential point of reference for other-group discussion.

The chapter begins by suggesting possible uses of this account. It then provides specific guidelines and choices as justified from the previous chapter. There is overwhelming evidence that the procedures and discourse described have been developmental for the group featured in this case study. However, the degree to which these recommendations prove effective in nurturing development for other groups is an issue that is the topic of possible future research. There is a need for further case studies of group development in other professional contexts.

This chapter draws together themes, categories and choices that have emerged through grounded research into GDMs. It does so by making explicit the data extracts which point towards these particular development outcomes. It is hoped that making the links explicit will help the reader to review data extracts and make the thesis usable.

Chapter 2

Context of Case

Given this setting (place and participants) ... with the group doing these things (procedures) ... does my research methodology ...and the resulting case description ... and analysis of Reflection ... justify for the reader the development claims (development outcomes) that are made?

2.1 Introduction

This chapter details contextual features of the group's professional world. It is not an exhaustive account because context is infinite and so selections need to be made. There are a number of possible routes to take a reader through this selection of prominent contextual features. The route taken, however, is essentially a zoom-in progression. Starting with the wide angle of institutional factors the account finishes with comments on the immediate context of the phenomenon at the centre of this case study – the Group Development Meeting.

After detailing the institutional setting, the teaching context of the CELU will be highlighted. This section will provide detail of the teaching programmes run within the CELU. Arising out of reflection on this teaching practice are key concepts of quality and appropriate methodology. The next section introduces the research context. This overlaps to a large extent with teaching concerns. Comments on CELU staff are divided into two sections: there is a section introducing all the CELU staff and then, after detailing the range of professional interaction within the CELU, there is a more detailed introduction of GDM participants. This is followed by a description of the physical setting of GDMs. The last sections of the chapter provide detail related to the influences, values and beliefs of the CELU staff. These values are reflexively the origins, part of the process and evident in the way outcomes are reported.

2.2 A note on context

In order to provide a thorough overview of important features of the professional context and culture of the group, I have drawn on Hymes' (1972) etic grid and Spradley's (1980: 78) checklist for participant observation. There are consequently comments on 'space' in the form of a description of the physical setting for Group Development Meetings and Unit Meetings. This description incorporates 'objects': physical objects present in the physical space. There are descriptions of 'actors', concentrating on those who take part in the GDMs. Some of the other categories are more problematic. 'Activity' (a set of related acts people do), 'act' (single actions that people do) and 'events' (a set of related activities that people carry out) will be left for Chapter 3 which concentrates on the actions, routines and procedures of GDMs and UMs. Richards (1998: 14) extends the categories used by Spradley to include:

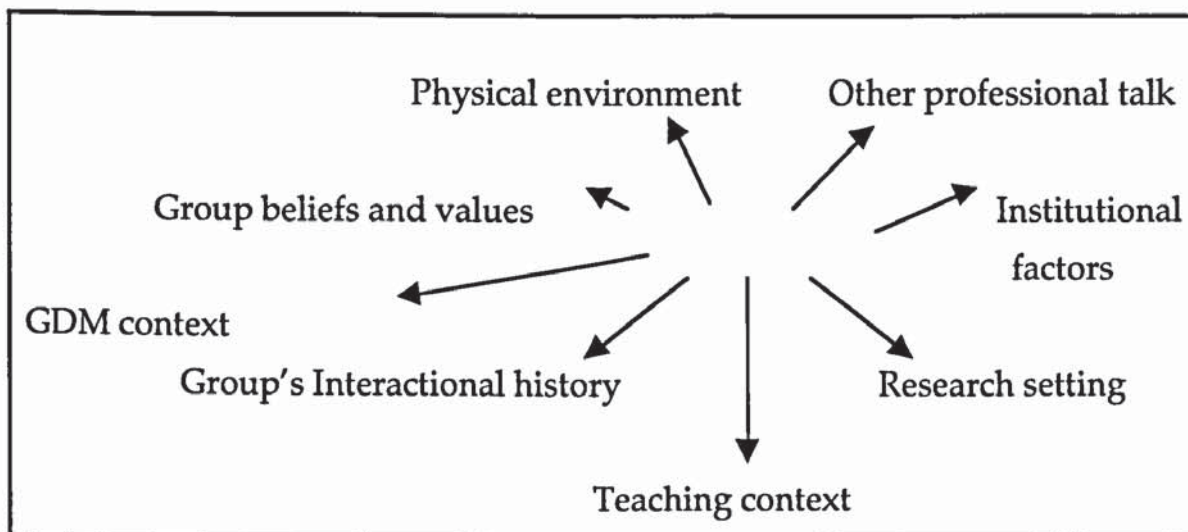
Table 1: Context categories

Setting	Systems
Space	Formal
Objects	Informal
People	Behaviour
Actors	Times
Relationships	Routines
Interactions	Processes
Feelings	Events

While Spradley's list certainly covers the categories on the left-hand side, it does not cover the professional and institutional interplay between interaction and professional systems. Particularly in work settings it is necessary to recognise this interplay.

When we consider the professional context of any piece of professional interaction, there are a number of contextual features:

Figure 1: Contextual features



My purpose in this chapter is to provide the reader with relevant background not as 'expert observer' in a fully fledged ethnographic sense (Wolcott 1994: 152), rather I seek to provide background information resulting from a process of reflection on context, through discussion, interviews and diary entries. This process has helped me to try to view CELU context with 'an outsider's eye but an insider's knowledge' (Barnes 1975: 13).

In ethnographic research, it is more normal for the researcher to be an outsider and gain exposure to the field over an extended period. However, the literature offers various ways of categorising 'overt' and 'covert' roles (e.g. Whyte 1984:30). These range from 'complete participant', through 'participant-as-observer' and 'observer-as-participant', to 'complete observer' (e.g. Gold 1958), but the important distinction is between an observer, who remains outside the situation being studied, and a participant-observer, who joins the group to be studied as a participant in their activities. I must be defined, in these terms, as an insider 'participant-observer', with the proviso that I did not 'join' the group, I was already a member of the group before the research process began (see Jarvis 1999).

I intend to start my description of the institutional context from a relatively wide-angle view. Beginning with the details of the university, I will then detail aspects of the department and then focus in on the CELU and aspects of this particular professional world. I will then go on to provide some idea of the

physical setting of the Group Development Meetings (GDMs) and the Unit Meetings (UMs).

2.3 The University and the Department

The teacher development discourse featured in this thesis took place at Norton University in Newchester, United Kingdom. Within the University there are four departments. The teacher educators featured in this study are part of Languages and European Studies (LES) which has 32 full time and part-time members of staff. These academic staff belong to one of four sections and the 6 staff featured in this case study belong to the Communication and English Language Unit (CELU).

It is probably a truism that most departments, units and sections of universities feel undervalued but the CELU certainly has had a very mixed history in terms of the degree of support and commitment demonstrated by the University to its professional and academic aspirations. I do not intend to go far into this story for it would probably require a thesis of its own. Suffice it to say that the members of the CELU do frequently feel misunderstood and insecure in relation to both the department and the university.

Communication and English Language Unit (CELU)

It is perhaps not surprising but, for me at least, highly significant that the way my doctoral research has developed has been strongly influenced by the work we do in the CELU. The values and vision of the programmes we run and the discussions we have and the decisions we make in supporting those programmes have influenced the shape and nature of my research. I will say more about the elements of action research, qualitative research, participative processes and appropriate methodology in the following sections. I will also briefly detail some of the programmes run by the CELU.

A consistent element of the professional work we do is the encouragement of practitioner led research. In a related way, my pedagogic role in teaching on

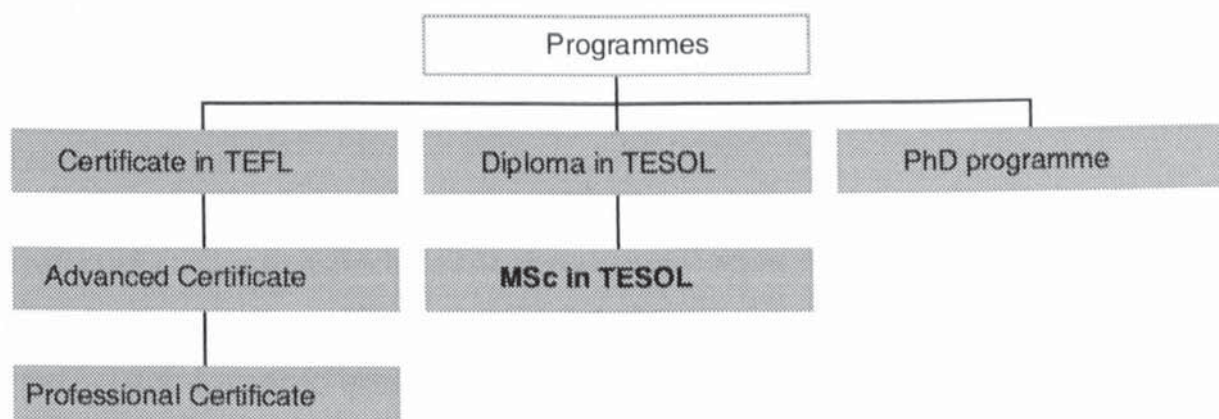
and supporting Norton's MSc TESOL has had a direct bearing on my research. The fact that my specialist role within the unit centres on Methodology also means that encouraging teachers to investigate their practice through action research has been a key element of my role. In order to make further comment on how the CELU professional world is both the focus of my research and at the same time an influence on my research, it will be necessary to provide some background to the CELU and our teacher development work.

2.4 Teaching Context

CELU Programmes

The CELU has been in existence for 26 years. Taken together, the CELU staff provide a number of programmes in TESOL starting with a Certificate and working up to a Ph.D. It is important for the unit to offer teacher development opportunities at every level. The programmes are described below in brief terms:

Figure 2: CELU programmes



Certificates

The left-hand column lists the Certificate courses, which start with from the 100-hours Certificate in TEFL, designed for those who have little or no experience of teaching.

Postgraduate Courses

The Professional Certificate is a postgraduate award that carries 30 credits towards an MSc and is designed for teachers with two years' experience. It is also a DL (Distance Learning) programme and successful graduates of this programme may be accepted onto the MSc with 30 credits. The Diploma in TESOL and MSc in TESOL are also only available as a distance learning programme. These two post-graduate programmes offer participants the chance to develop a course pathway that suits their needs and teaching context. A great deal of the CELU staff's effort and time goes into ensuring that the distance learning courses materials are revised and updated and that support systems are working as well as they can be. The MSc is our core activity.

Ph.D. programme

The Doctoral Programme offered by the Communication and English Language Unit has been running now for some fifteen years, and is currently in the course of development following staff changes. Three members of staff currently supervise Ph.D. students in the areas of Conversation Analysis, Ethnography of Communication, Teacher Development and Language Planning and Policy. Ph.D. students are usually graduates of the MSc in TESOL.

Teaching Themes

I referred earlier to aspects of the professional work within the CELU that I feel have had an important influence on the nature and shape of my thesis. In the next section I want to briefly establish this dialogue between teaching and research. This is done with specific reference to my role as methodology specialist.

2.5 *Quality and appropriate methodology*

The CELU has built up a good reputation for high quality distance learning provision. The mission statement of the CELU demonstrates a concern for quality and reputation:

The CELU is committed to the concept of professional development through locally situated research. Its aim is to maintain its leading position in the field of TESOL teacher education through the provision of top quality DL Master's courses and Ph.D. programmes, and to establish a strong international reputation as centre for research in this field. (1999: 3)

The courses detailed in 2.4 are designed to provide appropriate teacher development at every level by encouraging participants to engage in 'locally situated research'. In particular, our flagship programme (MSc in TESOL and TESP) is designed to support the consciously developing English language educator in ways which facilitate 'the development of teacher's capacities for situated understandings' (Elliot 1993: 18). They develop as teachers through investigation into the appropriacy of their methodology, materials and courses. It is our belief that theory develops out of inquiry into the participant's local situation. This belief or value reverberates through our teaching, our interaction, our research and this thesis.

At the risk of labouring the point, Teacher Development is seen as most possible when teachers increase opportunities for a responsive and reflective relationship with their context. For this reason, apart from the Certificate in TESOL, all our courses are distance learning ones. The increasingly high quality, in research terms, demonstrated by assignments and dissertations lead us to believe that contextualised learning encourages the type of insider-led investigation which the whole MSc is designed to support.

As I said before, my pedagogic role in teaching on and supporting Norton's MSc TESOL has had a direct bearing on the nature of my research. My role as Methodology tutor is to encourage sensitivity to context and the adoption of appropriate procedures. Mann (1997) and Mann (2000) have suggested ways for teachers to begin a process of action research so that teachers can start to develop an insider's perspective. This kind of 'insider view', previously referred to, is nicely phrased in (Barnes 1975: 13):

...to frame the questions and answer them, we must grope towards our invisible knowledge and bring it into sight. Only in this way can we see the classroom with an outsider's eye but an insider's knowledge.

The consciously developing professional reflects on received knowledge and experiential knowledge (Wallace 1998: 8). Over a period of more than a decade we have conceptualised this as 'situated learning' or 'situated development'. The primary focus is on immediate context – not on theoretical representations of context (supplied by others) which can be applied or tested in an actual context.

Perhaps precisely because we prioritise themes of participant research, practitioner led research and the development of situated and appropriate methodology; we try to *practise* what we preach. So, for example, Mann (1996) develops the arguments made by Edge (1995) that action research goals we set for our course participants ought to be the very same ones we set for ourselves. In other words, as tutors we should be continuously examining the appropriacy of our own methodology because, if we do so, we are more likely to contribute to the learning experience of MSc participants. In many ways GDM provides a forum for articulating appropriacy and quality. As an example, in terms of demonstrating our continuing desire to assess the appropriacy of our MSc provision, we often discuss ways of making tutor-participant interaction work better. A specific example of this would be our providing tape-recorded feedback on assignments. This is a particular interest of mine as my role as Pastoral Care Tutor means that I am concerned to investigate and improve the support we offer our MSc participants (see special responsibilities in Table 3).

2.6 *Centre for the Research of Professional Communication and Development*

In addition to the direct involvement the team have in teacher education programmes, the academic members of the CELU also contribute research to The Centre for the Research of Professional Communication and Development (known as PCD).

PCD's view of research is essentially consistent with the aims of the teacher education programmes in that the overriding view is a constructivist one, in the sense that we see discourse, ideas, knowledge and development as situated phenomena. Rather than knowledge being derived from controlled experiment, it is derived from the analysis and representation of local data in taking account of contextualised experience. In the terms used by Wallace (1991: 5-15) in representing the relationship between theory, knowledge and practice, we do not see the application of scientific knowledge through refinement by experimentation with results conveyed to trainees as the most appropriate model of professional development. This leads to an unhealthy division of theory and practice (Clarke 1994, Somekh 1993). Rather we prioritise the development of theory and practice together, through informed exploration of, and reflection on, our professional action (Jarvis 1999).

The work of PCD aims to:

- 1 foreground contextualised, data-based investigations of professional development and/or professional discourse;
- 2 not only theorise the data of a situation, but also contribute to the quality of action available to participants in that situation;
- 3 engage overtly in the development of appropriate research paradigms and procedures for research in the human sciences;
- 4 argue explicitly and by example for a fuller integration of research and teaching in higher education.

This thesis is designed as a contribution to the work of PCD.

2.7 *Connections not applications*

It is also important to PCD that the research we do and the research our MSc teachers undertake further a general movement towards a vision of autonomous consciously developing professionals. This avoids the problem of isolated contributions and helps the sharing of 'insights', 'naming what we do' and describing and 'recovering our practice' so that it is not 'lost irretrievably'. (Naidu et al 1992: 261).

The way forward is one where we see more connection between various kinds of teacher-researchers. Encouraging this connection has always been an important element of CELU work: two of the members of PCD and the GD meetings featured in this study were also founder members of the Teachers Develop Teachers Research (TDTR) movement. This started with a conference (1992) and a publication (Edge and Richards Eds. 1993) and there have been several TDTR conferences and publications (see section 2.11.1) since that which have furthered this communication and connection.

The 'World Wide Web' offers further possibilities for connection between developing professionals:

With increasing use of Internet we live in exciting times, the possibilities for connecting our insider views with the views of others are increasing. For those who are not fortunate to work in contexts where they have colleagues that support their aspirations and development, the prospect of joining other committed teacher-researchers is a positive and eye-opening one. The Internet and action research are an exciting combination in combating the 'isolation of teachers' (Mann 2000: 13)

The importance of our task is to concentrate on the contextual appropriacy of what we do and then to make credible and authentic accounts of this practice available to other professionals. The movement from the particular to the general and the transferable is one of connecting small worlds. In a description of one staffroom Richards (1996b: 244) says:

I should like to share something of this small world and perhaps in that way we can move towards discovering important commonalities.

There is increasing evidence that our participants are using e-mail to connect their work. In addition there is already large group of Norton graduates who have published accounts of their 'small worlds' in international journals (e.g. Jones 2001, Boyle 2000, Seedhouse, 1999, Halbach 1999, Hancock 1997, Hales 1997, Eldridge 1996, Johnson 1995).

This thesis offers a description detailing the appropriacy and validity of another type of facilitation and connection, namely group development. The focus of the research is not directly related to one of our programmes but instead looks at an aspect of our professional practice among ourselves – the nature and appropriacy of our professional talk as teacher educators.

2.8 *CELU Staff*

The difficulty in conducting a piece of research covering three years is that the CELU staff in 2001 are not the same ones as in 1998. At the time of writing there are 14 of us in the CELU part of LES. Although there have been changes in the members of the CELU, the six staff who joined the group development meetings in addition to the regular unit meetings were constant throughout the period of study.

The 14 members of staff enjoy a good working relationship. This perception has been confirmed by interview data. There are high levels of support and decisions are made in a democratic way. The team has consistently demonstrated a serious commitment to the provision and updating of courses detailed above. As well as an over-riding professional commitment, there is also a humourous, sharing and often informal atmosphere in the unit. We have recently had a new member of staff who has transferred to the CELU from another section in the university and her comments suggest that our co-operative and supportive relationship is particularly noteworthy. This is

perhaps worth making clear because there is no suggestion that good humour and co-operation were due to the group development meetings. They perhaps enhanced and drew on something already in existence.

As I have said, not all the members of staff have taken part in the GDMs. This is either because they were not employed in the unit in the period of data collection or because they chose not to take part in these optional meetings. This issue will be picked up again presently. What is worth saying here is that all members of staff work to make the CELU a collaborative and cohesive unit that talks professionally on a regular basis. We all make a commitment to be in the unit on Tuesdays so that we can be available for meetings and discussions. In the following extract we can see a renewal of this commitment early in the research period (September 1998). Nicholas (241-242) asks if the group can keep Tuesday free for both Unit Meetings and Group Development meetings:

241 Nicholas Can we continue trying to try and keep
242 Tuesdays for meetings (.)
243 Harry yeah and-
244 Vince ()
245 Harry I'd like to hold a line on that (.) and
246 keep the talk bit
247 Vince well there was also this discussion (.) last
248 time about having these special topic
249 meetings in the spirit of group development
250 Harry mmm yeah
251 Vince and most people seemed quite keen on that
252 Nicholas mmm
253 Harry I think Tuesdays should be a talk and meetings day
254 ° myself ° (.) the closer we can get to that the better
255 Vince mmm
256 Nicholas yeah
257 Elizabeth that was- (.) yeah::

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Vince's comments do not question the legitimacy of keeping Tuesdays free for meetings. Instead the move in 247-9 is an attempt to suggest a variant type of meeting. Although this specific suggestion is not taken up with any enthusiasm by the others, Harry (lines 245 and 253) does demonstrate his commitment to the general idea of keeping this space reserved for professional talk.

It is not always easy to maintain a commitment to a number of professional meetings on one day but psychologically members of the group reported that they felt prepared to talk and willing to give time.

At this point it would be a good idea to detail and differentiate the main opportunities for professional exchange within the institutional context with particular reference to Tuesdays as ‘a talk and meeting day’. In particular, the next section differentiates several types of Tuesday meeting.

2.9 Professional and Social talk

The table below represents the range of professional talk rather than an attempt to introduce absolute distinctions between different generic speech events.

Table 2: Range of meetings in CELU

Department and Unit Meetings	LES Department meetings (LES DM) Unit Meetings (UM) Away Day Meetings (ADM) Group Development Meetings (GDM)
Professional Talk Outside meetings	e.g. Assignment marking discussions Pastoral exchanges (about a participant) Visit feedback to tutor
Social Talk	e.g. Birthday celebrations Christmas lunch Corridor Chat Outside work social life (e.g. pub, concerts)

Although my primary focus is on professional talk, clearly any ‘professional meeting’ may well have social elements just as a ‘social’ corridor chat might well involve an element of professional talk. There are numerous permutations of professional and social talk. Each meeting has its own procedures, routines and available discourse and while there is a great deal of variability within each type of meeting there are some clear differences in terms of styles available, turn-taking rights, roles, amongst other variables (see Spradley 1980: 78).

At this point my aim is not to ascribe particular features to all these professional meetings. Rather it is important to indicate the range of professional talk in this interactional setting. This range provides both contextual information and a comparison with the focus of the thesis: the analysis and discussion of the possibilities engendered by a commitment to a regular and alternative form of professional talk, along side and in addition to this normal range of professional talk.

In what follows I will offer a short description of the following meetings

LES Department meeting (LES DM)

Unit Meeting (UM)

Away Day Meeting (ADM)

Group Development Meeting (GDM)

UMs in particular can be used to provide a comparative backdrop for the focus of this research (GDMs). This is mainly because they have a similar time (1 hour), similar frequency (once a week) and feature the same members of CELU staff.

2.9.1 LES Department Meetings (LES DM)

These meetings tend to be termly and last anything from one hour to two hours. They are the only forum for discussion between all the members of the department.

In LES DMs turn taking rights are open but in practice the number of participants is usually very limited. The majority of the turns and indeed the majority of the utterances are provided by the Head of Department. As the agenda contains items for all four sections and also items that only have relevance for one section of the department, by no means all the discussion is directly relevant to the CELU.

There are usually between 20 and 30 members of staff in attendance and staff are supposed to send apologies if they are not able to attend. Levels of satisfaction with this meeting are low. Interview data suggests that they are seen (by CELU at least) as 'rather archaic' and 'it is not obvious what communicative purpose they are supposed to serve'. One interviewee reported that a great deal of the information conveyed could be conveyed just as effectively by e-mail. Another spoke of 'regular frustration'. They are viewed as an institutional necessity the form of which harks back to pre-e-mail scattershot communication. One thing is that is certain is that there is no discussion of the appropriacy, purposes or quality of the meetings themselves.

Outside contributions from the Chairperson, extended articulation is limited and discussion is also rare. Consequently it is possible to characterise the meetings as low-engagement speech events. When information and opinion is elicited from participants, where the Chairperson does not nominate a speaker, there is often noticeable reticence in responding.

They are in truth something of an occasional institutional event from which members of the CELU have limited and perhaps hazy expectations. Indeed in the LES meetings I have attended only our Director and one other member of the CELU has made any contribution at all. It is noticeable that some LES staff bring other work with them to be read or completed during the meeting.

In comparison with the following meetings, no attempt is made to re-organise the furniture away from a 'traditional classroom' arrangement of rows of desks. This does not help generate interaction. There is, as a result, little or no eye contact between staff in the meeting.

2.9.2 Unit Meetings (UM)

Unit Meetings (UMs) were instituted on a weekly basis in 1994 and continued throughout the period of data collection (1998-2000). Held on Tuesday lunchtimes, they are compulsory (or, at least, no one has seriously questioned

the requirement to attend). On occasions, due to overseas travel or illness, CELU staff do miss meetings.

All CELU staff interviewed feel that UMs are important for discussion, collaboration and cohesion. Those attending the UM meetings include the same members of the GDM group (Emma, Elizabeth, Harry, Nicholas, Robert and Vince) and also Martin, Don, Rachel and Nancy. Later in the research period Martin and Don retired and new members of staff (Annie, Ellie and Nora) joined the CELU staff. On occasions other members of staff from the wider department or university attend these meetings on an invited basis.

Perhaps the most prominent feature of the UMs is that they are agenda driven: an agenda is distributed on the morning of the unit meeting and all CELU staff have the right to add items to this agenda. There are usually between 10 and 15 agenda items. These meetings are geared for producing outcomes at a group level and decisions and choices need to be made. Turn taking rights are not restricted, although Harry (Director of Studies) tends to chair these meetings and, because of this role, moves proceedings from one agenda item to the next.

The number of turns per agenda item varies considerably from short information giving turns, to which there is little response, to fully blown discussion. For comparative purposes a transcribed extract from a UM is included in Vol. 2 p200.

2.9.3 Away Day Meetings (ADM)

Away Days (ADM) were instituted in 1997 and were held approximately twice a year during the research period. They were instituted partly because we decided to make the MSc a modular course and this involved considerable rewriting and also meant a major review of systems, materials and support. The regular UM was over-burdened during this period and it was felt that we needed some sustained discussion away from the unit itself. A fresh venue and a fresh format for a new venture were needed. The fact that the group recognised that the UMs could not fulfill our needs by itself is significant. There

was a recognition that different formats might produce different energies and different outcomes for particular purposes.

The first and indeed subsequent ADMs established this new meeting as an important addition to our professional talk. The meetings were quantitatively and qualitatively different from our other meetings. This was hardly surprising considering we were outside the campus and free from regular tasks and interruptions and were able to sustain concentration and focus for long periods of time.

Again this data from this meeting is not part of the analysis of this report. However, it is likely that its success created fertile ground for the GDM in two ways:

1. There was a recognition that a different meeting format could produce very different interactional patterns and outcomes. It was possible to generate an interactional energy that was not possible in UMs.
2. Through ADM meetings the CELU instituted and established particular roles. In particular, Nicholas's role was Teacher Development and one idea presented at an ADM was that we try a process of Cooperative Development (CD). This was the stimulus for establishing the GDM. However, the GDM became a forum for further exploration of the other specialist CELU roles too. The way in which GDMs supported these developing CELU roles will be commented on in Chapter 5.

2.9.4 Group Development Meetings (GDM)

In January 1998 we began the GDMs. At the time there were eight full time members of academic staff in the Communication and English Language Unit (CELU). We started these meetings, at least in part, because we felt that we needed a space to articulate our current thinking on personal, teaching and research issues. This was often not possible in the Unit Meetings (UM), where there was often not enough time to finish the agreed agenda within an hour.

The agenda made its own demands that tended to mitigate against sustained exploration on particular points.

Chapter 3 will give a fuller picture of the procedures. The next section concentrates on introducing the six participants in GDMs.

GDM Participants

The following list features the six teacher educators that joined the GDMs, with approximate ages and gender. The right hand column provides information about the CELU special role or responsibility. As I said previously, these special responsibilities were furthered through GDMs.

Table 3: GDM Participants

Participant	Sex and approximate age	CELU Special Responsibility
Elizabeth	female in her fifties	On-Campus Programmes
Emma	female in her thirties	Evaluation
Harry	male in his forties	Director of the unit
Nicholas	male in his fifties	Teacher Development
Robert	male in his sixties	Research
Vince	male in his thirties	Pastoral Care

Those attending the GDM are the same members of the UM group, with the exception of Martin and Don (academic staff members) and also Rachel and Nancy (support staff members). Martin and Don were invited to join the GDMs at the same time as the others above but both declined. They were both coming up to retirement and this may have been the most significant factor. In any case I did not feel for the purposes of this research that it was worth pursuing their reasons. It was important that all academic MSc staff members were invited and equally important that it was a voluntary meeting.

It is worth saying at this point that all the names used in this thesis are pseudonyms. I have adopted the pseudonym 'Vince' for myself (Steve Mann). I use a pseudonym in my case because I believe it to be a useful distancing device or 'estrangement device' (see van Lier 1988: 560-565).

For anyone remotely familiar with the CELU it would not be hard to determine the identities of the other participants. As this is a participant study it is hard to see any way round the competing claims of keeping some element of anonymity and making clear the particular influences and factors which contribute to the interactional landscape. The five other members of staff are happy for the recorded data to be used in the thesis. However, I have given the undertaking that should I feel that there is any possibility of any extracts causing embarrassment in any way, then I would make sure to check with the individual concerned. I have checked in this way on several of the passages used. The interviews specifically took up particular confidentiality issues and as a result a few sequences have been removed (e.g. V2-P171).

2.10 Physical setting of UMs and GDMs

In order to cement the setting of the GDM there follows a description of the physical setting of GDMs. It also describes the physical setting for UM. I provide the comparison because the use of a different physical space was felt to be important. Nicholas expressed this explicitly when he said 'it wouldn't have worked as well in the usual room'.

The two rooms used are along the same corridor and both have windows along the length of one wall and windows to a corridor along the opposite wall. However, there are some noticeable differences.

The UM room is used as a teaching room and so has a whiteboard, plastic chairs and laminated tables arranged in a solid block. There are book cabinets and a video and television on a large trolley. Staff arrange themselves around this block of tables. As UM is a 'lunchtime' meeting where sandwiches are provided, there is a food and drinks trolley under the whiteboard. Staff have copies of the

agenda and usually bring a pen and a diary as well as various other documents depending on the agenda. There is a clock on the wall.

For the GDMs it was felt that it was important to try and achieve a different setting, initially to help create a different interactional space. The room for GDMs is Harry's office. In his office there is a large wooden desk and a computer on another much smaller table in the corner. Nearer the door, there are four comfortable upholstered blue armchairs arranged around a low wood-effect coffee table. The desk swivel chair and the computer swivel chair are added to the four armchairs when all six GDM participants are present. There are blinds on the windows that help cut down on visual distraction (passing corridor traffic). Staff do not normally have either paper or pens and so don't need to write anything down. There is a large rubber plant and there are three large prints on the wall.

Interruptions are very rare in both meetings and in fact they are actively discouraged for GDMs. Support staff are asked not to forward phone calls to Harry.

The different physical setting is a factor in determining the nature of the interaction. My purposes here are contextual ones, however, and to finish this section, I will limit further comparison to an observation that both meetings start with good-humoured social chat. UMs tend to focus on sandwich comment and distribution. GDMs tend to focus on getting the furniture right for the anticipated number of participants including whether it will be necessary to negotiate the tricky procedure of bringing the swivel chair from behind Harry's desk into play.

2.11 State

What follows provides conceptual background out of which the initial impetus for GDM arose. It documents the influences that shaped the development and discussion of the GDM discourse and our changing perceptions of it.

In an earlier section I acknowledged the ways in which the context of my professional work (particularly the MSc) has inevitably fed into and orientated the nature of some aspects of the research itself. Now that I have accounted for the context, I want to provide a fuller conceptual background or 'state' out of which the GDM process grew and fed on.

2.11.1 Teacher Development

I said at the beginning of the thesis that this work aims to provide a contribution to 'teacher development' and this term represents a useful umbrella term for a number of the influences, processes and outcomes that are featured in this thesis.

The development in teacher development is multi-faceted. We can be developing our practice, concepts, roles and identities and there is always an interplay between these aspects. Given that our professional identity is a continual connection of personal experience with public theories (Griffiths and Tann 1992), teacher development is best seen as a process concerned with creating opportunities for differentiating, connecting and constructing interpretations and evaluations: an ongoing process of relating perceptions, actions and theories.

In the following sections, the influence of Dewey, Rogers, Kolb, Argyris and Schön as well as others will be acknowledged in the emergence of ideas and impetus for new directions in teacher development, action research and constructivist descriptions of education. In addition, their influence has provided fertile ground for the introduction of this new group discourse (GDM) and can also be seen in movements like Teachers Develop Teachers Research (e.g. Edge and Richards (Eds.) 1993, Field, J., Graham, A., Griffiths, E. & Head, K. (Eds.) 1997, Head, K. (Ed.) 1998, De Decker, Van Thielen, and Vanderheiden, M. (Eds.) 1999).

2.11.2 Humanism, Non-judgmental understanding and Cooperative Development

The influence of humanistic theory that emerged in the 1950's and 1960's is still being felt in the field of teacher development. Rogers (1961) and Maslow (1968) stressed self-determination in the enabling of personal change. These views of humanism stressed the importance of individual reasoning about action, consistent with values of human freedom and autonomy. Rogers and Maslow believed that mankind had a tendency 'to actualise himself, to become his potentialities' which 'awaits only the proper conditions to be released' (Rogers, 1961: 131). As we shall see later, the explicit aim of GDMs is to create interactional conditions appropriate for potential to realise itself. The most important aspect of Rogers influence is the decision to remove what Rogers, writing in 1951, saw as the major barrier to mutual understanding: our tendency to 'judge, to evaluate, to approve or disapprove' (1992: 28).

The next chapter will outline GDM procedure and rationale and will further explore the influence of Rogers on Edge's *Cooperative Development* (1992). For now it is enough to confirm that Edge (1992a: 5) sees a 'massive contribution' in Rogerian ideas with regard to CD rationale and procedure and that the moves and rationale offered by Edge are a core element of what we tried to achieve through GDMs. There are personalised, humanistic and existential roots in the vision of self-realisation embodied in Edge's view of CD, where the impetus for development needs to be from the individual but with the support of others:

I need someone to work with, but I don't need someone who wants to change me and make me more like the way they think I ought to be. I need someone who will help me see myself clearly. To make this possible, we need a distinct style of working together so that each person's development remains in that person's own hands.

(Edge 1992a: 6)

Rogers' work was also influential on Kolb (1984) and Schön (1983) and so not only feeds into the rationale of the specific procedures of GDMs but also into the humanistic perspectives of others working in the field of teacher development

(Gebhart & Oprandy 1999, Freeman 1991, Underhill 1992 amongst others). The key concepts in Rogers' work were non-directive intervention and non-judgmental understanding.

Rogarian principles have also informed supervision and other teacher education relationships and interpretations of these core concepts inform work in the relationship between researchers, teacher educators and trainee-teachers as in Gebhart & Oprandy (1991), McGill and Beaty (1992) and Heron (1996). This is also true of work in the area of counseling with experienced teachers (e.g. Day et al 1987). There have been a number of accounts of the benefits of co-counseling (e.g. Gray 1992 , Brandes and Ginnis 1990).

Further points about the relationship between GDM and counseling will be explored in 6.1.3.

Chapter 3

Group Development: Purpose and Procedure

Given this setting (place and participants) ... with the group doing these things (procedures) ... does my research methodology ...and the resulting case description ... and analysis of Reflection ... justify for the reader the development claims (development outcomes) that are made?

3.1 Introduction

This chapter and the following chapter are concerned with procedures. Chapter 3 makes clear the main procedural aspects of the phenomenon under investigation (GDM – what we did). Chapter 4 is concerned with the research process (how I collected data and analysed what we did). Chapter 2 has already established aspects of the context (who was involved in the GDM process and where it took place). Chapter 2 has also gone some way to explain why the group perceived GDM as potentially valuable. Later in this chapter, a few more details are added in this regard, particularly in relation to action research and reflective practice and how these influenced the GDM process.

Chapter 3 first of all explains the influence of CD on the GDM procedures. It then uses extracts from one GDM session to highlight procedural aspects of roles, stages and moves. In addition, the chapter explains the procedures involved in the follow-up meetings (GDFMs) and the relationship between these meetings and GDMs.

Making the procedures explicit at this stage has two advantages:

1. It makes the analysis and discussion more accessible and fruitful for the reader in Chapters 5 and 6. A procedural outline here will help access the later thick description, delicate analysis and category building.

2. It provides any other professional groups who want to try something similar with a basis to adapt, modify, or replicate. This chapter might function as a guide to basic roles, stages, steps and moves and could be used in conjunction with Chapter 7 (Development Outcomes) and appendix 1 (Choices and Decisions) to provide an introductory guide.

3.2 Summary of the Procedure (Three stages in GDM)

Right at the beginning of the chapter, it is worth providing a short summary of the procedures. The GDM process involves three stages:

Table 4: GDM stages

<i>Speaker-articulation stage</i>	This first and longest stage is where a 'Speaker' talks on a subject of his or her choice. The others in the group act as 'Understanders'.
<i>Understander-Resonance stage</i>	Here, the Understanders provide short statements on what the Speaker-articulation has brought to their minds.
<i>Speaker-review stage</i>	The Speaker provides a few closing comments on the session as a whole.

A week after each GDM, we had a GDFM (Group Development Follow-up Meeting). In this meeting we played extracts from the previous GDM and exchanged observations and comments.

In order to undertake the procedure above, we decided to ring-fence some time (1 hour) on a Tuesday afternoon to explore our practice through professional talk. Some of the group had an existing commitment to Cooperative Development. In fact, most of the group had previously used CD and had found it a useful process. We wanted to create a session where we could develop this kind of non-judgmental discourse.

3.3 *Cooperative Development (CD)*

In the *Speaker-articulation stage*, the Understanders support the Speaker with what we called 'Understander moves'. These moves owed a great deal to those in *Cooperative Development* (Edge 1992a). Indeed, before the first session of GDM in January 1998 we had all read a short article (Edge 1992b) introducing the procedures. In fact, four out of the six participants had at least some experience of trying out CD moves in Teacher Development workshops or courses.

CD draws on the ideas of Carl Rogers, particularly those of non-judgmental understanding. Edge (1992a: 5) talks about the 'massive contribution' Rogerian ideas make to CD rationale and procedure. As well as the contribution made by Rogerian ideas, Edge also acknowledges the moves described in Egan (1986) as a basis for CD moves.

Some of the group had previously used cooperative development (CD) and the core CD values and moves certainly provided the basis for the development of the discourse. Originally CD was intended as a procedure for two or three people, it was not originally envisaged as larger group procedure. It is also fair to say that the intended audience of the 1992 publication were classroom teachers. The six participants in the GDM process had been classroom teachers and occasionally still are. However, our professional context is different. I do not want to overplay this difference as, not having undertaken sustained CD in another context, and I am not sure to what extent this does affect the nature of the experience. What is worth saying is that I see the development outcomes in Chapter 7 as just as relevant to lecturers in Higher Education as to teachers in ELT contexts.

3.3.1 CD Understander moves.

What follows provides an overview of the Understander moves as they appear in Edge (1992a). Preliminary comments on how these moves were used in GDM are also included. More detail in this regard will be added in 7.3. Edge groups these moves or 'abilities' in three groups (1992a: 13):

Table 5: CD moves

Exploration
1. Attending
2. Reflecting
3. Focusing
Discovery
4. Thematising
5. Challenging
6. Disclosing
Action
7. Goal-setting
8. Trialling
9. Planning

These different moves are certainly not equally represented in the corpus and this fact will be taken up further in Chapter 6. This is partly because in Edge (1992a) moves are essentially categories for training and meant to raise awareness of what may be possible, rather than descriptive categories based on data. As Nicholas, talking about introducing CD (in terms of a recipe metaphor) says, they are ingredients which can be dealt with as technical elements:

626 Nicholas (.) these are proce::dural, (.) these are steps,
 627 these are things that you have to do. (.) as you say they
 628 don't come in a fixed sequence (.) but they are
 629 technical (.) if you like mechanical (.) one doesn't have to
 630 be- >you know<I'm not afraid of the word (.) errm I think
 631 mechanical would be the wrong word to use (.) but they
 632 are cert- procedural steps that you need to be able to take
 633 (.) skills you need to work on (.) and that is what I want
 634 to try and get across (.)

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CD then is a recipe only to the extent that it has possible ingredients. The ingredients do not 'come in fixed sequence', they are skills which need to be worked on.

As a group we agreed to use CD as the basis for GDM and these moves, particularly Reflection, do provide the basic ingredients for the Understander's contributions to interaction in the Speaker-Articulation stage. Detailing the Understander moves at this stage will provide a basis for analysis in Chapter 6 and 7. It will help the reader access the 'procedural steps' and 'skills'.

3.3.2 Attending

The first skill we talked about and tried to improve was the quality of our listening. Edge (1992a) uses the term Attending. This term encourages the listener to think about the quality of their listening behaviour. If the Speaker can feel listened to (attended to), it makes him or her comfortable, relaxed and more likely to believe that what they are saying is valuable.

A good deal of Attending is non-verbal communication. In other words, we need to be aware of how we sit and what we do with our hands. We need to provide an open and supportive expression on our face, good eye contact and supportive backchanneling. Good Understanding requires the Understander to think about body language. For example, it may not be true everywhere and always that crossed legs and arms are defensive and demonstrate a negative attitude or that touching your chin shows a critical stance, but it is worth checking yourself. It may be that your physical posture is unconsciously communicating in negative ways:

This unconscious process has been likened to having another self inside us who also speaks whether we do or not. When these two selves contradict each other, it is usually the other who is telling the 'truth'.
(Edge 1992a: 22)

The skill of Attending also includes backchannelling behaviour: occasional supportive speech tokens that help demonstrate continuing interest. These do not want to be overly positive, as this could constitute evaluative behaviour that is something to be avoided. Taking evaluation out of the session is a key requirement of GDM.

3.3.3 Reflecting

Reflecting is rather like a mirror where the Understander gives back what the Speaker has said. This is not a mechanical process and the aim is to be a 'warm, human mirror' (Edge 1992a: 29): empathetic, thoughtful and selective. The

purposes of Reflection are varied but there is always an element of checking Understanding. Sometimes this is because Understanders feel they are beginning to get confused or there is too much to take on board and need to check. Sometimes Understanders get the feeling that the Speaker might appreciate a break and the chance to hear a version back in order to review the articulation of their ideas thus far.

On hearing a Reflection Speakers will usually feel more comfortable, supported and valued. However, sometimes Speakers will feel that, although the Understander has done a good job in Reflecting back what they have been articulating, now they have had a chance to hear it again, they feel there is something missing, wrong or something that needs clarifying. Sometimes, despite the best efforts of the Understander, the version is not close enough and the Speaker will want to establish just how or why the Understander version is not a true Reflection. In the last case, it may sound like the Understander has not been doing a good job. This is not usually the case. It is just not that easy to get a Reflection exactly right every time. It has previously been noted that what 'the sender intends to communicate' is not the same as 'what the receiver derives' (Lyons 1977: 33).

As long as the Speaker knows the Understander is genuinely trying to Understand, the Understander move can fulfill the function of moving the Speaker on and still make them feel valued.

3.3.4 Focusing

The focus of a GDM is Speaker selected. However, on occasions, the Speaker has only a vague idea of the area that he or she wants to work on. Consequently, it is fair to say that sometimes the purpose of the session is to define and narrow a focus (for future steps). The Understander can help narrow the focus in two ways. Firstly, usually early on in a session, the Understander may try to confirm the focus of the session. In this case, there is often explicit use of the term (focus):

041 Nicholas so can we- (.) just clarify where we are now (.) you're
 042 now into (.) what may not be a continuing topic (.)
 043 but the first area of topic focus (.) is what you're working
 044 on now (.) that is this preference of yours (.) for off-the-cuff
 045 talk (.) as opposed to planned talk (.)

V2-P7

Another kind of focusing move comes later on in the Speaker-Articulation stage. It may be that for the Understander, the Speaker has raised a number of related but different possible areas of focus. In this case the Understander may say something like 'okay, you've talked about A, B and C. Would it be helpful for you to concentrate on one of these now?'

Focusing can certainly be a helpful move and most of the time a Speaker will appreciate the chance to clarify the emerging focus.

3.3.5 Thematising

Although it is one of the moves grouped under the heading 'discovery', thematising can be seen as a form of focusing move. A focus arises out of a connection or relations perceived and offered by the Understander:

On some occasions, the Speaker will make separate points which the Understander may think are connected, or at least related, to each other.
 (1992a: 46)

The Understander tries to establish a common theme by linking two or more 'separate parts' of the Speaker's articulation to date. Here we are potentially closer to evaluation than in a Reflection: it is necessary to stay on the acceptable side of 'right, I think A and B are connected because...' and the Understander has to be careful to leave any decision about whether thematic connection exists entirely to the Speaker. So, A and B may be offered as a possible theme but it is up to the Speaker to legitimise the theme. It is not the job of the Understander to force the possible connection. If it is not there for the Speaker, the connection is not helpful.

Sometimes the connection between A and B will have already have been apparent to the Speaker and he or she might welcome the chance to explore it further. Sometimes the thematic link has not been noticed and may provide a fresh perspective. Other times, the thematic link will simply not match up with the Speaker's sense of his or her articulation and is not taken up.

3.3.6 Challenging

A challenging move arises out of two (or more) Speaker statements that seem to the Understander as contradictory or difficult to reconcile:

Challenging is closely connected to Thematising; it is like the other side of the same coin. That is to say, you may hear me make two statements and, as Understander, you may find it difficult to see how I can maintain both at the same time. (1992a: 53)

In response to a Challenge, the Speaker may acknowledge a contradiction and use it to revise the articulation. The Speaker may not see the statements as contradictory and explain why. A third possibility is that the Speaker acknowledges the existence of contradiction but feels that the contradiction is part of conflicting elements of self, identity, roles or responsibilities. A Speaker's articulation is often an attempt to construct a way through distinctions and connections.

Articulation is a struggle through the tensions mentioned earlier. Bakhtin saw language as a struggle:

...between centrifugal forces that seek to keep things apart, and centripetal forces that strive to makes things cohere. (Holquist 1981: xviii)

The Speaker sometimes holds apparently contradictory notions without necessarily having to resolve them in an afternoon. In other words, two ideas may well be apparently contradictory but this is not necessarily something to be 'corrected'. We are not a unitary self, always capable of maintaining unified

coherent positions. Mead (1934), a colleague of Dewey, recognised the conversation between the habitual self ('the me') and the problem-solving self (the 'I') as instrumental in a responsive relationship with the world. Post-modernism would see the self as a series of selves capable of holding different voices, values or positions. Challenging can reveal aspects of these contradictions in our identity.

As far as the Understander is concerned, underlying attitude is critical to this move. The Speaker needs to know that the Understander is not trying to catch him or her out or prove a point and that the Understander is honestly asking the Speaker to make his or her position clear so that they can better Understand it, empathise with it and help the Speaker move further.

3.3.7 Disclosing

Disclosing is a difficult move. Edge (1992a: 61) states that the Understander should Disclose 'experience only to the extent that it may be useful to clarify exactly what the Speaker is trying to say'. At the risk of prejudging Chapter 6, it may even be an unnecessary move. The example provided by Edge (*ibid.*) suggests that disclosing may be an explicit form of empathy where the Understander reveals a personal emotion in order to give the Speaker a point of comparison. It may be that Reflection is a better bet.

There are no moves in the corpus that fit Edge's definition (1992a: 62). There may be two reasons for this. Firstly, it could be that because the group did not 'practise' these moves in the early session, we did not adapt them into the constructed discourse of development. If practised, it is conceivable that another group could make better use of the potential ingredient. Secondly, it could be that the creation of the Resonance move meant that we tended to be extra careful not to introduce any element of our own experience, even when it might have helped put together an Understanding move with an element of Disclosing.

3.3.8 Goal setting, Trialling and Planning

I intend to deal with the last three CD moves together. They all help in moving the Speaker towards definite next steps. The degree to which the moves are necessary will depend on whether the GDM session is exploratory and ground mapping or more geared towards action as well as talk. On occasions, the Speaker will develop thinking towards goal-setting and planning without these moves from Understanders. The Speaker may articulate goals, possible trialling and concrete plans. In this case the Understanders will simply Reflect these back. Here the Speaker does not need to be prompted. On other occasions the Speaker is just not far enough advanced in their exploration and thinking to set a goal and work out the planning detail and it may not be helpful for the Understanders to push in this direction. The Understander needs to be careful (as with focusing) not to short circuit the exploration process.

Specifying goals is desirable but not as necessary in GDM as it would appear in CD:

Whatever the motivation, it has to be stressed here that some sort of behaviour is the goal. The time for expression of ideas and values now has to be used in the formulation of a goal that can be specified in terms of action. (Edge 1992a: 66).

Awareness or understanding will sometimes be enough for one session and action steps can come later in the maturation process. However, what we have in these moves is the possibility of helping the Speaker to commit to action, if they are ready for it. Leaving the session with some concrete next steps articulated makes it more likely that there will be definite outcomes.

If a concrete goal can be identified by the Speaker then Understanders can help this turn into 'a detailed, step-by-step blueprint for implementation' (Edge 1992a: 71). This might include trialling and planning elements.

The Edge version of CD certainly pushes action as a necessary element:

Although much of this description relates necessarily to talk, we should remember that the purpose of development is action. The purpose of the talk is to help the Speaker decide on just what action would aid the Speaker's own potential development. (Edge 1992a: 13)

This stress on action may be because the reader addressed is a classroom teacher and trialling and planning might have concrete and immediate possibilities in the classroom.

There is no doubt that GDM sessions usually resulted in action of some kind. However, this is not always the case. The rarity of the kind of Underlander moves put forward by Edge (1992a: 66-77) means that this is one issue that needs taking up later. There may be good reasons, based on the collected corpus, for putting forward a position that understanding or awareness is sometimes enough. It may also be that articulation usually needs to be followed by further individual reflection before action is likely. This does not mean that 'development' is not possible. Development may apply to thinking and a greater awareness of who we are and why we do what we do. Feeling more comfortable with all this is a legitimate development goal in itself.

3.4 Reflective-practitioners

CD and GDMs have their roots in ideas of action research and the development of the reflective practitioner. The idea that an individual can develop intellectually through reflecting is traceable to Dewey's position that 'there is no intellectual growth without some reconstruction, some reworking' (1938: 64). Furthermore, the procedures arise from the belief that a teacher-researcher can develop through a better understanding and articulation of their own experience. For Kolb (1984), talk is an essential bridge between privately constructed meanings and social influences and also key in 'experiential learning' where knowledge is the transformation of experience. We have already established the connection between teacher development and action research in an earlier section (2.11.1) but it is worth stressing here the strong

connection between talk and reflecting on action as a way of making sense of action.

The commitment to the idea that as reflective practitioners we can rework, reconstruct and shape both our thinking and our future experience is a powerful one for GDM group. Each session is a group process but designed to support the experiential learning, reworking and intellectual growth of one individual at a time. It is important to make this distinction because action research and reflective practice can be a collaborative process (e.g. Burns 1999) or an individual process (Wallace 1998). GDM has elements of a collaborative process as there were certainly shared understandings and outcomes at the group level, however, the primary focus was always on one individual for each session. So, when Burns (1999: 53) argues that a collaborative process may provide a more supported environment, we would claim that we were able to provide a collaborative and supported environment but principally for the aspirations and reflective research goals of the individual. There is certainly no claim that this collaborative focus on the individual is the best or only way to go about a group development process. There is evidence that a fully collaborative approach to peer development may be helpful (Strickland, 1988) and also that it may cause difficulties (Russell and Cohen, 1997).

3.5 *GDM Roles*

There are two GDM roles: Speaker and Understander. Each GDM session has one Speaker and the rest of the group act as Understanders. Each session had a different Speaker and, within each session, the Understanders shared responsibility for making Understanding moves. The Speaker was required to talk through a topic or issue currently on their mind. As the purpose was exploration, a Speaker should not talk about something that they were totally sure about. It needed to be something emergent, something that the Speaker could work on and develop in real time in the group. The Understanders needed to listen actively by giving back versions of what the Speaker said in a non-judgmental and non-evaluative way. The Understander needed to honestly

try to empathize with the Speaker and see the topic or issue through their eyes. The sections that follow will provide more detail as to the role of being a Speaker and being an Understander.

In terms of roles inside the GDM process, Nicholas acted as facilitator and his role was special in a number of ways. He led the initial couple of sessions in a training mode. Later, in actual sessions, it was Nicholas who suggested a shift from one stage to the next. Perhaps because of his special role he was often the Understander who made the first Understander move. In addition, Nicholas selected the extracts to discuss in the follow-up meetings (GDFMs). Towards the end of the process, Vince also selected some extracts for a GDFM.

Within the CELU we do all have different roles (see 2.8) and aspects of these roles did inform our choice of Speaker focus. For example, Vince talked about his role as Pastoral Tutor and Robert talked about his role as Research Director. Aspects of our teaching roles within the CELU also influenced Speaker articulations. As these specialist roles are part of our professional identities, working through aspects of various roles and responsibilities was very much part of the GDM process. Chapter 5 will provide more detail in this regard.

For now, it is fair to say that the GDM process relies on equal status within the meeting. It works because those present are autonomously developing professionals. Harry, Director of the CELU, also took part in the meetings but there were almost no noticeable issues of status that arose out his presence. This issue was carefully checked in interviews and this asymmetrically was only an issue in one session that will be covered in Chapter 5.

We wanted the group to focus on one Speaker at a time and give them the benefit of undivided attention. Being Speaker is an opportunity to talk out an idea, an issue or a personal concern. The choice of topic here is determined solely by the featured individual, which may or may not have immediate relevance to the group. The rest of the group combine to act as Understanders. The role of the Understander is to contribute Understander moves as detailed in 3.3.

3.6 *Being Speaker – A Procedure for Articulation*

In some ways being a Speaker sounded easy: turn up and talk and everyone else listens intently and tries to help you talk further. Of course, it was not that easy and all Speakers found it daunting, at first, faced with the prospect of talking for 35 minutes relatively unprepared. The Speaker felt pressures that we did not anticipate.

It is certainly unusual to have the opportunity to develop ideas at length in speech in this fairly spontaneous and more or less unplanned way. Most extended speech is planned (lectures, sermons, appeals, talks etc.) and in functional terms extended speech usually has an interactional purpose along one or more of the following interactional parameters. It might want to primarily:

1. Convey information
2. Entertain
3. Persuade

There are good reasons for treating GDM as a unique genre because of the space it allows for extended articulation. When I use the term 'articulation', I mean to contrast it with communication. Communication is concerned with getting across existing thoughts, articulation is a process in which thought and expression are happening in real time.

GDM Speakers tend to be prepared but relatively unplanned and each Speaker's interactional purpose has nothing to do with persuasion and very little to do with entertainment.

Robert comments on this freedom from the need to persuade at the beginning of his session as Speaker:

019	Robert	errr my first (.) thought in anticipation of this
020		is what I see as an enormous and unusual
021		privilege(.) of being able to speak for so long
022		without feeling any need to perSU <u>A</u> DE. (2.2)

Neither is it possible to interpret the discourse act as simply conveying information, often because the individual is, in a sense, unsure of the status of his or her ideas. This may be because:

When I try to put my thoughts into a coherent shape, as I have to if I am going to communicate them to someone else, I often find that my ideas are less clear than I thought they were. And I find that my opinions are not always as solidly founded as I wish they were. (Edge 1992a: 7)

Sometimes ideas, awareness or knowledge pre-exist in some form. Sometimes they come into being through articulation. Reflexively, ideas and awareness are shaped by articulation and articulation is shaped by ideas and awareness. For Rawls (1989) self and meanings are emergent, locally produced, sequential achievements of people in interaction but they also draw on previous constructions.

One way the group found of describing what articulation feels like is 'working at the cutting edge of understanding'. The Understanders support the Speaker who is working in a way that is similar to the Vygotskian idea of ZPD (Zone of Proximal Development). They support the 'scaffolding' process by helping in the construction as the Speaker strives to articulate what is confused or partially formed.

Taylor describes articulation in the following terms:

Articulations are not simply descriptions . . . articulations are attempts to formulate what is initially inchoate, or confused, or badly formulated. But this kind of formulation, or reformulation does not leave its object unchanged. To give a certain articulation is to shape our sense of what we desire or what we hold important in a certain way. (Taylor 1985: 36)

In what follows, the term 'articulation' is used to describe what the Speaker does in a GDM session. For me, this term best describes this sense of talking ideas into coherence. There are two important aspects of the Taylor definition above. The first is that the GDM's explicit purpose is to allow a Speaker to spend time trying to move something 'inchoate, or confused, or badly formulated' into something more fully formed. The second aspect is that the discourse act shapes what we desire, and what we hold to be important. It is not just talk, it is who we are.

This thesis is particularly concerned with the role Reflection plays in supporting this kind of articulation. This is what makes GDM different from the work of Gendlin (e.g. 1996, 1998) or Rinvoluceri (1999) for example. In Gendlin's description of TAE there are obvious similarities but the listener, in the 'focusing partnership' is only encouraged to contribute when the listener cannot follow:

From the start I had the students in my class meet in listening partnerships during the week. They divided two hours, taking turns purely listening. "just listen. Only say when you don't follow" I instructed them. "If your partner is working on a paper, don't tell about how YOU would write the paper." (1998: 2)

Rinvoluceri's scheme for 'mutual supervision' puts equal emphasis on listening and does not mention any other ways in which the listener might contribute.

3.7 Articulation as dialogic space

Another way of looking at articulation is that it is a dialogic space between different aspects of who we are. There are number of constructs which help get a sense of this internal dialogue. So, we might see this dialogic space taken up by an interaction between our received knowledge and experiential knowledge (Wallace 1991:15) or between our personal and public theories (Griffiths and Tann 1992). Articulation is the dialogic means of constructing sense and finding a temporary version, centering ourselves, finding a temporary balance (see V2-P147L1452-5). This dialogic process works through tension between selves, the

voices and lexical prints of multiple selves, past and present, private and professional, *ideal self* and *actual self* (Rulla, Imoda and Rideck 1978). It can be seen a process for resolving unconscious tension between espoused theory and theory-in-action (Argyris et al 1985), received knowledge and experiential knowledge, and private and public theories.

In groups, our interactive energy is focused on managing tension in the dialogue between interactants. There is tension between your version and my version, between what you want to say and what I want to say. When the possibility of dialogue between interactants is removed, through focusing solely on the Speaker, a new dialogic space is open. This space allows the Speaker's internal tensions to arise. Articulation is a process of resolving these various dialogic tensions.

It is also a space for trying out ideas. In our professional lives there is no shortage of pieces of information, facts, opinions and theories. In one diary entry I make the following statement after reading the Taylor quotation above:

We do not fully own anything if we have not articulated it for ourselves. In other words as teachers we constantly receive knowledge, facts, opinions. We hold on to some of them amongst a whole jumble of things we believe, think we know, value.

Diary-121198

This entry foregrounds the idea of articulation as a process of finding shape out of a mix of facts, information, views, arguments and feelings: through articulation we see connections that we had not seen before and we make distinctions that had not seemed to be there. In the terms used by Bakhtin, we live within constant currents of heteroglossia. Some words and ideas are borrowed, others seem more our own.

In other words, an utterance, argument or articulation always has a history. It always contains used elements: previously used by us and by others (Lemke 1995: 24). When Bakhtin talks about the 'utterance' he says that:

... the authentic environment of an utterance, the environment in which it lives and takes shape, is dialogized heteroglossia, anonymous and social as language, but simultaneously concrete, filled with specific content and accented as an individual utterance' (1981: 272).

Language is used goods but shaped for our own purposes. Medgyes (2001: 10) uses Bahktin's term 'ventriloquism' to make the point that:

...our voices are borrowed from past, present and future dialogues. Every word in language always half belongs to someone else, and thus the notion of sole ownership is a bogus one. A word becomes our own when we populate it with our intended messages.

When we articulate new positions we incorporate some of these borrowed ideas. We construct these new positions and meanings through articulation in real time and over a period of time too. Young talks about constructing argument in substantially the same way as I am using the term articulation and sees it as:

...a groping, intermittent effort - whether written spoken or both - made up of several utterances and extending over what might turn out to be a substantial span of time. (1990: 116)

What GDMs are designed to do is to give that extra space and attention so an articulation has more chance to take form and establish new meanings.

3.8 The Group Development Meeting (GDM)

So far we have commented on the purposes of GDM. We have established that the primary purpose is to give a Speaker more chance to get further in articulating their position in relation to a particular focus. We have established the complexity and importance of articulation. We now need to create a clearer sense of what a GDM session actually looks like: we need to establish the main elements of a typical session.

This section uses one particular session to exemplify the GDM process. In the example session, Vince is the speaker and it is just over a year into the GDM process. It is the second time he has spoken and today's topic arises out of his CELU post of special responsibility (see 2.10). Vince is responsible for pastoral care. Initially this roughly equated with knowing about which students were having problems. However, by this point in the development of the MSc programme, Vince is beginning to formulate a wider definition that encompasses a number of support features and also the full range of interaction that a participant has while undergoing an MSc.

3.8.1 Speaker-articulation stage

The Speaker is responsible for bringing a focus to the session, although, as we shall see later, the focus or topic is not always clear beyond a rough working title. As we have said, it is more or less prepared but it is not planned.

In this stage, the Speaker articulates ideas, experience and developing thoughts on a topic of interest. Others work as Understanders. In this stage Understanders self-select in fashioning an Understanding move. Some individuals in the group made more Understanding moves than others but we all tried not to suggest, evaluate, advise, agree or disagree.

Usually a session begins when Nicholas asks the Speaker if they are ready to begin. Sometimes the Speaker simply starts with comment like 'shall I start'. In our example session, Vince makes an initial statement of purpose:

005	Vince	.hhh (.) I want to talk today about
006		pastoral ca::re (.) and I also want to try 'n
007	030	bring in the idea of interaction (.) that we have
008		(.) as tutors with our participants (.) and the
009		reason that I said that those things were connected
010		is because (0.8) we do have to develop this individual
011		relationship with our participants (.) to be able to
012		establish some sort of contact an- (.) and that's important
013		and I want to try and use today's session to explore ways
014		in which we:: already currently >do that< but maybe we're
015		not fully <u>conscious</u> of (.) and havn't thought about enough

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It is noticeable how quickly Vince begins to work on and shape the topic (009). In what follows he talks about various types of interaction and works towards a definition of pastoral care which will help provide a rationale for various support features within the MSc programme and confirm the value of a number of tutor responsibilities. Speakers talk until they have reached a natural closure or until Nicholas suggests that it is time to move to the next stage. In our example session, there is an obvious shift:

872 Nicholas shall we take that as a break then? (.)
 873 Vince yeah I think so

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During this Speaker-articulation stage, individual Understanders try to help this emerging articulation by using a number of Understander moves that help shape and clarify. These moves vary and will be fully introduced later in this chapter but it is necessary to pick out a few as introductory examples here. First of all there is an initial Reflection which almost always tries to confirm the general theme of the session. This often has a focusing function. In our example, Nicholas picks out the headline term (pastoral care) and also picks another element (interaction) which is somehow related. The relationship can be left general ('sort of thing') for now because it is emergent:

041 Nicholas okay errrm so pastoral care but specifically interaction
 042 is the sort of thing you want to bring together (.) that's
 043 what you want to [explore
 044 Vince [yeah errm
 045 and when you say that I wonder if there is actually
 046 anything else, (.) is there anything else in the field of
 047 pastoral care which isn't interaction in some way?

GDM260199A080

Here Vince immediately uses the Understood version for a new thought prompted by Nicholas' move in 41-43. This is a good example of how an Understanding sets up a dialogic process because the hearing of the Understander's version is explicitly acknowledged in 'when you say that' and its cognitive impetus in producing an immediate effect is evident in 'I wonder'.

To give another example of what happens in the Speaker-Articulation stage, in contrast with our first example, Nicholas is attempting a different kind of move: one where he detects a dissonance with a previously articulated version. The motivation for this Understanding move is not simply to let the Speaker hear a version back or some sort of summary but to clarify ongoing Understanding. Even though Vince does not see it as a 'change' in his terms, there is certainly a distinction that emerges as an outcome of the Understander's clarificatory move:

057	Nicholas	So it's not- (2.2) is that a <u>change</u> ? Have you just <u>changed</u>
058		what you mean by interaction?
059	Vince	No I think what I've done is, (.) I've realised that when
060		I talk about <u>pastoral care</u> (.) I've <u>thought</u> about pastoral care
061		(.) it's one of those <u>words</u> which (.) which I've been <u>living</u>
062		with for a <u>long</u> time (.) errrm (.) I did a PGCE at Kempton and my
063		<u>option</u> was on pastoral care
064	Nicholas	mmm
065	Vince	that was in a <u>state</u> school setting and it was very much
066		a <u>new</u> subject then (.) it was very- >almost trendy <u>new thing</u> <
067		pastoral care (.) and I've always <u>lived</u> with that word and
068		I think I've always thought of it as <u>system</u> and now I'm
069		thinking of it more as <u>interaction</u> and I think it's a difference
070		in <u>emphasis</u>

GDM260199A102

The distinction is interesting. Although Vince appears to reject the idea of change sited in the word 'interaction' he does see a related distinction in his understanding of the term 'pastoral care'. What emerges is in fact a change in perception over time; from post-graduate work at Kempton to a different emphasis in the present. For our purposes here, it does not matter whether the Understander's move is 'right' or 'wrong', only that it honestly aims to Understand. Sometimes Understanding moves that get the Reflection slightly wrong can be as helpful as those that the Speaker completely accepts.

So far we have covered two general moves that Understanders can make in supporting the Speakers's articulation. There are moves that attempt to Reflect a general sense of what has been understood. There are also moves that concentrate on one lexical item, often to try and clarify an understanding. On other occasions, the Understander tries to Reflect the affective key, the mood, the emotion of the Speaker. In crude terms, the first two are lexical-cognitive moves (about thinking) and this other move is an affect move (about feeling). As

an example of this kind of move, Nicholas gives Vince a chance to connect the ongoing articulation to an apparent affective key of 'frustration':

246	Nicholas	when you were talking about that earlier (.) was there a
247		frustration that- either that we're not doing these things
248		or <u>it</u> isn't happening (.) you were talking about
249		>you know< I can't tell you what to do but on the
250		other hand if they don't do it we can't talk about it
251		and-
252	Vince	I think there's a frustration (.) but errm it's not with
253		the group (.) I mean it honestly isn't with the group
254		(.) it's with the nature of our jobs of what we have to
255		do (.) that we don't we have that time (.) I mean
256		it's that dilemma that I've tried to talk about before
257		that (1.2) in <u>some</u> ways (.) maybe (.) and this is a
258		thought that's just come into my <u>head</u> (.) maybe
259		I need to take more responsibility for trying to (.) carve
260		out <u>time</u> (.) erm more than an hour in an Away Day (.)

GDM260199A290

This gives Vince a chance to acknowledge the feeling (frustration) and try to establish its roots. Nicholas has Understood at the affect level and Vince gets a chance to integrate this feeling into the ongoing articulation.

In the Speaker-Articulation stage, the Understanders try to map and give back the ongoing articulation and help establish movement. As the articulation develops so positions shift and the Understander's role is to check these shifts, movements, connections and distinctions. In the example above Nicholas detects a shift (057) but Vince does not accept this version (059). In the next example Robert checks on what he sees as a change in emphasis:

581	Robert	Have you <u>m</u> oved over the last half an <u>hour</u> ?
582		(.) a little bit (.) from the purely <u>inter</u> active
583		to the more <u>pro</u> -active
584		(3.6)
585	Vince	Yes I <u>th</u> ink so (.) I think that's <u>tr</u> ue

GDM260199A320

This Understanding move is accepted by Vince and quickly leads to a further distinction:

595	Robert	Does that mean a <u>du</u> al relationship of the
596		<u>pro</u> and <u>in</u> ter?
597		(5.2)

598	Vince	Yeah (.) I like that distinction (.) we have
599		re-active, pro-active, and interactive=
600	Robert	=Re-active being the fire-fighting?
601	Vince	=yeah

GDM260199A333

The realisation in line 598 is an outcome of a process of supported articulation. This is not an outcome of one Understanding move but an aggregate outcome of many Understander moves. In fact, Vince later confirmed the distinction in lines 598-9 to be a lasting and helpful distinction in the development of his pastoral care role within the CELU.

The purpose of these short examples has been to give a sense of the process of a Speaker supported by Understanders in the Speaker-Articulation stage. The Understanders support the ongoing articulation by:

1. giving back versions;
2. clarifying in order to better understand;
3. identifying shifts and movements in thinking;
4. trying to connect the Speaker's feelings to their articulation.

The Speaker, for his or her part, is engaged in a process of exploration or working towards a more coherent and appropriate version of a current focus, problem or dilemma.

3.8.2 Understander-Resonance stage

At a point that the Speaker determines or when the facilitator (Nicholas) suggests, we moved to the next stage (usually after about 35 minutes). Usually this movement to the next stage arises out a combination of two or more factors. There may be a natural break, the Speaker may signal some sort of closure or sometimes an element of discussion has begun. In our example session, in Vince's move, the combination of the positively evaluated outcome and 'thanks' in 868 below signals the possibility of a shift. Robert starts to make a contribution (869) and this is curtailed, realising we have not reached the sanctioned Resonance stage. Nicholas interprets these two moves together with

the pause in 871 as an appropriate point for changing stages. The choice to shift into the next stage is offered to the group and Vince confirms that the time is right for him as Speaker in 873:

868	Vince	Yeah that's a useful distinction for <u>me</u> (.) thanks
869	Robert	this is part of the <u>joint</u> discovery () before-
870	Nicholas	mmm
871		(1.4)
872	Nicholas	shall we <u>take</u> that as a break then? (.)
873	Vince	yeah I <u>think</u> so
874	Nicholas	[yeah
875		and <u>move</u> into the sec- (.) any Resonances? (.) anybody
876		want to::

GDM260199B028

In the Understander-Resonance stage those that have been Understanders speak of something they had thought of either during the Speaker-Articulation stage or at the end of it. Sometimes, the Understanders are very conscious of wanting to say something in the Speaker-Articulation stage, but realising that it may not constitute a bona fide Understanding move at that moment, they save it for the Resonance phase. Sometimes the Understander has a number of Resonances and only chooses what to share in the Understander-Resonance stage itself.

Whatever the nature of the Resonance, it is not meant to be judgemental or evaluative of the Speaker's contribution. It arises not so much as a response to the Speaker's articulation but as a response to how it connects with their own experiential knowledge. The move often takes the lexical form of '...makes me think of...', '...reminded me of...', 'helped me to see that'. There should be no sense of disagreement or evaluation.

So, the Speaker's articulation has helped or made the Understander recognise something about their own experience. Resonances have the dual purpose of allowing a space for contributions the Understanders feel a need to share (a space to download them) and it also allows the Speaker a chance to hear related ideas and perceptions which could be used for further articulation. We aimed to be disciplined about not falling into discussion mode but this was sometimes hard to maintain, partly because of the enthusiasm and excitement the sessions produced.

Here is an example Resonance from Vince's session. Here Elizabeth realises that the kind of interactions she has with one group of MSc tutees is very different from the interactions she has with another group. The Turkish students expect more group interaction because there is a history within that country of the MSc being done in groups in a two year period. The Middle-Eastern group do not have a long MSc history and having joined the MSc in the modular era (far more flexible and less group orientated): they do not have strong expectations of group interaction and contact. The Resonance begins with Elizabeth signaling her feeling that she has gone 'off on a tangent'. This confirms that it is triggered by but not a comment on the Speaker articulation:

887 Elizabeth I've been going off on a tangent in my thoughts
 888 because (.) it seems to me that looking at the different
 889 groups of students for whom I'm responsible (1.0) what
 890 you were saying about- the working in lockstep in the
 891 old system (.) in a country like Turkey where they've
 892 been used to working in lockstep and they've been
 893 used to having the mutual support of a group working
 894 together (.) they've fallen apart in the same way as
 895 your Japan people (.) I mean there are people taking a whole
 896 year over the Foundation Module for example (1.2) in the
 897 Middle East where they've never had a centre (.) they've
 898 never had a visit (.) and I'm far more aware of them working
 899 as individuals (.) and they have no expectancies (.) Turkish
 900 students have expectancies because they've talked to past
 901 students (.) in the Middle East they have no expectancies
 902 and they all start as individuals (.) and I feel TOTally
 903 different pasto::rally between the two sets of people
 GDM260199B040

The Resonance provides Elizabeth with a perspective on her tutorial interactions and it also provides Vince with a tutor's experience of interacting with different country groups.

3.8.3 Speaker-review stage

There are two elements of the Speaker-review stage. First of all the Speaker has a chance to review the Understander Resonances. In addition, the Speaker has a chance to review their articulation and perhaps offer a few final comments on what has been achieved.

Usually, the Speaker first responds to the Resonances in some way. This either takes the form of direct comments on each of the Resonances in their own right or sometimes it takes the form of more global comment on the Resonances as a whole. These are also non-evaluative. On most occasions, the Speaker listens to each Resonance in turn and then, when all the Understanders have offered a Resonance, the Speaker reviews them. Holding five Resonances in the short term memory though is quite a feat as Elizabeth remarks when Emma has managed to respond to each Resonance in the order they were given:

906	Elizabeth	I- I >just wanted to sa:y< that it was <u>very</u> impressive
907		the way Emma managed to respond to <u>each</u> Resonance
908		in turn. (.) you d;id didn't you?
909	Vince	yeah (.) I th <u>ough</u> t that
910	Elizabeth	[in the right <u>order</u> !

GDFM 080699A211

Sometimes the Speaker finds a common thread between two Understander Resonances and responds to them together.

These final Speaker comments are a dialogue between the initial articulation, the Understander Resonances and any feelings or thoughts that strike the Speaker as worth sharing as a summary of the session. Sometimes the Speaker is left with one overriding outcome. On other occasions, the Speaker is left with a number of issues. This is the case in our example GDM. Nicholas suggests a shift into the Speaker-review stage in lines 1606-9:

1606	Nicholas	what we <u>need</u> to do I think is to take
1607		a <u>break</u> (.) here
1608	Vince	yeah=
1609	Nicholas	=no I mean turn it back to <u>you</u> ::
1610	Vince	°oh°
1611	Nicholas	>just for a < (.) if you want to take a deep <u>breath</u>
1612		an-=
1613	Vince	=.hhhhhh urgh:::: (.) I'm going to have the <u>same</u> feeling
1614		that all you <u>have</u> (.) that there are really quite a lot of
1615		issues that are <u>raised</u> today

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Vince does take a deep breath (1613) and proceeds to confirm a number of useful outcomes.

3.9 The Group Development Follow-up Meeting (GDFM)

The GDM meetings were taped and Nicholas picked out prominent incidents from each meeting for discussion. There were no pre-set criteria for selection. For most GDFMs, Nicholas chose a selection of incidents that were technically successful, perceived as problematic or, more neutrally, interesting. On other occasions the selections were themed, for example, we had a GDFM focusing on different types of Reflection and one on the nature of Resonance moves. Especially in early GDFMs, we tended to concentrate on the Understander's moves.

Most of the GDFM discussion (of these prominent incidents) hinged on the appropriacy, value and effect of Understanding moves. Initially these discussions hinged on perceived legitimacy in relation to CD or Rogerian values. Sometimes critical incidents were straightforward and there was quick agreement in assessing whether a move was legitimate or appropriate. Sometimes there were fuzzy or grey areas that required prolonged discussion. Having both Speaker and Understander(s) in the GDFM allowed a unique access into the challenges and successes of the process.

Compared with GDMs, there is less of an obvious generic structure in the GDFM. The group listened to the prominent extracts selected by Nicholas and made retrospective comments on the experience. The viewpoint of the Speaker was particularly sought in assessing the nature and value of the Understander moves made. There is a natural triangulation between the recording, the Speaker's retrospective account, the Understander's retrospective account and the views of other Understanders.

A GDFM is a procedure for honest and open sharing of the way we felt at certain points of the session. Inevitably there is far more of a 'discussion element' outside the discipline of GDM roles. Sometimes very different views were exchanged. Indeed, on a number of occasions, comments made on

Understander contributions were critical (in the negative sense). It may seem odd that pursuing a non-evaluative discourse would need any negative evaluative element but it proved a necessary step in making sure GDMs were evaluation free.

Despite the face implications of explicit criticism, this very rarely resulted in argument. There were also far fewer instances of overlap or interruption than in the UMs (Mann 1998). My purpose in this thesis is to concentrate on the GDM discourse rather than on the GDFM for its own sake. The value of GDFMs lies in their unique participant insights into the GDM process.

3.10 CD and counseling

As something of a postscript to this chapter, I want to raise an issue that is not a technical or mechanical one but is a fundamental issue of what kind of procedure CD is meant to be.

CD has been criticised for two reasons. Firstly that it is not suitable where there are asymmetrical roles (as in a training situation) and secondly that it derives from counseling-therapist fields and is not suitable or may even be dangerous outside these professional counseling contexts (although Corey 2001: 481 sees Rogerian understanding as suitable for professional development). Elizabeth held the second of these positions at the beginning of the GDM process.

Given that, in the GDM group, the existence of asymmetrical roles is not an issue or factor, we might simply side-step the first possible criticism. However there are misunderstandings (Lansley 1994) which are worth addressing in the thesis. Lansley seems to think that CD is a suggested procedure for a training context. Quite possibly he has not read Edge (1992a: 3-4). Here, the introduction clearly says that, although 'it can play a role in pre-service training', the kind of role envisaged is clearly not 'teacher training' and is 'a form of cooperation between equals'. Roberts (1998: 22) cites Lansley (1994) and Cogan (1995) as sources that make the case that teachers need 'constructive feedback and a clear indication of the criteria by which performance is being judged'. Edge is again

quite clear that we are not in an 'either-or' situation here. CD is an addition to forms of discourse (like constructive feedback). In actual fact, I do not see any reason why CD could not be used effectively between a trainer and tutor in a pre-service environment and have argued this case elsewhere (Mann 1994a).

The second criticism is not so easily side-stepped. Edge does address the issue of the relationship between CD and counseling and simply states that CD is not counseling. However, the links between Rogers and CD means that it is inevitable that doubts remain:

Then, one can question whether a theory developed to account for client-therapist relationships transfers wholesale to other kinds of social relationships, in particular where the client is well and does not have the same needs as one who is unwell. (Roberts 1998: 21)

Perhaps we might simply point to the use of the hedged 'wholesale' and say that CD does not set out to be like a client-therapist relationship. To begin with, there is nothing equal about a client-therapist relationship. Also, it would be a shame if possibilities of greater space for articulation of professional practice were only available only for the unwell.

Both the criticisms above seem to me to fall into the trap of seeing things in either-or relationships. None of the work using Rogerian principles in 'other kinds of social relationships' in development or educational settings suggests simple substitution of one kind of discourse for another. It is much more about getting the balance right and about establishing an alternative to other more 'normal' ways of interacting (see Halasek 1992: 155).

We did not focus on this new procedure because any of us felt that our existing talk was letting us down in a major way. On the contrary, we already shared a good working relationship. We just wanted to try using a non-judgmental approach to individual self-development in a group context and see if this could add another discourse dimension.

3.11 Towards a research methodology

Although the procedures and moves that we developed were working well for us in GDMs, I realised that further investigation of this case would allow me to make a contribution to the teacher development field.

My role as a qualitative case researcher is to bring to life the procedures, process and choices. The reader's role is to make sense of this and decide in what ways all or any of it might be transferable to their context.

I have detailed the procedures involved in GDM. Now I need to make clear how I researched and described the development of this discourse.

Chapter 4

Research methodology

*Given this setting (place and participants) ... with the group doing these things (procedures) ... **does my research methodology** ...and the resulting case description ... and analysis of Reflection ... justify for the reader the development claims (development outcomes) that are made?*

4.1 Introduction

This section accounts for the relationship between several qualitative traditions and documents ways in which these different research traditions have shaped my adopted research methodology. After establishing the relationship between these paradigms and traditions that fall under the qualitative research umbrella, I want to make clear the specific data collection procedures employed, the data types that arose out of the research process and the tools employed in the analysis of the data. The fact that I deliberately draw on a number of research traditions and tools is, I think, a pragmatic decision. Searle argues that there should be such a 'flexible and pragmatic relationship between research practice and methodology' (1999: 9). However, I am also aware that this degree of mixing opens the thesis up to the charge of eclecticism. This section clarifies and justifies this element of 'bricolage' (Denzin and Lincoln 1998: 3).

What sort of thesis is this? In summary, it is:

A qualitative study of a specific case, ethnographically orientated, using the techniques of discourse analysis and grounded theory.

I want to use this definition to organise the chapter. I will explain in what ways the thesis is qualitative and then in what ways it is a case and so on.

4.2 *Paradigms and Traditions (Qualitative as umbrella)*

It seems sensible to treat 'qualitative' as an umbrella term. In fact, to try and pin the term down and account for the vast array of methods under the umbrella 'is not unlike the quest for the holy grail' (Miller & Crabtree, 1992: 13). The blurring at edges and contractions in the various distinctions, catalogues and taxonomies mean that on close inspection many of them:

...turn out to be basically incommensurate, both in the way the different qualitative strands are defined and in the criteria used to distinguish them. The mind boggles in trying to get from one to another.' (Miles & Huberman, 1994: 5).

More positively, if terminologic threads can be untangled, 'qualitative researchers have choices, twenty years ago they didn't' (Denzin 1988: 432) and Searle argues that 'researchers' can use these distinctions and methodological debates constructively in their research practice without having to 'solve' paradigmatic disputes (1999: 3). This is the line I intend to take in what follows.

Qualitative research allows for an approach that draws on a number of analytic tools and research methodologies. The decision not to concentrate on one method, then, is a principled one, partly because a post-modern view of the nature of discourse requires an account that recognises fuzzy edges, dialogism, fluidity and overlap. In addition, such a multi-method response demonstrates commitment to the criteria of appropriacy and rejects 'best method' or 'methodolatry'. Searle (1999: 8) questions the notion that qualitative research must be carried out 'under the burden of fulfilling some philosophical or methodological scheme'. In recent years it has become more common to adopt such a multi-method approach in order to get the best possible description of the phenomenon under focus:

Qualitative research is multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring

to them. Qualitative research involves the studied use and collection of a variety of empirical materials — case study, personal experience, introspective, life story, interview, observational, historical, interactional, and visual texts — that describe routine and problematic moments and meanings in individuals' lives. Accordingly, qualitative researchers deploy a wide range of unconnected methods, hoping always to get a better fix on the subject matter at hand.

(Denzin & Lincoln, 1994a: 2)

Qualitative research is best seen, then, as an umbrella concept covering several forms of inquiry that help to explain the meaning of a social phenomena in the setting where the research process makes as little disruption of the natural setting as possible. Qualitative research tends to favour an inductive approach to knowledge generation (Denzin & Lincoln, 1994a: 6) and to the study of spoken data:

There are some general characteristics of qualitative research. Qualitative research is characterised by reliance on spoken data in investigating a phenomenon which is usually subjected to intensive study of specific instances through analytic induction. (Gall, Borg, and Gall, 1996)

An inductive approach begins with data and instead of trying to find data to match a theory, researchers hope to construct theory that provides a plausible account of the data collected.

The next section considers what is claimed by referring to this thesis as a qualitative case study. It relates this choice to other research traditions under the qualitative research umbrella.

4.3 *Qualitative Case Study*

This thesis is a qualitative study of a specific case. However, rather like the problems we have in pinning down the term qualitative, so case study has developed something of a catch-all status (Merriam, 1998). These problems of

ambiguity and vagueness in developing a precise definition have not been helped by the flexible and adaptive nature of the typology; a case study can accommodate a variety of research designs and data collection techniques. The term is not used in a standard way (Hammersley et al 2000: 1). It is arguable whether case study is a research methodology at all (see Bassey 1999: 22-35). In some ways it makes sense to think of it as a focus and a representational choice which explicitly draws on one or more research tradition. Qualitative case studies recognise that features of the social environment are constructed as interpretations by individuals and that these interpretations are situated and transitory.

What makes a case study?

Stake (2000: 435) suggest that a case study can be seen from three perspectives: case study as unit, process and final-product:

1. *Unit of analysis (what is being studied)*: The researcher needs to establish boundaries that delimit what will be studied from what will not. If the phenomenon does not have 'specificity or boundedness' (Stake 2000: 436), it cannot be a case.
2. *The process itself (how is it studied)*: in this sense, the case is

... an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident. (Yin 1994: 54)
3. *Product (how is it represented)*: a case can be seen as an end product of field-orientated research.

Conceiving this research as a case study draws on elements of all three perspectives.

Case study data collection is typically multi-method, usually involving interviewing, observing, and analysis of text (usually spoken). Multiple sources

of information are sought and used because no single perspective will offer a full perspective and by using a combination of observations, interviewing, and document analysis, the researcher is able to use different data sources to validate and cross-check findings (Patton, 1990).

Qualitative case research builds concepts, hypotheses, or theories rather than 'tests' existing theory. It is often undertaken expressly because there is a lack of theory or existing accounts fail to explain a phenomenon adequately. According to Yin (1994: 17), the case study researcher needs an inquiring mind and willingness to ask questions before, during, and after data collection. It is a question of building up a working understanding of the issues being studied in order not merely to record data but to interpret and react to it as it is being collected. It is also important to look for contradictions and anomalies. This requires a lack of bias in interpreting the data and being open to contrary findings. The case study presented here fulfils these general criteria.

In considering what the major conceptual responsibilities of a qualitative case researcher might be, a good starting point is a fairly uncontroversial summary provided by Stake (2000: 448). He sees the main requirements to be:

1. Bounding the case, conceptualising the object of study;
2. Selecting phenomena, themes or issues – that is, the research question to emphasize;
3. Seeking patterns of data to develop the issues;
4. Triangulating key observations and bases for interpretation;
5. Developing assertions or generalisations about the case.

The decision to focus on GDMs (rather than the full range of professional talk in the CELU) does provide boundedness. The second criterion is fulfilled because of the decision to concentrate on Reflection in Chapter 6. Neither do requirements 3 and 4 present any difficulties, as later sections will make clear. It is requirement 5 that causes the most difficulty. This depends very much on what we mean by generalisability and this issue will need to be taken up later in this chapter, especially because this is a single case and so it makes generalisability more problematic.

In addition to Stake's criteria, we can also consider Merriam's (1998) summary of the special qualities of a case study. These qualities are:

- *Particularistic* – in that case studies focus on a particular situation, event, program, or phenomenon.
- *Descriptive* – in that case studies are geared towards an end product, which is a rich or 'thick' description of the phenomenon. This should include as many variables as possible and analysis of their interaction, often over a period of time. Case studies benefit from being longitudinal.
- *Heuristic* in that case studies enhance the reader's understanding of the phenomenon, bringing the discovery of new meaning, extending the reader's experience and knowledge.

Again, thinking of the design of this case study, these qualities seem to be important, particularly the fact that the GDM discourse has been tracked over a two year period. Reader interpretation has an important role to play in the generation of 'case study knowledge' arising out of the process of reader interpretation, a refraction of the reader's own experience and understanding. This means that case studies have the capacity to offer the reader a vicariously contextual experience, distinguishable from the formal, decontextualised knowledge of other research designs.

The case study method can be applied to interpretive (or postpositivist), positivist, and critical approaches to research but the epistemological orientation of most case study researchers is interpretive. Interpretive approaches see the purpose as accessing a perspective on reality through situated constructions evident in language and shared meanings. This is an interpretive case study.

Difficulties of case study

There have been criticisms of qualitative case study approaches: however, these mainly concern the difficulty in generalizing the findings. This is taken up in section 7.2. Yin (1994: 9-11) summarises other problems largely from a positivist perspective. He sees the main difficulties as lack of rigour and that fact that case

studies take too long. The latter is less of a problem when a researcher is investigating an aspect of their professional context. It would certainly be more of an issue for a researcher who had to negotiate and maintain access. It can be argued that full-participant status reduces the labour-intensiveness of the method. I believe I have taken as many steps as possible to satisfy requirements for sufficient rigour.

Others (e.g. Yin 1994: 56) express concern that case studies can oversimplify or exaggerate a situation, leading the reader to distorted or erroneous conclusions about the actual state of affairs. This seems to me to be a legitimate concern and one that I have often reflected on and guarded against. Through careful data collection, analysis, and reporting I believe I have reduced the possibility of the kinds of dangers Yin outlines.

A further difficulty of case studies is that they generate a product that tends to be too lengthy, detailed or involved to be of value to practitioners. I have addressed this by including an 'outcomes' section (chapter 7 and appendix 1) in such a way as to make it relatively detachable in order to ease dissemination to wider audiences.

4.4 *Ethnographic orientation*

I now want to provide comment on the relationship between case study and ethnography. I am answering the question 'in what way is this case study ethnographically orientated?' What follows clarifies the hedging apparent in the use of 'orientation'.

The question of whether this thesis qualifies as a piece of ethnography is not clear-cut. At first sight the research process certainly shares some core features outlined by Atkinson and Hammersley (1998: 110-12). In addition, Hammersley's (1990: 1-2) definition of ethnography picks out five features, all of which it is possible to argue that this thesis covers. The first of these is the most interesting in our terms. He says that 'people's behaviour is studied in everyday contexts, rather than under experimental conditions created by the researcher'.

We can certainly claim that GDM is something that happened as part of our 'everyday' professional context, even if GDM might not be considered commonplace in other contexts. In terms of the other four features, this study shares the same characteristics:

- a range of sources
- data collection is 'unstructured'
- the focus is on a single setting and group
- use of verbal descriptions and explanations

However any claim to full ethnographic status invites controversy despite the fact that, as Atkinson and Hammersley (1998: 110) point out, there are a wide range of positions in ethnography. It is in being a full-participant that marks this research out as unusual in comparison with most ethnographic study. It cannot be considered classically ethnographic, for this reason. As a full-participant, I am too 'involved' for the kind of critical distance which ethnography prizes. The argument might go that I am so close and deeply embedded in the routines and culture that I cannot stand back enough to document it in the way that an outsider might. The full-participant has to take account of this issue and this is one reason why I have consciously tried to use discourse analysis and grounded theory category building as distancing devices. (See also 'estrangement devices' van Lier 1988: 560-565).

While, in Wolcott's terms (1988: 202), I am not 'doing' ethnography, but 'drawing upon ethnographic approaches', there is also an argument to be made that 'new ethnography' needs to push its boundaries further and embrace a variety of methods and representations. Rose (1990: 17) states that ethnography needs to become 'polyphonic, heteroglossic' and 'multi-genre'. Denzin (1988: 432) sees it as essential that ethnography embrace new terms and approaches. In view of these pleas for inclusivity and experimental forms of ethnography, and the degree of fit against Hammersley's 5 core features, 'ethnographic' seems an appropriate pre-modifier for 'case study' here.

Full participant status brings advantages: there are fewer issues of negotiating access; there is already a basis of trust and rapport. These classic ethnographic requirements were already in place at the beginning of the data collection.

In a sense, I have played two roles during this research process:

1. as full-participant, in each meeting, I have been absorbed and committed to the GDM process;
2. as observer-researcher, I have been critical, and have consciously tried to stand back from the process.

The distinction can be summarised as follows: in the GDM meetings I am Understanding in the GDM moment and outside the meetings I am trying to extend and deepen my understanding of GDM moments. As a qualitative researcher I am tied into this dialogic process. While I recognise that this cannot be considered a classic form of ethnography, I want to point to the fact that all researchers are bound to face problems of bias. As writers, all our selections are tuned to our intention:

In private and personal ways, ideas are structured, highlighted, subordinated, connected, embedded in context, embedded with illustration, laced with favor and doubt. However moved to share ideas, however clever and elaborate their writings, case researchers, like others, pass along to the reader some of their personal meanings of events and relationship – and fail to pass on others. (Stake 2000: 442)

In summary, the full-participant researcher, who is researching their own professional context, needs to constantly check with different forms of data (recording and interviews) and with other participants (member validation). There needs to be recognition of the access enjoyed by a full participant but also extra rigour in ensuring lack of bias and constant checking on emerging categories through a combination of analytic tools and checking with other participants. In a number of ways, a case study approach is well suited to developing a grounded emic view through data collection that records participants' ongoing construction and situated understandings. This emic

perspective is not incompatible with inclusion of etic perspectives. For multi-perspective mapping, rigour in analytic tools is crucial. I said earlier that my aim is to see with 'an outsider's eye but an insider's knowledge' (Barnes 1975: 13). What is being aimed for, in this thesis, are rich emic insights and rigorous etic sightchecks.

4.5 *Discourse Analysis*

This section looks at the ways this case study draws on discourse analysis. The important role that discourse analysis plays in tracing the development of GDM discourse cannot be underestimated. Some comment on what this term means in this context is required first of all.

The analysis draws on three related analytic traditions; discourse analysis, conversation analysis and genre analysis.

These analytic traditions have in common an aim to move beyond words, phrases or sentences to the consideration of language beyond sentence boundaries. Genre analysis and conversation analysis can be seen as arms of discourse analysis. This is the view taken by McCarthy (1991: 34) who sees conversation analysis as 'included under the general heading of discourse analysis'. However, it should be noted that 'discourse analysis' is sometimes used in a more restricted sense, referring to the mainly British tradition influenced by Halliday (e.g. 1973) and Sinclair and Coulthard (1992). This tradition sees conversation analysis as deceptively attractive and too data-specific and so not able to develop 'an overall descriptive framework' (Coulthard and Brazil 1992: 55). Linguists working in this tradition are also sceptical of the value of participant centred analysis. Tsui for example, as Carter explains in the foreword to Tsui's *English Conversation*:

...is distrustful of traditions in the analysis of conversation which prioritize the negotiable, interpreted, and participant-centred nature of events; instead she is deeply committed to a view of conversation as rule-governed and specifiable. Tsui 1994: xvi)

However, it seems to me that, in GDMs, one of the main areas of analytic interest is how the participants develop a shared sense of the discourse. This shared understanding develops at the level of act, move, sequence and speech act. It also develops at the lexical level too. The problem with seeing a speech event as only analysable within a set of rule-governed and pre-specifiable structures is that it excludes participant perspectives and underestimates our ability to use language for specific purposes. A strong case could be made that GDM is not conversation in the sense that Tsui is using the term. However, this thesis is certainly interested in what is negotiated and how participants interpret the value of particular moves and so must be considered outside this narrower tradition of discourse analysis.

My understanding of conversation analysis is that it too tends to eschew any interpretation that is not recoverable in the actual text. My intention here is to employ the rigour of the transcription element of conversation analysis. By transcribing of a large number critical incidents and using the description of the six cases, it provides an overall thick description. This is very much in line with the kind of rationale that Harry explores in case 6, where he is working on the boundary of ethnomethodology and ethnography:

939	Harry	(.) maybe I can just plod on with these bits
940		of interaction and (.) and if I end up with an adequate
941		ethnography claim that that's what it is and leave them
942		to say whether this is an adequate ethnography

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The third tradition, under the discourse analysis umbrella is genre analysis. Genre analysis arises from the same roots as conversation analysis. Swales (1990), for example, credits Hymes (e.g. 1974) and Gumpertz (e.g. 1962) and makes specific reference to the sociolinguistic origins within which he has placed his 'more local and practical interests'. GDM, similarly, is a local speech phenomenon and although it is fair to say that genre analysts have concentrated on written data (Swales 1990, Hatch 1992, Bhatia 1993) the view of genre put forward in the work of Hasan (1978), Ventola (1987) and Aston (1988) does make it more possible to describe *generic structure* of a speech event. Accounting for obligatory, core, recursive and optional elements, as well as pattern

sequencing, offers a dynamic and flexible view of interactional patterning across texts. I am interested in accounting for how individual participants develop a shared sense of what is appropriate at different stages of a speech event. So for example, the groups' growing awareness of the role of Focusing moves at both the beginning and ends of the Speaker-Articulation stage is, in these terms, a generic awareness.

Genre analysis offers a principled way to account for and describe participant expectations of 'goal-directed communicative events' (Swales 1990). Changing discourse in a conscious way and building up a familiarity with interactive patterns means that it is important to conceptualise these expectations. New discourse and generic expectations establish *scripts* (Schank and Abelson, 1977).

Drawing on three analytic traditions causes some problems with compatibility between terminology (e.g. difference in *act* between Sinclair and Coulthard (1975) and Austin (1962)). In this thesis, I use the term act in the following hierarchy.

Table 6: Discourse hierarchy

Speech event	e.g. one GDM, UM or GDFM.
Stage (established generic feature)	e.g. Speaker-Articulation stage.
Sequence/exchange	Sequence is a series of turns that constitute an ideational package. Exchange is a series of turns that constitute an interpersonal package.
Move	e.g. one Focusing move.
Turn	One Speakers or Understander's uninterrupted utterance.
Act	A functional communicative element within a turn or move.
Lexical item or phrase	The smaller elements which make up an act.

This hierarchy is described in more detail in appendix 5, using a transcribed extract for clarification. It is certainly something of a mixed list and draws on both established CA categories and the work of Sinclair's (1992) rank scale: '*act-move-exchange-(sequence)-transaction*'. Sinclair and others (see Hunston and Francis 1992: 140) see sequence as having a provisional status and consider distinguishing between exchange and sequence as problematic. My decision to use exchange when I am foregrounding the interpersonal element and sequence when foregrounding the ideational content is a pragmatic decision.

There is overlap here. A move can be completed in one turn or may take several. A turn may consist of an act but it may consist of several, especially in the long Speaker turns that are enabled by the GDM discourse.

The tools of CA will be used for analysing data but it is important to build into the description participant characteristics and the particular features of this context. In order to draw out the interplay between various contextual factors, the description draws on perspectives from ethnography and communication theory. There are some obvious areas of overlap between discourse studies and communication theorists. The influence of Rogers has already been mentioned but the ontological perspective of social constructionists such as Shotter (e.g. 1984, 1993) has also been influential. One of the strengths of the constructivist position is the freedom it allows in terms of the methods used for gathering data. It allows these to be defined and developed in terms of the purpose of the inquiry. It is important, in the design of the interviews for example, that interpretations based on transcribed critical incidents are checked with the participants themselves.

Transcription can only lead us so far in terms of felt meanings, interpretations and significance for the individual. Meanings are negotiated and relate to shared knowledge and previous discourse. In other words, any utterance is deeply embedded:

Volosinov's point is that the sense and significance of this exchange are not remotely adequately discovered by inspecting "the purely verbal part of the utterance" for this neglects the nonverbal context of the world – the interactants' special purview, common knowledge, and understanding and their common evaluation of the circumstances. (Toolan 1996: 153)

We have to guard against 'getting bogged down in questionable assumptions about shared knowledge' (Toolan 1996: 153). However, through interviews and retrospective analysis we can get a perspective on 'common evaluation' and significance.

The process of multi-perspective mapping between GDM discussion, the transcription of critical incidents and interviews provides both rigour and insight into these individual perspectives on shared knowledge, interaction and experience.

4.6 Grounded theory

An influential view of an inductive approach to case study is provided in Stake (1981). The way in which previously unknown relationships and variables emerge through case studies can lead to rethinking of the phenomenon. Stake sees knowledge derived from case study as different from the results of other research. Firstly, it is more concrete, 'resonating with the reader's experience' because it is more vivid and sensory than abstract. It recognises that the reader brings a lot to the process.

What I want to claim, and explain in what follows, is that this is an interpretive case study that is consistent with the major features of grounded theory in the way categories and concepts have been built up and highlighted. It is an inductive process, where data collection, analysis, and theory stand in reciprocal relationship with each other:

...the grounded theory approach is a qualitative research method that uses a systematic set of procedures to develop an inductively derived grounded theory about a phenomenon. (Strauss & Corbin, 1990: 24)

It could be argued that the original versions of grounded theory are fundamentally inconsistent with the research undertaken here in that they promoted positivistic emphases. Even more recent presentations (e.g., Strauss, 1987; Strauss & Corbin, 1990) retain positivistic premises while emphasising phenomenology more heavily. The research here is certainly more consistent with the phenomenological emphasis in the work of Charmaz (1990) who takes a social constructionist approach to grounded research.

The reason why I think my approach has elements consistent with grounded theory is that it inductively built up categories. It then establishes their relation and makes selections, in representational terms, based on which aspects seem most important.

There are however, some important differences. Strauss, Glaser and Corbin claim that data analysis should coincide with data collection and affect the collection of additional data. This is partly true in this case. However, I consciously wanted to put my energies into being an Understander primarily and a researcher secondly in real-time during sessions. Consequently, the decision was made early on not to rely on participant observation and field notes but to tape all the sessions. Thus the major data collection was relatively fixed and I did not make decisions on what to tape and what not to tape. However, perhaps the decision to hold a second interview is a good example of a data collection decision that arose out of the process.

As I taped all sessions (GDM and GDFM), it is primarily in analysis and coding terms that I want to claim that my research methodology is consistent with grounded theory. In this process of interpretation, different 'procedures' for dealing with text can be differentiated. In terms of the coding procedures, they are called 'open coding', 'axial coding' and 'selective coding' (Strauss 1987). What follows is an explanation of the ways in which this categorisation works.

4.6.1 Open coding

Open coding involves assigning a representational or conceptual label and description to each incident found within the data. The ongoing critical incident process establishes similar incidences and phenomena. These are compared and contrasted as the process continues. This initial coding, where the phenomenon is 'opened up' (Strauss, 1987: 29), is tentative and subject to modification. In this way the coding is increasingly grounded in the data. There is open-minded reflection consistent with spirit of reflective practice and action research at the same time as category building.

The interplay of the critical incident journals, transcripts and diary are the crucial ingredients in my claim that I have engaged in the process of open coding. It is what Strauss calls a process of developing 'theoretical memos' (1987:22). This process of noting down questions, emerging hypotheses and code summaries helps keep track of emerging categories and constantly keeps data and emerging categories integrated with the data. Meticulous cross-matching of tape counter records, tape lists and transcription lines helped the process of comparison and review and also made the next coding stages easier.

Once the concepts were established, similar incidents were 'labelled and grouped to form categories' (Strauss & Corbin 1990: 74). It is fair to say that a number of the categories often surfaced from the terms used by the participants themselves. A good example of this would be 'differentiated understanding' (see 6.7.3). GDFMs were obviously particularly valuable in the respect of checking and recording participants' comments on particular categories and concepts. This tuning into participants' conceptual terminology is an established grounded coding rationale and is often referred to as *in vivo* coding. Flick (1998: 180) makes the following distinction; 'labeling codes are concepts borrowed from social science literature (constructed codes) or taken from interviewee's expressions (*in vivo* codes)'. It is worth pointing out though that, in this case, there is often close match between the two because the phenomenon is the development of professional research concepts. GDM is an inherently research orientated activity.

4.6.2 Axial coding

Connections between data types and specific instances were built up and each prominent category was reviewed using transcriptions, interviews, diary and critical incident journals. Axial coding became important as the researcher sought to establish relationships between the categories and subcategories.

Axial coding is a process of building 'relational categories' (Flick 1998: 179) and seeing how the data confirms, elaborates and validates relations between categories or perhaps limits their applicability. As well as making further notes in diaries and journals, the relational process was aided by creating diagrams, and mind mapping. These integrative diagrams (Strauss & Corbin 1990) helped formulate networks of categories.

4.6.3 Selective coding

The selective coding came much later because the decision to concentrate on Reflection was due to its importance in the possible transfer to other similar groups (Chapter 7). Coding therefore became more focused on those areas related to the core 'development' categories. This was partly a question of scale as the number of interesting categories that emerged from open coding was too large for representation in a doctoral text.

There are two other ways in which my grounded methodology differs from some versions of grounded theory. The first of these, I have touched on already. In most grounded theory accounts, there is an emphasis on interwoven procedure:

The interpretation of texts serves to develop the theory and at the same time is the basis for the decision about which additional data should be collected (Flick 1998: 179)

My decisions about data collection were fairly fixed so my work is not 'grounded theory' in one important sense; because data collection and theorising were not fully interwoven (Bryman & Burgess, 1994a: 6). There were exceptions: as well as holding the second interview to check on categories emerging from the first open interview, I decided to focus primarily on the GDM rather than equally on UM and GDM.

The second way in which my approach differed from that in other accounts of grounded theory is connected to the selective coding stage. If the objective is that this stage should produce 'a result' that 'should be one central category and one central phenomenon' (Flick 1998: 185) then my research does not fulfill this objective. Flick's formulation that the researcher should end with 'a short descriptive overview of the story' which 'should and comprise only a few sentences' (Flick 1998: 185) has a singularity about it does not seem to me to be an appropriate way of representing the complexities of this case.

4.7 Data Collection and Data Types

The previous sections have provided an overview of research influences. This section describes the development of the research methodology within the CELU context. During the period January 1998 to the present time it is possible to determine three distinct periods of research:

Table 7: 3 periods of research

<p>Period 1 January 1998 – December 1998</p>	<ol style="list-style-type: none"> 1. Emphasis on participation rather than analysis 2. Action research as group collaboration 3. Reflection, observation, analysis, discussion, reading 4. Initial transcription (short extracts) 5. Diary started 6. Comparative exercise (UM and GDM) 7. Open coding and establishing initial categories (critical incident journals) 8. Edinburgh IALS paper
<p>Period 2 January 1999 – August 2000</p>	<ul style="list-style-type: none"> • Equal emphasis on analysis and participation • Critical Incident Analysis • Further Diary entries • Systematic analysis of all recorded data • Interviews with participants (Interview 1) • Full session transcripts and clarification of transcript conventions • Categories being established and compared through axial coding • Writing qualifying report
<p>Period 3 August 2000 – February 2002</p>	<ol style="list-style-type: none"> 1. Emphasis increasingly on interpretation and analysis 2. Matching data from Critical Incident Analysis and CA to categories and perspectives 3. Further Diary entries 4. Selective coding and full review of key transcript extracts for matching purposes 5. Further interviews (Interview 2) using critical incidents and core categories 6. Representation stage – writing thesis

In the first year I was essentially a participant in a group process. I did make diary entries but these were reflections on the process and participant comments. I felt that it was important to experience GDM primarily as a 'professional developing' rather than a linguist/researcher. The balance between

doing (action) and analysis needed to be struck as is evident from this diary entry. This demonstrates that, towards the end of the Period 1, the analyst was coming to the fore:

Elizabeth told me today that she found it hard to get into it. I didn't find it hard to concentrate but I am beginning to notice that I'm tagging moves as I hear others make them. Knowing the tape is there to some extent frees you from having to store this as being an interesting 'focus' etc. Doing too much of this might stop me being there in the moment.
Diary-101198

The first period of research can thus be described as participant research but without preconceived notions of what might be found in any collected data. Initial transcription and analysis in Period 1 was in accordance with the kind of 'unmotivated looking' that Sacks advocates:

When we start out with a piece of data, the question of what we are going to end up with, what kind of findings it will give, should not be a consideration. We sit down with a piece of data, make a bunch of observations, and see where they will go. (Sacks 1984:27)

An important stage in the research process was then reached when I presented a paper on this work at IALS Edinburgh in December 1998. The decision to record an UM and make a comparison with GDM was one which had important consequences for the shape of the subsequent research. This was important not so much in the formation of comparative categories but in the decision to let the research be data-led. Initially I conceived this thesis as a comparison between UM and GDM and this comparison was the basis of my paper at IALS Edinburgh in 1998. In the second period, the focus narrowed to concentrate on GDM. Geertz (1983: 233) in particular warns against comparison when he refers to Santayana's dictum that 'one compares only when one is unable to get to the heart of the matter'.

Data types

The data collection process began in early 1998 by audio-taping GDMs and then GDFMs. In fact the first GDFM was not recorded but it was apparent at the end

of that meeting that it would not be possible to recall the range of perspectives this follow-up appeared to offer. Subsequently all GDMs and GDFMs were recorded.

There are two tiers of data. There is the core data and further data arising from reflection and analysis:

Table 8: Data types

Core Data Collection
GDM audio tapes
GDFM audio tapes
INT participant interviews (2)
Data Arising from Reflection and Analysis
Transcriptions (Full sessions and extracts)
Critical incident journals
Diary

The tapes of GDM, GDFM and interviews represent the primary data because my focus is on the development of ideas, discourse and the group, and these three data types are authentic and direct perspectives on this phenomenon. They are records of spoken articulations, either through the medium of GD, or, directly about GD. None of the other data types have this direct connection to both the GDM process and/or spoken articulation.

The second tier of data consists of three types of written perspective on the real-time experience and retrospective analysis of the primary data. Initially only short transcriptions were attempted but for further comparison full transcriptions of both primary data and comparative data types was undertaken. Critical incident journals were developed to correspond to transcriptions. This was a good example of a research tool that developed out of an action research process. As the number of tapes grew it became important to have transcripts but also summaries and critical incidents. This further informed the process of reflection, planning, observation, data collection, analysis, comparison and discussion with GDM participants.

Each form of data brings its own issues and concerns both in the collection and the analysis. The next section documents the data collection process and offers comment on the development of research methodology.

4.8 Core Data Collection

4.8.1 GDM audiotapes

For GDM and all other recording the following equipment was used:

1. Coomber 2020 PA AudioCassette Recorder
2. Realistic PZM Flat-zone microphone
3. TDK C90 IEC Normal Bias audio tapes

As GDM and GDFM (as well as UM) sometimes exceeded one hour, I used C90 tapes so ends of meetings were not lost. I did not use C120 tapes because they tend to stretch and can break with repeated use in the transcription process. The disadvantage of a C90 is that one side lasts 45 minutes necessitating a switch at some point. I did not allow Side A to run to the end as this 'loses' as much as 10 seconds at the end of Side A and the beginning of tape B. As much as possible I tried to switch side at significant pause and usually this was at the end of the Speaker section of GDMs before the group switched to what became known as the Resonance phase (see 2.3.3).

Recording equipment was routinely checked before each meeting and apart from the difficulty of checking battery level in the microphone, the combination above was satisfactory.

The tapes were copied, in most cases, on the same day. Usually one copy was made of GDMs for Nicholas to choose extracts. This also provided insurance if the original was damaged in any way. Sometimes a second copy was made if one of the group had been absent. A full list of taped data is included as appendix 2.

4.8.2 GDFM audiotapes

For these meetings, the equipment was exactly the same except, as audio-taped extracts of the GDM were used as the basis for discussion, another Coomber 2020 PA AudioCassette Recorder was necessary to play these extracts. It was important to playback chosen extracts using the same machine as the one that was used for retrospective analysis because the tape counter needed to match for easy location of particular items of interest. For most of the process, I did not choose these extracts. These were chosen by Nicholas. One of the reasons for this was that I did not want to influence this selection. What was thought to be 'prominent' or noteworthy by the 'selector' could then be a factor in the analysis.

GDFMs were often held the week following the GDM. On occasions, however, the follow-up meeting did not take place for 2-3 weeks. There is no noticeable difference in the quality of the feedback closer to the event. The tape recording seems to enable participants to quickly recover real-time perceptions and processes. However there are also occasions when something heard again (a second hearing at a different point in time) actually creates a palpably different kind of response. Perhaps something else is foregrounded (schemas have been altered). There are some views on this change expressed by Robert, Nicholas and Vince in GDFM120199A185-220. There are also some comments about having lost contact with a particular move – they can seem 'flat' and 'affect stripped' (GDFM120199A233). There may well be a distinction between 'affect' and the 'intellectual/cognitive' connection with an articulation in regard to our ability retrospectively to access our meanings.

4.8.3 Interviews

There are two sets of interviews. The first set was conducted in June 1999 and the second set was conducted in March 2001. In each set, participants were interviewed individually.

Although the GDFMs do offer a very rich and in most cases more immediate perspective on the process, it was felt that interviews could add another perspective. The interviews have the advantage of allowing each participant

space to articulate their overall perceptions while also allowing the possibility of revealing particular views that individuals might feel uncomfortable in expressing within the group.

The interviews were based on the advice of Mishler (1986), Patton (1990), Seidman (1991), Rubin and Rubin (1995), Smith (1995), Kvale (1996) and Arksey & Knight (1999). These were all influential in the decision to have an open ended first interview and a semi-structured second interview based on transcribed 'quotations' from the first interview. Another important element was to develop an interview style that was as close as possible to a conversation but which maintained an element of non-judgemental understanding.

Interview 1 (June 1999) – An example interview is transcribed and included in Vol. 2. (p164) These first set of interviews were open ended. General categories were established before the interviews but the rationale was that each participant would be allowed to make prominent significant aspects of his or her experience. It was felt that too rigid an order of pre-set questions might make 'comparison' easier on a particular criterion but that the questions themselves might 'straightjacket' the building of a picture of prominence. The first interview, then, was conducted in an open-ended manner and issues raised by the interviewee were reflected back. The adoption of an inductive and reflective approach to a qualitative research interview is not unusual (see Kvale 1996: 29).

It was important to transcribe these first interviews so that data extracts could be used in interview 2 to see whether interviewees still felt the same way. In important sense, we need to be wary of accepting the statements that an interviewee makes at face value. There is a tendency for qualitative researchers to take researcher participants 'at their word' (Freeman 1996). Block too warns that we need to see this statements as 'co-constructions' and that the researcher needs to:

...move from seeing interview data as reflections of research participant's memories of events (in other words, a cognitive phenomenon) to seeing them as reflections of how research participants relate to the interview context as actors in a particular context (a social phenomenon). (Block 2000: 758)

Not only do actors change according to the particular social context but they change over time too. Partly for this reason, statements in interview 1 were transcribed and checked back in interview 2.

Interview 2 (March 2001) – Both transcribed extracts from GDMs, GDFMs and comments from Interview 1 were used. These were distributed in advance and an example document is provided as appendix 5.

The second interview had several aims. It needed to:

1. allow some critical distance to have developed from the original process (1998-2000);
2. encourage an overall retrospective view of aspects of development as well as comments on particular critical incidents;
3. check if the original perspectives from the 1999 interviews still obtained;
4. use some of the critical incidents identified in the data to check with particular participants.

The second interview was less open ended than the first. It was a case of checking and confirming, rather than opening up new issues. From the research perspective, it was more goal orientated. I wanted to get individual perspectives on particular exchanges. I also wanted to check on some of my interpretations. Distributing critical incidents in advance of the interview was successful. It was valuable to get each individual's comments on these extracts from the first interview. Each individual found it interesting to read their comments in transcription. Particularly Nicholas and Robert said that reading them had been enjoyable and valuable. Robert felt that his was a 'valuable resource' that he

would use later. Nicholas said that he would use some of the extracts in a book he was writing.

4.8.4 Further data

Two further data types need to be detailed. Visiting Speaker GDMs and discussions with my Ph.D. supervisor both offer further recorded evidence of articulation.

Between February 1999 and March 2000 'visiting Speakers' were invited for 'one-off' Speaker sessions. In the thesis, these sessions are called GDVMs (see appendix 2). The rationale and outcomes of this decision are described in Edge (2002). In summary, the thinking was that the GDM sessions had produced concrete outcomes and we wanted to invite other TESOL professionals and get further feedback from these 'outsiders' on whether this new discourse we had developed could accommodate and work for others. The sessions offer a view of how easy it is to accommodate new individuals into the group process. Although I am not focusing on these sessions as case studies, some of the comments and perspectives from GDVMs are used in this thesis.

Many of the sessions I had with my Ph.D. supervisor were also taped. Not only was this useful to recall particular distinctions or clarifications, these sessions were in many ways similar to the kind of work done in GDM where one of us would act as Understander, supporting the other's articulation. My supervisor tended to be in the Understander role (not surprisingly).

4.8.5 Tape recording in GDMs, GDFMs, GDVMs and UMs

Participants did not appear to be conscious of the tape-recorders in the GDM. Everyone knew that in order to make the discussions in GDFM as rich as possible, extracts would be crucial and consequently audio-tapes needed to be made. The view on this recording of the process from participants was that it did not interfere or affect the actual process. On the contrary there are many instances where participants comment in GDFM on the value of the recordings and the insights that are made possible. In GDMs and GDFMs the taping

The transcripts developed and evolved. Hutchby and Wooffit (1998: 92) disagree with Graddol, Cheshire and Swann (1994: 181) that transcriptions are intended as 'objective' representations of social reality. Instead they are impressionistic representations of the analyst's reception of what they perceive on the tape. These impressions may change over time, either because of repeated listenings (revealing new phenomena) or because information from participants adds a perspective for the analyst. Thus the transcript evolves through the recursive process of listening to the tape, transcribing, checking and analysing.

Although the production of an accurate transcription is every analyst/transcriber's goal, there has to be a balance between getting 'as much of the actual sound as possible into our transcripts, while still making them accessible to linguistically unsophisticated readers' (Sacks, Schlegloff and Jefferson 1974: 734). I have tried to strike a balance between detail and accessibility. The transcription conventions used in this thesis are included at the beginning of Vol. 2. Here, there is also a discussion of particular ways in which I have made slight modifications in the conventions presented in Hutchby and Wooffit (1998: 77-79). Jefferson, in particular, is commonly acknowledged as having made a particularly valuable contribution to the development of these conventions (see Schriffrin 1994: 422-33).

Transcribed data extracts used in the thesis have an identifying date and tape-counter numbers at the end. As an example in GDFM120199A185 contains the following information:

Meeting type	Date of meeting	Tape Side	Tape Counter
GDFM	120199	A	185

Those extracts that come from the six case studies are tagged differently so that the reader can access the relevant section in Vol. 2. In this case V2-P102L333 means that it can be found in Volume 2 on page 102 on line 333.

A tape counter note also appears in transcripts in the same column as the Speaker. It quickly became apparent that this level of information was

extremely helpful in building up a picture of critical incidents that could be easily accessed.

Particularly when reading the case descriptions in Chapter 5, the reader is invited to read through each corresponding transcript in full (in Vol. 2). Not only will the complete transcriptions give the reader more insight into the moment-by-moment interaction of GDMs but, as a resource, they enable the reader to check on the fuller context of some of the extracts selected for the main text (Vol.1). Nijhof (1997: 169) warns the qualitative researcher against extracting fragments and presenting them 'as expositions of meaning'. By basing my description, analysis and interpretation in Chapter 5 and Chapter 6 mostly on the six featured cases, it allows the reader to access a fuller context of any fragments presented in Vol. 1.

4.9.2 Critical incident journals

At the beginning of Period 2, I had begun to transcribe whole sessions and realised that although the transcription process was producing a number of useful insights, I also needed a format for documenting significant incidents in tapes. Transcriptions were useful for revealing interactional phenomena at the micro-level, however repeated listening to the tapes (without transcribing) revealed insights, themes and issues at a more intermediate level. In effect transcription was particularly useful at the level of the turn or move and critical incident journaling was more useful at the level of the sequence or transaction.

It is worth making a few comments on what I mean by the term 'critical incident'. Simply, a critical incident is an event in the interactional life of the GDM group. In other words, I use the term to mean an incident which gives me, as participant/researcher, a new insight. It should be noted that my use of the term is slightly different from the sense it is used in most studies arising out of the work of Flannagan (1954). In the field of management (Cardinal 2002) or healthcare (e.g. Selbst 2000) an 'incident' is an extreme event. Because of the large scale nature of these incidents, researchers who talk about a model for 'critical incident analysis' (e.g. Tripp 1993:26) advocate steps such as 'describing an incident', 'providing a contextual explanation of the incident', 'finding a

more general meaning' and 'articulating a position'. My smaller scale view of 'critical incidents' does not require such steps. Instead my approach attempts to map a series of smaller critical interactional incidents. They are not necessarily large-scale or 'extreme'. In this sense, it is closer to the view taken by Kenn:

A useful tool for reflecting on teaching is the identification of 'critical incidents'. A critical incident may be a commonplace, everyday event or interaction, but it is 'critical' in that it stands out for you. (1996: 2)

This kind of journal is also in line with the account given by Brookfield (1995). Here the journal or 'log-book' is used to develop understanding of the critical events and issues arising during the course of teaching (1995: 115). The kind of journal contains 'notes on interactional events, actions or episodes, and things which are experienced or simply reported as having happened'.

I decided to run through the whole corpus of GDM and GDFM tapes from the first session and note critical incidents and sequences. Certainly, as far as GDFMs were concerned critical incidents were already determined by Nicholas in the choices he made of which extracts to play back to the group. This critical incident analysis helped build up a picture of the group's interactional landscape. Using A4 Twinwire Plain 60 sheet journals, each page contains a summary on the left hand side in what can be best described as a mix of direct quotation and reported summaries. There are also tape counter notes and transcripts line numbers for ease of future reference. In all there are 260 pages of commentary in 3 journals. An example photocopied page is included as appendix 3.

The right hand side is where comments are made on significance. These might be furthering the process of building up categories or establishing dialogic strands. It is not meant to be an objective account. On the contrary, it is an active participant's record of what appears significant in a number of retrospective listenings. It links the tapes to the transcripts and to reading. It is an intertextual document. Bakhtin's view of the 'dialogic threads' that spin around a 'living utterance' seems to me to capture the sense of documenting this view of the process:

The living utterance, having taken meaning and shape from a particular historical moment in a socially specific environment, cannot fail to brush up against thousands of living dialogic threads, woven by socio-ideological consciousness around the given object of an utterance; it cannot fail to become an active participant in social dialogue. After all, the utterance arises out of this dialogue as a continuation of it and as rejoinder to it – it does not approach the object from the sidelines.

(1981: 276-7)

Bakhtin's words, chunks like 'historical moment' and 'socio-ideological consciousness', certainly speak out of an early 20th Century Russian 'historical moment'. However, the context-centred view of language as dialogic process, a dynamic process of intertextuality where the life of an utterance is in its transfer from one person to another, confirms the importance of building up an account of these dialogic threads. Critical journals provide a key analytic tool that seems to me to be consistent with the kind of category building and coding that is prized in grounded theory.

4.9.3 Diary

The diary is another record of thinking and an important action research tool. It provides information in two important ways. It:

- provides a document detailing decisions on research methodology and evaluations of aspects of this process.
- gives a participant account of reactions to and observations on the GDM process.

A diary is not an objective account, rather a form of inter-subjectivity. It deals with the same subject but it is distant over time. It foregrounds different aspects of my experience both as GDM participant and GDM researcher. It therefore contributes to the dialogic process of representation.

A diary helps to retrieve decisions about research methodology, the shaping of the representation, as well as the authentic voice of a participant. The diary was

kept on computer, partly because data could be easily copied in and out of the documents. In March 2001, my computer was stolen in a house burglary and I lost a large number of diary entries. I had been careful to keep back ups for transcriptions but not as careful with diary entries. On reflection, it would have been sensible to have printed out paper versions too. Fortunately some of these 'lost' entries survived in earlier drafts and notes and therefore some of them appear in this thesis.

4.10 Data analysis

Gall et. al. (1966) identify three methods for analyzing case study data, interpretational, structural, and reflective analysis. This is a useful distinction but for my purposes it is misleading to suggest that a thick description must necessarily choose one approach or the other. Instead the analysis in the thesis, being multi-method, has elements of all three:

Interpretational analysis – close examination of case study data in order to find constructs, themes, categories and patterns. A typical case study generates various types of verbal data: interview transcripts, observer notes, and field documents. In my case, meeting transcripts, interview transcripts, diary entries, journal notes and member validation through reading drafts helped establish and refine interpretations.

Structural analysis is the process of examining case study data to identify patterns inherent in discourse, text, events, or other phenomena. Very little inference is required of the researcher, in contrast to interpretational analysis, in which the researcher overlays meaning on the data. Structural analysis is used in conversation analysis. In this thesis, like in grounded theory, there is a constant dialogue between interpretational and structural analysis.

Reflective analysis is a third approach to case study data and describes data based on the researcher's intuition and judgment rather than as a result of categorizing it. According to Gall, et al., reflective analysis is ideal for thick description, in which the researcher attempts to depict and conceptualize a phenomenon by

recreating it contextually accompanied by the meanings and intentions inherent in the actual situation. Both diary entries and critical incident journals can be categorised as reflective tools.

Stake (2000: 436) makes a further distinction between intrinsic, instrumental and collective case studies. The last seems to equate to multiple case study and there are elements of both intrinsic and instrumental in my version of case study. Intrinsic because 'the researcher wants a better understanding of this particular case' and instrumental because 'a particular case is examined mainly to provide insight into an issue' (2000: 436).

4.11 Criteria of quality for a piece of qualitative research

This section is concerned with issues of quality. It makes clear the criteria by which I see it as appropriate to assess this piece of research. In an earlier section, I made clear that according to what Stake (2000: 448) sees as the main requirements of a good case study, this case study is well designed. This section extends those thoughts from design to issues of what it is meant for, what it is designed to do. I want to explain that the motivation for the research is an issue of transfer and not one of generalisability.

This piece of research is conceived and presented as a single case study. It does not aim to establish a causal link between this kind of discourse and greater development, at least not in the way that Yin sees case studies as doing:

...case studies have a distinctive place in evaluative research ... the most important is to explain the causal links in real-life interventions that are too complex for the survey or experimental strategies (Yin 1994:15)

Causal events are not singly causal, relationships are complex and so I place my research with those of qualitative researchers who 'find the search for cause to be of little value' and 'favour inquiry designs that seek data describing diverse operations of the case' (Gomm et al. 2000: 440). Neither do I see this single-case analysis as leading to multiple-case studies and replication in order to produce

corroborating evidence. For these reasons I do not see generalisability as a legitimate criterion for assessing this piece of research. Instead I think that a sensitive contextually appropriate transfer or adaptation is a more realistic outcome.

In terms of the criteria for good quality qualitative research as set out in Edge and Richards (1998: 346) and summarised from Lincoln and Guba (1985: 289-331) the criteria on the left hand side of the following table were yardsticks. In terms of research design and implementation the criteria on the right hand side are important:

Table 9: Criteria for quality in qualitative research

Evidence of long-term experience of the context being studied	credibility
Adequacy of data from the field, which should involve drawing on different data types, gathered in different ways from different participants	credibility
Richness of description and interpretation offered	transferability
Documentation of the research, including records of reflection and decision making according to which the steps of the research process can be reconstructed	dependability confirmability

The four criteria (credibility, dependability, confirmability and transferability) seem appropriate criteria. However, it is worth noting that 'transferability' and 'credibility' are arguably interchangeable in this table. A richness of description has a reflexive relationship with its context. A situated piece of research can only be relevant to another context if the inhabitants of that second context see enough parallels to enable transfer. Credibility depends on the richness of description and it is hard to conceive of qualitative research that was transferable if such detailed records had not been kept. Transferability is a criterion that is forward looking. It assesses more than whether this research is

well organised and documented. It must address how other groups might use these documents.

I am not concerned with making predictions about what will happen in other contexts. My view of a good qualitative case study is that it should help understand the meaning people have constructed: how people make sense of their world. Thoughts, feelings and perceptions are all senses of that construction. In what follows, I strive for a depth of understanding as an end in itself, not as an attempt to predict what may happen in the future in ways which seek to generalize (Patton, 1990: 17).

The thesis is a case study that represents perspectives on a group intervention. It is hoped that the procedural outcomes for us might be the procedural outline for others, even if their outcomes are substantively different.

As long as chapter 7 makes as clear as possible choices where they exist, the description will make a contribution in helping other groups negotiate their way through the process.

The realisation that the importance of this chapter 7 in end-weighting the dissertation came fairly late on in the research process. In the second interview with Robert, for example, this realisation of this importance of this last chapter is current and emergent:

- 031 Interviewer I think bringing it to another group is-
032 (.) errm (.) if- if I- (.) I was always going
033 to have (.) the last bit was going to be (.)
034 the outcomes (.) and a kind of- a ready reader
035 f- for people who were interested in doing this
036 sort of work (0.4) but I had seen it before
037 as a bit of a tag-on (.) to (.) an analysis (.) and I think
038 now the whole thing is looking more like being
039 a case study (.) which is- which explains this
040 development (.) and-
041 Robert [so it's an answer to some
042 of the questions you raise here
043 Interviewer I think so
044 Robert [about how do you propagate it
045 Interviewer I think so yeah. (.) I think it's looking more like
046 that. (.) and I guess that's much more interesting
047 Robert you took the words out of my mouth
048 (.) I think that is the interesting question

049 Interviewer mmm
050 Robert but you can only ASK that question if you've
051 been through all this

INT.R.2.A021

A diary entry at the end of 2000 reveals a previous realisation that the thesis needs this chapter and also that ultimate decisions about transfer lie with others. It is not my role to be prescriptive (see Clarke and Silberstein 1988) with regard to other professionals:

My main motivation has been one of discovery and illumination of a process. Having done this I feel I need a short section on what people might do with these findings. In one sense decisions about transferability lie with the reader. They are decisions such as whether this might work in some form in a different context and decisions about how it might best work. It's not a case of prescription but suggestion and orientation. I do think that over two years of Group Development means that a set of guidelines ought to be a possibility.

Diary-091200

The development outcomes and data extracts can be used in three ways. They might act:

- As a model – a demonstration of procedures and a way forward which has worked for one group and might work for another;
- As a point of comparison;
- To alleviate possible problems in pointing out inappropriate Understander or Speaker behaviour without the face implications of in-group criticism.

4.12 A note on representation

At a macro level and then a micro level the researcher needs to determine an appropriate reporting style. This is no easy matter. Gall, et. al. (1966) made a distinction in the reporting stage between two dominant styles of case study reporting, analytic reporting and reflective reporting. Analytic reporting aims for an objective writing style in which the researcher's voice is silent or minimized and there is conventional organization of topics: introduction, literature review, methodology, results, and discussion. This is essentially the

same style and organization used to report quantitative research. Reflective reporting uses literary devices to bring the case alive, and the researcher's voice is clearly heard in the report. The researcher often weaves case study data into a story. Wolcott (1990) offers various ways of presenting case study data within the reflective style: by chronological order of the events, focusing the narrative on a critical or key event, recounting the events through the eyes of participants with different perspectives, and reporting a 'day-in-the-life' of a participant. My approach is something of a hybrid in that for doctoral presentation it seems appropriate to present in analytic style. However, I have allowed some weaving in of my participant story, particularly through my diary entries. On occasions, particularly in Chapter 8, there are certainly what might be classed as personal statements.

Chapter 5

Case Studies

Given this setting (place and participants) ... with the group doing these things (procedures) ... does my research methodology ...and the resulting case description ... and analysis of Reflection ... justify for the reader the development claims (development outcomes) that are made?

5.1 Preface to Chapter 5

This preface to chapter 5 first of all addresses the issue of how you know when you have done enough analysis. At some stage there needs to be a shift from category building and analysis to expression of that process and analysis (representation). What follows is unashamedly personal. I believe an insider-qualitative view cannot be anything but personal.

Between June and September 2001, I worked hard on the thesis but it did not come together. There was a sense of frustration and motivation was low. I had a huge amount of data and analysis deriving from a long inductive process. However, at the beginning of October I had a strong sense that the pieces had started to come together in such a way that they had built up an amount of energy that needed to find expression. Separate categories became connections. Particular insights began to fall into a coherent pattern. Around the same time, I was working on a transcript of a session where Nicholas had been the Speaker and I came across his description of a similar kind of build up of energy. This seemed to capture my feeling that the painstaking work of transcription, critical incident journals and drafts had finally produced enough matter to build up a critical amount of energy which, in turn, allowed the sudden shift to expression:

312 Nicholas .hhh (.) it seems to me it's- it's an expression
 313 of (.) a quantum approach (.) if you take your (.)
 314 motivation to do:: anything at all (.) erm
 315 which presents some sort of challenge to
 316 you (.) it is perhaps not the case that your
 317 motivation slowly builds up in a logical
 318 smooth progression and then you do it
 319 A203 (.) it is perhaps the case that>you're bugged if you're going
 320 to do it< and you can't quite get around to it
 321 but then (.) in a wave of motivation (.) in a
 322 great lump of it (.) you think (.)° no° I'm going to
 323 do it NOW

V2-P60

The feeling of 'I'm going to do it now' started in October and has sustained itself.

At the time of hearing the above, it had not resonated particularly. Neither had it seemed particularly resonant in reviewing the tape. However, any particular articulation (like the one in 312-323) will resonate differently in an Understander at different times in his or her life. Significance, prominence, what seems critical or what is foregrounded will change as you change and as your research thinking develops. Robert, in a session where he is Speaker, describes this as a process of 'indexing':

508 we are non-verbal creatures at that level (0.4) it's only
 509 when we need to communicate (.) when we interact
 510 that it springs the language alive (.) but the stories (.)
 511 we consist of the stories our conscious mind (.) we are-we
 512 have and we are the stories (.) and we carry them round
 513 as little gists however (.) we constantly reindex them (.) they
 514 are not static (.) and our memories are not as things happened
 515 325 (.) and my memory of last year is not my memory of this year
 516 (.) or any particular point °in the past° (.) it is re-indexed
 517 so when I read Hamlet for the tenth time (.) it is re-indexed
 518 by me as I have been re-indexed

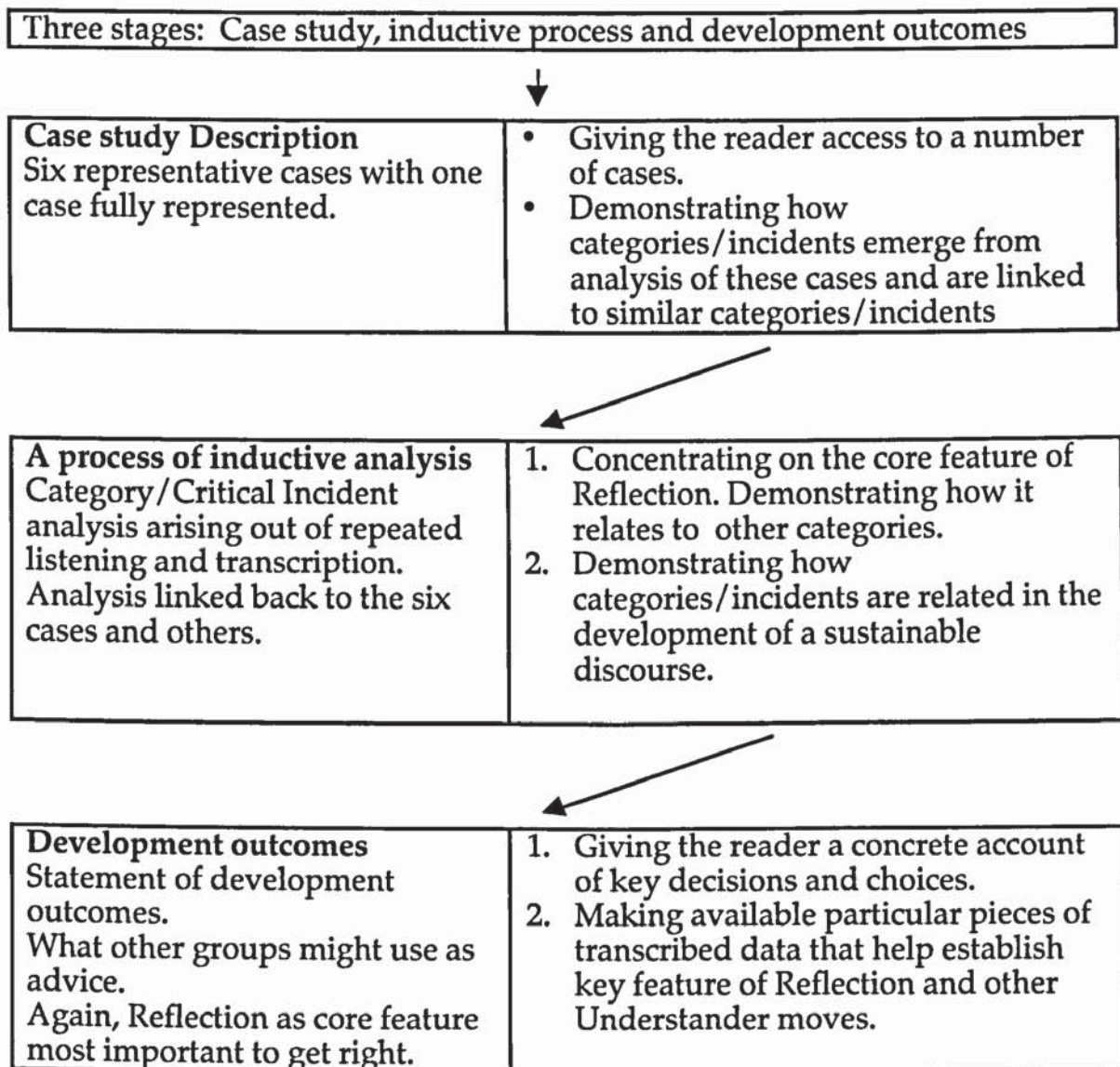
V2-P12

A process of grounded research, of painstakingly building up categories from data, is doing both. It builds energy and re-indexes your awareness of the phenomena you are trying to describe. The 'little gists' are the critical incidents you have transcribed and analysed. As you collect more and analyse more you become re-indexed. In parallel, the gists build up energy as they reach a pitch of intertextual resonance, and, at this certain point a quantum shift can happen. The articulation springs the language alive.

5.2 Representing the case

In the statements above I have described how energy built up and I found myself compelled to make sense of the Group Development process. In order to communicate this to the reader I need to describe three stages in representing this process:

Figure 3: Representation, process and outcome



As a researcher all the categories seem interesting and worth representing. However, some decisions have to be made. Consequently, emphasis is put on the core role of Reflection. Developing a group consensus on what Reflection looked like, what was involved and what needed to be avoided is the most

prominent feature of GDFMs. Numerous other categories appear closely tied up with getting this core move right. There is also clear evidence that Speaker–articulation works best when the group is ‘singing from the same hymn sheet’ and Reflection is the key instrument. This case study makes the argument that all other Understander moves rely on getting Reflection right.

5.3 *The six case studies*

This section justifies the decision to introduce the reader to six different cases. There are five cases described in brief terms. The sixth case is more fully described. Essentially Chapter 5 allows a broad view before Chapter 6 ‘zooms in’ on a more specific focus (Reflection). Chapter 5 demonstrates development of discourse in a general sense. Chapter 6 demonstrates the development of a specific discourse phenomenon.

There are several other reasons why it is important to give the reader access to a number of cases. In terms of the conceptual responsibilities of a case study (see p77), it helps to:

- establish the nature of GDM meetings by demonstrating the variety and scope of these GDM meetings;
- show how analytic categories emerged from that data (see 4.6.1 and 4.6.2);
- map the phenomenon of GDM meetings from a number of different perspectives (see Table 10);
- exemplify and further establish the three stages of GDM (see 3.8);
- familiarise the reader with the professional development and concerns of each of the six participants.

The actual choice of the six sessions was determined by a number of key criteria. Firstly, it was important to include one session from each Speaker. Secondly, it was important to have sessions from across the two-year period of study. Within this two-year period, I felt it was important to include a number of sessions from the first year (1998), as this is where the most important features of the discourse were practised and established. Properly representing the first

year was also important because it is likely that other groups would see this as a reasonable initial commitment and want to see how much progress could be made in establishing a discourse in that time-scale. They might also want to know about the challenges and potential difficulties.

I also wanted to include cases from near the end of the process and so decided to include two from 2000. One of these (Harry's session) is fully analysed, at least in part, because it demonstrates the extent of the interactional roots established in GDM discourse.

Each of the first five cases looks at the process from a different angle. For example, the first case shows how the Speaker does get more space to speak in a different way. This case justifies the use of the term 'articulation'. The second case shows how the follow-up meeting became a key part of the development process. Each case, therefore, takes up a different perspective on the process as well as also documenting the important features and critical incidents of that particular session.

The last of the cases is analysed in more detail. It demonstrates two things. Firstly, it demonstrates the way in which the discourse has developed. Secondly, it demonstrates for the reader how categories and critical incidents emerge out of inductive analysis. During this analysis, particular points of comparison are made with the other five cases featured in this chapter.

Concentrating primarily on these six cases, which are fully transcribed in the appendices, offers the readers a realistic chance to acquaint themselves with the nature of these sessions. Taken together, the six cases represent a sizeable transcribed corpus on which to base the presentation of categories that emerge from the data. These cases are presented, as far as possible, chronologically. The following table shows the dates of the sessions and also the particular angle chosen for each case. It also shows where to find the corresponding transcript in Vol. 2.

The focus of Chapter 5 is on description rather than analysis. Partly because of this, there is no reference to any 'literature'. Wolcott (1994: 11-12) sees description as particularly important and makes the following distinction:

Description addresses the question, 'What is going on here?' Data consists of observations made by the researcher and/or reported to the researcher by others.

Analysis addresses the identification of essential features and the systematic description of interrelationships among them - in short, how things work. (1994:12)

We can make a similar distinction in that Chapter 5 is a description and Chapter 6 is an analysis. Chapter 5 allows the reader to further understand 'what is going on here'.

Wolcott is particularly insistent on the primacy of description (1994: 256) and goes on to say:

When we *describe*, we hope and intend that those in the setting will applaud our results or will, at the least, find them acceptable. When we *analyze*, we carefully select a few factors for scrutiny. (1994:258)

These descriptions have been read by the participants in the case study and have been validated as 'acceptable' descriptions.

Table 10: Particular focus in the six case studies

Speaker	Date	Special Focus	Vol. 2 (pages)
Vince	19.05.98	Extra space for the Speaker	6
Elizabeth	27.10.98	Role of the Follow-up meeting	26
Nicholas	08.12.98	Problematic Understander moves	54
Emma	18.05.99	Resonance phase	76
Robert	29.02.00	Successful Reflection	103
Harry	25.01.00	Fully analysed session	122

I made the decision to present the full analysis of one of the later sessions, to help give an idea of how the discourse had developed over the two-year period. The reader will notice that Robert's session actually happened later than Harry's did. The decision to represent Harry's session in full (rather than Robert's) was taken because Robert's session did not have a follow-up meeting. Having the perspective of the participants in a GDFM is important, in order to give a full picture of a particular session.

5.4 *Case One: Vince's Session (GDM190598 – V2-P6)*

[**Note** - Vince is an adopted pseudonym for the writer (Steve Mann). The intention is not to hide my identity or mask my opinions but to treat my comments and contributions, as far as possible, in a similar way to my treatment of the comments and contributions of other participants.]

Overview

In this session Vince explores the difficulties that having a plan seem to cause him when he is preparing for conference presentations. He has a growing awareness that he feels more comfortable with an element of improvisation and off-the-cuff talk. The session tries to resolve various tensions that emerge.

This case study focuses particularly on what happens in the extra space that is created by the group focusing on the Speaker. Line numbers in brackets refer the reader to sections of the transcript that are of interest.

Speaker articulation

Most speaker articulations begin in similar ways. Opening comments outline what sort of topic is to be covered and also there is usually a comment on the degree to which the Speaker has planned or prepared the topic. In this case Vince starts by saying that he has only a vague sense of what is going to be covered (018). He has been thinking around issues of planning and communication to audiences and this is particularly relevant to him at this point in time, because he has undertaken a couple of recent lectures and workshops where he has approached the speech event differently.

This focus for the Speaker-articulation is Reflected very early on by Nicholas who picks up at the end of his summarising move (041-049) the issue that Vince is searching for a more appropriate way of working which would be an

alternative to the constraining features of planning. Nicholas's Reflection is received enthusiastically:

046 (.) if you plan something then when you start to talk (.)
047 you feel that that plan is an imposition on you (.) and
048 it constrains you and ties you down (.) and you feel that
049 you're not being as productive as you could be in your talk
050 Vince yes that's right

V2-P7

Vince quickly makes clear other ways that he feels that planning may cause more problems than it solves. It is not just a case of saying that he feels uncomfortable. The speaker-articulation allows exploration of the barriers of tension, stress, pressure and gives examples of how these arise and how they can be alleviated.

Understander support allows extra space to explore the issue. As Vince feels able to open out the issue, one of the interesting aspects of the session is that way that Vince begins to root this growing preference for 'off the cuff talk' biographically. In particular he refers to his experiences with acting and 'improv' (071). This greater freedom is explained with reference to jazz and also greater give and take with the audience:

070 and back in (.) eighty hhh one (.) I was part of a theatre
071 group that did impro (.) improv it was called (.) Keith
072 Johnson developed these ideas (.) where you had very
073 loose structures (.) and you walk onto stage as a group and
074 you (.) you improvise (.) I suppose it's very much like
075 jazz (.) where you play together (.) and the more you get
076 to know each other that more you know what you might do (.) but
077 the actual line that you're going to take (.) is often supplied by the
078 audience (.)

V2-P8

The extent of this ingrained personal preference, its biographical roots and the way it relates to professional duties is at the core of the session. The articulation allows this introspection.

As the session progresses, Vince begins to explore different ways for getting ready for an event (in this case a speech event) and he uses several drama-based, musical and sporting analogies to explore this area. There is certainly a

sense of new awareness arising out of these analogies. Some of the 'newnesses' are explicitly signaled as in this comparison with an athlete where the cognitive process behind the articulation is revealed in comments like 'another thought hits me':

186	Vince	yes <u>yes</u> (.) and another thought <u>hits</u> me from	
187		<u>that</u> (.) it's- it's the preparation <u>planning</u> distinction	
188		that if an athlete (.) doesn't necessarily <u>prepare</u>	
189		for the 100 meters by doing the 100 <u>meters</u> (.)	
190		(.) they prepare in lots of different <u>ways</u> (.)	V2-P10

He then goes onto explore the different ways in which an athlete may exercise and warm up and links these to ways in which a presenter may warm up.

In supporting the Speaker-articulation the Understanders try to Reflect back versions of the emerging articulation. Sometimes they are accepted enthusiastically, as in 186 above. Sometimes the Understander moves are not right but they allow the Speaker to make further distinctions, as in the example below:

159	Robert	is it the case that you don't know where to go	
160		until someone has made a <u>contribution</u> ?	
161	Vince	I think (.) there are plenty of places I <u>could go</u> ::	V2-P9

Unintentionally Robert has hit a raw nerve and what we have here is Vince's 'professional self' reasserting itself in response to the potential negative implicature in Robert's Understanding move. Vince's articulation is exploring the tension between the way he feels most comfortable working and the expectations he feels other may have of him. Unintentionally Robert has put forward an unacceptable aspect of Vince's professional self (person who is unsure of what to do). He wants to make clear that this is conscious choice and one for which he wants to articulate a principled case.

The exploration of this dialogic tension leads to a breakthrough in the session. The distinction that has emerged is that planning is contrasted with preparation (164 and 179). Nicholas picks up this distinction

180 Nicholas mmm (.) and that's the big distinction I hear now
181 in what you're saying (.) between being
182 prepared (.) to enter the arena (.) and the idea
183 of having a plan...

V2-P10

Nicholas's Reflection is enthusiastically received.

Sometimes Understander' Reflections allow the Speaker to see the relationship between one element of their articulation and another. The Speaker is then able to further articulate this relationship. In this session Vince explores a number of related distinctions which are articulated around this emerging planning/preparation distinction. For example, one of them is between tension and tenseness (227-257). The extra speaking space allows this unfolding and relating of distinctions and categories. New awarenesses can arise as a result of this relating and connecting.

Once the Speaker has opened up the issue under focus and explored what is involved and related, the Understanders can help the Speaker move to action. In this session, Vince acknowledges his desire to get away from an overriding plan and then begins to articulate a number of possible action steps (361-369). There is a sense that this movement to action is happening as a result of the articulation. An example of this is Vince's 'I'm beginning to feel this is the best way forward' (369).

The final stages of Vince's articulation foreground the fact that he feels lucky to have the opportunity to talk like this and that he feels a high degree of trust to make these kind of statements which could, in other circumstances, be misinterpreted. (502-512, 532-534).

Resonance Phase

In this first featured case we can already see that the idea of a second phase (what comes to be known as the 'Resonance Phase' is already established. Nicholas says ' shall we shift into the other mode there' (549). The idea of this phase is to give each Understander a chance to share something that the

Speaker-articulation has triggered for each Understander. However, this 'other mode' is still in an early stage of 'becoming' in discourse development terms.

As the Resonance stage develops the interaction looks very much like a discussion or conversation with elements of argument. As we shall see, later sessions have much more discrete Resonances. It becomes more important that Resonances are not comments on what the Speaker has said, nor are they reactions to what other Understanders say in their Resonance.

There are two reasons why this Resonance phase develops in the way that it does. Firstly the topic is one that affects all of the group as individuals. They have the same choices and decisions and it becomes apparent that important aspects of each Understander's professional identity are triggered. Secondly the Understanders fall into two camps and consequently feel strongly about their preferred way of proceeding. There is a desire to justify these professional choices.

Right from the first comment there is an absence of hedging. Harry aligns himself squarely behind the position Vince has articulated. He says:

553	Harry	yeah I think I can say <u>yeah</u> (.) I can <u>respond</u> to	
554		that (.) it's where I live (.) I feel exactly the same	
555		(.) planning just gets right up my <u>snout</u> (.)	
			V2-P16

It is noticeable how strongly individuals express their preferences and procedures (e.g. 560). Perhaps because of this an element of argument creeps into the exchange. The argument becomes explicit when Robert shifts from personal preference to a statement that closes down the possibility of exception. Robert's statement that 'you've got to learn to cope with tension' (662) is, at least in part, corroborated by Nicholas in 663. However, Harry cannot accept this position and signals this explicitly in 664:

662	Robert	you've got to learn to <u>cope</u> with it	
663	Nicholas	it's what keeps you in <u>shape</u>	
664	Harry	or not (.) because I don't <u>feel</u> it (.) I mean that's the	
665		<u>difference</u> (.) I don't (.) be[cause of that]	
666	Nicholas	[yes you've <u>said</u>] that before	
667		you don't=	V2-P18

From this point, Nicholas and Harry begin an exchange that carries on from 668 until 758. At various times others make points, or at try to make points (see Emma's attempts to get a turn 684, 686). This argument is principally between Nicholas and Harry. In the end they adopt the position that they are 'talking about different things' (758). This section has all the characteristics of discussion and argument. There are elements of exaggeration, lack of hedging, latching and argument markers. Many turns start with 'but' (668, 687, 695, 708, 742, 744). Nicholas, Elizabeth and Robert form one group (who prefer to have plans) and Harry and Vince the other (who prefer not to have one).

Follow up session

There are two GDFMs that follow this session. This is partly because it was at the end of term and it was felt by the group that we had reached an important stage and there was much to discuss arising out of the GDM session. There is certainly a great deal covered in the two meetings. The group makes progress in its shared understanding of fundamental issues such as the desirability of using more Reflections rather than questions. In particular, the two meetings establish some key aspects of different sorts of Understander move.

The follow-up session confirms that for Vince a lot of the Speaker-articulation contained new thoughts, awarenesses and realisations. His overall impression is of a useful session and he points to explicit comments on this in the session itself (e.g. 530). He also speaks of a great deal of trust in the group and the feeling of being able to be honest, even when elements of what he was saying (according to him) showed less favourable aspects of his personality.

This degree of trust is confirmed by all of the group. Indeed, there is a great deal of honesty and trust demonstrated by the group. This trust demonstrates itself in two ways. Firstly, the group members feel able to be self-critical and open up aspects of their individual GDM behaviour. Secondly, the members of the group feel free to make comments on other Understanders that are potentially face

threatening. This honesty, trust and freedom to make comment is crucial in developing a consensus on GDM discourse.

In terms of the Speaker-articulation, Vince confirms that he felt more comfortable about experimenting further with other ways of preparing. He felt more 'centred' getting a balance between preparation and improvisation. The planning/preparation distinction had been very useful for him.

Another issue that emerged in the GDFM was that Vince feels that he exaggerated on occasions the extent of his discomfort with planning (e.g. 056-058 and 216-8). He feels that 'being a Speaker allows you more license to try an idea on for size' and part of this 'trying on' may involve an element of exaggeration. Essentially this is a similar process to trying a metaphor for fit or as Nicholas says in one session 'it can be useful to stretch a point to see how far it will go'. It may well be the case that the others, in particular Nicholas and Harry, also adopted 'strong' positions in order to explore their attitude to planning, interaction and the message (see 583-940). In summary, what the group expresses in the GDFM and what is apparent from the analysis of this Speaker-articulation shows that the extra space allows:

1. Rooting the focus biographically (there is a dialogic tension between past and present views of ourselves);
2. Opening out an issue fully and making clear what issues are involved, related and connected;
3. Bringing out into the open internal dialogues (between past and present, between different aspects of professional identity);
4. Greater possibilities to explore issues through metaphor and analogy
5. Making connections and exploring relations;
6. Working with an idea in the here and now with elements of 'newness';
7. Honesty and trust and the possibility of opening up negative elements;
8. Trying an idea out for size, seeing how far it will go.

Although in this case I am concentrating on aspects of the GDFM which throw light on the Speaker-articulation phase, it is worth making a few brief mentions of issues discussed in relation to Understander behaviours. In this session we

made progress in conceptualising the intention and nature of Understander moves. In particular, we made a useful distinction between Understander moves 'for the Speaker' (in order to give the Speaker the opportunity to hear back a version) and Understander moves 'for the Understander' (in order to carry on properly Understanding).

Several critical incidents are chosen which highlight the importance of getting the form of the Understanding move right. The group edges towards excluding Understander moves which have too much of the Understander's terms and frames of reference. However, at this stage in the GDM development the possibility of bringing in your frames of reference (including metaphors, anecdotes and analogies) is not closed off. However, in using your own frames of reference, you need to be careful that they don't 'distract' the Speaker. Nicholas makes clear that he has come to the same conclusion as Elizabeth when she says that (A317) we should keep 'personal anecdotes' for the last part of the session. We stop short of constructing a very definite 'rule' in this area. This is partly because Robert, at one point, calls this formulation a 'very hard rule'. However, it is agreed that it would be only in exceptional circumstances that we might need to introduce an anecdote to make clear a difficulty we were having in understanding.

To summarise the points we made in considering how best to support Speaker-articulation, we agreed that we:

- are asking too many questions. We need to try more Reflects;
- are not there to 'help' the Speaker but to Understand them;
- need to work harder not to get pulled into knockabout discussion in the Resonance phase;
- should be getting as close as possible to the Speaker's frame of reference as close as we can (A265). This will necessarily involve the use of different words.

5.5 *Case Two: Elizabeth's Session (GDM271098 V2-P26)*

Overview

In this session Elizabeth explores issues related to the classification of lexical phrases. She has a growing awareness that she wants to communicate some of the excitement she has about lexical phrases to teachers. She also describes a number of different ways she has tried to classify lexical phrases. The session explores various ways in which Elizabeth has come up against barriers to progress.

This case study focuses particularly on what happens in the follow up meetings and so the follow-up section is longer than for the other six cases. There is also a fully transcribed version of this GDFM included in Vol. 2 (p148). This allows the reader to get a full picture of the role of GDFMs in the process. Again, line numbers in brackets refer the reader to relevant sections of transcript.

Speaker-articulation phase

There are a number of signs that suggest that Elizabeth is nervous about this session. It is the first time she has been Speaker and she is not sure what is required. Elizabeth's initial comments are related to the fact that she has not planned the session (035). She only thought about it 'for ten minutes'. She also marks this session out as different from the previous session as she sees it as 'on a research topic' (039) and, for Elizabeth, this is why she is not sure whether this session ought to be different in type.

Some of the early comments are directed to the group 'to speed her up if she's too slow' (045). She wants to ask the group 'what you think a good way ahead might be' (055). She also says 'I'd really like your feedback on this as well' (060). These early comments in the Speaker-articulation have an effect on the session, particularly on Robert who shares this area of research interest and has talked to

Elizabeth on previous occasions on this topic . Indeed, early on, Robert checks that Elizabeth wants the group to be 'Understanders' and 'contributors' (086).

For most of the Speaker-articulation phase Elizabeth gives background on the research she has done. It is a chronological history of her thinking. Only relatively late on are there the kinds of 'in the moment' features of articulation we identified in Vince's session. If it is true that a good deal of what Elizabeth talks about is not articulation in the sense that we have defined it, it is also true that many of the Understander moves are also problematic. Robert makes most of these problematic moves. Unfortunately the Speaker difficulty makes the Understander difficulty worse and vice versa. It is something of vicious circle that we need to address in what follows.

As the session continues, Elizabeth is still unsure. She says 'I'm not quite sure' and again asks for feedback (096). She then begins to give background (102-152) to the current position she finds herself in regarding her research. The second Understander move (Nicholas 153) Reflects the fact that Elizabeth is enthusiastic about lexical chunks and wants to generate the same sort of excitement in teachers. Elizabeth receives this Reflection very positively:

161	Elizabeth	yes, yes, yes=
162	Nicholas	=yeah that's the buzz
163	Elizabeth	[yes yes yes=
.164	Nicholas	=yeah=

V2-P29

Nicholas Reflects that some lexical chunks are genre specific (231) and the exchange between Nicholas and Elizabeth (232-253) teases out this precise relationship.

Elizabeth continues to outline the relationship between communicative competence and having a stock of partially pre-assembled forms (265-286). At this point Elizabeth has made a start and articulation is a real possibility.

In the middle section (329-732), Elizabeth outlines various ways in which she has tried to classify lexical chunks (329-349) and also got teachers to try and classify them too (444-568). The structure is chronological and episodic. This

middle section cannot get to the cutting edge of current understanding because it is still sketching out background. As we shall see, Robert's Understanding moves exacerbate this difficulty in getting to articulation. At several points it is noticeable that Elizabeth effectively ignores the moves of Understanders and carries on with 'the other thing which I haven't said' and which she intended 'to say right at the beginning' (617). She is covering the ground she has mapped out before the session. This may be because she has brought notes to the session. Elizabeth uses these notes at various times in the session as a prompt, perhaps a 'prop' and for detail on data she refers to.

Late on in the session, in response to Nicholas's invitation to 'speculate' (733) there is 'new' thinking. This is speaking from where Elizabeth is currently thinking. It is articulation. This continues in response to Vince's focusing move (793). The real-time cognitive process can be glimpsed in 'now I'm thinking' and 'I would imagine', 'yes, I hadn't thought of that'. It could be that this articulation could have gone further. However, Robert starts to tell the group about a book that he has been reading (825).

It is worth looking back at other moves made by Robert throughout the session which block the possibility of articulation. There is no suggestion that Robert is deliberately getting in the way. On the contrary, he is being helpful and supportive. However on a number of occasions it is the kind of help we have previously agreed to avoid. For ease of reference, these moves are listed with a line reference:

Table 11: Examples of problematic Understander moves

175	<p>The move 'do you think we can in fact find out what these are' is loaded. The 'in fact' is an element which signals that Robert's position is that you can't find out, or at least there is difficulty in such a pursuit. Elizabeth is unsure of how to respond and puts off answering the question (177). Later in her second interview she says that she didn't respond because</p> <p style="padding-left: 40px;">600 Elizabeth that was a change of topic and so I didn't 601 want to go into that because that wasn't 602 playing according to the rules INT2- EL-A684</p>
254	<p>Robert answers at one point for Elizabeth (254) and this results in an unusual exchange between Elizabeth, Nicholas and Robert.</p>
297	<p>The 'I tell you' (297) is significant. It signals a contribution. The turns are short, there is overlap and latching and Robert is asking questions (297 and 301).</p>
305	<p>Robert has in mind certain answers which is why he responds with 'exactly' in line 305.</p>
323	<p>This is a conversational move from Robert (323) and is a personal opinion.</p>
401	<p>The exchange between Robert and Elizabeth (401-428) is like a seminar. Turn taking rights have become equal.</p>
597	<p>Robert's confusing question in two parts (597) cuts into a possibility of Elizabeth articulating out of Emma's Reflection (569-586). Later Elizabeth reported that she was 'quite frustrated at this point' (INT2- EL-B225)</p>
635	<p>Robert's move 'am I allowed to relate a little incident' takes control of the Speaker's space.</p>
907	<p>Robert's contributions (907,909,919) and his evaluative elements 'very nice, absolutely nice' (942) are working against Elizabeth's Speaking space.</p>
988	<p>Robert's role between 988 and 1007 is one of asking questions and then giving feedback on the responses ('exactly right' 1003, 1007).</p>

At various times during Robert's moves, and perhaps contrary to Elizabeth's earlier request for feedback, Elizabeth displays her discomfort with Robert's prominent role. There is something offhand about Elizabeth's 'dunno' (288) which signals frustration. In her second interview she could still hear this frustration in her voice and thought it was because Robert was introducing topics that were not her own:

604 Elizabeth 'dunno' is a denial of that topic being relevant
INT2- EL-B169

Increasingly Elizabeth deals with these questions in an offhand way 'yeah roughly' (422), 'yeah I suppose it would' (428), 'absolutely no idea' and 'I've no idea' (652). Again, in her interview she says 'I didn't like those questions'(INT2- EL-B190) and she felt that Robert was trying to 'give me a steer' (INT2- EL-B261).

In Elizabeth's second interview she particularly felt that in lines 587- 596 she had been really thinking and was busy 'setting up' and 'getting somewhere' (INT2- EL-B225) but that Robert's move in 597 had blocked this progress. There are other signals that the discourse has broken down in GD terms. In particular, Harry says:

660 Harry [is there? (.) >I mean<
661 are we into giving- you know exchanging ideas or things like
662 that? (> <)=
V2-P38

Later, Emma says 'we've changed mode completely' (1207). Two of Nicholas moves also imply that there are problems in what is happening (259 and 606).

Resonance stage

What happens in the later stages of this GDM is best treated a spontaneous follow-up meeting. There is no Resonance phase as it becomes known. In fact, the rest of the session is a discussion. There is a long section where it becomes explicit that people have been working in different discourses. Emma, for

example, puts forward the view that there has been too much evaluation. Perhaps to save face, she says that she remembers one of her moves which had an element of evaluation and that we should pick out some of these extracts and discuss them in a follow up meeting. Harry says we need to re-establish aspects of the GDM:

1339	Harry)	(.) to come up with goods we need a watershed (.) we need to
1340		know where they <u>are</u> (.) moving from one to another and today
1341		it's clearly- (.) it <u>is</u> the first time we didn't <u>talk</u> about it and it's
1342		gone (.) all sorts of directions=
1343	Vince	=interesting directions
1344	Harry	[which make it very interesting to <u>look</u> at

V2-P49

As Harry predicts, the GDFM does turn out to be full of interesting data, comments and perspectives.

Follow-up meeting (GDFM)

By this session, the procedure of Nicholas having picked out some critical incidents on tape is well established.

At the end of the GDM all had agreed that something had gone wrong with the discourse. There were explicit comments, particularly from Elizabeth and Robert asking for reminders of 'rules' and expectations. In face terms this is a difficult session for Nicholas because re-establishing the basis of the GD discourse requires making clear how particular moves are unacceptable. In addition he has to also make the point that the Speaker behaviours are also problematic.

Essentially there are two processes at work in this GDFM. The group, principally through Nicholas, needs to re-establish core aspects of the GD discourse and point to examples where individuals have not been successful in keeping to these core features. At the same time the group needs to save face for the individuals, principally Elizabeth (as Speaker) and Robert (as Understander), who have not kept to these core feature in the GDM.

Nicholas's role requires him to be very direct in re-establishing the basic rationale for GDMs. He points out some things Elizabeth asked for which were not in 'the rules':

080 Nicholas but I think what we did here was a seminar discussion
081 plan (.) errm where (.) first of all (.) we can't speed you up
082 it's out of the rules (.) it's not something we can do for you
GDFM171198A42

Again, he speaks about about the responsibility of the Speaker not to rely too much on background. Our objective as Speaker should be to:

099 Nicholas ... to move as quickly as possible to what I
100 consider to be a difficult relevant critical point
101 in my thinking NOW (.) and then be working on it
102 (.) and be working on it here and now
GDFM171198A53

During the GDFM Nicholas makes several comments about Robert's role as Understander. He also chooses other Understander moves that he feels are useful in GD terms.

This is probably the most difficult of the GDFMs. As we have seen, the group had to re-establish the basic procedures and discourse rules. At the same time the group has to find ways of saving face, particularly for Elizabeth and Robert. At several points the others, usually Harry, move in quickly to construct accounts of mitigating circumstances. For example, he explains Elizabeth's reliance on background information. She has been under more pressure than we have realised:

108 Harry this is where the speculation comes in (.)
109 and I wonder whether the Speaker role is
110 more difficult than- than it appears at the start (.)
111 because it's not something that we're used to
GDFM171198A56

He supports this explanation by saying he has felt a similar pressure:

123 Harry I felt quite a pressure on me somewhere to come up
 124 with something that might be you know doable with
 125 <you know> this would be (.)<something that I could put
 126 on the table that we'd also wrestle with>"

GDFM171198A62

Later in his second interview Harry confirmed that he was deliberately trying to work at keeping the group together:

689 Harry I don't like to see people feeling bad about themselves
 690 (.) but that's an example of it (.) I mean Elizabeth was feeling
 691 bad about it (.) and I wanted her to know that it probably
 692 wasn't her (.) it was probably the demands (.) of being Speaker
 INT2H-B517

Vince puts forward the view that if you're uncomfortable you tend to fall back on what is familiar rather than push on to what is unfamiliar (166). Elizabeth has relied on background and notes. The group continues to construct different accounts of why the session developed in the way that it did. The following are put forward as explanations. The name in brackets is the participant who put forward the explanation:

- Elizabeth's nervousness (Nicholas and Harry)
- The Speaker under pressures we hadn't realised (Harry)
- Nicholas and Elizabeth hadn't sat down beforehand and had a discussion about the session (Elizabeth and Nicholas)
- Nicholas hadn't reminded everyone about the procedures (Robert)
- There'd been confusion about what sort of session it was supposed to be (Robert and Harry)
- Elizabeth had spent too long on the background and not got the centre of the problem quickly enough (Nicholas)
- Robert is too close to the topic (Harry and Robert)
- Too many topics had been covered (Robert)
- It was a 'research' topic and not a 'personal' topic (Robert and Elizabeth)

This GDFM has these two processes then; on the one hand trying to re-establish the basic rules and requirements (working towards rules for a shared discourse) and, on the other, trying to provide explanations and categorisations (working

on a shared understanding of why maintaining the discourse is sometimes difficult). At one point in the GDFM these two processes come into conflict:

552 Harry and I don't see those two as contradictory (.) but
553 you could immed- you could easily come away
554 with a picture of the two different things going on
555 Nicholas I think there are - there are various categorisations that
556 one could do here but I'm not convinced by any of them
557 and I think they could get in our way=
558 Harry =yeah that's why I say I'm [very in] the middle of that=
559 Nicholas [yeah]
560 Harry cos obviously (.) whether they're getting in our way
561 or not we do have two different positions and
562 that means they've got in the way >in a sense<
563 do you see what I mean (.) I- I - (.) the
564 very fact that that's there means that maybe
565 we should think about (.) I have no steps forward
566 I'm just you know, (.) sitting in the middle

GDFM171198A276

Harry's 'sitting in the middle' is significant. He is mediating between the requirement for clear rules and need for the group to construct accounts of what has gone wrong in the last session. Nicholas is pushing to re-establish some clear rules.

Perhaps the most important outcomes of the session were for the Speaker. We decided to cut down on the amount of background and get to the cutting edge quicker. The group develops metaphors for ways of proceeding that would be different from Elizabeth's chronological way of proceeding. Elizabeth's own version is 'starting at the centre of the flower and unfolding petal by petal'. Perhaps because of the combination of clear discourse re-establishment mediated by group face work, Elizabeth is able to see that:

167 Elizabeth I took far too long getting to it (.) and I realise now
168 I reverted into seminar mode by saying I want
169 to find out (.) you know (.) what you feel about this
170 (.) that was more of a kind of seminar mode thing

GDFM171198A82

Although the early statements from Nicholas are critical, the group does find several perspectives on the session which confirm the GDM's usefulness. Elizabeth confirms that she did feel she was making progress later in the

session. She also says that it felt useful to hear Understander moves coming back:

417 Elizabeth there were some early Reflections from you
418 and Emma on my talk (.) that I thought
419 “gosh!” I wish I could remember the way they said
420 that (.) they put it really nicely and differently’

GDFM171198A190

In summary, this was probably the least successful GDM meeting. However, in other ways it was tremendously useful. It gave us the opportunity in the GDFM to establish just what sort of discourse we were aiming for in GDM. The fact that this session had, at times, become a seminar discussion and that this had got in the Speaker's way allowed us to clarify ways in which we needed to work as Understanders. It may be that this particular group could cope with the face-threatening elements of such a GDFM in ways that would be difficult for other groups. However, the 'development outcomes' chapter later will give further suggestion for coping with such difficult GDFMs and minimising potential threat.

5.6 *Case Three: Nicholas's session (GDM0811298 V2P54)*

Overview

At the time of being Speaker in this session, Nicholas is on sabbatical. He has a contract to write a teacher development book. However, he also wants to write an article which can make sense of a number of half formed ideas that he is working on. This would be a further outcome of his sabbatical. This case study focuses particularly on problematic Understanding moves and their relationship with the Speaker-articulation. It makes clear that the group is still getting a feel of what kind of Understanding moves support the Speaker and which can get in the way.

Speaker-Articulation stage

Early on in the session Nicholas introduces a written text which has various 'scribbles' on it. This is a reminder of some preliminary ideas he has come up with for this possible article. He refers to this document in the early stages of his articulation (057, 071, and 080). He covers a number of issues up to 209. The most prominent of these is the idea that lately he has begun to realise that there is no necessary conflict between a 'whole person' view of teaching and a postmodernist view with its emphasis on multiple selves. He wants to explore 'the whole person in the post-modern' through this article (141).

Nicholas is left to talk for a long time and on listening to the recording there are plenty of opportunities for early Reflections (opportunities perhaps missed at 067, 077, 115,123,142, and 149). Partly because of this lack of an early Reflect, the first Reflection by Harry tries to clarify the connection between the two main points made. This is an unusual first Reflection for a session and there is evidence that neither the Understander nor the Speaker finds it a satisfactory exchange. There is something half-hearted about Nicholas's 'I guess yeah' (214).

Nicholas goes on to locate an idea in a previous conversation (outside GDM) that he has had with Harry. Nicholas reports Harry as having said about the Understander role that 'when I'm sitting here and I want to say something (.) and I'm feeling quite frustrated by that (.) isn't there a possibility that that's also going to get in the way...'. Nicholas then reports his response at the time and extends it here in this articulation. He wonders whether this frustration in not being able to make a contribution when you are an Understander might be converted somehow. He sketches the potential of using that same energy for the Speaker's benefit. He wonders whether there is possibility of a certain amount of quantum energy that can be built up by giving full attention to the Speaker and resisting the urge to make a contribution. He then puts forward the argument that this energy might allow the Speaker to work with an idea, in order to find out its limits.

There are two Understanding moves that try to clarify how Nicholas is using the term 'quantum energy'. The first (Elizabeth 301) is successful in that it presents two versions of 'quantum'; one in relation to writing the article (the textual enterprise) and one in relation to the content (the ideational enterprise). These elements of the Reflection are recoverable from Nicholas's previous articulation. In contrast, the second Reflection on the topic of quantum (Robert 331) is unsuccessful. It does not so much Understand Nicholas's developing articulation as present Robert's own pre-existing version of the term. He is effectively asking 'does my sense of quantum match yours'. He does not pick out or use recoverable elements of the previous articulation.

Robert feels a need to check his Understanding. However, this checking can get in the way for Speakers if it takes them out of their frames of reference and requires them to focus on the Understander's frame of reference. It dissipates the kind of energy that Nicholas is talking about. The later exchange between Robert and Nicholas (582- 641) is very similar to the earlier one on 'quantum' and it centres on the term 'post-modern.' It is similar because Robert checks his understanding by putting forward his frame of reference and not using elements of Nicholas's recoverable discourse.

become reversed. Nicholas becomes Understander and Robert becomes Speaker. There is an element of tension generated by this point that Harry in a characteristic way attempts to resolve in 619. Emma also tries to involve herself in this repair (654).

In summary, Nicholas is able to develop a number of related ideas through his Speaker-articulation. However, there are some serious doubts about whether some of these Understander moves sustain the articulation. Paradoxically Nicholas has been talking about the way Understanders might help build energy by focusing on the Speaker's articulation and at the same time some Understander moves have actually dissipated that energy.

Resonance Phase

This third featured Resonance phase has begun to establish more of a discourse pattern than we found in Vince or Elizabeth's session. Each Understander takes it in turn to provide a Resonance. In fact, some of the Resonances contain more than one idea.

Elizabeth's Resonance begins by making the point that the kind of talk the Speaker is constructing is both spontaneous and sustained. Usually spontaneous talk is interactive but in GDM the Speaker is speaking in the moment in a sustained way. Elizabeth believes that such sustained talk is usually planned. Elizabeth provides a second Resonance where she explains that Nicholas's use of quantum energy seems to describe the feeling she has in Away Days when we seem to achieve an amazing amount.

Robert's Resonance starts on line 839. His point is that the topic has been a much more 'challenging' one than previous ones and is a topic heavily dependent on metaphor. This is more of an analysis than what comes to be known as a Resonance. It contains a claim that we have entered 'new territory' (850). Robert seems to be conscious of the way in which his Understander moves have not worked for Nicholas and there is an element of justification

here which builds on a previous explanation/justification for Understanding problems (663-668).

Harry's Resonance has three parts. He labels these emotional, intellectual and incidental. His emotional Resonance is one where he observes that it was interesting to see Nicholas thinking because he recognises Nicholas as a linear thinker and he found that despite this, there is evidence of Nicholas picking up 'sad looking objects' and 'wondering where they might go' (923). Part of the unique wonder of this for Harry is that it is so rare to witness the early stages' of someone else's thinking and that 'we normally show them' (our thoughts) 'when they are polished'. The second element of his Resonance is also a comment on the experience of GDMs. He says it is 'very unnatural' but does not mean this in a negative sense. Rather, it 'creates a number of odd energies' (955). The third 'incidental' aspect to the Resonance move is that Harry comments that scientists working in a positivist paradigm 'come up with these metaphors' and that we take and use them for our purposes.

Emma's Resonance concerns the nature of personal motivation. She recognises that sometimes there is enough motivation and energy 'to make that jump' (980) to get further in your work. She feels it is an unpredictable and strange part of human experience that sometimes energy levels are sufficient and sometimes they are not.

What is interesting about the Resonances in relation to the Speaker-Articulation stage is the way the idea of energy is picked up in a number of different ways. As a lexical item it has 31 simple repetitions in the whole session and, counting the metaphorical explorations, it is central to the session. Elizabeth talks about energy being produced by other kinds of professional talk. Robert talks about effort and energy having to be put in, in order to change the normal routes of interaction. Harry talks about odd little energies being produced by the GD process and Emma talks about energy sometimes being there and sometimes not.

Follow up Meeting

This GDFM was very useful in developing our thinking of how the Understanders can best help the Speaker. The group made progress in seeing that different Understanders must necessarily understand the Speaker in different ways and that the Speaker needs to accommodate to this reality.

One of the most apparent features of the GDFM was that Nicholas had been left to talk for too long ('I felt I was talking an awful long time' A121). Elizabeth and Emma comment that sometimes they are not sure when to make a move. Elizabeth reports that sometimes there don't seem to be many Reflection opportunities. Emma suggests that we can see Understander moves as either 'grabbing' and/or taking advantage of 'Reflection opportunities'. The group agrees that rather than letting the Speaker go on too long it is important to 'grab' an Understanding move and it might be legitimate to say 'I need to make an Understanding move, give me a few seconds to put it together'. Harry makes the point that grabs are more likely to be 'for the Understander' and Understander moves at 'Reflection opportunities' would be more likely to be 'for the Speaker'. In either case, we agree to try and make more early moves.

Vince also reports that the combination of the lack of any kind of early Reflection coupled with the fact that the first one, when it does come, is quite challenging, seemed to create something of a difficulty for Nicholas. These observations led to a confirmation of the importance of an early Reflection which should be a 'for the Speaker' move if possible. This helps to make the Speaker feel listened to and establishes the relationship early on. There is a sense of the group clarifying and reaffirming the role of Reflections in particular. Nicholas who picked out Harry's Reflection in 422 as particularly useful for him as Speaker confirms this. He feels it was 'exactly how the Reflection works'.

The value of GDFM is essentially one of reaching consensus on the value of particular Understanding moves. Robert has had problems Understanding Nicholas in the GDM and a great deal of this GDFM unwraps these difficulties. Nicholas says that he feels that the first priority ought to be to check from

within the Speaker's frame of reference. Nicholas talks about the exchanges on the lexical items 'quantum' and 'post-modern' as examples where Robert might have tried to work more from the Speaker's frame of understanding. Although Robert accepts that there may be other ways to proceed than giving back the Understander's previously constituted understanding of a particular lexical item, he is not wholly convinced and says 'theoretically I can see the difference'. When he calls the issue one of 'kosher framing' his position is not one that Nicholas is arguing for. The group edges to a group consensus with Emma reporting that she feels some of Robert's moves were 'conversational' and Harry and Vince feel that something had obviously gone wrong if the Speaker becomes the Understander. All agree on this baseline position.

In this session we see a similar phenomenon that was reported in Elizabeth's GDFM where a participant constructs an explanatory account of how something has gone wrong in a session. Here, Robert makes the argument that Nicholas as Speaker had relied to a great extent on metaphor and that the more metaphor there is the more difficult it will be for Understanders. The group agrees that metaphor may need more checking but that, even so, it is a more appropriate procedure to check a metaphor by Reflecting back a version in the first instance or perhaps saying 'could you say more about...'. Robert feels this is a 'strong rule' to adopt, however the idea that we should try and set aside our own frames, constructs and metaphors for as long as possible is put forward by the others. We decide we need to try and 'see the same picture from the same perspective as the Speaker'.

At the same time as encouraging the Understander to get closer to the Speaker's frames of reference, the group adopts the working position that the Speaker must accept that he or she will necessarily be understood in different ways. As an example, it might be particularly important for Robert to check on the use of particular lexical items ('quantum', 'post-modern', 'forge'). The Speaker needs to recognise that this is important for the Understander in order to continue functioning. This comes to be known by the group as 'differentiated understanding'. At the same time, the Understander's first Understanding move should be to Reflect back the metaphor, lexis and frame of reference used, perhaps also saying 'could you say a bit more about...'. This was an important

session in furthering our group Understanding of how we need to put aside our existing semantic frames, at least as a first stage of Understanding.

5.7 *Case Four: Emma as Speaker (GDM180599 V2-P76)*

Overview

This session features Emma, who is pregnant and has decided to go part-time when she returns from her anticipated maternity leave. Emma already has a three-year-old son (Noah) and she has found it difficult to balance work and family commitments. This session explores the implications of her anticipated shift to part-time within the Unit and considers what the resulting part-time role might look like.

This case study focuses particularly on what happens in the Resonance stage of the GDM. This decision has been taken partly because the GDFM focused to an unusual extent on the Resonance phase.

Speaker-Articulation stage

The beginning of the session is taken up with a long period of administrative discussion around dates for meetings and visitors to the CELU. Four meetings need to be arranged and confirmed (a Grading Criteria Meeting, an Away Day, a Visiting Speaker and a Review of Student Progress). It takes from line 012 to 477 to resolve these various related complications and Elizabeth, at one point, describes it as 'language of negotiation' (449). Along the way, there are several sites of argument (e.g. 261-289) and Harry starts to 'take the chair' in the same way that he does in UMs (see 285-299).

When the mode changes there is a palpable sense of getting ready, both physically and mentally for focusing on Emma (see 450-472). When the focus does turn to Emma, she reminds the group that this is her first meeting for some time, either as Speaker or Understander. She feels the need to half apologise for this ('I'm cheating being Speaker so soon after not having participated in these meetings for quite a long time').

The decision about becoming part-time is one which Emma is sure is the right decision. It is a decision that she has already made. In the session, Emma wants to get further in her thinking on what a part-time role might involve:

486 .hhhhh (.) I've talked to Harry about it who's talked to
487 Elsie Norman about it (.) it's (.) I will be coming back
488 part-time (.) and erm (.) I'm very very happy about that
489 in many ways (.) but I have also some small reservations
490 about it (.) or queries about it in my mind (.) and I suppose
491 those are what I'm going to concentrate on (.) erm=
V2-P85

However, there are two barriers to articulating these 'queries' and answering them. On the one hand, Emma feels that decisions about the nature of this part-time job need to be taken in 'negotiation' with Harry as Director of Studies (516-522, 556-558, 837-839, and 938-941). To a large extent these decisions are not resolvable in this GDM context. This is something that Emma was very aware of in her second interview:

434 Harry and I were going to have to have this same
435 discussion (.) in a completely different forum
436 with different roles
INT2EM-A432

What is evident, however, is that she feels uncomfortable about losing her full-time identity and this discomfort is perhaps compounded by the fact that the Understanders are all full-time. Whilst recognising the necessity of the move to part-time, Emma feels uncomfortable about this professional redefinition and a possible change in relationship with the team.

Harry (524 -581) provides a series of Reflections which help Emma to see that the problem is not a simple one. Not only is it not totally in her remit to make the decisions regarding the shaping of her role but also she is not sure whether establishing a part-time academic role is possible anyway:

553 Emma this is >just <something I worry about
554 the feasibility of managing any sort of career
555 in an academic institution (.) on a part-time basis
V2-P86

At this point in the session, Emma has outlined the issue she wants to work on and the difficulties involved. However from here (556-812) she has difficulty making progress and there is a sense in what follows that the Understanders' moves do not help the situation.

In retrospect, Harry's decision to return Emma to the 'irreconcilable tension' rather than focus on visualising the part-time role is unfortunate. Elizabeth's check does not help Emma move on (597). Nicholas's move is confusing for Emma and she is forced to reverse the roles momentarily and admit 'I'm not sure I really understand you' (628). Harry's move (655) attempts to move things forward but ends up foregrounding his difficulties as an Understander ('what I'm finding difficult to get hold of', 672; 'they seem to be hanging in the air', 676; 'maybe that's where the problem is' 679). The end of Harry's Understanding move is followed straight away by Robert's move (681). These combine to leave Emma unable to move forward. Her long pause and repetition in 692-698 suggest that the Speaking experience has ground to a halt.

What has gone wrong? At this point we have had a run of five Understander moves which have, taken together, either not allowed enough thinking time, been difficult to grasp or focused on the negative. It may simply be that Emma's problem is not solvable in this context but it is also true that the Understanders may have unwittingly closed down any possibility of moving forward. There is also a sense that the Understanders may be pulling Emma in different directions. A good example of this is where Nicholas offers a focusing move (699) and almost immediately Elizabeth (709) steps into the Speaker space to offer a Reflection arising from the beginning of the session.

The Understanders work hard and repeatedly offer Focusing moves. Despite the effort, it is noticeable that these are not accepted with any enthusiasm. This may just be related to the lack of enthusiasm that Emma has for downsizing or redefining her professional identity.

936 Emma I suppose what I see and what I fear (.) is
937 that (.) actually that won't be possible (.)

V2-P92

Because Emma does not feel able to articulate a concrete version of what a part-time role means the Speaker's space becomes congested at times with various Understander moves. This may be a vicious circle where the more Understander moves there are, the less Emma has to a chance to face up to the central tension. It is also noticeable that the discourse breaks down on a couple of occasions (e.g. 855-877).

It very important for Emma to remain part of the team (1075-1077) and a full time professional identity is presented as desirable and an integral part of her life to date (e.g. 979). She wants to have more parenting time but she wants to maintain something like a full-time academic presence 'in the swim of things'. Although the conflict or tension does not really diminish in the session (580-2, 622,1063, 1475), Emma feels that she has more insight arising out of the articulation. Perhaps the problem is better understood at least, even if she had initially set out to find solutions to the problem.

Resonance Phase

By this point in 1999, the Resonance stage has fully established itself. There are still elements of discussion but the pattern of one Understander providing a Resonance in turn is more evident. What is more interesting for our purposes is that, in this session, Emma seems to talk with much more confidence and enthusiasm about her own situation once she has heard these Resonances. There are obvious signs (e.g. 1274, 1395) that she wants to respond.

All of the Resonances pick up features of our professional self and its relationship with non-work selves. Nicholas (1197-1214) begins by talking about a period when he was unemployed and felt diminished and useless. Robert (1216-1238) talks about how all pervading his professional self seems to him. There is not a clear division between his two worlds and he might spend the whole of a walk thinking about a research issue.

Harry's Resonance (1244-1264) explores the relationship between work and enjoyment and describes how when he goes to the computer at home and looks through databases it doesn't seem like work. For him, the edges between work

and enjoyment are blurred sometimes. Vince (1286-1312) talks about the difficulties he has in getting a balance between the 'professional self' and 'the parenting self'. He talks about the need to constantly engage in dialogue between these two selves. Elizabeth (1314-1347) talks of her impending move to part-time work and wonders how her role as a part-timer will develop. She makes some comment on her possible roles and responsibilities.

What is interesting about the role Resonance moves play in the GDM discourse is that they are not meant to be a direct comment on the Speaker, though they do arise out of the Speaker-Articulation stage. They are not meant to be evaluative or a comment on the Speaker. They are instead 'what this sparked in me' or 'what this made me think of'. On occasions, the Understanders make explicit that the relationship between what they are about to say is not meant to be about the Speaker. Nicholas says that his Resonance is 'very clearly I hope nothing to do with you' (1197) and Robert also pre-sequences his Resonance move with 'nothing to do with Emma' (1216). We are still in the stage of making sure that no inference is taken by the Speaker. As the Resonance stage establishes itself further there becomes no need for such a statement.

As I have said, perhaps the most interesting feature of the Resonance stage is that Emma feels able to respond to each Resonance in turn. There is a sense of Emma articulating out of these responses. As an example, she responds to Nicholas's Resonance (1403-1435) and then recognises that in some ways the kind of role she previously had was not full-time in a conventional and easily explainable sense.

In summary, the Resonance stage is more successful than the actual Speaker-Articulation stage in enabling Emma to make comment on her dilemma (e.g. 1403, 1438). The transcript shows she is more comfortable in this stage and this was confirmed in the interview. Again, this is probably because she can talk around the conflict rather than trying to speculate about what a part-time identity will actually be like. In this GDM the Resonance stage takes pressure off the Speaker.

Follow-up meeting

The GDFM and the interview established that Emma was not sure whether she made the right decision about her choice of topic and that she had not made much progress. She felt that at times it 'didn't get anywhere'. Not only had she felt nervous in the GDM but still felt the same much later. Foregrounding your domestic self in a work environment can be threatening:

428 (.) its potentially very rich and very rewarding (.)
429 but I think it's very scary (.) I found that in some
430 ways a frightening session >you know< to bring that
431 much of my domestic self onto the agenda at work
432 Interviewer yeah
433 Emma and I'm still not >you know< entirely sure how I
434 feel about having done it (.) whether I feel it was a good idea
435 or not >I mean< I >probably think in some ways<yes and in
436 some ways no

INT-EM280999A412

Emma remained ambivalent about whether it was a good idea to articulate tensions between domestic self and professional self in this kind of professional group format. It is risky but also potentially rewarding. One the one hand she sees is as a forward step:

415 Emma I think it's a big (.) I think it's one of the big (.)
416 steps that a group can make (.) when they start
417 to make space for their domestic selves
418 in a work environment (.) ...

GDFM-After Emma-A379

On the other hand she felt nervous on this occasion talking to a group of full-time colleagues about wanting to become part-time and shifting her priorities:

1062 (.) I sort of felt (.) pretty nervous
1063 about starting to talk about a wish >for the
1064 foreseeable future< (.) to shift my priorities

GDFM-After Emma-B033

Nicholas also feels there was something unsatisfactory about the GDM. He says:

1018 Nicholas ...and at the end (.) it was a sort of failing Understanding
1019 (.) sensation (.) not failing to Understand but (.) I (.)
1020 p- (.) picked up (.) what I was picking up early on (.)
1021 (.) was that (.) you wanted to explore the nature of
1022 (.) the part-time job

GDFM-After Emma-B012

In contrast perhaps, Nicholas felt that the Resonance stage was 'very strong' (A017) and for this reason it was worth making it the topic of the GDFM. There is a strong feeling in the group that the Resonance stage has become an integral part of the GDM process and that the stage was working in the way it had been intended.

Robert (A052) feels that there is a lot of freedom in the Resonance slot and 'you can say anything (.) you are a mini-Speaker'. Not only does it feel good to be able to share a Resonance with the group but it also enables you to know that you will have the opportunity to download something if it strikes you in the Speaker-Articulation stage. Understanders consciously 'delay our normal conversational urge' to share thoughts and feelings.

This delay is seen as important in three ways. It allows the Speaker more space. It allows the Understander's to continue focusing on the Speaker's articulation. Lastly, it may be significant in reducing any evaluative perlocutionary effect. As there is an established slot (removed from the interactional context where the urge to say something is sited) the Speaker knows that the move is not meant to be evaluative. Nicholas feels that some Resonances could be taken as evaluative 'in normal conversation mode' (061) but that within this discourse, any possible evaluative implicature is much reduced.

In summary, the group agrees that the Resonance stage has two important functions. It:

1. takes the pressure off the Speaker for 5-10 minutes and allows a change of roles. The change of roles can allow the Speaker to review and extend their articulation.
2. allows the Understanders to know that something they 'are bursting to say' has a space for later expression. Knowing this allows the Speaker to renew concentration on Understanding.

5.8 *Case Five: Robert's Session GDM290200 V2-P103*

Overview

Robert's session as Speaker is concerned with developing ideas around his area of research specialism. The articulation covers a number of ways in which we 'make sense'. It considers, through a number of metaphors, the relationship between any lexical item, its definition and relationship to other semantic networks. An understanding of the form of these lexical relationships enables us to comprehend what is involved in understanding each other.

This case looks particularly at the variety of ways in which Understanders help support the ongoing articulation even when the task is difficult.

Speaker articulation

Robert is responsible for the Lexical Studies Module on the MSc and an understanding and interest in the relationship between words and meanings has been a lifelong process for him (028-035). It is an interest that has 'developed over the years' (044). Like other Speaker-articulations there is a strong element of rooting his articulation biographically.

One of the most prominent features of the Speaker articulation is the degree to which Robert explores issues through extended metaphors. The session starts by framing its content metaphorically, in terms of an art programme Robert has seen recently (046-070). In this programme, the form underlying a Jackson Pollock painting was explained. Robert's theme in the GDM is that you can only make sense (of the various ways we make sense) if you understand the form of the how meanings are constructed and understood.

In this GDM, Robert reviews different forms or layers of making sense. He begins with dictionary type definitions (the word relations of 'superordinates,

subordinates and hyperordinates' 099-108). He then goes on to describe how we make sense through mutually defining sets of terms (110-200) by creating a lattice or network of lexical relationships. These are relationships we can measure. Among the other metaphors Robert uses is the metaphor of a kaleidoscope to describe how we assemble and pattern meanings (244-269). From here, he links back to the impossibility of measurement when it comes to values. The ramifications of this shift from the countable to the uncountable are then explored (270-350). Robert goes on to describe his thinking related to how individuals make their own meanings (369-574). Because we index and re-index stories (gists or scripts), there is a constant intertextual process. We re-index as we get older and conversation triggers re-expansion of the gists that we carry with us.

This session gives the group an overview of Robert's thinking. In terms of the metaphors Robert uses in the GDM, it is noticeable that Robert draws on the metaphors, concepts and 'explanations' of the physical sciences and mathematics. In particular, the various ways in which we construct meanings are explained with reference to the physics of light and sight (e.g. prisms and white light: 364-372 and Kaleidoscopes 244-269, the sun 550-553) and possibilities of measurement (220-242, 281-293 and 334-460).

There is an important observation that is worth making at this stage, in terms of Understanding such metaphorical articulations. The first is that, in Nicholas's GDM (Case Three), Robert had remarked that 'whacking great metaphors' can cause problems for Understanders. He feels that the Understanders in this GD meeting will have difficulty following. Right at the beginning he expresses the view that the scale and complexity of what he is about to articulate may cause difficulties for the Understanders (037-044).

039	Reflecting back might <i>be a little bit more difficult</i>
040	<i>because you might not</i> enough to see enough
041	to infer ermm what the rest of the picture <u>is</u> (.)

V2-P104

In addition, he begins and ends the Speaker-Articulation stage by saying that there is incoherence here and confusion (034-036, 640-646).

have good examples of what we have previously called 'dialogic slippage'.

There are a number of examples where Robert makes clear that Understander moves are working well for him (e.g. 321, 404, 534, and 582). He uses words like 'comforting' 'that's nice' and 'that does very well'. On other occasions, the Understanding move functions to prompt further distinction and clarification:

094 Robert it's not necessarily only the form of what somebody
095 says (.) there are many other things (.)

V2-P105

In summary, he flags Robert's Speaker-articulation as a difficult one to follow. However the Understanders use a variety of Reflection moves which not only contribute to Robert's sense of being well understood but also help him move forward and sustain a highly metaphorical articulation. The metaphors and connections between the metaphors do provide a sense of articulation for Robert. There is a 'freedom from constraint' that is not normally available. Ideas come together in articulation of what all this 'looks like right now' (046). Robert is not using some of these metaphors for the first time but what is new is the articulation of the connections between them in the 'right now'.

Resonance Stage

There are four Resonances and, again, the pattern of each Understander sharing one or more idea that has struck them during the Speaker-articulation is evident. The dynamic of the stage is well established. There are two Resonances (Nicholas and Elizabeth) which relate to personal breakthroughs in understanding the form in artists' work. There are also two Resonances related to the way pieces of literature are indexed at different ages.

The Resonance stage begins with Nicholas (649-676) providing a similar breakthrough with Mondrian that Robert has described with Jackson Pollock. Understanding the philosophical doctrines and the relationship with the blocks in the paintings enabled Nicholas to see the blocks in a completely different way. Elizabeth's Resonance (775-797), like Nicholas's is related, to understanding the form of an artists work. She describes how she recently met a

furniture maker who builds up the wood in layers and says 'once you know how he makes them you see them completely differently'.

Harry's Resonance (701-754) is a Resonance triggered by the idea of 'indexing' and is an anecdote about a guest who had asked his daughter (then three years old) what her favourite video was. His daughter had replied Richard the Third. The guest had found this hard to believe because he was indexing it as a Shakespeare play with many levels of meaning whereas Harry's daughter saw it as about a 'wicked king' with a spider 'who got his cummupence'. Vince's Resonance (757-770) is also related to indexing and he says that he has recently re-read a book of poems by John Cooper-Clarke and found that the poems that seem strong then (20 years ago) were not the ones that now seem powerful (the second time around).

Follow-up Meeting (GDFM)

This GDM is atypical in that it doesn't have a follow-up session (GDFM). There were two main reasons for this. Firstly, two visiting Speakers came in the following weeks. However, more importantly, this is in the third year of the GDM process and the group made the decision to spend more time having GDM sessions and sessions with visiting Speakers (GDVMs). The discourse had been established and so there was less need to discuss options available and choices made. Shifting the balance to having more opportunities for Speakers seemed a natural progression.

5.9 *Case Six: Harry's Session (GDM 250100 V2-P122)*

Aim of fuller case study

At this point in the thesis, it is taken as a given that the GDM format does encourage and sustain Speaker articulation. The extra space is evident from a cursory comparison of a GDM and UM transcripts. Moreover, all the Speakers, through GDFMs and interviews, overwhelmingly confirm the success. This fuller case study concentrates on the parts of the Speaker-articulation where the Understanders are involved in making moves. Concentrating on the wide variety of Understander involvement will help to construct an account of how the Speaker's articulation is supported. Although this case study follows the same speaker-articulation/Resonance/follow-up structure as previous cases, it concentrates mostly on the Speaker-Articulation stages, as this is where we find Understander moves.

What is important at this stage is to get further in our analysis of what features of Understander moves help move the Speaker on. It is already apparent from the first five cases that Reflection is the core element of the Understander's range of options. In looking closer at examples of Understander moves in interactional context, we can further a thick description of the role of Reflection in GDM.

This fuller case study of Harry's session has two main aims. It:

1. reviews a range of Understander moves in order to then go on to say what is meant by Reflection;
2. demonstrates how categories related to Understander moves initially arise in a grounded analytic process.

Essentially, the six case studies, particularly this last one, provide us with example contexts from which to construct a detailed descriptive overview of the

role Reflection plays in the GDM process. This account will form the next chapter (chapter 6).

Overview of Harry's Session

This session features an important issue arising out of Harry's professional work. Harry is interested in the way that a professional group constructs a collaborative identity. This interactional identity is evident in such features as the way the group uses imagery and constructs arguments. Harry draws on insights derived from research that he has conducted with three different professional groups.

He is now at a point where he has started to document 'strong similarities' and define characteristics of group identity. He is interested in the ways in which this group identity relates to the adoption of different positions by individuals within the group (a 'centrifugal' force) at the same time as representing these positions as belonging to the group (a 'centripetal' force). It is centrifugal because members of the group take up different positions in discussion and argument. If they did not they would be sacrificing their individuality. The dominant dynamic of the group is centripetal. To be a group is to 'suck towards the centre' and so different individual positions are actually presented as being the group's positions.

At one level, Harry is happy with the way the research is going. He has completed a lot of analysis into the way groups construct their identity. He has collected a great number of examples of group interaction which demonstrate common features of group identity. However, Harry has now come up against a fundamental philosophical problem. Harry has begun to wonder whether his research has led him to a position where he needs to examine the relationship between ethnography and ethnomethodology.

Speaker articulation

The first noteworthy aspect of the GDM happens before Harry starts the Speaker articulation. Elizabeth, Vince and Nicholas in different ways poke fun at the diagram Harry has bought with him:

001	Elizabeth	that's pretty!
002	Harry	thank you (.) yeah I think it's nice in colour (.) you only
003		get the black and white version
004	Elizabeth	yeah well that's not bad
005	Vince	gosh did you do the bit in the middle?
006	Harry	I did the bit the middle
007	Nicholas	what is it?
008	Harry	well I'll tell you
009	Nicholas	well alright
010	Harry	well if I tell you now it'll ruin it won't it? you got to be in
011		proper Understander mode (.) I'm not telling you when you're
012		in this mode

V2-P123

The contrast with what follows is unmistakable. The jokey leg-pulling means Harry is unwilling to make comment until the group are in 'proper Understander mode'. It is common to have an element of leg pulling and banter before the start of the Speaker-articulation. What is noticeable is how little humour there is once the actual articulation begins. This has a lot to do with the levels of concentration necessary in being an Understander rather than any specific ban on humour. In fact the group does not comment this aspect of GDMs on at any stage. However, in a diary entry early on in the GDM process, there is a comment on this phenomenon:

Once the Speaker starts to speak, it takes a few minutes to tune into the topic but once you do there doesn't seem to be any room for humour. There's no piss-taking, no sarcasm or general banter. This is in marked contrast to Unit Meetings where any slip up, double entendre or gaff is prone to instant treatment. It's as if the Speaker can explore without fear of detection from our normal humour-spotting linguistic antennae.

Diary-121198

When elements of humour are introduced they can get into the Speaker's space and there are a few examples later in this session.

At this stage of the GDM Nicholas duly puts a formal tag on the recording and signals a shift of mode in 'over to you':

013	Nicholas	despite all this it's the 25th <u>J</u> anuary, eerm
014	Vince	25th January 2000
015	Harry	2000, 2000 it <u>i</u> s
016	Nicholas	<u>H</u> arry over to you

V2-P123

The group does develop sensitivity to the different stages of GDMs and there are many references across the GDMs and GDFMs to 'changing mode' or 'switching mode'.

The opening comments of most Speaker-articulations have certain core features. In Harry's opening comments we see these core features. The beginning of the Speaker-articulation does a number of things. It makes clear the kind of session (e.g. 018) and also comments on the degree to which the session has been planned or thought about (e.g. 021-027). In this case, Harry then makes a focusing move, now he has given some 'background' and put the Speaker-articulation in context. He sets up this explicit focus with predictive lexical phrases 'and it's this' and 'what it is':

028	I - I - I realised that there is actually an <u>i</u> ssue here and it's
033	when I <u>s</u> tarted I thought well I'll just be looking <u>a</u> t ermm
029	this (1.0) when I started on this which grew out of the Ph. <u>D.</u>
030	>and what it is< is looking at collaborative <u>i</u> nteraction (.) and
031	the idea of collaborative <u>i</u> dentit <u>y</u> (.) that there <u>i</u> s such a thing
032	as collaborative identity and you can pin it <u>d</u> own

V2-P123

Once he has established that 'collaborative identity' is what he wants to talk about, the next stage of the Speaker-articulation describes how what initially seemed a simple problem then became more complicated. 'Bigger questions' arose and he realised some large claims might result. The question of where to draw the line and 'how far do I to go in the claims that I want to make' is faced.

At this point Nicholas signals (053) that he wants to try an Understanding move. He pre-sequences this move with a jokey apology (055):

053 Nicholas =kn- errm
 054 Harry yeah
 055 Nicholas I think I was listening partly through a large lunch
 056 Harry YEAH=
 057 Nicholas =() at one point and (1.2) then hhhaa hhaaa
 058 [] []
 059 Harry it's okay I'm speaking
 060 through a large lunch
 061 Nicholas and ha haaaa there's this thing that (.) the thought
 062 flashed °past on -° what I really want to check with
 063 you is that- that I was listening:: in second gear I'm
 064 afraid (.)°at the beginning° and you talked about
 065 interaction and corporate interaction
 066 Harry yeah (.) °collaborative yeah°
 067 Nicholas co-operative
 068 Harry collaborative
 069 Nicholas collaborative interaction (.) and then you said
 070 collaborative iDE:Ntity

V2-P123

Despite some difficulty (065-069) pinning down the actual term (collaborative) used by Harry, this is a reasonable example of an early Reflect. Usually there is more of a clear focus summary but in this case Nicholas has had problems establishing the focus and so there is a definite clarificatory aspect. Whether the jokey element (055) gets in the way is not certain. It pulls Harry into joining in the joke (059-060). Movement into humour may also have reduced concentration on the job of Reflecting that leads to not being able to Reflect the right terms from Harry's articulation.

Whether Nicholas's problem with the terminology is caused by the lunch or taking his 'eye of the ball' for a moment, what happens next is unusual in a Speaker's response to an Early Reflect. In effect, Nicholas is saying I've heard this and I've heard this – what is the relationship between them'. Harry's resulting move (074) appears to demonstrate that he is not absolutely sure what sort of move Nicholas is trying to make:

071 Harry yes (.) yes the two interact okay let me step back
 072 []
 073 Nicholas yeah
 074 Harry thank you (.) do you want clarification on that?
 075 Nicholas please cos the one to me was ha ha ha ye:s
 076 Harry ygs=
 077 Nicholas =the one to me just fitted into what I could
 078 easily listen to and then you said something that
 079 I thought was hu::ge, (.) and that's w-=

080 Harry =it is huge and that's where the hole is actually
081 Nicholas yeah.

V2-P124

The extent to which 074-075 is an unnecessary exchange is taken up by Nicholas later in the GDFM. What is then noticeable about Nicholas's ensuing move is the evaluative element 'you said something which I thought was huge'. This is an unwanted addition in GDM terms, even though it arises out of Harry's unusual move in 074. In some ways these are very small details, however what I believe they show us is that once either the Speaker or Understander step outside our shared Understanding of what a Reflection ought to be doing, interactional difficulties can arise. Evidence from a wide range of GDMs points to the probability that an Early Reflection which does not problematise the first stages of the articulation is preferable.

What the Understander move does do is allow Harry to articulate the importance of this 'gap' between the two ('interaction' and 'identity'). In what follows Harry talks about identity arising from membership categorisation and how this differs from the ways in which identity is constantly interactionally constructed by groups. At one point he looks at some notes but then says he is not going to use them:

086 of identity and I made some notes on this but I'm
087 not actually going to use them (.)

V2-P124

Later he does refer to a diagram and some parts of these notes. Using notes, as we saw in Elizabeth's session can be problematic.

At this point Harry has given some background and explained more about identity and how it is constructed interactionally by the group. Robert then checks on what sort of identity:

112 Robert can I ask (.) is that personal identity or co-operative identity?
V2-P124

In GDM terms this needs to be interpreted as a 'for the Understander' move. It is a question asking for clarification. In terms of recoverable discourse,

'personal' has been used by Harry but 'co-operative' is a term mistakenly used in an Understanding move by Nicholas. Robert often asks for clarification on lexical items early on in the process. There are reasons for believing that asking Speakers to define terms too early on may be counter-productive and these will be taken up in the next chapter (6.5.5). Harry's response 'well that's the point' has an element of argument and suggests that putting more flesh on these bones is precisely the task he is setting himself.

He goes on to re-establish his focus on line 113-118 and gives some background on the three groups that he has researched. He makes clear that they have a 'number of key things in common' (122). He makes further comment on the central issue of how such groups construct an identity. This leads him to a bigger and related claim that is certainly new and 'hasn't been made'. Harry repeatedly characterises this as a 'big' claim and it becomes more evident that the extent of the claim is worrying him.

Harry has talked for some time now and he invites an Understanding move on 187. This is a move the group has previously said the Speaker should do if they feel they need to be Understood. However, such moves are relatively rare. In this case, Nicholas responds with a Reflection that tries to get at the essence of the research question Harry is proposing. What is noticeable, in contrast with his earlier move (and indeed Robert's), is that he doesn't try to be too specific. There are a number of instances of vague language which leave the construction fuzzy enough for Nicholas to agree to the general summary (e.g. somethings, groupness, something, some level, or somesuch)

188	Nicholas	YEAH (.) so the issue is then as I see it - what (1.0)
189		question is (.) are the somethings that we do
190		communicatively, linguistically, (.) interactionally which construct
191		our groupness and is there something that can be (.) described
192		at some level of abstraction which would be equally true
193		of the three groups you want to look at
194		[]
195	Harry	that's ri::ght
196		[]
197	Nicholas	and
198		that can be identified as some parameters or somesuch

V2-P126

An element of vague language is a distinguishing feature of this kind of global or summarising Reflect. Harry signals in 195 and 200 that this is a helpful version and then extends it. He begins to provide examples of how the individuals within a group adopt different positions but represent themselves as having the same position (200-227). He then returns to comment on the whole relationship between ethnography and ethnomethodology (234-251).

Harry then refers to a diagram that he has brought with him (253-261). We have already seen in Nicholas and Elizabeth's session that the physical object of notes or a diagram can get in the way. It is interesting that here Nicholas 'grabs' a turn (262) in order to clarify the relationship between this diagram and what Harry has been talking about:

- 262 Nicholas I'm sorry (.) just before you do start (.) the cough
 263 gave me a chance (.) a:nd
 264 Harry I'm sorry >°I should leave space°
 265 Nicholas and the
 266 Harry ()
 267 Nicholas in one sense the issue you're working on is (.) do you
 268 want to stay with the::, (.) three part case study that you
 269 outlined to us
 270 Harry yeah
 271 Nicholas (.) and look for those abstract parameters of how people
 272 construct groups (2.4) a decision between that and getting
 273 involved in much bigger issues
 274 Harry that's right=
 275 Nicholas but still on the basis of those that data
 276 Harry that's absolutely right=
 277 Nicholas =yes those data () with a fundamental issue
 278 Harry [yeah]
 279 Nicholas okay that-that's one point (.) and now what we're looking
 280 at is an example of one of those big questions that you
 281 can get involved with
 282 []
 283 Harry that's right and how it came out=
 284 Nicholas =yeah

V2-P127

There are several features of Nicholas's move (262), which are worth commenting on. It gives us an example of how an Understander move can only be explained with reference to previous interactional history. Three elements or categories that have already been mentioned are involved. They are humour, 'grabs' and textual object. Firstly, there is an element of humour. Nicholas's comment triggers two potential aspects of the GDM groups experience. Firstly, it has been commented on previously that Harry and Robert talk quickly and it

is difficult to get in an Understanding move. Also in Nicholas's session Elizabeth and Emma have commented on a similar difficulty in Nicholas's session. Sometimes Understanders need to 'grab' a move and this is a good example of such a grab. In addition others have previously commented that some Speakers, particularly Harry, speak very fast and make it difficult to construct Understander moves. What Nicholas wants to check is how this diagram fits into the articulation so far.

Returning to the jokey element of this turn (262), it is interesting here that what is meant as a jokey aside 'the cough gave me a chance' is apologised for by Harry (264). One of Harry's characteristic speech prints is that he tends to apologise a great deal, so we need to be careful not to push this point too far. However, joking seems to function like evaluation in that it must be responded to in some way and perhaps functions also to momentarily bring the Speaker back into a more conversational mode.

Harry thanks Nicholas for the chance to clarify the relationship between the diagram and his previous articulation. He makes explicit the fact that he hasn't talked through the implications before. In line 290 Elizabeth 'grabs' an Understander move. Again this move is clarificationary and 'for the Understander'. This is unusual because she wants to clarify a lexical item that has been used by another Understander. In terms of our analysis we could class it as an isolated interaction. Another possibility is to treat it as further evidence to suggest that anything varying from the GD discourse norms can be distracting. When Understander moves are unusual or go wrong, when we step outside simple versions of Understanding moves, things can quickly become complicated. The GDM discourse is put under pressure:

290	Elizabeth	=((click of fingers)) can I just ask another question because
291		it's bugging me (.) when Nicholas talks about parameters is
292		that the same thing as co-ordinators (.) you were talking ab=
293	Harry	=NO (.) no (.) the coordinates were just a way of talking
294		about defining the group (.) yeah I suppose parameters of
295		the group did you say?
296	Elizabeth	it seemed to <u>me</u> : that you took over the word parameter=
297		[]
298	Harry	yeah probably yeah yea::errrr
299	Nicholas	= I personally was deliberately choosing a different word
300		to try and mean something else (.) but it was probably a

301 confusing thing to do (.)
302 Elizabeth well okay (.) fine=
303 Nicholas what I was tr=
304 Robert is it like this? (.) now you have your data there on
305 on the table °and if you get down and look at it°
306 from a certain distance (.) you see certain pictures
307 which you were seeing before (.) and you stand back
308 and you get a different focus (.) same data,=
309 Harry =NO it isn't actually (.) thanks Robert (.) it's not that
310 its that in looking closely (.) these things started

V2-P128

The effect of Elizabeth's move confuses Harry (293-295). The discourse difficulty explains why Nicholas feels the need to begin to justify his original use of the lexical item. Robert's move (304-308) is unsatisfactory in two ways. It is a metaphorical representation of Harry's dilemma and not recoverable from Harry's discourse. Robert is perhaps helping to sort out the confusion. However, Harry dismisses it. The net effect of 285-308 is that Harry has been sidetracked and has to re-establish his articulation. This is a good example of where Understanders need to give the Speaker more space. They have combined to get in the way to some extent.

However, Harry is not sidetracked for very long. He returns to the diagram and begins to explain its significance. In this case it functions as a convenient prop. An unusual feature of what follows in GDM terms is that in addition to the diagram, Harry reads quotes from some notes to the group (e.g. 336-347). The contrast between his articulation in real-time and the reading of quotes is marked. The reading is flat and rushed. In phonological terms (Brazil 1982) it is characterised by referred tones. There are no proclaiming tones. When Harry finishes with the quotations, he then extends the articulation to explain the relationship between context and interaction (360-392).

The next Understander move is significant and takes us back to some of the problems Robert has with the discourse in previous sessions:

393 Robert It's a deep structure
394 Harry well you can call it that (.) but I- ya: know >I mean< I
395 wouldn't because that has Chomskian >you know< overtones

V2-P129

When he says 'it's a deep structure', it is meant to demonstrate his Understanding while checking terminology. However, Harry treats this as a contribution. He does not see it as something he has said ('well, you can call it that'). Two aspects of the move on 393 help make sense of Harry's response. One problem is that the lexical item 'structure' is not recoverable. In fact Harry has used the phrase 'deeper level' on a number of occasions and he may not have interpreted 'it's a deep structure' as a contribution if it had been in a different form. In other words, the problematic nature of this move is not only the Chomskian overtones but also its declarative form. 'It's' has a labeling function and therefore simultaneously interprets. This equative or denotational aspect makes it problematic as a Reflection. Neither does it have any redeeming intonational features. There are none of the intonational characteristics you would expect from a declarative question (Tsui 1994: 72). We will need to consider the form of Reflections further in the next chapter.

Harry goes on to describe features of ethnomethodology and ethnography in relation to his diagram (406-424). Evidently Harry is getting to the cutting edge of his articulation around 425 ('I'm getting to the issue'). The precise way in which he might conduct an ethnography through ethnomethodology is explored (427- 454). Again, Harry returns to the big question. He wonders whether, if he does enough ethnomethodology, he will end up with an adequate ethnography.

Vince then Reflects this central focus back to Harry. Harry accepts this Reflection at various stages of its construction:

470	Vince	mmm	
471	Harry	sense	
472	Vince	Can I just check (.) so if-if you to were to look at enough	
473		-enough interactions	
474	Harry	yeah	
475	Vince	with these groups (0.4) these-these these prominent	
476			[]
477	Harry	>these people yeah (.) these<	
478		people=	
479	Vince	=things that appear=	
480	Harry	=yeah=	
481	Steve	=in an ethn- ethnomethodol- methodological account	
482		that if you looked at enough of them then you start getting=	
483		[]	[]
484	Harry	yeah	that's right

485 Vince =the history of all these things >which-which become< things
 486 which are not prominent any particular interaction but
 487 if you have enough of those interactions (.) over different
 488 []
 489 Harry that's right
 490 Vince types of generic=
 491 Harry =yeah=
 492 Vince (0.4) interaction (.) then (.) you almost slip (.)by default into
 493 ethnography (.)
 494 Harry yeah=
 495 Vince =because you enough information to do more (.) than what
 496 is available in any parTICular interaction

V2-P131

In comparison with other Speakers it is noticeable that Harry echoes in a conversationally supportive way. This kind of backchanneling might sometimes get into the Understander's space. In this case Vince later commented that this behaviour made the move harder to construct. He drew attention to the Harry's collaborative overlap and completion on line 477 ('people'): Although the Understander's primary role is to provide space for the Speaker, as the GDM discourse develops there is a greater awareness that the Speaker also needs to leave space for Understanders to construct their moves. Elizabeth does something very similar with Nicholas and Emma in her session as Speaker.

After Vince's move, Harry continues to work away at the extent of the claim (497-510). He wonders whether this 'huge' claim might get in the way of people recognising the more 'modest' and possibly more interesting research explorations he wants to report. At one level Harry has been happy working at the scale of local and particular interactional events ('plodding on with bits'). He has been happy 'pottering through' and collecting 'some lovely examples'. Although there is a strong sense of him being happy working in this way, he has come up against a potentially fundamental question that needs dealing with:

504 ... (.) my worry is that if I start there (.) then it
 505 comes across if I write this as a book (.) it comes
 507 across as this (0.4) >HUGE claim< (.) and that's what
 508 people are looking at rather than the more modest and
 509 possibly more interesting (.) exploration of the sorts
 510 of things that I started out looking at

V2-P131

Vince then Reflects back this articulation related to the size of the claim. Harry says more about his dilemma in 529-538 and there is a sense of a researcher coming up against a new experience by 538:

515 Vince .hhhh so when you started off (.) there we- I was struck
 516 by=you said th- there was a big question (.) there were
 517 big questions=
 518 Harry =that's it yeah
 519 Vince but then there was a BIG question
 520 Harry yeah
 521 Vince j- and the first big question were a series of things
 522 like argument
 523 Harry yeah
 524 Vince that you look at local interactional events
 525 Harry yeah
 526 Vince but then when you said the BIG question (.) that's this
 527 whole nature of the relationship between ethnomethodology
 528 and ethnography
 529 Harry yeah (.) and more and more my thinking and my (.) >you
 530 know< my notes (.) my own thoughts are heading towards
 531 that bigger direction away from the smaller one (.) and err
 532 it's a different sort of growth from the other growth where
 533 things tend to grow outwards- (.) "oh THAT's interesting
 534 I'll collect some of that (.) I'll do some of THAT" and you
 535 get something that is too big to handle (.) but this is a
 536 different sort of erm topsy (0.4) and I'm wondering whether
 537 it'll take me down the same blind alley (.) if it is
 538 it's an experience that I havn't had before (0.4)
 539 Vince mmmm

V2-P132

The Speaker-articulation has reached the central dilemma and in what follows there is a sense of Harry struggling with the implications of his claims in real time ('I'm now thinking', 'I'd not thought about this before' and 'I wonder'). These are the outward lexical signals of inward cognitive process. He has never had such a large claim arising out his work and it is one which 'won't go away' and 'keeps coming back' (540-589) but there is a sense here that he is coming to terms with it.

Vince then Reflects an emotional aspect of the Speaker-articulation. In very simple terms, the Understander can Reflect the ideational content. Here they might use 'think' as in:

831 Nicholas might there be any point in you trying
 832 ⇒ to articulate what you think that challenge might be?

V2-P137

Alternatively they might be trying to Reflect the emotions or feelings (perhaps using 'feel' as in this case):

592 one thing that comes across quite strongly is this idea of
 593 >you know< with the big- the bigness of it (.) that
 594 also you've also used words like modesty that-that and this is
 595 (.) this is err something that you're interested in but you feel
 596 maybe that other people would judge that this is
 597 Harry mmm
 598 Vince (2.2) errrm (0.2) whatever whatever goes with the word
 599 []
 600 Harry immodest yeah yeah right yeah
 601 Vince and that (.) there's a tension there that you've come
 602 []
 603 Harry big claim >you know<
 604 Vince there's a tension there:: between your actual (.) you've come
 605 to this position where it's really a very interesting thing
 606 for you
 607 Harry yeah (0.6) I'd not thought of that yeah (.) that's interesting
 V2-P133

It is an important part of the Understanders role to try *and Reflect* how the Speaker seems to be feeling about their articulation. Here, the key lexical items (big and modesty) are recoverable in the discourse. This helps to legitimise the move in GDM terms. Here, Vince's move helps Harry to consider an aspect of his identity (how he feels about himself) which is related to being involved in such a claim. Having aspects of his articulation Reflected back enables him to consider why he tends to steer clear of big issues:

610 Harry No that is very interesting actually the thought that
 611 yeah (.) deep inside me there is this thought that you know
 612 "be umble Uriah" so >you know that sort of thing<
 613 Vince mmmm
 614 Harry it's Easier if you're modest (.) it's easier I've found out
 615 (.) along the way >I guess< (.) it's easier if you chip away
 616 at little things and steer clear of the big ones
 617 because (.) you know I've thought well the big-
 618 >yeah I guess the big one's have got to< come from
 619 somewhere >you know<
 V2-P133

Robert then furthers this Reflection by picking up a similar theme:

620 Robert Do I su- do I gather that? in fact you're looking at
 621 the thing from two different points of view? (0.4) one is
 622 through th- from a public- where the
 623 340 public are going () from here (.) and the other
 624 is what you're most interested in
 625 Harry (0.2) .hhhhhh yeah I guess there is an element of that (V2-P64)

679 though is that when you've got the big issues there
680 then as I said it-it >you know< just awareness of them
681 °even in parallel°
682 Elizabeth that pushes back there=
683 Harry =they're pushing back in (.) you're constantly - so you're
684 missing things cos you're constantly trying to find things
685 now that'll back up that and the point about analysis is that
686 the clearer you can keep your head of the big issues (.) the
687 beauty of Sacks >I think< is that he always stayed with the
688 (tiny things) and they exploded into massive issues
689 naturally (.) and it was only by leaving those behind and
690 looking at the next little issue that opened up the next big
691 issue
692 Elizabeth MMmm mmmm

V2-P134

There are other signs that Elizabeth is not involved in Reflection so much as putting forward her interpretation and it is worth listing them if only to provide clearer comparison with Reflections that stay within the GDM discourse norms. Included in this move are instances of:

Table 12: Evaluative phrases

opinion	'it seems to me' (646),
speculation	'maybe' (647),
declaratives	'you're worrying too much' (647)
evaluative interpretation	'I'm not sure that's a problem' (666),
giving advice	'you've got to' (674), 'do a kind of total' (675)

All this leads to several instances of Harry adopting an argument footing. He is hesitant and withdraws the kind of backchanneling evident in 470-494. Early signals of disagreement through use of phonological (fall-rise in 'YE::S') and repeated use of argument markers ('well').

Harry then returns to the 'big issue' that keeps rearing its 'ugly head'. Again the comparison between the worrying big issue and the relative comfort of the 'lovely examples' he has been 'happily pottering through' (700) comes through in his articulation.

Towards the end of GDMs there tend to be focusing moves. As time runs out the Understanders offer potential focuses. In Elizabeth's session we had the

example of 'the phonological features of lexical phrases'. In Emma's session we had the example of 'what the part-time role might look like'. These kinds of focusing moves are different from the kind of focusing moves that happen early in GDM sessions. The early Reflection helps the Speaker pin down the focus. However towards the end of sessions, as we saw in Emma's, Understanders can offer moves which function as invitations to say something more about something already mentioned. If the item put forward as a 'candidate' focus is legitimate it should be prominent but perhaps under-explored in the previous Speaker-articulation. In this case, Robert offers the term 'trace elements'. He is not putting forward his frame of reference, he is saying 'would it be helpful to say something more about ...':

716 Robert I wonder would you like to say more about what seems to
 717 be a key element here and this is trace Elements
 V2-P135

The term 'trace element' is very much Harry's own term. He has used it repeatedly between 391 and 442. This does prove to be a useful focus for Harry and he says that he has not thought much about this term (719). This is a term that has arisen from the articulation. He goes on to explore how interactional history and context combine to provide the basis for how the group evokes identity through the talk. Understandings are evoked out of 'the trace elements' of interactional history.

At the end of this articulation Harry again does something unusual. He actually asks Robert if the answer helps with Robert's understanding of 'trace element' (773). Robert confirms that it does but the effect of Harry's question functions to offer back the turn to Robert:

773 (0.2) does that help? >with the sort trace element idea?<
 774 Robert yeah yeah absoLUTELY
 775 []
 776 Harry I mean that's the sort of =
 777 Robert =it leads me to wonder whether the bubbling up °which
 778 I understand° (.) the bubbling up means it hits the surface
 779 Harry mmm
 780 Robert right? (.) IF nothing - if there is something that doesn't
 781 hit the surface it's not for you a trace element
 V2-P136

Robert is trying to stay 'on-side'. However the effect of 773 functions as a prompt for Robert to run with the metaphor. He is wondering aloud and an element of contribution creeps in. This proves not to be an unacceptable version for Harry and Robert seems to have overextended the metaphor:

782 Harry Oh WELL (.) NO because it's - I use the geological
783 metaphor where you can find in- (.) you dig up the soil
V2-P136

However, 'bubbling up' is multiply recoverable from the discourse and Harry has used it on lines 311, 344 and 793 and so too is 'hit the surface'. This is perhaps simply a matter of what Robert has previously called 'kosher framing'. Reflecting back elements is not enough. The contrastive 'I use' on 782 stands in opposition to Robert's 'it leads me to wonder'. Harry has not recognised his words being Reflected. To him, it feels more like a contribution.

Interestingly, Nicholas says something very similar to Robert but stays within Harry's geological metaphor. Harry readily accepts this:

792 Nicholas to follow what I understand Robert's point to be (.) you
793 wouldn't (.) be dealing with any such trace elements (.) other
794 that those which had been brought to your attention
795 because (0.4) some point of them had broken the surface
796 Harry yes
797 Nicholas because >they would have to have done that< to have been=
798 []
799 Harry that's absolu:::tely it
800 Nicholas =picked up in the original=
801 Harry =that's absolutely it
802 []
803 Nicholas investigation of the data
804 Harry you're absolutely right (.) and the KEY: (.)

V2-P136

An Understander needs to stay within the Speaker's frame of reference. Also Nicholas's move foregrounds the Speaker (792 'you') whereas Robert's move foregrounds the Understander (777 'me to wonder'). Framing does seem to be an important element in how the Speaker gauges the value of the move.

Harry (805-820) then talks more about how the researcher starts to recognise these trace elements when they look at a whole series of interactions. Nicholas, at this point, starts to offer another focusing move but then abandons it as he

wonders if he is getting in the Speaker's space. Harry (823) signals that he is happy for Nicholas to put together the focusing move and Nicholas's subsequent turns offer Harry the chance to say something about the nature of the 'challenge' Harry is making to ethnomethodology:

821	Nicholas	might:: it be at all <u>useful</u> (.) to try to articulate <u>then</u> (.) sorry
822		I'm interpreting what you're saying so <u>far</u> (.)
823	Harry	nnngh=
824	Nicholas	=if you take the <u>big</u> issue to be a very <u>fundamental</u>
825		<u>CHALLENGE</u> to the methodology of the
826		ethnomethodologists =
827	Harry	= yes yes
828	Nicholas	and to the <u>claims</u> that they make and to their (1.0)
829		it's to the <u>claims</u> that they <u>make</u> and to the methods
830		that they <u>pursue</u> (.) towards the purposes and the claims
831		that they <u>make</u> (0.2) might there be any <u>point</u> in you trying
832		to <u>articulate</u> what you think that <u>challenge</u> might be?

V2-P136

Harry (833-878) uses this move as a springboard. Nicholas has used the word 'challenge' that is not part of recoverable discourse. Later in the session Nicholas will raise this issue again and try to explain where he 'was hearing challenge' (979). Here, Harry sees his claim as being more of a development.

Ethnomethodology throws up interesting things that other forms of analysis do not. However the purist form of ethnomethodology sees invoking context as problematic. Harry now sees the possibility of taking ethnomethodology into the area of how a group constructs itself rather than the more conventional 'in group out group' analysis. He also furthers his explanation of how, if you push it far enough, ethnomethodology will lead to an adequate ethnography (880-888).

Nicholas's next move is an extension of his previous one and he tries to Understand the relationship between the group identity rather than a sum of individual identities:

890	Nicholas	(0.2) <u>because</u> this approach is being taken to the idea of
891		group as <u>group</u> as opposed to gr- well as <u>distinct</u> from
892		(.) >a group being made up of an number of separate
893		individuals< and the point is, (.)
894	Harry	yes
895	Nicholas	to <u>chart</u> the interaction between those <u>individuals</u>
896	Harry	yeah that's right
897	Nicholas	[yeah
898	Harry	that's-that's the <u>difference</u> .

V2-P138

This enables Harry to go on to talk about the relationship between situated identity and discourse identity (899-917) and further explore how far ethnomethodology might be pushed. It is noticeable, particularly towards the end of the Speaker-articulation, how Harry 'tries on' positions. These begin 'hey', 'well' or 'oh':

917 (.) perhaps be able to say "'hey" well it's taken me
918 that far (.) doesn't it begin to look like an ethnography?'
V2-P138

There are other examples on lines 881, 917, 984, 988. It is almost as though the Speaker-articulation gives the Speaker the chance to try for size 'to the public statements' in the comfort of the GDM group. It is part of a process of dramatising the nature of the potential dialogue between Harry and others.

The rest of the Speaker-articulation (928-1028) responds to a few more clarification moves. Nicholas then asks Harry if it is okay to switch to the Resonance stage. Harry thanks the group.

Resonance

Elizabeth begins this stage with a Resonance that she flags as 'very personal'. It has been triggered by a point Harry made about 'text' and what is understood within the group (555). It has reminded her that sometimes, particularly at home, when someone tells you something, you don't internalise the information. It is treated as text. Harry wants to respond but by now the routine of waiting for all Resonances is well established. He recognises that it is not his 'turn':

1073 Harry THAT ex- oh sorry I'll get back to you later cos it's
1074 not my turn °orhhreer° (.) thank you yea:::h (.)
V2-141

Robert (1100-1141) says he has had all sorts of 'buzzings' and remarks that he has had to be careful. He has wanted to ask 'all kinds of questions' but has instead made Reflections. His Resonance is that the more he looks at lexis the more convinced he becomes that what is negotiated by the group is not

'writable'. Once it is written, not only is it out of 'context' but you don't know how the words are pronounced. The dictionary may list all the special meanings but can't explain the 'special way of saying it'.

Vince (1143-1175) also has 'lots of buzzes'. He talks of the relationship between metaphor and lexis and how these might be related to aspects of identity. He feels that each individual tends to adopt certain metaphors within a group and these same metaphors become part of the group's interactional history. He says he is interested in thinking more about this relationship.

Nicholas does something unusual in his Resonance slot (117-1187). He says he hasn't really got a Resonance. He says he has things he wants to say and arguments and references to put into the mix but what he has to say is about what Harry has said and not something arising out of him.

Harry's comments confirm that he found the Resonance stage very interesting. However, it is also worth pointing out that Understanders have new thoughts arising. Talking about Elizabeth and Harry's Resonances, Robert says the following:

1344 Robert cos that really bounced off me actually (.) that family
1345 thing and again I hadn't thought of it

V2-P145

Even though as a group we are still learning and experiencing the discourse in different ways, there is a strong sense of the value of this stage both in terms of giving Understanders a chance to share but also in the insight the group derives from each other's Resonances.

At the end of the session there is a discussion which can only be explained by mapping the interaction over a long period. It provides a good example of how interactional roots are embedded in a long interactional history. It needs some explanation in order for the reader to access the dialogic tension between Robert and Elizabeth on the one hand and Nicholas on the other. Nicholas is holding to a GDM orthodoxy. Robert and Elizabeth want to use it in different ways. A summary of the two positions would look like this:

This may be a misunderstanding. However it happens in a context of other pushes towards a different modality:

1102 rather than make ermm Reflections (.) and made me think
1103 that it might be nice to have a different mode at some
1104 stage (1.0) you know (.) where someone like that presents
1105 in a different modality (.) where we are allowed to::
1106 co=
1107 Nicholas =WELL Harry can offer us a s-seminar on this at any point=
1108 Robert well do-d-you (.) well I'm not allowed to say that=
V2-P141

Nicholas is saying that 'yes this can happen but not in GDMs'. He wants to emphasise that it is another mode and he wants to keep the modes distinct.

Harry's closing comments

After responding to the Resonances Harry closes with some comments on the value of the session for him. He has a clearer picture and feels 'more in balance' with what he's going to do.

1447 a result I think I've got a clearer picture (.) thanks to the
1448 responses (.) and I don't mean advice but the responses
1449 I've got a clearer picture of some of the worries and where
1450 they're coming from and what I can- what I should be
1451 aware of (0.6) >to some extent< I don't want to be ar-arrogant
1452 about it and what I can afford to just leave on the
1453 back burner (.) and that's helped me (.) I think I'm
V2-P147

Harry sees this as a successful session. On other occasions (e.g. 1026) he suggests that the issue has become clearer. There are also instances of explicit comment on connections, references to thinking aloud (repeated use of 'I wonder'). There is a palpable feeling of progress and clarification.

Follow-up Meeting

By this point, the GDFM has fully established itself as a forum for discussing the value of certain Understander moves. Typically there is a balance between discussing features of successful moves and discussion of moves that are judged

problematic in some way. The main feature of GDFMs is the replaying of critical incidents usually chosen by Nicholas but in this case chosen by Vince.

The GDFM begins with some comments from Harry on the experience of being a Speaker. Harry saw being a Speaker as an act of exploration in a given space where you are conscious of 'groping towards something', of 'incompleteness', and 'probing'. This sounds very similar to our early definition of articulation and the quotation from Charles Taylor that sees articulation as 'attempts to formulate what is initially inchoate, or confused, or badly formulated' (1985: 36).

In addition, Harry confirms the evidence of the tape that by 425 he is getting to his zone of proximal development. Speaker-articulations vary considerably in the speed in which the Speaker moves to the 'cutting edge' or the 'zone of proximal development'. The group in the follow-up meeting to Elizabeth established that although the aim is to get to the cutting edge as quickly as possible this sometimes takes time (see V2-P153L263-276).

This follow up meeting covers a great deal of ground and one theme that is prominent is the group's growing generic expectations of what happens in particular stages of the GDM process. The discussion starts with the way Speakers begin commenting on the degree of preparedness and to what extent the issue has been thought about. In Harry's session, the early moves establish that it is a 'researchy thing' and that his getting 'prepared' for the session was limited to the previous day's journey home on the train. The extract from 001-029 was played and the group agreed that the Speaker needs to do some element of scene setting.

Comments on Understander moves began on the extract from 053-079. This was re-played on the audiotape and Nicholas feels it was a bit of a struggle and that they got there in the end. Nicholas is self-critical and feels that the later stages of this Reflection (077-079) are superfluous. To some extent, Harry agrees but feels that the move as a whole was useful in its outcomes. It is worth pointing out that the 'huge' aspect of claim becomes the most prominent feature for Harry in the ensuing articulation. This may well have happened anyway.

The second Understander extract played was the extract where Elizabeth checked on 'parameter' (290). The group agreed that it was a good example of a 'grab' but that because it was a word that came from Nicholas rather than Harry it was unusual. The group felt that this kind of checking at a lexical level is necessary on occasions in order to follow the Speaker and assist them. However, you don't need to understand every term in full in order to keep being a help. In this case it was 'bugging' Elizabeth as so it is necessary for the Understander. However, it also shows that, as Understanders, we need to be careful about 'introducing' terms (like 'parameter') that might get in the way (either for the Speaker or for other Understanders).

The next extract discussed was one where Robert had put forward a metaphor to check his Understanding (304-322). Here Harry was 'conscious that I was being led'. Harry expresses to some regret at the strength of his 'NO' move (309). However he felt that Robert's comment was something he has heard Robert say before. This made him feel it was less a version of what he had been saying as one of Robert's ideas. Nicholas also feels that Robert's move has an element of a 'Socratic move'. Consequently the group's non-GDM interactional history partly determines the strength of Harry's response. What the GDFM did establish was that Harry also felt it is important that in GDM you can say 'no' without having to do too much face-work. Although in any other circumstances Harry's bald on record 'NO', in response to Robert's turn, would be considered rude, even considering the repair work evident later in the same line (309), here in GDM discourse, it is acceptable. This is something that Lawrence Young (one of the visiting speakers) had reported in a GDVM. He said he felt able to say 'no' if the Reflection was not close enough.

The discussion on Robert's Reflection considers the probability that there is something about Robert's mode of delivery as well as previous interactional history which makes Harry believe that Robert is setting himself up to make a contribution. Another exchange that supports the position that it is not the actual Understanding behind the move that is faulty so much as the form of the move. Vince points out that later Robert says something that is rejected and when Nicholas puts it again it is accepted enthusiastically. There is an important

realisation that results here. Nicholas suggests that there is a need to recognise that people have different styles (GDFM A460).

The next extract discussed in the GDFM was the move made by Vince to Reflect an aspect of how Harry felt about what he was saying (590-606). Harry commented that hearing a version Reflecting the tension between the need to make the claim worked well in terms of the outcomes. Vince's Reflection is useful because it uses a couple of terms that Harry has used but in Reflecting them back it helps Harry to open a 'whole new perspective' (GDFM 565).

Another Reflection, discussed earlier in the thesis, that receives a great deal of comment is Elizabeth's (646). Everyone, including Elizabeth, agree that it falls into the trap of evaluating and interpreting Harry's emerging discussion.

The GDFM provides a forum for accessing the effect problematic Understander moves have. It is often not possible to say conclusively whether an Understander move is legitimate, based on its form. However the Speaker's comments on how the move felt at the time and in retrospect can confirm the problematic nature of particular moves. In this case Harry confirmed that the markers of disagreement did signal a 'mini argument'. This move had felt 'very different'. Significantly though although Harry is sure that there is something wrong with the move in GD terms, there is a good deal of humour in the exchange. There is a feeling that evaluative comments can be made. Elizabeth is comfortable enough to confirm this evaluation when she says 'I changed mode didn't I?' (B043). We are near the end of our second year of GDM and we are still learning about the discourse.

Chapter 6

Understanding: the role of Reflection

*Given this setting (place and participants) ... with the group doing these things (procedures) ... does my research methodology ...and the resulting case description ... **and analysis of Reflection** ... justify for the reader the development claims (development outcomes) that are made?*

6.1 *Understander moves: Reflection as core element*

6.1.1 Introduction

This section (6.1) prepares the ground for the main focus of this thesis. In doing this, it needs to fulfil several functions. First of all, it needs to describe the main Understander moves as evident in the description of the six cases in Chapter 5. After presenting and confirming the importance of the four main moves (Reflecting, Focusing, Relating and Clarifying) it then needs to narrow the focus to what is a key element of all these Understanders moves – Reflection. Before presenting multi-perspectives on this core Understanding phenomenon in the next sections of this chapter, it is also important to establish the particular way in which this term is being used. I do this, in this section (6.1), by reviewing the literature of both action research/ reflective practice and also by reviewing counseling literature, including descriptions of ‘non-directive therapy’. This review is conducted in order to recognise that ‘reflection’ is a term that is used in both literatures but not in the particular way I want to use and describe it.

6.1.2 clarifies the relationship between the various categories that emerged from the description of the six cases in Chapter 5. It is possible to see this previous chapter as a demonstration of the process of open coding and this first part of this chapter (chapter 6) as a demonstration of axial coding (examining the

relation between Reflecting, Focusing, Relating and Clarifying). The remainder of the sections in Chapter 6 then focus on the core phenomenon (or 'selected code') of Reflection. For a discussion of the three stages of coding in grounded theory see 4.5, but to recap on the main thrust of the distinction, open coding is looking at the data and is a matter of assembling a comprehensive list of categories involved. Axial coding is a case of looking for relationships between prominent categories or codes, and selective coding is a case of choosing one focus.

So in this section, we move from a consideration of the core moves used by Understanders (see Edge 1992a) to 'Reflection' which is a core element of all Understander moves and which helps maintain empathy and the non-judgemental element of these Understander moves.

6.1.2 Understander moves

In the support of the Speaker, the Understanders need to construct moves at particular points in the Speaker-articulation. Depending on the particular context, a choice of what sort of move might be helpful needs to be made. If the Speaker seems to have stalled, as happens in Emma's session (e.g. 699), the Understander might remind the Speaker of an earlier topic that seems underexplored (see also Elizabeth's session 793). This would be a Focusing move. If the Speaker has been talking for a while and a lot has been covered, the Understander might make the decision that the Speaker might need a break and might be supported by Reflecting back prominent elements (a Reflecting move).

In order to explore further the current categorisation of Understander moves, it seems sensible to begin with the CD moves as presented in Edge (1992a). Edge's range of moves were discussed in the first session and the group read an article describing these moves (1992b). The moves provide a number of options that can be chosen in order to help the Speaker. These are 'the actual techniques or abilities that one needs to develop' (1992a: 13). Reflecting is one of a number of options. The Understander can also use the following moves:

1. Focusing
2. Thematising
3. Challenging
4. Disclosing
5. Goal Setting
6. Trialling
7. Planning

These moves have already been described in 3.3. Of the Understander moves listed above, Focusing certainly played an important role in GDM. It is also possible to demonstrate that 'Thematising' plays an important role. The GDFM corpus does not provide any examples of Challenging, although there are two examples in the GDVM corpus. One of these is questionable as a legitimate Understander move in the definition offered by Edge (1992a: 53-54). 'Disclosing' is not present in GDM tapes either. The most likely explanation of this absence is that it is too risky and that the existence of a Resonance stage means that the space for such disclosure is seen as outside the Speaker-Articulation stage. The group developed a strong shared sense that we needed to be very careful about introducing our individual frame of reference, which is what disclosing might lead to.

In the list above, the last three moves were not present in the corpus either. Edge (1992a: 13) groups these under the heading 'action'. This is not to say that elements of action were not Reflected. There is an example in Vince's session where Nicholas says:

358 Nicholas so the distinction that you're talking about here
 359 has already been the basis for action (.)
 GDM190598A244

However, this is about existing 'action' rather than an attempt to pin down procedural steps. The kind of development in this GDM group is different from the kinds of TESOL context envisaged in Edge (1992a) where deciding to do something in a language teaching class, trialling, and planning it are more likely to be involved. Apart from Nicholas's session (GDM160299) where he is

planning for a workshop, the Speakers are not preparing for specific events or interactions. I am not suggesting that the GDM discourse does not lead to action. It does and this will be made clear in 6.6. (outcomes of Reflects).

As a further attempt to look at the GDM data from the perspective of the Edge (1992a) classification, I want to make three further points:

1. While there is a great deal of crossover between Focusing and Reflecting, it is worth maintaining these as separate categories.
2. There are a great number of moves that are checking or clarifying connections, shifts and distinctions. I want to argue that the term 'Relating' is an appropriate umbrella term for Understander moves in this second category.
3. There can be a great deal of clarification needed because of the difficulty in the job of Understanding. Consequently a number of moves are best described as Clarifying moves.

In what follows I exemplify these four categories of Reflecting, Focusing, Relating and Clarifying, while also highlighting the element of Reflection that is essential to each.

Reflecting

It may seem obvious to say that a 'Reflecting Understander move' contains elements of 'Reflection'. However, I think the following example helps establish the distinction I am trying to establish quite clearly. This example is from Robert's session as Speaker. Here, Nicholas tries over a number of turns to Reflect Robert's emerging themes:

065	Nicholas	can I? try and- (.) errrm (.) making <u>se</u> nse and how one <u>do</u> es
066		is your <u>ba</u> sic theme which is one °that's been with you
067		for a long time° (.) errm you <u>sa</u> id (.) coincidentally that it
068		overlaps with lexical <u>st</u> udies (.) errm and maybe that's
069		something you're going to come <u>ba</u> ck to: (.) I don't know
070	Robert	yes
071	Nicholas	that's the <u>fe</u> eling that I <u>ha</u> d and er-
072	Robert	yes (.) I think inevitably so (.) because the two are so
073		intertwined (.) one only really goes <u>i</u> nto a subject

074 like that >as I went into lexical studies< not because
075 >it's an interesting academic subject< but because you have
076 a personal bond.
077 Nicholas and the implication that you're now making explicit
078 is that: (.) you're not- it's not a coincidence the lexical
079 stud- your interest in lexical studies and the kind of
080 interest in you have in lexical studies is another
081 manifestation of what you've said (.) it's this lifelong
082 interest in making meaning
083 Robert thank you and that *makes ha ha haa you are seeing*
084 *more pictures than I thought I >was putting< that's*
085 *qu- entirely right °entirely right°*
086 Nicholas and you've just given us this parallel with this painting
087 and the point of that was that: if you don't see
088 the form of someone's expression you probably won't
089 understand what they mean. (.) and so there's this need
090 sometimes for people to be able to explain the form
091 of (.) of=
092 Robert =not=
093 Nicholas =so that you can understand its meaning.
094 Robert it's not necessarily only the form of what somebody
095 says (.) there are many other things (.) err that are there and
096 you see them with them with different eyes (.) you
097 perceive the form (.) you perceive a- a meaning.
098 (1.2) V2-P105

There are three distinct Understander turns in this Reflecting move (065-069, 077-082, 086-091). In this first turn Nicholas negotiates entry (065) at a transition relevance point (064) with the kind of question ('can I?') that Schegloff calls 'preliminaries to preliminaries' (1980: 105). He then Reflects a global summary ('making sense and how one does').

In the following three turns there are many elements that are recoverable in lines 020-064, including 'making sense', 'lexical studies' and 'life-long'. Later in the move, the metaphor of the Jackson Pollock painting is reflected in 'this painting' and Nicholas goes on to Reflect the 'point' of this 'parallel'. The Reflecting move contains recoverable lexical elements which we might call 'repeated' and some lexical elements which are 'rephrased' or 'restated'. The degree to which such relexicalisation is important will be taken up later along with issues of the effect of such Reflection on the Understander. Reflecting has very different outcomes as we can see in Robert's responses (083 and 094). In the first (083) his response is almost as if Nicholas has contributed an idea. In the second example (094) Robert is prompted to further exploration. The outcomes of Reflection will be discussed in 6.6.

Focusing

When legitimate Focusing moves happen, they inevitably have an element of Reflection. It would be bizarre for an Understander to offer someone the chance of talking about something not previously mentioned or suggested by the Speaker. There are a variety of Focusing moves but in each there is an element of Reflection.

In this first example, Nicholas's move is Reflecting a Focus that is provided by the Speaker as a goal for the session:

489	Emma	(.) but I have also some small reservations
490		about it (.) or queries about it in my mind (.) and I suppose
491		those are what I'm going to concentrate on (.) errm=
492	Nicholas	=so you want to focus on the <u>queries</u> and the <u>reservations</u>
493		that you have

V2-P85

The proximity of the words 'queries' and 'reservations' means that this is best treated as a Reflection of a Speaker focus.

The next example from Harry's session is one where the Reflected item 'trace elements' is comparatively further back in the Speaker-articulation. Here the element of Reflection in the Focus move is minimal:

716	Robert	I wonder would you like to say more about what seems to
717		be a key <u>e</u> lement here and this is trace <u>E</u> lements

V2-P135

It is because 'trace elements' is recoverable in the previous discourse that we can say there is at least some amount of Reflection in the Focusing move. The fact that Robert says 'a key element' has the appearance of being evaluative but the act itself (offering a Focus) is always to some extent evaluative. I think it would make a difference if Robert had said 'what seems to me to be a key element'. Which pronouns are foregrounded is an important issue (Anderson 1997: 236). Robert is Reflecting back what seems to be prominent for Harry.

If it is true that Focusing moves have elements of Reflection, it is also true that moves which the GDM group call 'Reflects' also have a Focusing function. This is something that Elizabeth realises when she says:

738 Elizabeth now interestingly I hadn't understood the potential of a
739 Reflect for a focus (.) in terms of this type of discourse (.)
V2-P161

The move above (716-717), where Nicholas is Understanding Emma, is termed an 'early Reflect' in the GDFM. In this next example, Vince Reflects three things that Elizabeth has covered and offers the last of these as a potential Focus:

793 Vince I was just interested (.) you talked- you talked about
794 it- you concentrated on intuition and (.) statistical corpus
795 analysis but you also mentioned a third way of- of
796 recognising chunks which was intonation (.) but
797 you didn't talk about that as much- you didn't
798 talk about that as much (.) you didn't pick that up (.)
V2-P40

This move would be very different if it was simply 'do you think it is in fact possible to classify chunks according to intonation?' The move is careful to establish this 'third way' in the context of Elizabeth's previous articulation. The Reflection helps to embed the Focusing move from Elizabeth's perspective.

Relating

I have already said that there are instances of Thematising (e.g. Emma's session 1131-1139) but not of Challenging. There are occasions when a move has an element of challenge as in this case in Elizabeth's session:

175 Robert =do you think- you think we can in fact find out
176 what these are?
V2-P29

However there are grounds for saying that this is not a Challenge in the sense that Edge (1992a: 53) defines it. Even if we ignored the 'in fact' and its form as a question, the fact that it does not Reflect ('these' is a substitute for Reflection) means that it is challenging in the wrong way. Elizabeth later confirmed that it sounded like Robert had a 'position' on this issue.

If we keep Challenging as a legitimate possibility, it fits with Thematising under the umbrella term Relating. In simple terms the difference between these two possible moves is one of relation. In perceiving two or more distinguishable ideas, concepts or statements in the Speaker-articulation, the Understander can Reflect them back in such a way as to help clarify their relation. From what the Speaker has said, the Understander may see such statements as constitutive of a theme or they might see such statements as potentially contradictory. The Understander needs to check whether they are really contradictory in the Speaker's terms.

If we look at the corpus for Understander moves that fulfill a similar Relating function, a number of words reoccur. Where the Understander is trying to Reflect back two or more parts of the previous Speaker-articulation, the words 'connection', 'distinction', 'shift' and 'relation/relationship/relate' are common. The following table gives two examples of each from the six cases transcribed in the appendices. The name in the right column is the Speaker with the corresponding line number:

Table 13: Relating moves

connection (between one thing and another)	Nicholas 687 Vince 826
distinction (between one thing and another)	Vince 358 Harry 538
shift (from one thing to another)	Robert 295 Harry 520
relation(ship) (between one thing and another)	Elizabeth 1048 Emma 653

6.1.2 will further consider the key role Reflection has in functioning to help the Speaker to articulate such relations. We need to accept that many Understander moves are complex. They have overlapping functional elements. We see this kind of overlap when Nicholas offers the following move to Elizabeth:

1047 Nicholas and I wondered if there's anything more that you have to
 1048 say about the relationship between notions and functions (.)
 1049 and:: (2.2) the kind of creation of chunks that you're working
 1050 °with here°

V2-P44

It offers a Focus by Reflecting two separate items. In asking if it would be useful to further explore the Relation between the two Reflected items, Nicholas provides an opportunity for Elizabeth to go on and articulate possibilities for classifying chunks (1052-1081).

Clarifying

In the example above, Nicholas is not having any difficulty following Elizabeth. It is a move constructed for Elizabeth. There are many other moves that are constructed for the Understander in order to keep doing the job of Understanding. Again this distinction is explored fully in the next section but at this stage we can say that, typically, Focusing moves and Understander moves that only consist of Reflection are for the Speaker. Relating moves are divided between those that are primarily for the Speaker and those that are primarily for the Understander. Moves primarily for the Understander are Clarifying moves.

In some cases the move is for the Understander. This example from Harry's session is one such move:

290 Elizabeth =((click of fingers)) can I just ask another question because
 291 it's bugging me (.)

V2-P127

Other times the Understanding difficulty is less explicit but still present. This kind of difficulty reveals itself in phrases like 'clarify something'. In the next example, Harry is trying to Understand both the concept Emma has of a part-time job ('the job in its totality') and its relationship with her parenting role ('give to your children'):

569 Harry so (.) again (.) if I can clarify wh- when you talk about
 570 the job (.) you mean the job in its totality as- as a whole
 571 and I get the impression here (.) correct me if I'm wrong
 572 that what you've just said is that (.) you are determined
 573 to give to your children (.) what they err they need
 V2-P86

The elements of Reflection help to reduce any suggestion that this is Harry's interpretation. Harry is trying to get a better Understanding of both concepts and their relation.

6.1.3 A literature of 'reflection'

Now we have established that Reflection can be seen as a core element which supports a variety of Understander moves, it is worth examining its wider use as a term. In the following sections, I consider to the extent to which 'reflection' is used as a term in both the literature of counseling and psychotherapy and teacher development. The term is used in a number of different senses, none of which are the particular sense in which I want to use it in the following chapter.

Across all the literature under review, 'reflection' is used in three senses:

- The general sense of pondering or thinking about (as in 'reflection on an issue' – e.g. Russell & Korthagen, 1995);
- Self-reflection on professional practice. Often as part of a 'reflective cycle' or action research process (e.g. Wallace, 1998);
- A particular move that a counselor or helper makes (e.g. Rogers, 1980: 139).

Bengtsson (1995: 24) makes a distinction between reflection as 'self-reflection' and 'thinking'. In terms of what happens in GDM, a Speaker both self-reflects and also thinks about a particular topic. The two senses are interwoven in the ongoing Speaker articulation. In terms of the three senses above, the Speaker is engaged in 1 and sometimes 2. The Understander supports this process in sense 3.

My aim in this section is to determine what we are not talking about and at the same time recognise that there is a literature of 'reflection' and 'reflective

practice'. When we go to focus on the core interactive element of Reflection in 6.2 we can be clear that we are not talking about part of an AR approach (a reflective cycle). Neither are we talking about reflection in the sense of pondering. These are part of the Speaker's experience but our focus is very much on what it is that the Understanders do to support such other kinds of reflection and articulation.

A Literature of reflective practice

There is no shortage of interest in 'reflection' and 'reflective practice' in the teacher development literature (see Bengtsson 1995, Day 1993, Elliott and Adelman C 1973, Eraut 1995, Ghaye and Ghaye 1998, Ghaye 2000, Gore & Zeichner 1991, Griffiths and Tann 1991, Grimmett 1988, Hullfish and Smith 1961, Jarvis 1999, Kemmis and Carr 1985, Kemmis 1985, Korthagen 1995, Laursen 1996, Lomax 1990, Russell and Korthagen 1995, Schön 1983, Schön 1987, Van Manen 1995, Zuber-Skerritt 1990). As Bengtsson says, in a review of reflective practice, 'it is hard to keep up with the continuous stream of new contributions on reflection in the teaching profession' (1995: 24). A great deal of work on reflection is concerned with encouraging reflection in professional development programmes (Morrison 1995: 81, Bright, 1995: 69). Indeed, in both Eraut (1995) and Van Mannen (1995) there is a strong view that reflection is something that may not continue when a teacher passes from a training context to a teaching context. This is often due to lack of time. It may also be because, for some, reflection becomes negatively associated with 'novice teaching' (Eraut 1995: 11).

Perhaps because of the term's wide currency, it is difficult to be clear about its meaning:

The notion of reflective practice has lost the sharpness of meaning since becoming popularised in the last ten years. It has become unclear what constitutes reflective practice. (Morrison, 1995: 82)

Certainly a number of writers working within in the reflective-practitioner field stress the importance of 'collaboration' but do not examine how teachers

actually interact (Auerbach 1994, Bailey, Curtis & Nunan 1998, Barndt 1986, Burns 1999, Clair 1998, Cole et al 1998, Koenig & Zuengler 1994, Wong 1994). While Bailey et al (1998) do have examples of teacher-teacher interaction, it is a very different form of interaction from GDM. It does encourage ideas and there is the same sense as in GDM of tentative ideas being explored 'before they are fully formed and worked out' (1998: 543) and ideas being often 'ragged and inchoate' (1998: 544). However, the collaboration (as in Burns 1999) encourages the 'pooling of knowledge' (1998: 539). Here, perhaps the difference between 'collaboration' and 'cooperation' is most evident as:

...collaborative practice ... supports us as teacher educators in moving beyond the limits of our experience'. (Bailey et al 1998: 539)

GDM, in contrast, is expressly concerned with supporting the articulation of one person's experience and knowledge.

A literature of counseling and psychotherapy

When the term 'reflection' appears in the literature of counseling and psychotherapy it is also often used in a general sense. It is used in the sense of thinking about a topic (i.e. 'reflections on' Miller 1996, Neimeyer 1995). A search of the Eric Data Base (<http://ericir.syr.edu/plweb-cgi/fastweb?search>) using the search terms 'counseling' and 'reflection' turned up many article titles with 'reflections of a', 'reflections on' and 'critical reflections' all of which appear to be using 'reflection' in its more general sense, rather than as a specific interactive move or element.

'Reflection' is also widely used in the second sense above (of professional self-reflection):

Learning about therapeutic processes may also be enhanced by self-monitoring, case notes, practice journals, and interpersonal process recall – the armamentarium of the reflective practitioner. (Feltham & Horton, 2000: 710)

There are many examples of where 'reflection' is used in this sense of 'constant reflection and evaluation' (Palmer and Woolfe, 2000: 317) or 'professional reflection' (Corey, 2001: 58).

In reviewing a selection of literature from counseling and psychotherapy, I first of all want to make the point that the term is much less prevalent in comparison with teacher development literature. In terms of the particular contribution that this thesis makes, it is noticeable not only that there is little attention given to 'reflection' as a specific interactional move but also that there is little actual transcribed data from counseling sessions. This is because such data is usually confidential. However, even semi-authentic data is rare. As an example Palmer (1997), a standard reading on many counseling courses, has no spoken data in over 500 pages. There is discussion of models, controversies, reports of counseling sessions, diagnostic criteria, counseling skills, types of counseling, counseling contexts but no authentic or even semi-authentic examples of actual counselor-client exchanges. It is also noteworthy that even those articles which concern 'interaction' between counselor/therapist and client rely on summary - reports rather than transcription (e.g Gelso & Carter 1994, Ivey 1995, Keil 1996, Kraft & Kraft 1995).

It is also striking that, looking in the indexes of other handbooks and introductions to counseling, many do not mention reflection in the third sense (p189) identified above (e.g. Munro. 1979, Van Hoose 1981, Mearns & Thorne 1988, Cormier & Hackney 1993, Woolfe & Dryden 1996). Even those that do have an entry in the index (e.g. Nelson-Jones 2000, McLeod 1998) deal with reflection negatively in regard to 'paraphrasing':

On some occasions, helpers may choose to repeat rather than to paraphrase clients' words. For instance, if a client shares a significant insight, it may help the insight sink in if the helper repeats the clients' words. However, more often than not repetition becomes parroting. Clients want to relate to persons, not parrots!' (Nelson-Jones 2000: 129)

Sometimes 'reflection' is contrasted with 'restatement' (see Hill & Gormally 1977: 205) and Bozarth (1984) develops the arguments of Phillips & Agnew

(1953) who see reflection as something that is limited and something to move 'beyond'. Again there is a sense of the limitations of 'reflection' in Corey's description of Rogerian counseling:

Other counselors limit themselves to techniques of reflection and clarification. Perhaps they are fearful of getting involved with clients on more than the empathic and support level: thus, they continue to reflect because there are few risks involved. (Corey 2001: 481)

Later there is a similar comment where Corey sees it as a danger that the therapist 'remains passive and inactive, limiting responses to reflection' (2001: 483). In GDM, it is important for us to limit the risk, too, (see 6.5.6) but we would not recognise the characterisation of an Understander Reflecting as passive or inactive.

Often reflection has only a passing mention and writers on counseling are more interested in how empathy is experienced by the client. Those handbooks that do have a description of Rogerian understanding tend to concentrate on client perceptions of empathy and congruence (see Inskipp 1985, Nelson-Jones 1991, Nicolson & Ayers 1995, Fulton and Thorne 1996). A lot of work in counseling is explicitly 'Rogerian' and while 'non-judgemental understanding' and 'empathetic listening' are discussed at length they do not discuss 'Reflection'. It is also noticeable, in contrast to reflection, that the core attitudinal features of Rogerian Understanding (i.e. empathy and congruence) are often given extensive treatment (see Wyatt 2001, Haugh & Merry 2001, Bohart 1995, Burns & Auerbach 1996, Duan & Hill 1996, Grant 1995, Holdstock 1996).

There is one strand of family counseling where there is a 'reflecting team' (Anderson 1991: 131). After listening for a number of sessions to each member of a family the team then reflects back based on the family's statements:

When the reflecting team responds to the family, the team members are expected to let their imaginations flow, subject only to a respect for the system and a sensitivity about what the family can handle. Reflections are most often offered as tentative ideas directly connected to the verbal and nonverbal information in the preceding dialogue (Corey 2001: 430).

Again, from Corey (2001) and Anderson (1991), it is not possible to evaluate through authentic data the precise nature of this balance between 'imagination' and reflected verbal information.

It seems to be the case that even rudimentary discourse analysis is not a research tool in counseling. Most research and comment with regard to Rogers' work concentrates on what Brink (1996) calls the 'difficulties of non-directiveness'. However, these difficulties are not exemplified with data. Other research 'considers critically his claim that empathy, acceptance and congruence are necessary and sufficient' (McLeod 1994: 108). Such research relies on client's post counseling questionnaires.

One other issue of note is that is noticeable that when the term 'reflection' is used in person-centred counseling literature it strongly collocates with 'feelings' (e.g. Brammer et al 1993: 114, Fealtham and Horton 2000: 62 , Nelson-Jones 2000: 130). This is seen as a key skill in person-centred therapy:

The skill most commonly associated with person-centred therapy is sometimes referred to as reflection of feelings (Brammer et al 1993: 351)

The characterisation of Rogerian work as advocating 'repeating words' (Gendlin 1978: 120) is clearly something that Rogers himself is sensitive to (see 1980: 139) and his later work (e.g. 1986) stresses the reflection of feelings rather than words.

A related tradition of counseling based on the work of Roger's student Charles Curran elides the three uses of reflection we have noted (p189) in the following way:

Counseling therapy may be called a kind of rational mirroring relationship in which the client is helped to gain a new view of himself that he could not have achieved unaided. Its intent is to aid the person to *reflect* on himself and his actions – somewhat as a mirror reflects his external aspects. (Curran 1968: 127)

This usage continues through the educational developments of counseling-learning and making personal connections in teaching (see Curran, 1972, 1976, Rardin and Oprandy 1985, Rardin et al 1988, Oprandy 1999).

6.1.4 Closing comments

In 6.1 I have done two things. First of all, I have demonstrated that my focus is on Reflection and not on one of a series of interactive moves (as in Edge 1992a). I have also demonstrated that although 'reflection' is widely used, it is not used in related literature in the precise way in which I want to explore it in what follows.

In the next section, I go on to explore the values that lie behind Reflection. This next section (6.2) discusses the importance of the Rogerian values of empathy and congruence in the development of GDM discourse.

6.2. Reflection and values

Introduction

What follows in this chapter (6.2 to 6.7) describes the core role that Reflection plays in the GDM process. The description draws on a number of perspectives; GDFM discussion of a range of Reflects, instances of Reflections coded in critical incident journals, interviews from GDM participants and analysis of GDM transcripts.

These multiple perspectives on the development, form and effect of the Reflections within the GDM discourse enable us to select a number of concrete guidelines for other groups wanting to employ a similar developmental discourse. Those outcomes selected as potentially facilitative for other groups will be summarised in the next chapter (chapter 7) and feed into the transfer document (appendix 1).

It is worth, at this point, reminding the reader of a working definition of a Reflection. Reflection is an element of an Understander move that gives back elements of the Speaker's articulation in order for the Speaker to hear a version. Moon describes this process:

The word is used to describe a technique of the counselor of repeating back or paraphrasing the words of the client or slightly changing them. The intended result of this is to facilitate more reflection in the client or enable them to reflect again on their own words and perhaps find greater meaning... (1999:79)

The important issue is that the Understander does not set out to change the words slightly. This happens as an inevitable part of the process.

In describing Reflection, these sections and those that follow are necessarily overlapping. A helpful analogy might be that, in each section, we are looking at

the same phenomenon (Reflection) from a slightly different angle. The process of pinning down a description of Reflection is thus very similar to the role the Reflection plays in helping the Speaker make better sense of the focus they are working on. As Vince says, in talking about how Reflection works:

124 Vince even the most familiar objects (.) can look different
125 if you just change them round slightly (.) if you
126 just change the angle slightly

GDFM0202099A101

Similarly here, each section is looking at Reflection from a slightly different angle. Beginning with a discussion of the values that inform Reflection, the chapter then clarifies Reflection in relation to other Understander moves. After establishing the purpose of Reflection, important elements of form are considered. The final sections describe the outcomes of Reflection for the Speaker and demonstrate the extent of individual differences in Understanders.

It should also be noted that in this process of representing Reflection, some pieces of data are used more than once. This should not be confused with 'unnecessary repetition' as pieces of data are being viewed from different angles (see Vince's comment above). Some data, therefore, is revisited in order to demonstrate how a piece of data functions along different parameters.

The following section (6.2) looks at the core value categories of GDM. Particularly in the early sessions, the group talked about key Rogierian values and their relationship with the moves of co-operative development (Edge 1992a). With regard to the central role of Reflection, it is also important to record how other related values became important in GDFM discussion. Section (2.11), earlier, introduced some of the important influences on the nature and development of GDM. However, this section shows how, through discussion, we extended our understanding of the role that Reflections play. In particular I want to present the relationship between Reflections and other *in vivo* categories (see 4.6) and values that emerged through discussion.

To recap, in simple terms, the group started from the position that trying a new form of communication as a group was a worthwhile undertaking. The basic

premise was that we could talk ourselves into better understandings of our ideas and situations. The group sees the origins of this position as intrinsically humanistic (e.g. GDFM101198A220, GDFM220299A308). The position is essentially a Rogerian position.

6.2.1 Reflections and Rogerian Values

The influence of Rogerian values on the formation and development of this discourse is crucial. These Rogerian values were discussed by the group in relation to specific Understander moves. In particular, a Reflection has a reflexive relationship with the Rogerian values of unconditional positive regard, empathy and congruence. The relationship is reflexive because accepting the values enables a successful Reflection. A successful Reflection further validates the values in the GDM relationship.

This section demonstrates that when the group talked about Reflection it was as an instantiation of these Rogerian values. The values informed the move and the discussion of the form of the moves helped the group access and own the values.

The first task is to define terms and distinguish among these Rogerian values. Rogers stressed the importance of three main values. These are:

- 'genuineness, realness, or congruence'. The participants have no 'front' or 'façade' and they are 'transparent' (see Rogers 1980: 155);
- 'acceptance, caring, prizing, unconditional positive regard' (1980: 116);
- 'empathetic understanding' (1980: 116).

When the group talked about Rogers in relation to our GDMs, we talked about 'honesty' which covers the first sense (genuineness). We talked about 'respect' which covers the second sense (acceptance) and we talked about empathy. We also used the term 'trust' that draws on both the senses of 1 and 2 above.

These values are fairly fluid both in Rogers' writings and also in the way the group used them (see V2-P108L281-289). Nevertheless they were important. In what follows, I think it helps to make the following distinction:

Trust	=	a starting point – a necessity
Empathy	=	a process
Congruence	=	a target

What follows explains the basis of this distinction.

Trust as a starting point

Trust is the most everyday of the three terms. Robert talks about the need to trust 'the people' you are working with:

085 Robert you've got to trust these people (.)

In talking about certain Understander moves, the group often talked about trust as important if the Speaker is to continue to believe that the Understanders are really trying to Understand. Rogers believed that people are basically 'trustworthy' and they have the capacity to 'self-actualise'. The trust relationship works both ways and in GDM we never questioned the individual's right to choose to talk on a certain subject or whether what they said was sincere or right or true. This was taken for granted. In this relationship our attention (in GDFMs) was on a continual examination of whether Understanders can trust themselves to maintain Understanding. Discussions confirmed trust between the Speaker and the Understanders as 'the key requirement' (GDFM151298A202). Other discussion saw trust as something that 'needed to be worked on and maintained' (GDFM080699A151). There are expressions of this feeling of trust that is generated for the Speaker. Vince, in his session says:

496 Vince (.) I think there's an element of trust
 497 as well (.) that- that (.) you walk into a group- (.) that
 498 we know each other well enough to be able to take that risk
 GDM190598A470

Later, he says something similar. The feeling of trust allows the articulation:

530 Vince maybe I'm in a lucky position t- (.) I do feel in a lucky
531 position to be able to come in and ramble on like this
532 (.) I think there is an element of trust there >which is important<
GDM190598A540

Empathy as process

Empathy however took longer to pin down in order for it to become part of our shared understanding. It is not difficult to accept Rogers' core tenet:

My belief is that, by extending sensitive empathy to another person, it enables him or her to come forth and gain a better understanding of himself and what direction he's going. (Rogers 1980:55).

The difficulty was confirming its role and what it is supposed to feel like. There were a number of sessions where a discussion of empathy in relation to Reflection was prominent (e.g. GDFM050598A173, GDFM160698B050 GDFM101099A194). Speakers appeared to feel it and feel a high level of comfort in being Understood. This confirms Rogers (1980:56) view that

A person feels relieved when someone else really understands what his or her inner world is like.

The question is – how do Understanders know how to demonstrate that they 'really understand'? It is not by saying 'I understand'. Nor is it by an assumption that you Understand. It can only be by a continuous process of Reflecting and checking Understanding.

Empathy asks that we go one step further from the baseline position of trust, respect and 'unconditional regard'. To enable the Speaker to properly explore an idea, empathy is a conscious change of perspective; seeing through the Speaker's eyes, sensing their frames of reference. When as a group we confirmed instances where there had been a failure to work from the Speaker's frame of reference and their 'inner world', it was because the empathising process had been limited or blocked in some way. Where the Speaker put in

their own frame of reference, as we shall see, the discourse can break down. The concept of 'frame of reference' (e.g. GDFM040698A240) became an important concept in talking about the empathetic process. This is a term used by Rogers too:

The state of empathy, or being empathetic, is to perceive the internal frame of reference of another with accuracy and with the emotional components and meanings which pertain thereto as if one were the person, but without losing the "as if" condition. (1951: 210)

We need to be close enough so that the Speaker has the experience of being listened to. This makes it more possible for the Speaker to 'listen more accurately to themselves' (Rogers 1980: 159). Through the empathetic process 'the self is more congruent with the experiencing' (ibid.). The Understander must try and enter the flow of the Speaker's thoughts (Anderson 1997: 235). The Understander can see the Speaker's 'perceptual world' where the Understander is 'sensitive moment by moment, to the changing felt meanings' (Rogers 1980: 142). Reflection tracks these changing meanings and, at the same time, demonstrates empathy.

Congruence as target

Congruence is perhaps the most difficult of the core Rogerian values to grasp (see Haugh & Merry 2001) and is noticeable that the group talks much more about related values of respect, honesty and sincerity. It is perhaps best understood as realness – in the sense of really caring, really trying to understand. It seems to be used interchangeably with 'authenticity' and 'being genuine' in psychotherapeutic literature (see Sexton and Whitston 1994: 12-14). If you are really pretending to understand, only in order to suggest what you think is actually a better way, then you have lost this element of congruence.

In the table above, I have called congruence a 'target'. In doing so I am deliberately extending the term in a way which is significantly different from the way Rogers used it. When Rogers talks about congruence, it is something like a rubber stamp or confirmation that empathy is happening. So, when the

listener appears to be trying to understand and empathise, he or she really is. The way I want to use congruence in this section and in later sections is different. I want to say that Rogers' sense of congruence is only one form of congruence. I think there are more ways in which this concept can us help understand the GDM process.

As well as being congruent in their own right, Understanders, through the empathetic process, help Speakers perceive congruence in themselves. That is to say, as the Understanders put themselves in the Speaker's perceptual world and Reflect the emerging articulation, they can help Speakers to achieve a view of their own congruence. For instance, Understanders may sense that two aspects of the Speaker articulation may be congruent with each other. Alternatively, Understanders may sense an apparent contradiction (incongruency). Consequently, Reflecting these congruencies and incongruencies from the Speaker's perspective helps the Speaker to articulate degrees of congruence.

Congruence is not just a factor of whether the Understander is really empathetic. It is a factor of how various aspects of the Speaker articulation fit together. The GDM process throws up a great number of occasions when Speakers and Understanders are forced to recognise that we live 'in a world of multiple realities' (GDFM101198A265). The data constantly throws up phrases relating to the multiplicities of identity, self, and truth. A Speaker's truths are personal, contextual and relative. More and more we recognised that what is true is the property of the Speaker. 'Truth is always relative and context bound' (Heron 1996: 17). However what is true, even on a personal level, is only possible when 'multiple knowings have been tested for their congruence' (ibid.). As Understanders, we help a Speaker 'test for congruence' (see 6.2.1).

6.2.2 Related values

There are other values that became important that are related to these Rogerian values. In a sense, we used his concepts metaphorically to increase our understanding of our own discourse. The most prominent of these related values were, care, respect and avoiding evaluation.

The closest the group got to developing a term for the discourse of GDM was in a contrast between a 'discourse of care' and a 'discourse of critique' which emerged on a number of occasions (e.g. GDFM160698A350, GDFM120199A347). GDM was a discourse of care. The term 'discourse of care' certainly has Rogerian overtones:

It is impossible to accurately sense the perceptual world of another person unless you value that person and his or her world – unless you, in some sense, care.(Rogers 1980: 152).

Part of this care is the extending of respect; a related value which is also prominently expressed. Our discussions (GDFM101099A345, GDFM280699A321) established the possibility that we might be surprised by a colleague's decision to research a particular area, or we might not make a certain choice in a similar situation. We have examples of this in our case studies. It is obvious from the later comments in Vince's session that the decision not to plan a workshop is not a choice that others would make. However, the group successfully concentrates on helping Vince explore why this feels right for him. Similarly, the value that Emma puts on the term childcare is not the same as the value Robert has for the term. The Understander might think the Speaker would be better working in another area. Before you can empathise and engage fully in the GDM process, you have to suspend these views and ideas. The decision to talk about a particular issue is only a matter for the Speaker. There is an unconditional acceptance that the Speaker is the only one in this discourse who can make judgements or evaluations. The Understander's role is not to measure the Speaker's ideas and experiences against their own but to support the Speaker's articulation (GDFM151298A184). Consequently the key aspect of Respect is resisting any urge to evaluate. Resisting this urge must be a total commitment inside the sessions themselves so that 'the locus of evaluation is in the person, not outside' (Rogers 1980: 194). This proves to be a major challenge, as we shall see.

However, in line with Rogers, the group accepted the working premise that judgement, evaluation, criticism, disapproval are major barriers. The group quickly accepted that negative evaluation was inhibiting. It also accepted that

this applies just as much to positive evaluation (praise and expressions of approval). Any kind of evaluation invites a response:

064	Harry	... the minute you evaluate (.) you leave
065		yourself open to another person denying your
066		evaluation (.) disagreeing with your evaluation

We started out with a baseline assumption that evaluation would be inhibiting but we did not fully appreciate how much this applied to positive evaluation too until we experienced it. This is a point Gendlin also makes strongly (1978: 116).

We developed a recognition that the Speaker is better able to work at the cutting edge of their understanding (GDFM171198A180) and zone of proximal development (Vygotsky – 150200A093) if the Speakers are able to switch off their own early warning evaluative systems. Our evaluative antennae can be engaged in different ways. If they can be less tuned into potential objections, counter-arguments, and observations from listeners the Speakers are more likely to engage with their own articulation as it emerges. When the group used Vygotsky's term they used it as a zone where the Speakers have some chance of making progress, free from evaluation, supported by the 'scaffolding' of Understander moves.

In Bakhtin's terms, the search for congruence, through a Speaker's articulation, can be seen as a flux of anaphoric review and cataphoric shaping. Normally, such dialogic flow is between what we've already said, what we anticipate saying, what others have said, and what we imagine others might say. In GDM, however, the Speaker can focus solely on their own evaluative criteria rather than trying to shape their articulation against the potential predictive objections of others. In the end, allowing this extra space does not mean the final result will pass the Speaker's own evaluative sense of appropriacy, but at least it gets the chance.

6.2.3 Values and Valuing

What do we mean by values? Our experience of Speaker-articulation in GDM is

one where the Speaker makes connections between decisions, preferences, choices and underlying values in the same ways as Heron suggests:

Every authentic preference involves an explicit or implicit vision of a valued way of life or some aspect of it. In this sense action, as the expression of preference, manifests personal values. (Heron 1996: 17)

But what about the values underpinning the GDM process itself? If we talk about 'headline values' like honesty, trust, cooperation and respect, then most people would readily agree that these are good things. However the value we place on expressions of these values is not the same. During the two-year process, two of the members of the GDM group demonstrated how the Understander-Speaker relationship works live in front of a doctoral group. Robert, who organised the Ph.D. group, reported a strong negative reaction. The doctoral group were even surprised that Robert was involved in such a process. Talking about the doctoral group he says:

077 there was a very negative reaction from many of them
078 (.) people saying (.) what's got into you Robert?
079 what's all this rubbish (.) touchy feely stuff
080 (.) right? (.) but that can be how it comes
081 across (.) in other words repellent (.) rather
082 than attractive

INT2-R-A038

Elizabeth and Robert in their interviews confirmed that they too had been sceptical of the value of the GDM process in the early stages. For Robert it was more a case of trusting the people involved than the expression of the values:

085 Robert you've got to trust these people (.) that
086 they've got a value which is not to be
087 described as touchy feely

INT2-R-A040

We sometime talk about accepting things at face value. This was not possible for Elizabeth and Robert. They had a level of scepticism which meant that they could not fully value the process until it had been demonstrated as useful. Robert had a high threshold to overcome:

059 and I have a high threshold for that (.) and
 060 that is (.) it is not all that easy (.) to get
 061 inside (.)
 ...
 064 and I've been through this kind of thing so
 065 often (.) and seen so many virtues paraded
 066 and that kind of thing (.) which at the end of
 067 the day (.) turn out to be nothing (.) when
 068 I sense that there is something of value (.) which
 069 I did in this particular case (.) and it took me
 070 a long time to define (.) I could sense it
 071 but the more we went on the more I saw
 072 what it was (.) but this is what I mean by
 073 a high threshold (.) it wasn't easy (.) errm
 074 (.) to get me there

INT2-R-A29

So, it seems fair to say that all the individuals in the group began the process with different expectations of the value of the project. We can talk about values that inform the process and we can talk about whether we value the process itself. A simple distinction might run like this. There are those who, trusting the core values, expect that something useful will happen. There are those who need to be convinced before they value the process. They are not prepared to accept the expressed rationale at face value. Although in the end the values must be there for the thing to work, there are these two ways into GDM. If you can start trusting the values the moves will come easier to you. If you can at least trust the other members of the group and see and feel the moves working, you can begin to 'sense the value'.

6.2.4 The group and the individual

The major difference between CD and GDM is that the co-operation is at a group level rather than pairs. In simple terms this means that any individual is being Understood by a number of different people. However the focus is still on one individual. The values of autonomy and self-direction are individual values. Co-operation is a group value. The development of the individual through group support is the fundamental assumption in the co-operative work of others like Reason (1995) and Heron (1996):

Self-directing persons develop most fully through fully reciprocal relations with other self-directing persons. Autonomy and co-operation are necessary and enhancing values of human life. (Heron 1996: 3)

The values of the individual and the group are co-held. We were committed to the idea that individuals are in the best position to make sense of their experience. We were equally committed to the idea that the group can support that individual development by ensuring extra space for this development. This commitment was expressed in two ways. Firstly, through making time available for each individual. Speakers had three or four opportunities to develop their ideas. Secondly, by keeping the attention on the Speaker's ideas. Reflection functions as a continual reminder that we recognise that the individual's development relies on his or her being given the space to move their articulation forward. To do this we needed to avoid any kind of blocking behaviour. It became obvious that this needed practice.

It quickly became apparent that the GDM made us better able to listen more carefully to the Speaker. This, of course, is not unique to GDM and others involved in teacher development have put forward arguments for the importance of listening:

You can begin to improve your listening ability by becoming more aware of those of your responses which can perhaps put a block on the speaker. (Head and Taylor 1997: 68)

Head and Taylor list responses which block communication – criticising, name calling, diagnosing, praising evaluatively, ordering, commanding, threatening, moralising, advising, diverting, giving the logical argument, reassuring. Although the more extreme verbal behaviours were not evident in UMs, there were plenty of instances of evaluation, diagnosis, suggestion, advising, criticising and aggressive humour (see Vol.2 p200). In GDMs we quickly noticed how concentration on Reflection helped the Understander avoid evaluation, argument, suggestion among others. It also helps guard against the feeling that you definitely Understand because what happens when 'you think you

understand is that you may cease to actively work with Understanding' (GDFM101099A115).

6.2.5 The value of Reflection

In the sections that follow, we will explore the precise value, form and effect of Reflection. In terms of the values expressed above, in the first instance, a Reflection will begin to work for a Speaker if it is judged as congruent with both the underlying values and the intentions of the Speaker at that point in the articulation. This is partly a question of trust and, if the Speaker feels the Understander is not only Understanding them but is engaged consciously or unconsciously on putting forward an element or elements of their own frame of reference, then, there will be problems with acceptability. Elements of Reflection play a large role in confirming the essential Speaker-Understander relationship and in keeping up levels of trust.

Congruence, realness, respect, sincerity and genuineness are all facets of the same basic value of trust. If a Reflection is doing its job properly the Speaker can trust that the move is all the above. In trying to offer back a version of what the Understander has said the Speaker gets a chance to formulate their own sense of congruence.

Maybe Reflections are easier in this sense. A Focusing move or a Challenge needs to take even greater care that it honestly, sincerely, genuinely arises out of the Speaker's articulation. Here an element of Reflection will help keep the congruence apparent and minimise risk or the impression of evaluation.

If you successfully foot yourself from where you think the Speaker is articulating then you share elements of his or her perspective. It is not a question of sympathy or imagining or interpretation. It is based on what they have said in the Speaker-articulation.

When Speakers, as they often do, express a feeling of satisfaction in being Understood it is because it is relatively rare to have an experience of someone empathetically Understanding. Hearing versions of what you have said coming

back through Reflections is an auditory demonstration of this concentration and empathy, especially when the Understander seems to have captured the way you feel about what you have said.

6.2.6 The value of rules and practice

Harry (GDFM101099A490) expresses the view that values are 'initially understood but develop through practice'. There are many expressions of the group's feeling that experience and practice are essential. Constructing Understander moves is not easy and it takes time to get right. Robert often says it is something that may be impossible to 'teach' and can only be experienced. There is an element of intuition and there has to be trust. But others in the group felt that this was not enough. We cannot simply take up the position that we can trust that every Understander has the right motivation. It needs practice and it needs the kind of comment that arises in GDFM. The discussion raises issues of value:

Values that are based on authority, that derive from sources external to the person, tend to be diminished. Values that are experienced tend to be enhanced. What the person has been *told* is good and valuable, whether by church, state, or political party, tends to be questioned...the criteria for making value judgements come more and more to lie in the person, not in the book, a teacher, or a set of dogmas. The locus of evaluation is in the person, not outside. (Rogers 1980: 194).

The values need to be individually owned and internalised or they will seem like dogma. However, this brings us to a dilemma. If an individual in the group perceives the insistence of certain aspects of moves as 'rules' and is suspicious of this then the value of the process itself is brought into question. Robert was suspicious of making rules too explicit:

516	Robert	we kept trying to formulate rules
517		that we were following intuitively (.)
518		trying to make them explicit (.)
519		this is what is called dogma (.) right?
520		as soon as you've put something into
521		words you dogmatised it and you've
522		killed it dead (.) and imprisoned it

INT2-R-A257

There was a difference of opinion in this area. Most of the group valued the attempt to develop greater sensitivity to rules. No one in the group wanted to put forward hard and fast rules but there was a majority feeling that we needed 'rules of thumb'. Members of the group did feel that we couldn't rely on intuition alone. We needed to connect the values to the practice:

116 Nicholas I'd be for us practising formulations to make
117 the attitude explicit

GDFM040698A100

Group development depends on understanding and agreeing on a number of base-line positions. Developing a shared understanding of procedure and value is not easy. Neither is there a sense that these positions are static. The evidence suggests that a commitment to continual re-examination of actual values and rules of thumb is essential. Issues connected with getting the form of a Reflection right will be explored further in 6.5.5.

6.3 The relationship between Reflection and Understander moves

This section of the chapter discusses the relationship between Reflection and Understander move. 'Understander move' is the umbrella term under which the group distinguishes different kinds of moves that Understanders make in trying to support the Speaker. During the GDM process the group found different ways of classifying these various possibilities that an Understander has at his or her disposal. This section furthers the argument in 6.1 that Reflection is an element found in other Understander moves and in many ways is best described as the core element of Understanding.

In getting further with our data based description of how Reflection supports Understander moves, the data from the six case studies will provide the main source. We have already identified a number of moves that do not have any element of Reflection that proved problematic. Other moves are potentially risky or problematic but an element of Reflection helps keep the empathetic value foregrounded and so the Speaker orientates to the move in a positive way.

6.3.1 Reflection as active Understanding

The group discussed issues related to Reflection on a number of occasions and several GDFMs concentrated on developing a better shared understanding of what was involved. How simple is Reflection? At first sight it seems a great deal simpler than it proves in practice. To those having their first exposure to this type of discourse, Reflection can seem a rather simple and pointless act. It is probably the difficulty in appreciating the underlying value or dialogic effect which leads to the kind of caricatures that both Barrett-Lennard (1993) and Rogers (1980) report:

The whole approach came, in a few years, to be known as a technique. "Nondirective therapy" is was said, "is the technique of reflecting the client's feelings." Or an even worse caricature was simply that "in nondirective therapy you simply repeat the last words the client has said." (Rogers 1980: 139)

Particularly for Nicholas, who has the longest experience with this kind of non-judgmental understanding, he has got used to hearing and responding to similar caricatures. In talking about his view that a certain Understander move has worked for him (as Speaker) he makes clear that the Understander role involves more than listening and repeating. It is an active supporting process:

403 Nicholas I think that's pro-active Understanding (.) that's a really
 404 good example of (.) you know to all those people
 405 who say (.) 'so you mean we just sit and listen'
 GDFM230299A428

If we look at an example where Nicholas is the Speaker and Harry is trying to Reflect, we can see that it is not a simple matter of repeating and certainly not 'just the last words'. Here Harry Reflects something from the beginning of the session and also tries to Reflect Nicholas's current position:

422 Harry sorry yeah:: can I go back to the- the starting point which
 423 was that exchange that we had and this idea of
 424 energy being transferred in some way to another
 425 direction (.) so it comes out (.) so if I've understood
 426 you what you're actually saying (.) wh- what this comes
 427 down to (.) is that you can't necessarily explain that
 428 process of transference (.) of- of- of energy which
 429 would otherwise of- .hhhh frustrat- as (.) I described as
 430 frustration (.) you describe as energy (.) you can't
 431 explain exactly the process by which that energy
 432 might be transferred into something more productive
 433 but::: (.) using this quantum metaphor (.)
 434 Nicholas yes
 435 Harry you have a bigger sense of energy of being there
 436 and being used in ways in which we may not have
 437 considered (.) that it could be used both individually
 438 and in a group sense (.)°is that the essence= of? °
 439 Nicholas =yes
 440 Harry yeah right
 441 Nicholas yes (.) and I think now you're shown me that
 442 I think I'd like to make two points out of it (.) I think

V2-P62

Reflection is not a matter of listening, nodding and 'repeating the last few words'. This example, shows Harry's struggle to Reflect in an active and appropriate way. It is anything but a mechanical and passive process. Harry is not repeating the last thing said by Nicholas. He is Reflecting a series of elements, some of which are from the beginning of the Speaker-Articulation stage. There is an element of selection. In Reflecting these elements of Nicholas's articulation, he is trying to capture the 'essence' (line 438). Reflection is, here, an active process of listening; selecting what seems prominent or important for Nicholas. The prototypical Reflection picks out elements of the Speaker-articulation and presents them back to the Speaker. The Speaker can then use these elements to take the articulation further. In the example above, it is noticeable that Nicholas finds this version (or 'essence') helpful and uses it to make two further points (442-459).

There are really very few Understander moves in the six case corpus which do not have some element of Reflection. One example we have discussed already comes towards the end of Harry's session. In Elizabeth's move we can see that what is foregrounded is Elizabeth's own interpretation ('it seems to me'):

646 Elizabeth It seems to me from what you've been saying (2.2) that
 647 maybe (0.6) you're worrying too much about the big issues
 V2-P133

Although there is some hedging in 'maybe', there is also an element of evaluation ('too much'). The lexical phrase 'from what you've been saying' suggests that the interpretation is in some way connected to Harry's Speaker-articulation and to this extent there is some Understanding happening. However, this lexical phrase functions as a substitute for Reflection and, as we have seen, the ensuing discourse breaks down. As Elizabeth herself says, this move is not really an Understander move as such. She has become involved in a way which is inappropriate in GDM terms ('I realised I reverted to seminar mode'). There are other similar moves in the corpus which are on one level trying to Understand but not acceptable as Understander moves in either form or outcome. They have the same characteristics, as in this example:

428 Robert my perception of what you've said is that you're a person
 429 who prefers to respond on the spot rather than take a plan of action
 GDM190598A280

Again, the Understander is foregrounded ('my perception'), there is a lexical phrase which takes the place of some attempt to recover the words spoken ('what you've said') and there is an element of interpretation (you're a person who). It is not a coincidence that similar lexical phrases are used. If we look at another move, which has no element of Reflection, we can further this exploration of the relationship between Reflection and Understander moves.

100 Elizabeth so it's as if you're looking back into your head
 101 all the time (.) rather than looking out towards
 102 the audience (.) who are communicating (away)
 GDM190598A052

Unlike the moves above, this one in Vince's session is received favourably. There is an element of interpretation and in many ways it looks rather like Robert's (see above 428). However, it does not foreground the Understander to the same extent. Neither does it evaluate as in Elizabeth's 'too much'. As a series of working distinctions we might say that:

1. Successful Understander moves foreground the Speaker and not the Understander
2. Evaluation negates a move
3. Interpretation is risky but can work if it is accepted, by the Speaker, as congruent with an underlying empathy
4. Reflection involves trying to catch the sense of the Speaker's actual words, either by repeating them or using similar language. Substitute lexical phrases like 'from what you've said' or 'from what you've been saying' are much less likely to maintain the empathetic relationship

The issue of which words are used and other aspects of the form of a Reflection are discussed in Section 6.5.5. In what follows the difference between evaluation and interpretation will be discussed.

6.3.2 Interpretation or evaluation in Reflection

In early discussion of Reflection, the group agreed that instances of evaluation and interpretation needed to be kept out, if we were to focus on the Speaker's ideas. Avoiding evaluation, in particular, had been an important part of the initial aims. The difficulties caused for GDM discourse by evaluation were particularly prominent in Elizabeth's session as Speaker where the group felt that the session had gone seriously wrong in GDM terms:

1321 Emma I was attempting to point to the fact that I felt that discourse
1322 that we had towards the end of the session was quite
1323 different to anything we've had in the previous GD meetings
1324 Robert yeah
1325 Elizabeth [mmmmm
1326 Emma [in as much as it was actually evaluative feedback on what
1327 Elizabeth had said=
1328 Nicholas =yes

GDM271098B354

Evaluation is comment on and not supportive of the Speaker-articulation.

It is also true to say that interpretation is an unwanted element. Although this is less clear-cut and there may be an argument that it can occasionally be supportive of an articulation. In this next extract Elizabeth is unsure to what extent some kind of interpretation is useful. Nicholas's view is that 'interpretation' is something that should be 'left out':

046 Elizabeth how far would re-interpreting be a term
047 that would be useful there?
048 (0.8)
049 maybe not (.) it's maybe sometimes a case
050 of re-interpreting (.) sometimes it's a case
051 of purely,
052 (0.6)
053 Nicholas it is as I see it really an attempt (.) to (.) speak
054 as if you're in another person's shoes (.) to leave
055 out the interpretation

GDFM190199A024

The group had more of a problem in clarifying the role of interpretation in Understander moves. Returning to Elizabeth's move when she is trying to Understand Vince, she says:

This move is on the edge of what is acceptable. If the move is genuinely empathetic and is an attempt to Reflect back to Vince a distinction Elizabeth thinks she hears (in what Vince has already said), it is legitimate. In this case, the 'as if' is just as much a signal of empathetic footing (Anderson 1997: 235) as an element of metaphoric interpretation. There seems to be a grey area and this is what Elizabeth is working out in lines 046-051 above. The sense of value of interpretation for the GDM process is being compared. Elizabeth's value and Nicholas's value. The shared understanding develops for the group through such exchanges.

It is not surprising that interpretation is a harder value to pin down than evaluation. In trying to Reflect the perspective of the Speaker, it is probably impossible to leave out all elements of interpretation. Any decision to Reflect one thing rather than another involves an element of interpretation. The key difference is between the kind of interpretation where someone is saying 'from what you've said I think it's a case of...' and the kind of selective interpretation where the Understander picks out aspects of the Speaker-articulation and presents them back. The reason Harry as Speaker rejects the move made by Robert so strongly (see 'NO (.) it's not actually '304) is partly because it seems to be an interpretation belonging to Robert and not arising from Harry's perspective (interview data). The key distinction is not whether there is interpretation or not. The important thing is whether the interpretation is intrinsically from the Speaker's or the Understander's perspective.

What about if we take a move that is uncontentious in GMD terms and is a Reflection? What is happening as far as evaluation or interpretation are concerned? If we look at the move below we can see that it pushes back both the feeling Elizabeth seems to be having ('excitement' and 'enthusiasm') and the prominent idea of representing lexical chunks to teachers:

153	Nicholas	(121) Could I just check an idea with you there
154		then? (.) perhaps the last point especially (.) that
155		ummm (.) the- the excitement that I thought I heard there (.)
156		was this idea of (.) taking the idea of the lexical chunk (.) and
157		managing to represent that (.) to teachers in such a way that
158		will generate in teachers (Elizabeth: yes) the same enthusiasm
159		(Elizabeth: yes) and excitement (Elizabeth: yes) that they
160		have from the idea of teaching idioms
161	Elizabeth	yes, yes, yes=
162	Nicholas	=yeah that's the buzz
163	Elizabeth	[yes yes yes=

V2-P29

Nicholas has tried to see this 'idea' or 'point' from Elizabeth's perspective and tried to Reflect how she feels about it. However, there is evaluation to the extent that he is Reflecting this rather than saying 'so the distinction between open principle and idiom principle is important to you', which is also prominent in the Speaker-articulation. The Understander necessarily makes a judgement and makes a selection of what to Reflect. We need to recognise that selection is to some extent an evaluative act.

In summary, the Understander can make an evaluation of what to select – what might be helpful to Reflect back to the Speaker. However, it is crucial to leave out the kind of evaluation that sounds like a comment on the content. The Understander has to see the content from the Speaker's perspective and this is part of the difficult process of getting a move right. This issue of getting Reflection right will be discussed further in 6.5.

6.3.3 Reflection as a core element of Understanding moves

This section ends by summarising a working description of the role of Reflection. The data suggests that Understander moves primarily fulfill four basic functions. They Reflect, Focus, Clarify and Relate (see 6.1.2). These functions overlap and the next section provides a more delicate analysis of this overlap. Sometimes Understanders are conscious of simply Reflecting as Harry describes:

057 Harry to me Reflection is (.) if Robert (.) says something for
058 example (.) to me (.) when I Reflect back (.) what
059 I try to do:: (.) is to give back (.) what has- what has
060 bounced off me

GDFM190199A41

The simplest motivation for Reflecting or 'giving back' is that the Understander feels the Speaker might benefit from hearing a version of what they have been saying. Sometimes it is more complex. The Understander might:

1. be having difficulty in Understanding;
2. feel that there may be a relation between one part of the Speaker-articulation and another;
3. wonder whether something mentioned previously has been underexplored.

In these ways and in others, the Understander Reflects by 'giving back' elements of the Speaker-articulation. The Reflection helps to construct Understanding moves that are trying to Clarify, Relate or Focus.

As we shall see, these functions carry an element of risk. Clarifying runs the risk of giving the impression that the Speaker has not done a good job of making themselves clear. Focusing carries the risk that it is the Understander's interpretation of what the Speaker should talk about. Relating carries a similar risk that the Understander is seen as saying that there is a connection or distinction. Reflection is the least risky Understander move or element. The Understander can get Reflection wrong from the Speaker's point of view but this is an inevitable part of the process. 6.5 (*Getting Reflection Right*) offers further examples of how Reflections help to confirm congruence between the values of trust and empathy and a range of Understander moves. The next section (*What is Reflection trying to achieve?*) looks at how Reflection works.

6.4 *What is Reflection trying to achieve (What is it for?)*

So far in this chapter, the values that underpin Reflection have been explored and the last section considered the characteristics of Reflections in comparison and in relation to other Understander moves. This section describes the purposes of Reflection. These purposes emerged principally from discussion in GDFMs. One of the main ways through which we explored these purposes was through metaphor. Consequently, the first part of this section begins by detailing some of these metaphors and how they shed light on purpose. Later in this section, distinctions that emerged from discussion of particular critical incidents will be covered.

To explore an analogy, there is something of a 'chicken and egg' form-function relationship between this section (function) and the next section (form). This section describes the group's growing appreciation of the purpose and uses of Reflections in GDM. The next section describes how the group developed a shared understanding of features of form which helped achieve those purposes.

It will already be apparent from these opening comments that I am relying heavily on metaphor to help the reader access these purposes. This seems to me appropriate so that the reader shares some insight into the way metaphors helped clarify the purposes of Reflection for the group in actual GDFMs. These purposes were not immediately fully apparent and several distinctions, metaphors and emerging concepts helped the group name these purposes.

6.4.1 *Purpose explored through metaphor*

A great deal of the discussion in GDFMs revolved around trying to find ways of describing how it felt to construct and receive Understander moves. It is very noticeable in GDFMs that the group tries out numerous metaphors in working towards a shared understanding of the discourse and the way it works. At various times the group explores metaphors borrowed from the physical sciences, particularly those related to energy, light and holographs. Some of

these will be discussed in this section.

When the group tries to pin down the purposes of Reflection, the same terms are repeatedly used. Reflection is a process of 'giving back', 'matching', 'showing the Speaker what they've said'. The most prominent metaphor is, perhaps not surprisingly, a 'mirror'. This is a core explanatory metaphor and is an important part of the description of the purpose of Reflection in GDFMs. The metaphor is used at some point in most GDFMs (e.g. GDFM190199A165, GDFM151298A429, GDFM160299A161).

The mirror metaphor works for the group in different ways. Sometimes the Understanders are like mirrors. We Reflect back and this gives the Speaker the chance to take a break and check on how the articulation is progressing. Sometimes we see ourselves as significantly different to mirrors. We are different because it is not a simple process of bouncing back light. We send back versions of the articulation through our individual sensitivities and awarenesses.

In this first example Harry sees the mirror metaphor as helpful in that we try to 'give it back exactly' but this is, at the same time, impossible because we are not mirrors:

120 Harry no but I'm saying you should try to avoid that (.) it comes
121 and you do try to give it back exactly as it comes in
122 but inevitably (.) we're not mirrors (.) but what you try
123 to do is not put some of yourself in

GDM190199A080

So, we try to be like mirrors. Our purpose as Understanders is to try and Reflect. We do not set out to send back the message with our individual flavouring. In other words, being a mirror is a target but one that we cannot achieve. What is important is that we continue to try to get Reflection as close as possible. When Harry says we should try to 'avoid that', he is talking about trying to avoid putting aspects of the Understander's frame of reference into the Reflection.

On numerous occasions aspects of this mirror metaphor are reprised. To what extent is the process of Understanding and Reflecting like a mirror? To what

extent is not like a mirror? It is a constant group metaphoric mapping; a fine tuning between the co-ordinates of 'like a mirror' and 'not like a mirror' in order to establish the purpose of Reflection. So, in this example, Elizabeth (170) explains that hearing a Reflection is sometimes like catching sight of yourself in the mirror. Nicholas goes along with this analogy up to a point (183-186) but uses Elizabeth's image to make a distinction which claims that in important ways the process is not like looking a mirror (193-196):

170	Elizabeth	you have this <u>i</u> mage of how you look (.)
171		and when you look in the mirror you think
172		oh <u>sh</u> it!
173	Harry	[yes exactly!
174	Elizabeth	[oh <u>g</u> od yeah (.) I didn't realise
175		I had grey <u>h</u> air (.) I'd <u>f</u> orgotten
176	Harry	yeah
177	Elizabeth	so Reflecting <u>b</u> ack (.) is more of a mirror image
178		so Reflecting is <u>n</u> ot (.) it's not an <u>e</u> xact (.) it's
179		not <u>e</u> xactly going to match what was in the mind
180		of the <u>S</u> peaker (.) it may not <u>n</u> ecessarily match what
181		was in the mind of the Speaker (.) I think is what
182		I'm <u>s</u> aying (.)
183	Nicholas	what is Reflected <u>b</u> ack (.) the different <u>o</u> ptions
184		the different possibilities are (.) if we start with the
185		one you just <u>m</u> entioned that- (.) what comes <u>b</u> ack
186		to you is not what you thought was <u>t</u> here
187	Robert	that's <u>r</u> ight
188	Nicholas	but as you look at it you have to <u>a</u> cccept it
189	Harry	[yeah
190	Elizabeth	mmm
191	Robert	may I::=
192	Nicholas	and the- the- the <u>r</u> eal payoff comes at <u>t</u> hat point
193		in this sort of work (.) unlike the shape of my <u>n</u> ose
194		>and the rest of it< (.) it is my <u>i</u> deas that we're talking
195		about (.) I can in fact <u>i</u> mprove them (.) I <u>c</u> an work on
196		them

GDM190199A149

Ideas can be improved and their importance and relation to other ideas and our feelings can be better understood. Articulation is a process through which a Speaker works on and improves his or her ideas. The purpose of Reflection is to help the Speaker recognise that there may be something missing or not quite right in the emerging articulation. The Speaker's recognition that a Reflection is mis-shaped or deficient in some way provides the impetus for further articulation.

In terms of a Reflection's purpose therefore, it provides a version of what the

Speaker has said and functions as a comparative image. When Nicholas says above (line 186) that 'what comes back to you is not what you thought was there', we also need to recognise that there are four stages involved from the Speaker's perspective:

Table 14: Four stages of Understanding

Stage 1	What the Speaker intends to articulate at a point of articulation
Stage 2	What the Speaker actually articulates
Stage 3	What the Understander Reflects back
Stage 4	Further Speaker articulation

It is important to recognise the role that Reflection in stage 3 can play in revealing to the Speaker, not just the gap between stage 2 and stage 3 but also, sometimes, the gap between Stage 1 and 2. There are occasions when Speakers are only too aware that they have not done a good job in articulating at Stage 2 and they correct the version being articulated without any intervention from Understanders (see V2-P9L119-122 and V2-P12L318-319).

6.4.2 Other metaphors

Although the mirror image is the most common explanatory metaphor, it is complemented by other visual metaphors. For example in several sessions (e.g. GDFM241198A240 and GDFM230299A250) the group sees a series of Reflections as working like a hologram (see also V2-P66). The image is one where the group's Reflections work to help get round and see different aspects of the phenomenon, thereby helping articulate a fuller picture rather than a 'flatland':

257 Robert =if I could coin a phrase holographic understanding
 258 (.) if I look at my own thoughts (.) I see flatland
 259 (1.4) but if you have group understanding you see
 260 holographically (.) you know
 261 you ['re- you- you]
 262 Harry [>where you're coming from different<]- yeah
 263 Robert you see the same object=
 264 Harry =yes

265 Robert but you see it from- fr[om]
 266 Harry [you] can actually get round
 267 and see different ° aspects°
 268 Robert yeah (.) so you say *move your hologram hhh haa::*
 269 Harry [yeah
 270 (.) yeah

GDFM241198A240

The purpose of Reflection, according to this metaphor is to form an image by focusing light from multiple directions.

For the group, metaphors act as a heuristic, which run through subsequent GDFMs. It has been noted previously that individuals use metaphor construction in this way as an 'introspective and reflective tool ... tapping the kinds of meanings practitioners create about their own professional actions, practices and personal theories' (Burns 1999:147). Block (1992: 51-53) also talks about metaphors as 'explanatory vehicles'. What we see, in a series of GDFMs, is the way metaphors are constructed collaboratively and revised over time to reflect on the purpose of the discourse and develop a shared understanding of GDM discourse and practice. They are often used because we don't have language:

357 Robert a definition which I will illustrate by yet another
 358 metaphor (.) one has to use these because we
 359 don't have the language (.)

Robert's session V2-P110

6.4.3 Purpose explored through critical incidents

Previous sections have noted the importance of GDFMs as occasions for discussing particular incidents in GDMs. Together with metaphorical explanation, discussion of particular incidents helped the group to gain a fuller appreciation of the purpose of Reflection in supporting the Speaker. In the following extract Elizabeth shares a feeling that she has had in Vince's session. At the time of Nicholas constructing an early Reflection (see V2-P7L041), she felt that Vince might feel frustrated at being interrupted:

102 Elizabeth I do remember very much thinking
103 we need to Reflect (.) we're not going
104 to let it go on too long (.) a:::nd (.)
105 and I thought no that bit's clear (.) that bit's
106 clear (.) and I didn't feel it needed it
107 because it was so clear (.) and I thought
108 if I'd been Vince I would have been frustrated
109 at that point with being (.)
110 Nicholas interrupted=
111 Elizabeth =interrupted (.) but in fact it was the first one
112 here (.) a:::nd it did start (.) it seemed to me
113 well- from what you've now said (.) I can
114 see that it started something that was useful
115 Vince mmm
116 Elizabeth I don't know whether you::r (.) your feeling was
117 that
118 Vince yeah (.) I think it was (.) that (.) it's this idea
119 of having some space (.) and- two things (.) having
120 a break (.) and hearing it back (.) and when you
121 hear it back (.) it may be clear (.) it may be clear (.)
122 but it may be clear in a slightly different way

GDM020299A99

Hearing Vince's confirmation that the move was very useful meant that Elizabeth then revised her working assumption of a Reflection's purpose. Elizabeth's original sense of what a Reflection is for is related principally to Clarifying. Here she is realising that a Reflection can have an encouraging function and that this is important in its own right. This is confirmed by Vince (118-122) who says that Nicholas's Reflection has given him space and a break. In addition it has helped him to see the topic 'in a slightly different way'.

Through discussion of similar critical incidents, the group realised that we cannot take Understanding for granted. Just because it seems 'clear' and we think we understand does not mean that we actually do Understand. The more GDFMs we had, the more we realised that sometimes, when another Understander checked through Reflection, our understanding actually was not as clear as we had thought it was. Emma for example in her first interview said that sometimes hearing other Understander Reflect and hearing the Speaker's subsequent response established that she had not been fully Understanding the Speaker (INT1-EMA304)

The process of Reflection helps reveal what Vince calls 'not-quite Understanding':

524 Vince Even when we are concentrating fully on
 525 understanding the Speaker, there's a lot of not-quite
 526 understanding (.) I'm wondering how many there
 527 are in our normal talk (.) when we might not be
 528 concentrating so hard (.)

GDFM241198A398

In other words, the belief that we have 'understood' because interaction continues is not justified, either in GDM or in our more normal talk. What the sender intends to communicate is not the same as what the receiver derives. GDFM gives us a unique insight into the challenge of Understanding by revealing examples of such slips between stage 1, 2 and 3 (see Table 14 above).

The more sessions we had, the more examples were revealed which confirmed that we cannot trust that things are clear and that we do understand. Harry reported in his interview that an important moment for him was when he said he thought he knew 'exactly how Emma felt' but in fact it turned out that he didn't (INT1-H-A255). It made him realise that, as Understander, you simply cannot be absolutely sure how someone feels; you need to keep Reflecting to make sure.

In the next extract, Elizabeth expresses another danger of assuming that you do understand and it is interesting that she associates this 'knowing that I'd understood' with wanting to provide suggestions:

127 Elizabeth er::m (0.6) just occasionally knowing
 128 that I'd understood and not wanting to be
 129 bothered to Reflect that Understanding [Vince: mmm]
 130 because I had this very strong (.) empathy with whatever
 131 was being discussed (.) and just wanting to pitch in and
 132 say why don't you
 133 Vince yeah yeah (.) yeah
 134 Elizabeth which is my normal tutorial mode [Vince: yeah]
 135 so getting out of tutorial mode (.) [Vince: uhhuh]
 136 and getting into GD mode ([Vince: mmm] on the
 137 to::pics where I've had very similar experiences

GDFM180199A68

Incidents like this one helped us realise that not only can it be dangerous to assume you do understand but that when you cease the moment-by-moment concentration on continuing to Understand, the desire to contribute in unacceptable ways becomes stronger.

What is interesting, in reviewing the tapes, is how in GDFMs, the group develops a consensus and individuals revise their positions on the purpose of Reflection. A good example of this is where Vince is initially critical of one of his own Understander moves (After Robert). It is noticeable how strongly his argument is put forward (590-601). There is no hedging and several instances of exaggeration:

590 Vince =and in- in there's a classic example on Robert's tape
 591 where I Reflect back absolutely perfectly but it's
 592 absolutely useless in terms of its use for Robert (.)
 593 cos Robert's just said 'yes well done you've- you've
 594 erm' >you know<=
 595 Harry =you understand exactly
 596 Vince [you understand exactly what I'm saying
 597 so it serves no purpose (.) it doesn't take the Speaker
 598 A401 any further forward (.) now what I think is interesting
 599 about this (.) is that maybe sometimes (.) you have
 600 to get almost to the critical edge of what is an
 601 acceptable move
 602 Harry yeah
 603 Vince in order to- to bring in things to say you've got
 604 this, this and this >how do you feel about that when
 605 I put them together 'ha ha'<
 606 Nicholas I don't think you can dismiss Reflection in the way you've
 607 just did (.) because it doesn't do a ()
 608 Harry [yeah
 609 Vince [NO
 610 I'm not dismissing Reflection (.) I'm saying that sometimes
 611 when you make a classic Reflective move it does no good=
 612 Harry =aaah no
 613 Elizabeth [sometimes
 614 Nicholas [that's dismissing it *hhhhh haa*
 615 Vince [no its not=
 616 Nicholas =that's what you can't do
 617 Harry no what you're saying (.) can I just-
 618 Vince [no it's not () back

GDFM120198A580

Vince did revise his position by the next session. He felt that this moves here are typical of argument among peers; he was conscious later of the exaggerated tones and strong positions which 'overcooked a point' he was trying to make. It also provides an example of the kind of argument that a commitment to GDM discourse helps avoid. As in this case, they occasionally occur in GDFMs but relatively rarely compared with UMs. However, the exchange does provide one of a number of distinctions between the uses of Reflection for the Speaker and for the Understander:

634 Vince it doesn't take the Speaker any further
 635 Harry no but it takes the Understander further
 636 Nicholas and it might take the Speaker further in terms of
 637 feeling confident that they can move on
 638 Robert yeah I think=
 639 Nicholas it makes the Speaker feel good about the fact that
 640 'damn' he was listening erm you know (.) and
 641 that can be a very genuine building of empathy
 642 among the group

GDFM120198A595

6.4.4 For the Speaker and for the Understander

In the lines above, there is the distinction between taking the Understander further and taking the Speaker further. The group increasingly appreciated that a Reflection may not seem necessary for an Understander but nevertheless can still work to encourage and support the Speaker. In 6.1 and 6.3 the difference between Reflecting, Focusing, Relating and Clarifying was explored and it was established that the primary purpose of a move which is 'for the Understander' is to Clarify. The Understander in this case does not think things are 'clear' and needs to ask a question or check an Understanding. At one point, the group characterises such a move as 'formative and clarificatory' (GDFM040698B006). Some members of the group continued to find it much easier to make such clarificatory moves than more 'for the Speaker' moves:

159 Emma it was difficult to come in (.) >you know< (.) in
 160 the absence of any desire of mine (.) to actually
 161 seek clarification (.) to actually not be understanding
 162 then (.) erm (.) it was never at all clear to me (.) what
 163 was a suitable moment to come in

INT2-EM-A182

In other words, if Emma needed to Clarify then she could 'come in'. She found it much harder to judge the suitable moment for 'for the Speaker' moves.

Despite this difficulty, there are occasions when an Understander feels the need to relieve the pressure of trying to follow. In order to avoid overload, the Understander needs to check. In simple terms, the difference can be expressed as a 'need to clarify' and a 'fear of overload'.

Moves constructed 'for the Speaker' have more variety. Often they are what the group characterise as 'summative and essencing' (GDFM040698B014). They are capturing the general sense. In doing this they might be Reflecting, Focusing or Relating, sometimes all three. Not only can a Reflection renew the empathetic relationship, it can keep the focus concentrated on an emerging idea. GDM aims to give the Speaker as much space as possible but it is still important (as Speaker) to have some pause time, some self-reflection time. It is impossible to articulate continuously so Reflections help take any pressure off the Speaker.

The 'for the Speaker' / 'for the Understander' distinction is a helpful one in considering the potential of Understander moves. Some moves nevertheless have an element of both. For example, this move made by Harry Reflects and Relates but there is also a difficulty that needs to be clarified there too:

177	erm (.) you started with this idea of:: erm:: the person and the
178	critical moment for you (.) which was an emotional
179	moment (.) yeah (.) right? (.) and then you moved <u>on</u> to
180	Bakhtin and the idea of the multiple personalities and what I'm <u>not</u>
181	able to do (.) and I realise I've been trying to do (.) is
182	put a connection between those <u>two</u> (.)

V2-P57

Harry has been trying to make a connection and has been unable to manage it. The Reflected elements are 'the person and the critical moment' and 'Bakhtin and the multiple personalities' and lines 180-182 have a Clarifying and Relating function. Consequently, it is 'for the Speaker' and 'for the Understander'.

6.4.5 Reflection helping to explore relations

In section 6.1.2, the core role that Reflection has in constructing Relating moves was explored. These Understander moves allow the Speaker to perceive connections, distinctions and shifts. Robert sees Reflection as 'putting the pieces back on the table' (GDFM190199A265) and in the example above (177-180), Harry has put two pieces on the table and asked if there is a connection. Among the possibilities are moves such as:

- Are A and B connected?
- Is there a **distinction** between A and B?
- You've talked about A and you've talked about B. Is C **related** to A or B (or both)

The first aspect of Reflection is to pick out the right pieces and recall them so that the Speaker can articulate their relation. As another example, from the same session as Harry's move above, Emma is wondering whether, for Nicholas, there is a connection between 'multiple aspects of personality' and 'the whole person'. This is a 'for the Speaker' move:

700	Emma	and I <u>wondered</u> if that erm (.) multiple aspects of the
701		personality (.) and yet the whole <u>person</u> (.) I wondered
702		if that <u>was</u> a connection too::

GDM081298B129

This move enables Nicholas to further explore the relation. In Vince's session Nicholas checks a distinction that seems to be emerging in Vince's articulation:

180	Nicholas	mmm (.) and that's the big distinction I hear now
181		in what you're saying (.) between being
182		<u>prepared</u> (.) to enter the arena (.) and the idea
183		of having a <u>plan</u> which you think will
184		ride roughshod over the various possibilities
185		that could have occurred in that arena
186	Vince	yes <u>yes</u> (.)

V2-P10

When Understanders use terms like distinction and connection they are making explicit the nature of the logical content relation they perceive between elements of the articulation. However, there is also another important kind of relation that is made possible by Reflection. Again this purpose was not immediately apparent to the group. Sometimes the Understander can not only Reflect the content but also the way the Speaker seems to feel about it. The importance of Reflecting the feeling or affective key is caught in the following extract:

235	Nicholas	I think it's <u>hugely</u> important in Reflection
236		if you can catch the <u>affect</u> (.) behind what
237		someone is saying (.) that is frequently <u>much</u>
238		more facilitative of where they want to <u>go</u> (.) if
239		someone says 'you sound <u>frustrated</u> when you say

240 that' (.) it's back to mirror again (.) do I::? (.) is that
 241 frustration? (.) is that right? (.) and that might be a
 242 really important key to what- what I'm thinking (.) why
 243 I'm thinking it and where this can go

GDM190199A160

In simple terms, this is the difference between what the Speaker says and how they say it. Again the mirror metaphor is referred to, in order to explain how a Speaker gets a chance to make a connection between the emerging articulation and how they feel about it.

6.4.6 Metaphors, perturbation and dialogic congruence

As I said in the introduction to this section, many of the purposes of Reflection were explored metaphorically. Partly because it was such a unique discourse experience, it is not surprising that the GDM group needed to explore the discourse process through such metaphors. What follows adds other explanatory metaphors to the mirror and holograph metaphors mentioned earlier. These other metaphors also helped the group to share a sense of what Understander moves were trying to achieve.

It is worth pointing out at this stage that the metaphors I am referring to are different from the ubiquitous use of metaphor that flavours all our language. Indeed, it is arguable that it would be impossible not to use metaphor in exploring our understandings and expressing our opinions. However, such use is predominantly unconscious. The metaphor use I wish to highlight is both more extended and more consciously used by the GDM participants. These metaphors are used as heuristics to explore and articulate. I want to mention this use of 'extended metaphor' because it arises in both GDM and GDFM data.

The group in GDFMs use these conscious and extended metaphors to develop a shared understanding of the discourse. It is also apparent from comparison between UMs and GDMs that extended metaphor plays a much more obvious role for Speakers in GDM. So, we have two phenomenon arising in the data:

- Understanders Reflecting Metaphors used by Speakers (GDMs)
- Metaphor used in talking about Reflection (GDFMs)

In simple terms Reflection allows the Speaker's ideas to be the centre of attention for longer than is normally possible and through this unique concentration of energy, the Speaker is able to

- Articulate an idea in a greater variety of ways, including extended metaphor
- Perceive relations between different elements of the emerging articulation

In both these ways the Speaker is trying to work with complexity and work towards coherence. Rogers (1990: 131-132) talks of 'a complex system' that has the potential for its parts to co-operate in a drive for coherence. Energy is expended to maintain and develop this complexity. The importance of this for Rogers is that the fluctuations or perturbations increase:

...and are amplified by the system's many connections, and thus drive the system – whether chemical compound or human individual – into a new, altered state, *more* ordered and coherent than before. (1990: 131)

Rogers' use of the term 'perturbation' derives from Prigogine (1979) and this term becomes an important one in GDFM discussion:

410 Nicholas and you're enabling me to:: (.) keep my thinking
411 in a state of perturbation for longer than one is
412 normally allowed to (.) in company (.)

GDM-Nicholas as Speaker A260

The group finds ways of conceptualising this concentration and transfer of energy and in one GDFM there is a shared position that a level of energy can be built up through perturbation which allows a 'quantum shift' (GDM081298A126). The group on several occasions sees Reflection as concentrating energy and providing the opportunity for shifts and change.

Stengers (1985: 19) uses the term perturbation to suggest that individuals can work from 'a far-from-equilibrium position' to a more centred state that might involve changes in governing values. Although Stengers is talking about psychotherapeutic counseling, there is a sense for us as Speakers that we are often struggling to find coherence out of disparate items. In the following diary

entry I am reflecting on how ideas can become more coherent when Understanders co-operate in holding the Speaker's ideas in a state of perturbation:

When Lawrence came in he spoke about 'ragged bits' and the Speaker has first of all to be prepared to show these ragged bits. The job of the Understander is to help the coherence emerge. This shouldn't be forced. I think the Understanders were pushing too hard for his coherence today. We need to allow things to stand side by side in a state of perturbation so that the holder of the ideas has a chance to consider family resemblance.
Diary-100100

In GDM, the group became more aware that the purpose of Reflection is to keep the Speaker's ideas in a state of perturbation so that they can work at the 'cutting edge of Understanding'. Prigogine's concept of perturbation is a powerful one in this regard and the title of his book '*From Being to Becoming*' foregrounds the kind of development that is important for us. We are our potential.

The key element of articulation at the cutting edge of understanding is that the Speaker is not presenting pre-existing ideas. The Speaker's ideational constructions are developing and shifting. Because an articulation is a case of ideas growing and becoming, the Reflection has to work with both extended metaphor and complex relations.

A previous section (6.1.2) provided examples of how Reflections try to track the development of an idea, working with connections, distinctions, shifts and movement. In addition, Reflections also need to work with the Speaker's metaphorical articulation. This brings its own challenges, partly because metaphors often function rather like self-Reflects. Almost as though exploration of an issue metaphorically offers a parallel construction with its own possibilities for dialogic slippage.

A good example, where an extended metaphor takes a very prominent role, is from Ella's session. Ella was a visiting Speaker who talked about an emerging research issue which, at one point, she presents metaphorically as a carousel:

272 Ella My personal vision is that it is like
273 a carousel (.) it's all going round and the research

274 question is actually the pole in the middle, and everything
 275 else (.) your data collection, your analysis, (.) somehow
 276 has to relate (.) somehow (.) right from the horses
 277 on the outside to the pole in the middle.
 278 Harry [mmm
 279 Ella It's almost as if it all goes round and somehow
 280 you pick up teacher intention on the way (.) <you know?>

A few turns later, Harry works with this metaphor:

288 Harry So what you're saying is (.) <if I've understood you correctly>
 289 if you watch- if we can carry on with this metaphor (.)
 290 if you watch the horses (.) these horses moving up and down
 291 (.) if you watch a sufficient number of horses and sufficient
 292 amounts of movement (.) you'll understand more about the
 293 mechanism that's actually (.)
 294 Ella [driving it
 295 Harry [driving it, yeah

It is noticeable that both Speaker and Understander are involved in a co-construction here. The co-operative overlap in 294-295 demonstrates that not only is Harry trying to Reflect the key elements of the carousel but he is also engaged in helping Ella establish research significance. A number of the Understanders work with Ella to Reflect and Clarify this carousel metaphor and this provides a good example of an extended metaphor which is held in a state of perturbation for much longer than would normally be available. Ella later reported that this metaphor had been 'tremendously useful' for her in her subsequent thinking.

Keeping ideas or metaphors in a state of perturbation allows the Speaker to test various versions for their congruence. I am deliberately extending the term 'congruence' here from the way it is used by Rogers and using it in a way that is closer to Heron's use of congruence when he says 'multiple knowings are tested for their congruence' (1996:17).

Congruence is a matching relationship between one thing and another. Reflection is one way in which the Understander can help the Speaker's search for congruence. Reflection tries to catch elements of the Speaker's articulation. So, for example, the Understander Reflects back element A and also element B. The Speaker then tries to establish any congruence between these elements. There is a dialogic relationship between these Reflected items. However, there is

also a dialogic relationship between the Speaker's articulation and the Understander's Reflection. If an Understander puts forward a Reflect, there may be more or less match (consonance or dissonance). There is, in other words, a degree of agreement between the two versions.

In the same way, metaphors are explored for their degree of fit with a target awareness or concept. This is a dialogic relationship that is explored by the Speaker. Sometimes the metaphor works as a vehicle (it proves congruent with the target awareness). Sometimes the metaphor's congruence is limited and the metaphor just is not fit for the task. This does not necessarily inhibit further articulation, as Elizabeth says in her interview, 'you can still get something out of a metaphor which doesn't quite work' (INT-EL-A225).

The table below represents this variety in dialogic processes between the left column and the right column:

Table 15: Dialogic processes

a Reflected item (A) from Stage 3	← Dialogic process →	a Reflected item (B) from Stage 3
Speaker version (Stage2)		Understander version (Stage 3)
Speaker's metaphor (Stage 2)		Speaker's target meaning (Stage 1)
Speaker thinking (Stage 1 and 2)		Speaker affect (Stage 1 and 2)

Exploring dialogic relationships between one item and another, one version and another or a metaphor and target meaning is at the heart of articulation and the relationship between Speaker articulation and an Understander Reflection.

Reflection allows these versions or items to be held in a state of perturbation while a dialogic process of congruence is explored. The outcomes of such a process will be covered in detail in 6.6.

6.4.7 Summary of Purpose

Reflection tries to support the process of Speaker-articulation and does so in a number of ways. It is worth summarising what Reflection is trying to achieve for both the Understander and for the Speaker.

For the Understander, Reflection helps by:

1. Allowing the checking of Understanding (Stage 3 – with Stage 1 and 2);
2. Confirming that the Understander does Understand;
3. Revealing differences in the Speaker's articulation and the Understander's version (Between Stage 2 and Stage 3);
4. Relieving the pressure of following (avoiding overload).

For the Speaker, Reflection helps to:

1. Produce a feeling of comfort, confidence, support and encouragement;
2. Reveal gaps between Stage 1 and Stage 2;
3. Concentrate energy on the Speaker-articulation;
4. Keep an idea or concept available for longer;
5. Maintain an evaluation-free zone;
6. Produce a dialogic effect out of which further articulation is possible;
7. Connect what Speakers are saying to how they feel about it;
8. Work for longer at the cutting edge of Understanding;
9. Take the pressure off the Speakers, when they have been Speaking for some time.

6.5 What does it look like? (Getting Reflection right)

6.5.1 Introduction

This section is the key section of the thesis, which explains its length. Here I consider the importance of the form of Reflection. The values behind GDM would have proved to be relatively warm but empty without rigorous attempts to develop sensitivity and awareness of features of form, which realise the stated purposes. Reflection is the core element of Understanding, and an awareness of its form helped confirm its key status.

This section describes features of the form of Understander moves. It looks at form in the narrower linguistic sense (section 6.5.5) which covers grammar, intonation and lexical choice. It also includes the wider sense of 'formulation'. This wider sense takes in the whole architecture of the Understander move and considers issues of which formulations realised the functional purposes outlined in 6.4. Consequently this section is concerned with presenting key categories and concerns arising from discussions of how to get Understander moves right. This discourse development was not easy and GDFMs were invaluable in both helping get a sense of the complexity of getting Understanding right and clarifying what needed to be aimed for and what needed to be avoided.

The section begins by making clear how we became aware of these formulations and choices in GDFMs (6.5.2). GDFMs allowed Understanders to develop greater sensitivity to form by highlighting critical incidents. In simple terms, this was a case of learning from our mistakes, appreciating our successes and developing a shared understanding. The extent to which the group established 'specific rules' is debatable. It was clear that Robert, in particular, was sensitive to the idea of formulating rules. To him, they were unnecessary and potentially harmful. However to others in the group, particularly Nicholas, getting the form right was a necessary matter of practice, even if rules were not formally constituted. This debate is presented in 6.5.3.

Getting it right is a matter of choosing the right move for a particular purpose. Issues of choosing and timing the right move are taken up (6.5.4). The section then goes on to consider form in the narrower linguistic sense. Getting the form of the move right involves features of intonation, grammatical structure and most obviously lexical features (6.5.5).

The final section of Chapter 6 closes by considering how the group minimises risk and works to stay 'onside' in Understander moves (6.5.6).

6.5.2 Appreciating complexity and developing shared understanding

As we saw in the last section, Reflection is a deceptively simple idea. It is not difficult to grasp a rudimentary definition. What takes much longer is developing a shared sense of how it works best. There was a long process of conceptualisation, practice and sensitivity to what was involved. We did not always share the same views on whether we had got particular Reflections right and there is a richness and a subtlety in Reflection that bears both discussion and analysis.

Using a tape recorder to develop sensitivity

A key element in developing greater sensitivity to form was using critical incidents taped in GDMs. Interestingly, in Rogers' description of his early attempts with colleagues there is a very similar process. In the same way as we used tapes of our sessions, Rogers used a tape recorder to develop greater sensitivity (1942). The process made him and his colleagues realise that 'reflecting' was more complex than they had originally thought:

I cannot exaggerate the excitement of our learnings as we clustered about the machine that enabled us to listen to ourselves, playing over and over again some puzzling point at which the client moved significantly forward... we came to realise that listening to feelings and "reflecting" them was a vastly complex process. (1980: 138)

There are obvious similarities. We too had a great sense of excitement and puzzlement listening to our tapes. The discourse was more complex than we had initially thought. However unlike Rogers we also had the Speaker (the equivalent of Rogers' 'client') to confirm whether any particular move had been helpful or significant. This dual perspective of what it felt like to give and receive Reflections was invaluable. This dual perspective revealed the challenge of getting Reflection right by giving both the Speaker and the Understander the chance to comment on what had happened. This process revealed that it was more difficult than we had at first thought but it always felt worthwhile. There is a sense of both the worth and the difficulty in the following exchange:

554	Nicholas	Are we <u>good</u> ? (.) are we alright?= =yeah that was really <u>useful</u> for me
555	Elizabeth	
556	Robert	yeah <u>very</u> good=
557	Nicholas	=cos I'm having this strong <u>feeling</u> now (.) we all know this is difficult but it's <u>worth</u> it
558		

GDFM171198A454

Sensitivity and criticism

Just as some of the exchanges were frank and open, there were occasions where comments were made which were potentially critical of each other's moves. There needed to be a great deal of trust that any comments we made were not personal. On one occasion, Nicholas said that comments 'were technical and not personal'. They were always about the discourse. Actually a great number of comments in GDFM which could be characterised as critical are in fact self-critical and because we were all prepared to make such comments. Such self-criticism helped maintain an honest and open atmosphere. In reviewing tapes, it was noticeable how much the GDFM process encouraged introspection and comment on Understander's own moves. The atmosphere of trust is also evident in the degree to which Speakers in GDMs are self-critical (see Vince's session 502-512, 532-534).

There are numerous occasions in both GDFM and GDM where individuals share an awareness of their personal foibles. For example, Nicholas talks about 'his dark side' (GDM081298A099); Robert talks about his tendency to 'hold forth' (GDM040698A216); Elizabeth talks about her tendency 'to slip back into seminar

mode' (GDFM171198A110); Harry talks about his tendency to 'over-apologise' (GDM081298A072). Interviews confirmed the fact that individuals felt able not only to be honest about the Understander moves of others but also about themselves.

This degree of trust and open comment allowed the group to sustain a two-year process of practice and reflection on getting Understander moves right. The more we looked, the more we found.

6.5.3 Formulations and rules

Especially in GDFMs, there were several points where there was disagreement about the value of a particular Understander move. Some members of the group seemed to be pushing for 'strong formulations' (e.g. GDFM151298A172). (By strong formulations, the group meant pinning down elements of form which were necessary or required.) Others felt that if the basic underlying values were right then the moves would follow. Robert particularly was uncomfortable with what he felt were 'strong rules' (e.g. GDFM040698A291). Nicholas was aware that his special role sometimes required direct intervention:

317	Nicholas	and if I give hard line responses that sound like
318		rules (.) its only that I've wasted enough of
319		our time (.) saying 'well' look of course we could
320		do it like this or we could do it like that (.)

Robert continued to be sensitive to the idea of rules and it is noticeable how often he says 'am I allowed to' while constructing a move in a GDM (see Elizabeth's session 635, 1122, Emma's 869, Vince's 272, Harry's 1108). Despite these sensitivities, at several points, the group tried to establish the extent to which we wanted to pin down what technical aspects of a Reflection made a move appropriate. We were all aware of resisting inappropriate moves at various times. In Elizabeth's interview she talks about her difficulty in resisting making suggestions and other kinds of inappropriate move. Both Elizabeth and Robert were aware that this was difficult. In this interview extract Elizabeth is talking about consciously trying to stay within the rules of GDM and avoiding suggestion and suppressing normal conversational urges:

138 I've really felt "gosh" well when that happened to me (.)
 139 [Interviewer: mmm] I remember so strongly coming round
 140 to thinking this and that could help (.) but then
 141 thinking "well" no I can say that afterwards in the corridor
 142 or somewhere else (.) so having to kind of suppress that=
 143 Interviewer =so that's-
 144 Elizabeth [so it's really learning the rules (.) I think Robert's-
 145 I mean I've felt- that Robert probably was having the sa::me
 146 (.) the same tussle with himself (.) not- not pulling
 147 >you know< I- >sort of< m- my experience might help
 148 you [Interviewer: yeah] type of reaction out (.) but thinking
 149 "right" let's explore that experience more deeply
 150 [Interviewer: yeah] and maybe you'll get past the feeling
 151 of wanting to supply solutions all the time
 152 [Interviewer: yeah] so that was one thing that I found
 153 quite difficult

V2-P166

Some of the GDFMs revealed quite different attitudes to what was happening in a particular move. Nevertheless, even in some of the more difficult exchanges, the group ends up moving towards consensus. The following discussion is about an exchange in Nicholas's GDM session (582-641). In this follow up session Robert is not sure why his Understander move has been seen by Nicholas as unacceptable so Nicholas explains his reservations:

357 Robert I'm not sure what my options are here
 358 Nicholas this is where we are at the nub of it I think (.)
 359 what I'm wondering is tha::t
 360 (2.0)
 361 .hhh (.) we can certainly say (.) that differentiated
 362 understanding leads to (.) Understanders (.) matching
 363 their own Understandings in some ways with what the
 364 Speaker is saying (.) or using their Understandings in
 365 some ways (.) because there is no other way we can
 366 understand anything obviously (.) but I guess I'm still
 367 searching for a possibility rather than you telling me
 368 what you think (.) or=
 369 Robert =no no (.) I'm not allowed to tell you what I think
 370 that's quite clear=
 371 Nicholas =well I think [that's the move]that you make=
 372 Robert [what I was doing]
 373 =well (.) a- r- (.) this is a::=
 374 Nicholas =this is what we're down to
 375 Robert [this is a critical issue
 376 yeah

GDFM151298A183

Nicholas's first formulation is not acceptable to Robert. Robert does not accept the characterisation that he has been telling Nicholas what he thinks. His distinction is between:

- Telling the Speaker what the Understander thinks (which is unacceptable)
- Telling the Speaker what the Understander has understood (which he sees as acceptable)

Nicholas agrees that this distinction is important:

378 Robert I wanted to tell you what I had Understood (.)
 379 that is not the same as telling you what I think.
 380 Nicholas agreed

GDFM151298A185

However, as Robert continues, a further distinction emerges:

382 Robert if I say for me post-modernism is so and so
 383 is that the sense in which you:::
 384 Nicholas now that's the difference I'm talking about
 385 when you say 'for me' postmodernism is
 386 so and so (.) <is that the sense you mean> (.) that's
 387 not the same as saying to someone (.) 'let me try' and
 388 see if I can tell you what you mean by postmodernism=
 389 Robert [what you meant
 390 =<sure sure sure>

GDFM151298A187

Harry then puts forward the possibility that it might be useful in this GDM context to put forward an Understanders' frame of reference and offer it to the Speaker, leaving the Speaker free to say whether it works or not. In answer to this possible way forward, Nicholas says that this has not been part of the discourse up to this point:

401 Harry is that possible?
 402 Nicholas it seems to me something we could agree to do
 403 but it's not what we've been doing so far
 404 Harry no I agree=
 405 Robert =but then (.) the problem is still left
 406 of how can I (.) y- you see the mirror can
 407 only reflect light according to the characteristics
 408 of the mirror that does the reflecting as well
 409 as incoming light
 410 Nicholas yes (.) yes
 411 Robert this is what I'm saying (.) now maybe (.) it
 412 is only a matter of kosher framing (.) right
 413 Nicholas I'm saying
 414 Robert [of package that I'm sending back to you
 415 Nicholas errm (.) the poverty of the metaphor of reflection is
 416 that it draws us into comparing ourselves to mirrors
 417 and the wonder of us is that (.) that's the way mirrors
 418 work but it's not the way we work (.) that (.) I- hhh
 419 (2.2)
 420 Nicholas sorry I've got to go back and say (.) we can agree to do
 421 whatever we want to do

GDFM151298A192

It also noticeable here how the mirror metaphor is used to put forward very different positions. The group agrees not to adopt Harry's suggestion that putting forward the Understander's frame of reference might become a legitimate move. In fact, this critical incident and discussion of it means that Understanders are more careful to work only with the Speaker's frame of reference in future sessions.

What is noticeable from exchanges like this one is that formulating rules is a difficult business. Nicholas on two occasions backs away from formulating rules (402 and 420) to stress that it is a group decision.

Nicholas and Robert moved a great deal closer in terms of a shared understanding of the value of the GDM discourse. However, differences remained. Nicholas does not see the process of discussing critical incidents as a question of dogma in the way Robert does in his interview:

516 Robert we kept trying to formulate rules
 517 that we were following intuitively (.)
 518 trying to make them explicit (.)
 519 this is what is called dogma (.) right?
 520 as soon as you've put something into
 521 words you dogmatised it and you've
 522 killed it dead (.)

INT2-R-A317

My own feeling on this issue is expressed in a diary entry which refers directly to Robert's comment on line 412 above:

Getting the form right is not a matter of indifference. It cannot be dismissed as 'kosher framing'. It is what might be considered the outward sign of inward intent.

Diary 231198

It would be fair to say that Robert's position was the exception. The rest of the group felt that some statement as to what an Understander move might attempt was necessary (e.g. GDFM040698A118).

One thing the whole group agreed on was that increasing sensitivity to the discourse relies on honest exchange of perceptions related to such critical incidents. The vast majority of incidents do not result in differences of retrospective interpretation. There are incidents like the one above (e.g. GDFM171198A347) in which if any potential threat to the group's harmony is evident, other members step in to diffuse any conflict and provide explanations which are face saving. Harry is particularly likely to mediate with such explanations and constructions.

6.5.4 Choosing and timing the right move

Having established that GDFMs provided opportunities for honest and occasionally frank sharing of perspectives, I would like to comment on some of the points of consensus that did emerge from GDFMs concerned with getting the choice of move and the timing of Understander moves right. Understanders need to concentrate, contribute and avoid becoming overly involved in the content. This requires that Understanders sustain a high level of cognitive effort. This is not always easy but interviews confirmed that, once 'tuned in', this was enjoyable and, for the majority of time, possible. In order to construct an Understander move, three main requirements are essential:

Table 16: Understander difficulties

1. Concentration	The first requirement is the need to follow the Speaker's articulation. Occasionally you may be aware that you are not successfully concentrating and focusing and that your attention is not being sustained at high enough levels to Understand properly and therefore help the Speaker. However, interviews suggested that the more GDM meetings we had, the easier it became to maintain this sort of concentration.
2. Contribution	Understanders reported that, in order to contribute a legitimate Understanding move, they were aware of working to get it right. This internal processing had implications for turn taking. It is sometimes difficult to concentrate on the emerging articulation and think through an Understander move.
3. Content	As in Elizabeth's interview data above (139-141), Understanders sometimes had to suppress desires to suggest, interpret, advise or evaluate ('thinking this and that could help'). The desire to supply your own information or evaluation does get in the way of Understanding and Understanders are sometimes conscious of editing or rejecting such a move. Harry (GDM100100A280) makes the point that this remains a strong conversational influence and expectation. The group felt that the creation of the Resonance stage partly solved this problem (GDFM120199A296).

In what follows, these three requirements will be considered in more detail.

Concentration Difficulties

In this extract, Emma and Elizabeth are discussing the difficulties of concentrating on what the Speaker is articulating:

136 Emma ...my feeling was that I was really needing to
 137 use all my concentration to follow you (.) but
 138 that I was following you (.) so therefore why
 139 Reflect now (.) or now or now
 140 Elizabeth yes (.) I hadn't- I was following so hard and
 141 I was noticing your furrowed brow at one point
 142 and I couldn't formulate what I wanted to say (.)
 143 I knew I wanted to in fact ask the question that
 144 Harry finally asked (.) but I couldn't formulate
 145 it because I was so busy listening
 GDFM151298A135

Emma (lines 136-139) links the difficulty of concentrating with the difficulty of knowing at which point to offer an Understanding move. Elizabeth's point is that the difficulty of 'following so hard' means that it is difficult to internally

formulate the Understander move. To be a good Understander you need to follow, internally construct Understander moves and decide on the best point to offer them.

In a later follow-up session, Elizabeth resolved this potential difficulty to the group's satisfaction by suggesting that, in this sort of case, when you feel you need to Understand but 'can't quite work out what it is you want to say,' then one possibility is to 'just jump in and say, 'Okay, I need to Understand, can you give me a few moments to work this out?'

Timing a move

The complexity of getting an Understanding move right is a question of concentration and timing the contribution of an appropriate move. As we have noted, there are pressures in trying to construct an Understanding move. Obviously the onset of the processing of a move usually precedes the end of the Speaker's current articulation. As Emma in an interview says

Sometimes I do want to check an Understanding, by the time I get it right the Speaker has often moved on somewhere different.

This being so, there are often two things happening: you are trying to construct or rehearse an Understanding move while at the same time trying to keep up with the ongoing articulation. This kind of real-time processing is common to all sorts of interactions and not just GDM. What makes it different is that in other kinds of talk the next turn does not necessarily have to take full account of the preceding turn. We might use one lexical item to springboard a new contribution. Understanding moves often attempt a global Understanding of what has been said. Consequently a greater grasp and concentration is required.

This is one reason why the group makes a distinction (GDFM151298A152) between *pause points* and what we called *grab points*. This distinction was partly in recognition that some Speakers create more 'Reflection opportunities' or 'pause points' than others. As an example, in this extract from Robert's session, Vince grabs an Understander move. Robert has been speaking for some time and his 'NOW' signals that he is about to go onto to a related point. On line 134 Vince

'grabs' an Understander turn:

131 Robert ...demonstrated (.) you can in fact do a lexical study on this
132 Nicholas [mmmm
133 Robert it's a (0.8) NOW ((clears throat)) so=
134 Vince =can I just check something there (.) you used two
135 metaphors earlier ONE was the jigsaw (.) and you said
136 that there might be a difficulty

V2-P106

In contrast, the following example from Elizabeth's session is one where there is an obvious 'pause point' (line 1038):

1036 Elizabeth because or:: subsequently or with the result (.) I mean grouping
1037 those together functionally <I think> could be useful.
1038 Nicholas you used the (.) (a little) collocation a while back and I've been way
1039 trying to recall (.) the larger context and I can't but there're
1040 something about the when you were talking about
1041 identifying chunks or categorising them (.) you talked about

V2-P44

As a group, we developed the 'grab/pause' distinction and Harry (GDFM151298A164) pointed out the interestingly different orientation between grabbing Reflection opportunities (where the motivation arises from the Understander's need to understand) and the pause point which arises from the Speaker's desire to be Understood. This distinction reinforces the perception that, from the Understander's point of view, grabbing needs to be practised, because it is the more difficult of the two.

We can talk about choosing and timing moves in three aspects:

1. contributing a move at the right moment for the Speaker
2. choosing particular moves in regard to the phases of the session.
3. complementing the moves of other Understanders

The first aspect covers 'pause and grab points'. The second sense covers the 'early Reflect' and the element of Reflection in a Focusing move, often coming later in a session. The third sense is one of timing a contribution not only in the context of the Speaker's articulation but also in the context of other Understanders. Understanders can combine for the benefit of the Speaker. Understanders can also help construct jointly (e.g. Vince's session 088-102).

However, too many Understanders Reflecting too closely together can get in the Speaker's space.

There have been sequences when one Understander seems to be dominating the Understander space. This competition for the floor is less a problem if the other Understander is clarifying issues that you want to clarify (see Elizabeth in line 114 above), but if one Understander is taking things in a different direction, this can cause some discomfort and leave another Understander with a dilemma. Should you interrupt and go through with your different Understanding, or should you allow the Speaker to carry on with their articulation? It may well be that having five Understanders makes demonstrating active Understanding at an individual level difficult. There is a need to allow silence. Although it is rare across the range of GDMs, there are occasions when Understanders unwittingly get in the way and pull the Speaker in different directions.

There are other occasions where too many Understander moves are contributed in close sequence. For example, there can be too many focusing moves (as in Emma's session, especially 538-844). On other occasions there are too many Reflection moves. The purpose is to give the Speaker as much space as possible and Reflection has the key role to play in offering support and hearing versions coming back from Understanders. However there is a balance between allowing too much space (as in Nicholas's session 037-164) and not enough (as in Elizabeth's session 401-428). Allowing silence is always a legitimate and useful option.

6.5.5 Getting the form right

This section is concerned principally with lexical issues, partly because discussion in GDFMs centred principally on the issue of Reflecting words. However, before we turn to the question of lexis, it is worth making a few comments on intonation and grammatical structure.

Intonation

In comparison with lexical issues, there is less to say about intonation and grammar for different reasons. Intonation is simply beyond the scope of this thesis. There are several notes in critical incident journals on intonational features but they are mostly concerned with relatively minor features of Speaker intonation (e.g. the flat referred tones when Speakers refer to texts they have brought with them or falling intonation at possible 'grab points'). Perhaps more importantly, there are very few comments on intonation by participants in the whole GDFM corpus (four in all). Of these, two are interpretations of a Speaker's response to Understander moves which turn out not to be confirmed by the Speaker.

Of the two interpretations that are confirmed interpretations by Speakers, the first is where Nicholas comments on Vince's response to a questionable Understander move (Vince's session line 154)

184 Nicholas you can hear in Vince's 'yeah' (.) that he's lost
185 where he is and he's starting to work with where
186 you are coming from

GDFM040698A187

The other is a comment on the intonation of Robert's Understander move in Harry's session (304-322) where Harry and Nicholas also feel that Robert's has an element of the intonation that would be expected in a Socratic move.

The tenuousness of interpreting very much from intonation is actually referred to when Nicholas says at one point 'I'm interpreting a lot out of a few little sounds here'. The fact that the other two incidents where intonational features are commented on prove to be wide of the mark points to the difficulties of pinning down emotions or implicature from 'a few little sounds'.

One area which may be worth pursuing in future research is the likelihood that referred tones (see Brazil 1997: 69) function as a signal that frames of reference are shared ones ('given') and proclaiming tones signal Understander frames of reference ('new'). For example it seems to me that in Vince's session (144-160)

Robert's tone on the words 'African drama' carries a proclaiming tone on the tonic syllable. In the second half of the Understander move, the lexical item 'audience involvement' carries a referring tone on its tonic syllable. Whereas 'audience involvement' is to be found in the previous articulation, 'African drama' is not. Although I think this may well be one mechanism through which Understanders signal to Speakers that what they are Reflecting is derived from the Speaker-articulation, it is also true that the process of matching is happening primarily on a lexical level. In other words 'audience involvement' may well have a referred tone but the Speaker still needs to judge that it is a close enough synonym or summary of the pre-existing Speaker-articulation.

I do not intend to make any further comment on intonation. As Robert says at one point, 'a great deal of meaning which is carried though intonation is simply not writable'.

Syntax

I have used the heading 'syntax' instead of 'grammar' because 'grammar' is a more overarching term that includes lexical and intonational issues. In fact, all the comments in this section are on the use of questions. The grammatical structure of Understander moves was not discussed on many occasions. However, there are two themes related to the form and use of questions that are prominent in the first year of the GDM process.

The first theme, reprised in later GDFMs (e.g. GDFM190199A345), arises out of a growing realisation that Understanders rely too much on questions. What is interesting about Nicholas's following comment on this issue is that 'asking questions' and 'trying more Reflection' are seen as alternatives:

122	Nicholas	overwhelmingly we still ask questions and I think
123		it would be really useful for us to: (.) to make
124		an effort (.) as Understanders (.) not to ask so many
125		questions (.) but to try more Reflection (.) to say
126		okay what I'm Understanding you're saying at the moment
127		is this (.) to make sure we've Understood and then let
128		the Speaker go on (.) we're always leading with questions
129		when you listen to the whole thing rolling through

GDFM040698A112

Perhaps the key comment here is 'leading with questions' because there are plenty of useful Understander moves that have elements of Reflection and elements of questioning. Indeed, the relationship between question syntax and Reflected elements is a complex one. There are examples of questions that do not have any element of Reflection (e.g. Elizabeth's session 175). On the other hand, there are many Clarifying questions which Reflect elements in order to check them.

If we look at an example from Emma's session, we can see an example of this complexity. This next move is best described as a Clarifying move. However, Elizabeth Reflects 'in the swim of things' inside the question 'do you mean keeping up with the literature...?':

594	Elizabeth	do you- do you mean?- (.) when you say in the swim
595		of things (.) keeping up with the new literature
596		that's appearing on the subject (.) that kind of thing?
597	Emma	yeah that sort of thing (.) >yeah<

V2-86

It is a question with an element of Reflection. However, if the move had run something like this 'can I just check that back with you? It seems to be important to keep in the swim of things. Is that right?', it would be a Reflection and the question forms ('can I just...' and 'is that right?') frame and help establish the checking function.

Transcription of Understander moves, then, reveals a complex mix of Reflected items and question elements. Sometimes a Reflection is pre-sequenced by a question and sometimes a Clarifying question is pre-sequenced by an element of Reflection:

296	Harry	could I >ask you something< (.) s- erm ()
297		before where you >started in a sense< (.) yeah you talked
298		about this erm (.) this difference and the feelings that
299		you get in these two approaches (.) err (.) I wonder if
300		that's something that has become more pressing for you
301		has become more pressing for you over time?

V2-P12

The move begins with a question. Many Reflections begin with such permissions ('can I check', 'can I check where we've gone so far'). In an article

The framing of questions

A feature of the structure of Understander moves, also related to the balance between Reflection and questions, is the way questions are framed.

In the end this framing proves to be more complex than Robert sees it when he says 'it's only a matter of kosher framing' (GDFM040698A412). For example, Elizabeth tries to express how prefacing a question is actually more difficult than it first appears:

083 Elizabeth so framing the question (.) you
084 could preface it with a phrase like
085 (.) errm (.) are you looking at (.)
086 are you in fact looking at it from two
087 points of view?
088 Nicholas uh hmm
089 (0.6)
090 Elizabeth would that be okay?
091 Robert I think-
092 Elizabeth [or is what you're saying err and
093 then (.) or for me as an Understander
094 I Understand it like this
095 Vince yeah I think there's a big difference
096 between (.) are you IN FACT saying
097 Harry yeah=
098 Nicholas =yeah
099 Vince and the second one
100 Nicholas yeah to me too
101 Elizabeth [yeah yeah (.) and as I said it I realised.

GDFM040698A093

Getting the right words, is not easy. An outcome of the discussion above is that the group recognises that 'are you in fact looking at it from two points of view' is a different sort of move from 'is what you are saying...'. Both moves would start with a question format but in the second case the question is a frame for beginning Reflection. The lexical phrase 'in fact' signals a shift to an evaluative interpersonal footing.

If we look at an example from Robert's session, as Speaker (which is both Clarifying and Reflecting) we can see the way questions can act as frames for legitimate Understander moves:

392 Harry can I just check I've understood you there Robert? (.) we've
 393 obviously moved to another dimension >in a sense< with
 394 this and to a VALue dimENsion (.) and if I've understood
 395 you correctly (.) what you're saying is that, that err
 396 (.) the nearest we can get to understanding there (.) to
 397 meaning there >if you like< is by taking different
 398 positions as it were (.) different representations (.) and
 399 putting them together and in the putting them together
 400 we get a perspective that enables us to understand the
 401 >general position< (.) that's
 402 (Robert nods)
 403 Harry thanks
 404 Robert yeah no no that's err *that's comforting* (.) *that's =*

V2-P110

The question on line 392 is very much like the second frame that Elizabeth suggests above. It is a face move; it is asking permission. There is a second face move in 'if I've understood you correctly' and a predictive phrase 'what you're saying is'. In form this phrase is much like the substitute for Reflection phrases we identified as problematic. Here, however, the phrase is used much like 'empty it' to signal the start of the Reflection. Harry's move is Reflecting elements of Robert's articulation (see lines 382-391).

These complexities are not reducible to exact rules. Each Understander move is different in form and contributed in a different interactional context. When Robert says 'we've been formulating rules and syntax does in fact matter' (GDFM040698A297) the group is in general agreement that syntax has become an important issue. It is important, for example, to foreground the pronoun 'you' rather than 'I' in formulating Understander moves (see Anderson 1997: 236). Whether these are best described as 'rules' remains a sensitive issue. Certainly interviews confirm that other members of the group do not see these 'rules of thumb' as dogma. They are more like guidelines to keep us Understanding in ways that are helpful to the Speaker. When Robert says 'that's comforting' on line 404, it is because he feels that Harry has Reflected the current state of his articulation. Questions do not always feel comforting. They are sometimes necessary to keep Understanding but need to be limited and handled carefully, making sure that elements of Reflection are also included.

Lexis (Getting the right words)

It is significant that the vast majority of comment on Understander moves concerns lexical issues. Here I want to concentrate on two issues in particular:

1. whether the lexis in a Reflection needs to be recoverable in the Speaker-articulation
2. the extent to which pushing too hard (through an Understander move) for headline lexical items to be defined may be counterproductive in supporting Speaker articulation.

Recoverable lexis

The first issue is concerned with which particular words are used. The issue of the degree of match between the Speaker and the Understander's words is something that Gendlin and Hendricks raise (reported as 'undated' in Rogers 1980: 145 but available in Gendlin 1978: 116). They give the following advice in a manual:

To show that you understand exactly, make a sentence or two that gets exactly at the personal meaning this person wanted to put across. This might be in your own words, usually, but use that person's own words for the touchy main things.

This makes it sound relatively easy. However, the GDM group did not find this an easy skill to master. This is partly because we never really do know what it is that a Speaker wants to put across. We have to access these personal meanings through the words they choose. If we go back to the four stages of Understanding. The first three stages are:

1. the meanings the Speaker wants to articulate;
2. what they actually say;
3. the words used in the Understanding move;

We have established that the Understander's role is to try to avoid the kind of formulation that sounds like 'so what you really mean is...'. The meanings can only be accessed through what is available in stage 2. There are only a few examples when an Understander tries to access stage 1 without reference to what is available in stage 2. As an example, it is noticeable that Emma is not able to use Robert's Understanding to enable her to go further in her thinking:

1016	Robert	c- (.) what I'm about to say is not your <u>w</u> ords (.) but it's
1017		something that comes <u>th</u> rough to me (.) and that is
1018		that what you're <u>s</u> aying is that (.) what you're
1019		entering <u>i</u> nto (.) is in fact a full-time commitment to
1020		<u>l</u> ess
1021	Emma	ha hhhh(.) I don't <u>g</u> et that (.)

V2-P94

It is worth noting here the use of 'in fact', in light of the previous comments on the interpersonal signal that this is sending out.

The question of whether the Understander's move (stage 3) needs to use the Speaker's own words (stage 2) is really the point at issue. Again this is a more complex question than it first appears. In one session (GDFM190199A095) Robert says 'you don't want your words back' and Nicholas says, in talking about 'words coinciding' that 'the extent to which they do or they don't is a matter of complete indifference to me'. The evidence suggests that these positions may be overstated.

If close synonyms are used then Understander moves seem to function just as well as moves where the same words are used. However if substitute phrases are used (e.g. 'from what you've been saying') or questions are asked without elements of Reflection then they are likely to be risky and even inappropriate (see Robert's move above).

The important element is to try and retrieve the Speaker's words, either through repetition or through paraphrase. When the Understander attempts to retrieve the Speaker's words, this sends an important signal to the Speaker that he or she has been listening closely. Successful Reflection attempts to retrieve the expression rather than trying to interpret the meaning.

There are many successful Reflections which do Reflect retrievable lexis (same words). However, in Gendlin and Hendricks' terms, as long as the Understander's words are honestly meant to Reflect the Speaker's meanings as evident in their expression (stage 2), then paraphrase and close synonyms can work as well as the Speaker's actual words. The important element is an attempt to retrieve those words or similar ones (evident in Stage 2) rather than either:

- trying to interpret the meaning in Stage 1 ('so what you mean is...');
- skipping the effort to retrieve what is in Stage 2 ('from what you've been saying...').

Different words

Reflecting is not repeating word for word. Sometimes it sounds exciting to hear one of your ideas in other lexis. It can sound fresher. We are trapped in our own ideolect and an alternative lexical shaping of an idea sometimes helps the Speaker to pluck something emergent and bring it to full articulation. All the Understanders say, at some point in a GDFM, how useful it is to hear an idea in other words. The support the Speaker feels is sometimes revealed in positive evaluation of the Understander move, as in this example from Robert's session:

582 Robert that's (.) nice (.)°yes I think I would go along with that°
V2-P113

Perhaps because of the freshness, the slight change of angle and different words it can seem as though the Understander is actually putting something into the mix. The effect of Robert's response to Harry's Clarifying move is to humourously question whether it does Reflect an existing idea:

318 Harry So it's also a heuristic among ourselves(.) for clarifying
319 decisions about our research?
320 Robert I hope you're clarifying my thoughts, because I didn't know
321 I'd had that one!

GDM101198A511

In GDFMs there were comments by Speakers on how interesting it felt to hear their words Reflected back in slightly different ways:

643 Elizabeth there were some early Reflections from you and Emma

644 on my talk that I thought “gosh” I wish I could remember
 645 the way he said that, they put it very nicely and differently
 646 from the way I put it’ (.) but ‘good I shall look forward to
 647 hearing that on the tape again because that was a nice
 648 way of putting it’

GDFM171198A420

When an Understander is checking an idea or a particular lexical item, as far as possible, it is good to try to work with the Speaker’s words. This requires a great deal of concentration if the Understander is to track the Speaker’s articulation. Furthermore, if an Understander wants to check on a particular lexical item, it is best to retrieve the sense in which it has already been used, as a first step. Sometimes it is difficult to recall the context of the term the Speaker wants to Reflect. In this example from Elizabeth’s session, Nicholas is trying to capture the expressions that Elizabeth has used around the term ‘collocation’:

1038 Nicholas you used the (.) (little) collocation a while back and I’ve been way
 1039 trying to recall (.) the larger context and I can’t but there’re
 1040 something about the when you were talking about
 1041 identifying chunks or categorising them (.) you talked about
 V2-P44

It is not always easy to recall the word and its context. It is worth looking now at an example where the Understander does not retrieve lexis. In the following example from Nicholas’s session (512-515) we can see that Robert wants to check Nicholas’s sense of ‘forge’. So far, in Nicholas articulation to this point, there have been two instances of Nicholas using the item ‘forge’:

501 Nicholas ...language structures in the sense of: (.) a genre of
 502 professional discourse (.) which we will forge (.) because we
 503 have determined to create this sort of space (.)
 V2- P63

and then:

070 Nicholas ... (.) and I’d like to tell you
 071 about them and see if in the doing I can forge some shape
 072 out of all these little bits (.)
 V2-P56

However, Robert does not Reflect either of them. Instead of using recoverable discourse in order to catch Nicholas’s use of this term, Robert checks using his

Understanding and his frame of reference with the following comment; 'cos forging means an input of energy for me'. Nicholas responds with 'yes but I hadn't thought of that'. The 'but' is significant. It is a signal that what the Understander has said is inappropriate. Nicholas later confirmed as much.

Sometimes the Understander is able to Reflect a couple of lexical items which are retrievable in the discourse and the act of putting them together in such a Relating move reveals something for the Speaker. In this example, Vince is trying to formulate better ways to communicate with Masters students. He has talked about being pro-active and also talked about the importance of various sorts of interaction. Robert then makes the following move:

595	Robert	Does that mean a dual relationship of the
596		pro and inter?
597		(5.2)
598	Vince	Yeah (.) I like that distinction (.) we have
599		<u>re</u> -active, <u>pro</u> -active, and <u>inter</u> active=
600	Robert	=Re-active being the fire-fighting?= =yeah
601	Vince	

GDM260199A595

What follows this move is very interesting. Vince is so pleased with the distinction that he thanks Robert for 'giving him' the distinction. However, in the Resonance stage, Robert returns to this as he is sensitive to the possible implication that he has supplied this distinction:

970	Robert	Vince <u>imagining</u> that I had actually
971		<u>given</u> him something (.) which I didn't
972		hhh (.) entirely the <u>wrong</u> way of <u>looking</u>
973		at it (.) I wasn't <u>aware</u> (.) yeah (.) I didn't
974		have anything up my sleeve at <u>all</u> (.) it was
975		just little <u>pieces</u> that came together in the
976		way that you were <u>speaking</u>

GDM260199B017

Vince and the rest of the group agree that this is a good example of the power of Reflection. Vince sees this a good example of how an Understander can help 'pulling elements out and Reflecting them back'.

In summary, the fundamental issue here is that the Understander genuinely tries to represent what he or she has heard the Speaker to have said and there is

a great deal of evidence to suggest that recovering retrievable lexis (same words or paraphrase) is highly facilitative for the Speaker.

Placeholding

It is worth pointing out one other feature of Understander behaviour that is important in lexical terms. I want to term this feature 'placeholding'. In essence, it means using a term or lexical item as a marker by the Speaker. On many occasions in GDM we can see the Speaker trying to get further with a prominent term or concept. For example, Nicholas in his session is trying to pin down 'quantum energy' and its relationship with 'post-modernism'. Harry is trying to get further with the concept of 'collaborative identity'. The distinction above (pro-active, interactive and re-active) is part of Vince's articulation of 'pastoral care'. The purpose of articulation is to talk your way into a better understanding. Sometimes meaning is articulated into a lexical item (a placeholder) and this is an important part of what GDM is for. For this reason pushing the Speaker too early to define a term may be counterproductive at best and missing the whole point of articulation at worst.

Some Understanders seem better able to work with a degree of lexical ambiguity, trusting that lexical items used by the Speaker will take greater shape as the articulation develops. I want to argue that, in all the examples above, Speakers are pushed too early for definitions of these terms. Actually there are two related possible problems; firstly, trying to pin down a lexical item too early in an articulation and secondly, trying to Understand by giving back your frames of reference rather than Reflecting back the frames the Speaker has been using.

As an example, looking at Nicholas's session, we can see that Robert is trying to better Understand how Nicholas is using the term 'quantum energy'. In lines 327-350 Robert's Understander moves get in the way. When Nicholas says the following it is clear that something has gone wrong:

349 Nicholas I don't know what you mean I'm afraid by macro
350 matters that flip (.) so I can't really follow you there

V2-P60

his thinking on his post of special responsibility– ‘pastoral care’. In this session, early on, Robert asks for qualification:

132 Robert Vince (.) you’ve used the word pastoral without
133 qualification (.) it’s ambiguous for me (.) could you (.) would
134 you like to comment on that

GDM260199A140

Vince later confirmed that he felt uncomfortable being asked to define terms as the whole session was meant to be working on this very ambiguity for him. When a term is obviously central to the purpose of the session the Understanders may need to hold off and recognise that certain terms have a placeholder function through which a word's heteroglossia is allowed to come into focus. Drawing on this Bakhtinian term, Medgyes (2001: 9) argues:

It implies that a word uttered in a particular situation at a particular time has a meaning different than it would have under any other conditions. In other words, heteroglossia refers to the coexistence and conflict between language and situation, text and context, the word and the world.

GDM allows the Speaker to explore the words they carry in a shifting idelect. Understanders can help by giving back the emerging and particular senses in which the Speakers’ words manifest themselves. They try to Reflect back the developing synoptic understanding that Wittengenstein describes as 'just that understanding which consists of seeing connections' (1953: no. 122). Foregrounding the Understander’s particular senses can be unhelpful in this discourse.

6.5.6 Staying onside, risk and vague language

In previous sections it has been established that some Understander moves are riskier than others. Moves that are primarily Reflections are less risky than Focusing, Relating or Clarifying moves, each of which carries its own potential risk. The data suggest that Understanders work in a variety of ways to minimise any risk. What follows is an attempt to draw together aspects of getting Understander moves right and the role Reflection can play in keeping these

moves onside.

On many occasions the data demonstrates Understanders trying to stay onside. (e.g. Emma in Elizabeth's session – 1012-1027). There are instances of self-editing as Understanders realise they may be stepping over boundaries.

When Understanders perceive that they may be constructing a potentially risky move they employ the following:

1. Presequencing moves – often questions
2. Reflection to confirm an empathetic baseline
3. Hedging
4. Vague language
5. Reformulation, re-phrasing, editing

The GDFMs provide a unique insight into some of these processes. For example, in the following extract, we get confirmation of this desire to stay onside in a GDFM. Vince is talking about rephrasing and hedging in a move he has made the previous week. Because of this work to minimise potential risk he feels that the move 'just about gets away with it':

572	Vince	It's interesting to hear that <u>again</u> (.) at the time
573		I felt quite a negativ- qui::te negative about that
574		Understanding move (.) I felt that it was right on
575		the <u>edge</u> of what was acceptable (.) because I was
576		saying you've talked about <u>these</u> two things
577		pretty clearly but you've also mentioned this
578		third thing that you don't seem to have said
579		anything <u>about</u> ,
580	Nicholas	yeah
581	Vince	and I was conscious- you can <u>hear</u> the rephrasing it
582		there's a negative polarity in that (.) which I'm
583		trying to- >you know< just stay on board and not
584		fall over the edge (.) so I <u>hedge</u> it and bring it back=but
585		<u>actually</u> (0.4) when you hear Elizabeth's response (.) then
586		it just about gets away with it

GDFM261098A376

Looking at transcripts the same lexical phrases repeat themselves. There are phrases which pre-sequence moves and which foreground the interpersonal function of the Understander's role:

Can I just check
Could I just clarify

There are phrases which are inserted into a move to keep this Understander relationship evident:

...if I've understood you...
...am I right in thinking...

Understanders are sensitive to the realisation that they cannot afford to make their version too direct. To reduce this risk, phrases which function to make the Understander move tentative and vague are used. Using such vague language is the opposite of the kind of lexical phrases identified earlier (e.g. 'in fact'). Vague language keeps the locus of evaluation with the Speaker rather than sounding like the Understander has an evaluative position. This risk-reduction is also achieved by such phrases as 'am I right in thinking' and 'have I got this right'.

Vague language is important in keeping the Understander version tentative. The data suggests that the following kind of phrases help to keep the locus of evaluation with the Speaker and avoid the impression that the Understander is cutting down the Speaker's options:

<i>in a sense</i> <i>sort of</i> <i>if you like</i> <i>if that's okay with you</i> <i>in rough terms</i> <i>that kind of thing</i> <i>in some sense</i>

The riskier the move, the more the Understander has to work hard to stay onside. Using vague language (see Warren 1993, Channel 1994) is one way in which Understanders leave the formulation open enough for the Speaker to work on. Earlier, we noted Elizabeth's realisation that 'in fact' can significantly change the interpersonal footing of an Understander move, and this is because it is working in the opposite direction to vague language.

Vague language helps to leave the construction fuzzy enough for the Speaker to agree to the general summary (e.g. 'somethings', 'groupness', 'something', 'some level', 'or somesuch' in Harry's session 188-199). Vague language is more

6.5.7 Closing comments

This section has established a number of points related to the form of Reflections. The growing sensitivity to and practice of 'formulations' was helped by discussion of critical incidents in GDFMs. If elements of Reflection are included in an Understander move, it has more chance of being facilitative for the Speaker. These elements of Reflection help to keep the relationship between Understander and Speaker on track.

As a summary of the main points in this section, we can say that the Understander needs to:

- Make the Speaker's ideas prominent by Reflecting. If the Understander's interpretation or analysis is present or, worse, foregrounded, this can block the Speaker.
- Try to Reflect retrievable lexis or close synonyms rather than use substitute phrase like 'from what you've been saying'. This helps the Speaker to feel listened to and lets them hear a close version of the articulation (or part of the articulation).
- Allow important lexical items to have a placeholder function if Speakers seems to be wanting to talk themselves into a better understanding.
- Be aware of the balance of Reflection to questions.
- Avoid evaluative comment and phrase Understander moves in such ways that leaves the locus of evaluation with the Speaker. The use of vague language is important in this regard.
- Use Reflection to keep potentially risky Understander moves onside. Keeping onside (in terms of minimising risk) is a moment by moment business and is evident in the form used.

6.6 *What are the outcomes of Reflections?*

6.6.1 Introduction

It is the case that the kind of articulation that is made possible for the Speaker, and which is demonstrated in each of the six case studies, is only possible because the whole session is focused on the Speaker. The argument here is that Reflection plays a crucial role in supporting and sustaining these articulations. This section highlights some of the obvious outcomes of Reflections in the continuing Speaker articulation (stage 4). These effects are demonstrable in the discourse as well as being confirmed in GDFMs or interviews.

The focus of energy and the creation of extra space for the Speaker have been established as the primary purposes of GDMs. This section comments on how Reflection, Focusing and Relating allow the Speaker to work out tensions, conflicts, distinctions and connections, and to reach the cutting edge of Understanding in ways which may not be available in such a sustained way in other professional discourse.

In terms of demonstrating the outcomes of Reflections we can access the Speaker's perspective from both the immediate responses in GDMs and also retrospective comment in GDFMs. Cognitive processes are sometimes explicit in the Speaker's comments during the Speaker-Articulation stage in GDMs. Individual Speakers seem to vary in the extent to which they signal these cognitive processes; however, all Speakers offer positive evaluative comment during articulation.

There are only two occasions in the GDM corpus where a Reflection is rejected outright. In both cases, the Reflection is part of a dubious Understander move. However, there are a range of possibilities between complete rejection and complete acceptance. The Understander cannot always capture the articulation (or intended articulation). There is often an element of what the group termed 'dialogic slippage'. In simple terms, this means that, even if the Understander is

honestly trying to Reflect the Speaker's meanings and frames of reference, there is often subtle or, in some cases, major differences between the Speaker's version and the Understander version. For the vast majority of the time this slippage is helpful for the Speaker in encouraging further articulation.

In describing how this dialogic slippage drives the articulation forward, this section draws on Bakhtin's concepts of 'dialogism' and 'heteroglossia' in considering the ways in which Speakers use Reflected versions to explore aspects of self and identity.

It is worth noting at the start of this section that a focus on the outcomes of Reflection will necessarily take us into a consideration of the perlocutionary effect of that Reflection on the Speaker articulation. This is a potentially huge area and one that could take up a thesis of its own. We are looking at Speaker-articulation only from the point of view of Reflection, from which perspective a number of issues related to what is made possible in the Speaker-articulation itself need to be addressed. There *are* large and significant issues to consider and I make this meta-textual comment now by way of warning the reader, who may be surprised to find them dealt with under such a sub-heading. It as though we must acknowledge these mountains from the roadside, but our own path, on this occasion, does not lead into them.

6.6.2 Closeness and registration

Earlier (p.226) we used an example in which Vince initially claims that 'perfect Reflects' do not do any good in moving the Speaker forward. However, in the resulting GDFM discussion, Nicholas and Elizabeth put forward three reasons why closely matching Reflections have positive outcomes. They:

1. take the Speaker further in terms of feeling confident that they can move on
2. make the Speaker feel good about the fact that the Understander is listening
3. allow the Speaker to hear their ideas in different words.

At the end of the discussion, Vince and the other Understanders agree that there is comfort in being heard, a feeling of support and a feeling that the Speakers

are making themselves Understood. The group also confirmed that speaking for too long can start to build pressure which can be relieved by a timely Reflection (GDM190199A178). This is a pressure that both Speakers and Understanders feel.

Some Reflections, then, manage to capture the essence of the Speaker's articulation such that there is no difference apparent to the Speaker ('like a mirror'). On other occasions, the Speaker listens to an Understander version and hears some element of difference between this version and what was said in the articulation, or what the Speaker intended to communicate ('not like a mirror'). This difference provides the basis for further articulation. Sometimes this difference is slight.

In our first example, Vince accepts the Reflected version. He has begun to reduce the amount of planning on at least one occasion. However, he feels the need to modify this Reflected version too. Hence the extent to which it has become a 'working distinction' is slightly clarified in 365-366. This clarification arises out of Nicholas's Reflection:

358	Nicholas	so that distinction that you're talking about here
359		has already been the basis for action (.) it is that
360		clear for you (.) that you've >been through that
361		process< of thinking "hello' I'm doing this planning
362		again" (.) and I'm going to stop and I'll just be
363		prepared (.) so that's a working distinction for you
364		already?
365	Vince	yes I think so (.) I think err- with the proviso that there
366		aren't that many opportunities for trying it=
367	Nicholas	[yeah [yeah
368	Vince	=out (.) the limited opportunities (.) I think I'm
369		beginning to feel that that is the best way forward

V2-P13

Vince is making clear that he has not had enough opportunities to try presenting without planning. The majority of the Reflected version is correct. However, it is the slight difference that drives the articulation forward. Vince then goes on to explore possibilities for the future (369-420).

In another example, this time from Robert's session, Nicholas follows up a Jackson Pollock comparison and Reflects the idea that if you don't understand

the form behind someone's expression you won't fully Understand its meaning (see Robert's session 086-094). Robert uses this Reflected version to begin to talk about the 'many other things':

094 Robert it's not necessarily only the form of what somebody
095 says (.) there are many other things (.) err that are there and
096 you see them with them with different eyes (.) you
097 perceive the form (.) you perceive a- a meaning.

V2-P105

When there were such differences (between stage 1 / stage 2 and stage 3 – see Table 14), the group called this 'dialogic slippage'. This term works well for such differences. However, I also want to use the term 'registration' here to include both differences and similarities in versions. We can then talk about the different degrees of 'registration'. Registration here is used in the way it is used in printing. At the edges of the image, where one colour is printed overlapping another and the two images do not fully overlap, the offending colour is obvious. Reflection, in regard to articulation, is much like this printing process. Those areas that do not register fully provide opportunities for clarification, exemplification, distinction, differentiation and connection. Vince's 'proviso' above is a good example of such a clarification. He is articulating the aspect which does not fully register.

If the registration is weak, there will be more dialogic slippage and the Speaker needs to do more work to articulate the differences in registration between the Speaker-version and the Understander version. Providing the move is judged as well intentioned, it will still have an element of 'knowing they are being Understood' and the Speaker will still feel good that the Understander is listening. The explanation of the difference in content or emphasis provides its own momentum for the articulation.

It is possible to distinguish between degrees of registration, ranging between 1 (high registration), 2 (medium registration) and 3 (low registration):

Table 17: Degrees of registration

<i>High Registration</i>	The Reflected version feels right in all respects. The Speaker is happy with the version and feels encouraged to go on. The articulation may develop by adding further detail. The lexical pattern in this case is typically 'yes...and..' (e.g. Vince 186, Robert 546). Sometimes the registration is close and the Speaker adds an example (e.g. Harry 200). In any case, the Speaker can proceed knowing they are being Understood. There is often an element of self-selection in the next step in this case.
<i>Medium Registration</i>	The Reflected version is right in some respects. However the Speaker feels that details need to be corrected or that something is missing. There are many responses to Reflections which include either 'that's part of it' or 'partly' (e.g. Emma 958, Vince 093).
<i>Low Registration</i>	The Reflected version is not what the Speaker was intending to communicate. The degree of registration is low and the Speaker explains why (e.g. Vince 410, Nicholas 374). In these cases the dialogic slippage is great.

Of course each Understander move establishes a unique registration and the purpose of the classification above is purely to give an overview of the range in the degree of registration. Appendix 4 has a fuller range of initial responses to Understander moves from the six case studies. The majority of these begin 'yeah', 'yes' or 'that's it'. Taken together, they provide strong evidence that Speakers have a feeling of being listened to and there is enthusiasm in hearing Reflected versions coming back. In addition to this comfort and enthusiasm, there are a range of outcomes, including realisations (e.g. Harry 610), distinctions (e.g. Vince 187) and connections (e.g. Harry 805).

Sometimes there is what we might call a 'dialogic bonus'. This is something that 'pops up' out of registration between versions. On occasions it seems as though the Understander has produced something from outside the discourse. However the evidence supports another explanation: that the registration of the

Reflection is such that it seems sufficiently different from the original to be 'as new'. While dialogic slippage is a case of 'yes, I have heard your Reflection and it is not the same because' – it does not match intended meaning. Dialogic bonus (Robert's example earlier GDM260199A595) is something different – it is more a case of 'oh, thanks I hadn't thought of that'. It is as though the intended meaning has been extended or added to. This needs to be distinguished from a suggestion or content contribution. It is a question of intent. The Understander does not set out to suggest or contribute, the 'dialogic bonus' arises out of the process. (See also V2-P105L077-085.)

6.6.3 Getting further. Signs of cognitive process in the movement from tentative to coherent states.

The expressed purpose of being a Speaker is to make progress through articulation with something tentative or emergent. The use of the term articulation rather than communication keeps this 'becoming' prominent. In contrast, when we talk about communicating something, we usually have in mind something pre-existing. It is certainly not the case that all the thoughts in GDM are constructed there and then in real time. Some of these thoughts exist in some form previously. However, the distinction remains. Articulation is an inherently constructivist way of talking which recognises that our realities are not fixed. We have the capacity to change our ideas and reassess our view of ourselves. As Stringer says (1999: 191):

Although it has been relatively easy to accept the notion of a fixed reality that could be “discovered” in the physical universe, the social universe is now recognised as a constantly changing cultural creation. Social reality exists in an unstable and dynamic construction that is fabricated, maintained, and modified by people during their interaction with each other and their environment.

Our ideas are expressions of our social and professional realities. Whereas communication is concerned with getting across existing thoughts, articulation is a process in which thought and expression are happening in real time.

In response to Reflections, there are sometimes explicit cognitive moments. In this example we can hear the way the Reflection has produced a version ('when you say that') which leads to new thinking 'I wonder...is there...?':

041	Nicholas	okay errrm so pastoral care but specifically interaction
042		is the sort of thing you want to bring together (.) that's
043		what you want to [explore
044	Vince	[yeah errm
045		and when you say that I wonder if there is actually
046		anything else (.) is there anything else in the field of
047		pastoral care which isn't interaction in some way

GDM260199A100

In this case, Vince confirmed in the GDFM that the degree of registration was high. However, in the GDM, hearing it again caused him to question the relationship he had just formulated. In other words, Nicholas had Reflected (stage 3) what he had been thinking and saying (stage 1 and 2). Hearing this summary caused Vince to question the relationship further.

Perhaps because there is much less fear of being interrupted, the Speaker has the chance to signal the way in which the articulation is being constructed in real time. In Harry's session, for example, we get repeated examples of expressions like 'I'm thinking this through now actually' (Harry 438) and 'and this is the thought that comes to me' (Harry 1136). In Nicholas' session, the long pause on line 727 (V2-67) is Nicholas thinking through the realisation that 'there is something else there'. Interviews confirmed that, in a general sense, Understander moves result in new thought and there are many examples in GDMs of this new thought being signaled.

These sorts of signal give us an insight into the moment by moment way articulation moves the Speaker forward. We have already demonstrated how shifts, breakthroughs, realisations of distinctions, connections and relations are possible. With each change and each thought the Speaker reaches a new intermediate state from which to move further. Brazil's (1995) account of the grammar of speech recognises that any speaker statement is intermediate. There is always a dialogic relationship between what has been said and what the Speaker projects that they want to say:

Each increment progresses from an Initial State to a Target State. The Initial State comprises all relevant aspects of the situation in which the increment is produced. Included among these are the speaker's apprehension of the projected Target State: speakers set out with working assumptions both about what the present state of understanding is and about what state of understanding they are seeking to achieve. In assembling each increment, they add one element to another along the time continuum. After the addition of each element except the last, a new Intermediate state is precipitated, a state which results from the way all the elements so far produced have successively modified the Initial State. Each Intermediate State then determines what may come next in further pursuance of the route towards the prospective Target State. (1995: 222)

The initial and target states in articulation are different from the corresponding states in communication because the Speaker is not fully sure what is to be conveyed. The initial state is a set of tentative and emergent thoughts. The target state is a sense of coherence and congruence between these various awarenesses, concepts and thoughts. And, because the focus is sustained on the Speaker, the Understander's versions can be seen as increments in the movement towards a target state. Instead of the Speaker trying to take into account the contributions and possible objections and evaluative comment of others, the Speaker is able to use the Understander's Reflected items as part of the Speaker's own incremental states.

The process is a dialogic one that is linguistically shaped by what has gone and what is to come in the articulation:

Any concrete utterance is a link in the chain of speech communication of a particular sphere... every utterance must be regarded as primarily a response to preceding utterances of the given sphere. Each utterance refutes affirms, supplements, and relies upon the others, presupposes them to be known, and somehow takes them into account. Therefore, each kind of utterance is filled with various kinds of responsive reactions to other utterances of the given sphere of speech communication. (Bakhtin, 1986, p.91).

GDMs allow greater space for such 'responsive reactions' in a dialogic progress towards coherence.

6.6.4 Dialogic outcomes

This section is concerned with the outcomes of Reflections. Earlier we talked about articulation and said that it is a search for coherence between various aspects of our lives, beliefs and professional practice. Speakers test various intermediate statements for their congruence. Counted among these intermediate statements are the Understanders' Reflected versions which are registered against Speaker versions. But what is being Reflected? Is what is being Reflected simply a series of ideas or concepts?

In GDMs, on many occasions, Understander moves, especially Reflecting and Relating moves, seek to help a dialogic process between different aspects of the Speaker's identity and self. One important outcome of the dialogic process is that values, commitments, interests, roles are determined and articulated moment by moment:

My identity is defined by my commitments and identifications which provide the frame or horizon within which I can determine from case to case what is good, or valuable, or what ought to be done, or what I endorse or oppose (Taylor 1989: 34)

We seek coherence and we seek balance between competing versions of our 'self'. For example, both Emma's sessions were concerned with reaching balance between her professional self and her domestic self. In Emma's case session she articulates a positive 'vision' (911-920). It is one of a part-time role which maintains her part in the team and which maintains a sense of professional fulfillment. However, she also has a competing vision (927-937) which is worrying her. This is a good example of the kind of tension that can exist between *ideal self* and *actual self* (Rulla, Imoda and Rideck 1978). The Understander's moves during this part of Emma's session Reflect back such tension (e.g. 950-957). There is a sense in this session of Understanders Reflecting back competing desires (e.g. 1062-1066). GDM sessions provide a

space to work through such tensions and enable Speakers to work with elements of identity. Understanders need to Reflect back such tensions:

1125 Nicholas is it then right that (.) it is as though (.) your professional
 1126 self (.) is to be redefined negatively (.)
 1127 Elizabeth mmm
 1128 Nicholas that it is what you are going to lose (.) in order
 1129 to make more space for the domestic self (.)
 V2-P95

In Emma's session, what is being Reflected is an internal struggle. Sometimes other Speakers have tension between the way they want to be and the way the Speaker thinks others expect them to be. Again Understanders can pick this up, as in this example where Nicholas is Reflecting a tension Vince seems to be articulating:

385 Nicholas was there some tension earlier (.) when you were
 386 talking about student expectations or audience
 387 expectations (.) do you also feel a tenseness (.) between
 388 A244 the way you want to be and that expectation (.) does
 389 that also lead to tenseness?
 V2-P13

Each Speaker articulates some element of tension. For Harry, it is the tension between the way he sees his research and the orthodoxies of ethnography and ethnomethodology. The Understanders work to Reflect back not only the research position but also reasons why Harry is reticent about going public with this research. This Reflection prompts Harry into self reflection (610-619):

610 Harry No that is very interesting actually the thought that
 611 yeah (.) deep inside me there is this thought that you know
 612 "be umble Uriah" so >you know that sort of thing<
 613 Vince mmmm
 614 Harry it's Easier if you're modest (.) it's easier I've found out
 V2-P133

Articulation provides a chance to explore:

1. aspects of identity (Emma 971, Vince 504)
2. conflict in self (Emma 622, Vince 434)
3. personal difficulty (Elizabeth 167, Robert 136).

This is self-expression is not easy but there is a sense for the group that GDM allows and encourages such self-reflection.

One of the visiting Speakers expressed a feeling of vulnerability in being Speaker in such a way that later the group agreed was very important to all. Lawrence began his session with an admission that he was nervous because 'like anybody I'm insecure really and the places where you're doing your creative thinking are also the places where you're easily most vulnerable'. He also made a comparison between a seminar earlier in the day where he had been involved in hiding the 'raggedness'. There is a sense for him that he is 'exposing himself':

058	Lawrence	I'm- I said this morning that there is a raggedness
059		and yet I errmm (.) and so I- (.) I feel I'm exposing
060		myself to you (.) I tried very hard in the paper
061		I gave this morning not to present the raggedness
062		(.) I did occasionally (.) but most of the time I was
063		trying to withhold the raggedness (.) I was
064		trying to do the professional thing of presenting
065		what I wanted to say in a way that looked nice

GDVM020399A27

Working at the cutting edge of our understanding with our ideas and concepts opens us up to exploring how we feel about these ragged ideas. Instead of packaging them so they look neat and finished, we speak them into greater coherence. We need to work out the ragged bits of our thinking (see also V2-P60L917-923). This is where this analysis connects with Bakhtin's sense of the problem of finding a sense of unity among competing differences. We can draw on his core concepts of heteroglossia and dialogism.

6.6.5 A social constructivist view of articulation

We have already made the point that articulation is an inherently dialogic and constructivist phenomenon. We are as much becoming who we are as reporting who we are:

Instead of seeing certain of our 1st-person utterances as reports on our inner mental states, we can see them instead as being used in an attempt to 'construct', with the help of others around us, certain forms of life.

Thus in a dialogical, rhetorical-responsive, social constructionism, neither external reality, nor people's supposed psychological states, are treated as existing prior to our talk of them; they are seen as being constructed in different ways in different circumstances, for different purposes. (Shotter 1997: 23)

Self-construction in GDMs allows for more exploration of dialogic tension in any one Speaker than is available in our more normal exchanges. It is not that we cannot interpret our more normal exchanges (e.g. UMs) from a social constructivist standpoint. However, in more normal talk, dialogic tension is between the statements that individuals make in a group. Shotter and Katz (1996) describe interaction as a series of 'arresting moments' where there is tension or movement between individuals in a group. These moments result in the kind of 'responsive argumentation' described by Billig (1987). This process of argumentation facilitates the healthy exchange of ideas and arguments. However, in GDMs the 'arresting moments' are realisations or awarenesses of the self by the individual Speaker.

Notions of the individual, the self, and identity are notoriously slippery concepts and the distinction I am attempting to make is not easy to sustain. Shotter recognises the blurred edges between the individual's inner life and the ways in which we construct ourselves in 'dialogic transactions':

Adopting this dialogical or relational view of people's psychic life, suggests that people's 'inner lives' are neither so private, nor so inner, nor so logical, orderly, or systematic as has been assumed. Instead, our 'thinking', as we call it, not only reflects essentially the same ethical, rhetorical, political, and poetic features as those reflected in the dialogical transactions between people, out in the world, but does not go on wholly 'inside' us as individuals either. This is because, as Volosinov claims, what we call our thoughts, are not first organized at the inner center of our being (in a nonmaterial 'psyche' or 'mind'), later to be given adequate outer expression, or not, in words. But: they only become organized, in a moment by moment, back and forth, formative or developmental process at the boundaries of our being, involving similar linguistically mediated negotiations as those we conduct in our everyday dialogues with others. (1997: 12)

However, the phenomenon being investigated here is one where dialogic energy is concentrated solely on the Speaker's 'inner life'. GDM allows the constructions (or frames or reference) of others to be withheld. The discursal practice is negotiated over time in order to keep the Speaker as the focus. The outcomes are not the kind of 'negotiated positions' highlighted by other social constructivists:

With positioning, the focus is on the way in which the discursive practices constitute the speakers and hearers in certain ways and yet at the same time is a resource through which speakers and hearers can negotiate new positions (Davies & Harré, 1990: 62)

What is being negotiated here is not between persons but internal to the person. The self is being negotiated in a public space.

6.6.6 Exploring the self

As far back as Locke (1694), it has been recognised that a person is conscious of the actual act of thinking, being aware and relating perceptions. This is an integral part of selfhood:

An thinking intelligent being, that has reason and reflection, and can consider itself as itself, the same thinking thing in different times and places; which it does only by that consciousness which is inseparable from thinking, and, as it seems to me, essential to it.... For since consciousness always accompanies thinking, and it is that which makes every one to be what he calls self, and thereby distinguishes himself from all other thinking things; in this alone consists personal identity, i.e. the sameness of a rational being: And as far as this consciousness can be extended backwards to any past action or thought, so far reaches the identity of that person; it is the same self now it was then; and it is by the same self with this present one that now reflects on it, that action was done. (Locke 1694/1975, p. 335)

Perhaps, because in GDMs the Speaker is able to fully concentrate on this consciousness of self, free from fear of interruption or critical comment, not only are there more signals of just such self-consciousness but also signals of dialogue among selves and identities. The extra time allows the Speaker to explore the relationship between our 'identities':

156 Nicholas taking as much time as we are;: (.) to try to
157 understand some of the other identities (.) and
158 aspects of ourselves that we bring to the job

GDFM080699A83

We get an insight into the way the web of commitments, roles and identities, which constitute the Speaker, are articulated in order to resolve dialogic tension. We try to 'understand some of the other identities' and their relationship with our 'professional identity'.

Each Speaker articulates their identity through narrative, anecdote and metaphor. The importance of teachers' narratives as an important source of data for the researcher is well documented (Elbaz 1983, Connelly & Clandinin 1986, Clandinin & Connelly 1989, Connelly & Clandinin 1990, Clarke 1992, Schubert & Ayers 1992, Cortazzi 1993, Beattie 1995a, Beattie 1995b, Jolongo & Eisenberg 1995, Randall 1995). There have also been several accounts of how narratives rationalize our identity, construct the meaning of our lives, and how we use narratives to make decisions about our medium term and long-term goals (e.g., Barresi and Jukes, 1997; Bruner, 1990; Carr, 1986)

In narrating our lives, we construct our own identities, to which we try to adhere until we are provoked to revise the story. However, because the narratives are generated at particular points in time and from particular and ever changing authorial viewpoints often the identities that we form in our self-narratives conflict with each other.

(Baresi 1999: 94)

Dialogism is an epistemological feature of a discourse world characterised by heteroglossia. Our narratives and identities do compete (see Johnson 1997 for a view of teacher narrative which represents the competing discourses and multiple identities of family, career, and the other strands of complex lives).

GDM allows a supported internal dialogue where articulation and greater coherence is able to happen. Articulation is a dialogic process through which we get to know ourselves better. Lewin (1997: 3) puts it like this:

To acknowledge heteroglossia within oneself is an epistemic act, an act of self-knowledge.

The evidence is there in the six cases, where individuals work with aspects of their identities, roles and professional choices. These Speakers are making sense of themselves. Emma is trying to decide what kind of balance between her identity as mother and her identity as hitherto full-time professional is the right one. Harry is deciding which kind of researcher he wants to be. Robert is looking back over a lifetime of thinking on the subject of the relationship between words and meaning. Nicholas is struggling to connect various aspects of his research thinking. Vince is trying to find a balance between the way he feels most comfortable and the expectations of others. Each story is a unique one and I think in GDM we get unique insights into these stories, realisations and awarenesses.

6.7 *Reflecting differences*

*And the end of all our exploring
Will be to arrive where we started
And know the place for the very first time*

T.S. Elliot *Four Quartets*

The process of reflecting in GDMs supported us in the process of articulating our thinking as individuals but it also helped us to understand each other in important new ways. In other words, individual development happened in tandem with group development. In the end, our individual thinking and understanding developed, we shared a new group discourse, and we also developed a better understanding of the other individuals in the group.

This section comments on the importance of individual difference. We have already established (see 6.6.4) that dialogic slippage is a phenomenon arising out of individuals Reflecting from different positions. However, it is not Understanders being content to fall back on the differences in their frames of reference but individuals primarily trying to work with and understand the differences of others. There always needs to be a commitment for the Understander to try to perceive the felt inner world of the Speaker. There needs to be a corresponding recognition from the Speakers that each individual necessarily understands differently.

This section suggests that two things happened. The first is that the individuals in the group accommodated to the shared discourse. The second is that the group became more accepting of the different ways in which the individual contributed Understander moves.

6.7.1 *Reflecting differently*

If it is true that the individuals in the group changed then how can we describe this change? In his first interview Robert talks of being 'recalibrated':

426 Robert in fact it has just occurred to me that one could
 427 A087 (.) look at our sessions and think in terms of recalibration
 428 Interviewer yeah (.) mmm
 429 Robert I reckon I have been (.) or one of 'me's' (.) one the
 430 many Bakhtinian 'me's' has been recalibrated
 431 Interviewer yes
 432 Robert err (.) and this I found (.) find very POSitive

Over the period of two years, each Understander was 'recalibrated' and became better able to tune into the Speaker's articulation. However, it is true that this 'recalibration' happened at different rates for each individual. In his second interview Robert talks about different rates of progress:

549 Robert you can't line people up and do things in lockstep
 550 there are individual rates of progress (.) it is where
 551 we come from (.) we're all different and some of us
 552 get there more quickly (.) some of us have blockages.
 553 I'm older than the rest of you (.) therefore I'm less likely
 554 to change rapidly (.)°some of us have certain prejudices°
 555 anyway (.) >you know< (.) so we wear these down differently.
 INT2-R-A320

We were all different. Some, like Robert and Elizabeth, were more sceptical about the value of GDM. Others, like Harry, were semi-sceptical:

022 Harry I was a semi-sceptic (.) I had reservations
 INT2-H-A12

Our shared Understanding developed and the scepticism wore down.

I do not think it is necessary at this stage of the thesis to provide an exhaustive account of the ways in which we were different. However, it is worth making clear some examples of these differences because any group trying to replicate the construction of a similar discourse will face the same process.

6.7.2 Differences in Understanders

There were difficulties in establishing this GDM discourse. I think some of these difficulties have been sufficiently established in the six case studies. As Speakers, we had different research interests, puzzles to grapple with and tensions to resolve. Different things excited us and it was obvious that each

individual is motivated in different ways. Each individual had different priorities and the process of transcription and interviewing has led me to formulate this difference in terms of the Hallidayan concepts of the ideational, the interpersonal and the textual.

Essentially Halliday offers three perspectives on what language is doing at any particular moment in a world of people, expressing messages in contexts. Halliday's description is one that seeks to account for semantic choice at the level of the clause. However the grammatical categories derive from 'distinct functional components':

These components (called metafunctions in systemic theory) are the ideational (clause as representation), the interpersonal (clause as exchange) and the textual (clause as message). (1994: 179)

These orientations work not only at the level of clause but also as orientations to which individuals are configured differently. It seems to me to be a useful way of accessing individual priorities in professional discourse. For example, Harry is primarily concerned with the interpersonal:

165 Harry for me (.) the inter- (.) the analysis of
166 interaction is o::nly interesting (.) the interaction
167 itself (.) is only interesting (.) only interesting
168 in so far as it gives insight into people and
169 their relationships. (.) and there are lots of different
170 ways of understanding people >and their relationships<
171 and the way I can best understand them is through
172 their interaction.

INT2-H-A93

He is interested in the 'textual' only to the extent that it sheds light on the interpersonal.

Elizabeth is interested primarily in the ideational. In fact, if the topic does not interest her she sometimes finds it difficult to concentrate:

131 Elizabeth that sometimes (.) if I don't care about the
132 topic (.) or if I'm not switched on by what
133 they're talking about (.) I find it rea::lly difficult
134 to want to Reflect or want to Clarify

INT2- EL-A056

In interviews, these different characteristics were evident. Each individual was not only aware of their own leanings but were also aware of the leanings of others. So, for example Harry thought that Robert's tendency to Reflect and work with metaphor could be explained by his ideational orientation:

177 Harry for Robert it's definitely ideational

INT2-H-A96

Elizabeth recognised Harry's ability to find full satisfaction in helping the Speaker, to some extent in contrast to her own excitement in sharing ideas:

138 Elizabeth Harry seemed to be very much we're doing
139 this (.) to help this person today (.) so it was
140 as if we were all sitting around helping that person
141 (.) but I like it when there's a two way flow

INT2- EL-A141

Sometimes in GDFMs individual differences are referred to in order to interpret Understander motivation. Here Nicholas is commenting on a move where Harry has felt a strong need to Clarify the philosophical footing in a Speaker's articulation:

240 Nicholas my interpretation was that you were drawing
241 on th- the philosophy background (.) and the=
242 Harry =yeah >I'd not noticed that< but you may be right
243 (.) in order to understand when someone has set up
244 a construct ° like that° (.) you need to understand the way
245 it wor::ks (.) because (.) maybe cos of that (.)
246 philosophically otherwise I would be completely LOST
247 Nicholas [yeah

GDFM290699A139

He goes onto say that this is a 'personal need'. There are in fact a range of individual differences and needs attributable to each individual. Harry's background in philosophy shapes his Understander moves and the way he needs to Understand.

Transcription and interview suggest the following characteristics:

Elizabeth

Her primary orientation is probably ideational. She values those sessions which

are 'researchy'. She pushes hard in the first year for more 'topic' meetings and 'sharing of ideas'. On two occasions she talks of her excitement regarding 'quantity of gems' (ideas and concepts that are being generated in GDM) and asks for them to be written down (see Elizabeth's interview 584-596). She is less committed to the textual exploration. She finds it difficult to construct Understander moves and the majority of her moves are constructed collaboratively or supplied at the end of another Understander's moves.

Vince

His primary orientation is a mix of interpersonal and textual. He expresses himself to be mistrustful of metaphor. He is excited by the textual in GDFM meetings and in GDMs, he tends to share his cognitive processes ('I'm just thinking', 'having said that I'm now wondering').

Robert

His primary orientation is ideational. He is also interested in the interpersonal to the extent that he is particularly interested in the way meanings are expressed in social contexts (see V2-P23L995) He also pushes for more 'topic' meetings and articulates to a high degree through metaphor. One of his speech prints is 'in fact' which might indicate his tendency to become involved at the content level with Speakers.

Harry

His primary motivation is the interpersonal. One of his speech prints is the use of 'suddenly' because he often articulates through anecdote and story. For him, the 'buzz' in lectures is establishing a connection or relationship, rather than the message. He often mediates if he sees a difference of opinion forming (see V2-P157L490-499).

Nicholas

His primary orientation lies between the textual and the ideational, in this social context. He is the most concerned with establishing formulations in GDM discourse. Elizabeth contrasts herself with Nicholas (INT2- EL-A614) and sees Nicholas as much more interested in the discourse than her. He is also usually the one who constructs both early Reflections and a large number of Focusing

moves. However, it is probable that there is a strong element of ideational too. For him, the 'buzz' in lectures is the message rather than the relationship. Elements of his self-expressed 'linear thinking' are probably further evidence of this ideational and textual mix.

Emma

She does not have a very obvious orientation. She is certainly group orientated and values the ideas that emerge from a number of session. As time goes on she believes that the group is spending too much time on 'analysis' of the discourse element. She often probes through Clarifying moves to establish logical connections between ideational elements.

The above are no more than sketches of individual difference. They are meant here as indicative of the scale of difference rather than proof that any one individual is configured in this way or that way. What is beyond doubt is that differences exist and that participants felt that the GDM meetings had been important in the recognition and acceptance of difference:

658 Harry out of these sessions you get to know the person
659 and you get to know- (.) you get to realise differences
660 between you:: and them (.) which you've not understood
661 before (.) which >actual enrich your relationship<
INT2H-B158

Vince says something very similar:

663 Vince initially differences are threatening (.) but this kind of work
664 does bring you to a position where you do- (.) I feel that I've
665 accepted people (.)
INT2V-A222

On many occasions, we shared observations on elements of our behaviour as Understanders. We were very aware of differences and from time to time commented on them. There were frank discussions of aspects of our identities and our interactive and professional preferences. See for example, the discussion of the Briggs-Myers type personality traits (Briggs-Myers 1980). The discussion of 'J' and 'P' (judgement and perception) in Vince's session (907-941) arises out of the view that some people are more ISTJ (Introvert Sensing

Thinking Judging) and others more ENFP (Extrovert Intuitive Feeling Perceiving).

It is worth exemplifying how different orientations reveal themselves in Understander behaviour. Nicholas, for example, is the most likely to construct Focusing moves. This is connected to his 'linear' orientation. To some Speakers this Understander move can seem 'pushy'. As I said in a diary entry:

Sometimes an Understander's Focusing move can be a helpful bridge between exploration and action. On other occasions Speakers don't seem to want move too quickly to action. There are many possibilities that lie between Hamlet's unpacking his 'heart with words' and inability to act and Claudius' 'unseemly haste' and 'o'erhasty marriage'. Diary-230500

Nicholas is aware of his occasionally 'pushy' focusing moves and so are the others (see Harry's comment in Nicholas's session – line 915). This is one of the ways in which he feels he can best Understand. Over time, Speakers recognise that Nicholas is likely to offer such a move. Vince reported that, as sessions progressed, he also felt better able to reject such a move, if it did not feel useful to him at that point, once this 'pushy' trait was 'out in the open'. However, this does not mean that Vince does not offer such 'linear' Focusing moves for Nicholas (e.g. GDM230299A373). In fact it is because Vince now recognises that 'this is the way Nicholas likes to work' that it is offered.

This is only one example but it does show us that each individual is different and that over time these differences are recognised (often humourously) and become part of the group's expectations.

6.7.3 Differentiated Understanding

There is certainly a feeling among the group that we did Reflect differently to different people because, as Harry says, 'we are Reflecting to the person as a person' (GDFM020299A247). We are trying to sense what is important to them as an individual and leave behind the differences of our perspective. We are trying to construct moves which might be helpful for them at that moment in time. This is the constant challenge.

The group uses the term 'differentiated understanding' to capture the sense that there is an inevitable difference when we Reflect back:

063 Harry and I guess in doing that >of course< what I've accidentally
064 doing is mixing in my own Understandings and my
065 own interpretations, (.) but I don't set out to do that (.)
GDFM120199A34

We constantly try to keep our own interpretations, classifications, analysis and frames of reference from our Understander moves. There will still be an element of dialogic slippage. It is inevitable and it is often very helpful in driving the articulation forward. The important thing is that such slippage is 'accidental' and not deliberate. Slippage occurs naturally when we are trying our best to Reflect.

6.7.4 Closing comments

The evidence points to the desirability of a long-term process of getting better at making Understander moves and of accommodation to shared discourse. At the same time there is a process of getting used to individual orientations and accommodating to these traits in the way that we react to and use Understander moves as Speakers. We get used to being Understood in different ways. A successful group accommodates to individuals and individuals accommodate to the group.

In the end there are two processes. We develop an alternative shared discourse:

089 Robert there is an alternative to a culture of
090 argument (.) which is more productive
091 and less painful. (.)
GDFM241198A57

and we develop a better understanding of each other:

940 Nicholas respecting >you know< the differing gifts
941 that we have (.)
GDFM120199B110

Chapter 7

Developing outcomes

Given this setting (place and participants) ... with the group doing these things (procedures) ... does my research methodology ...and the resulting case description ... and analysis of Reflection ... justify for the reader the development claims (development outcomes) that are made?

7.1 Introduction

This chapter is designed be read in tandem with appendix 1. As documents they are complementary. Appendix 1 is a statement of the choices and decisions that another group would need to make in the process of establishing a GD group of their own. It is advisable for the reader to read at least some of appendix 1 before proceeding.

In terms of purpose, this chapter functions like a manual in that it revisits the main issues raised in the thesis. It thereby fulfills a similar function to a 'conclusion'. However, as well as presenting a summative perspective on the thesis, in tandem with appendix 1, it also looks forward. It considers the question of the facilitation of other groups wishing to embark on a similar process.

The chapter summarises:

- issues in setting up such a group
- key elements of GDM procedures
- the role of Reflection in relation to other Understander moves
- the main responsibilities of the Speaker and the Understander

Appendix 1 takes this summary and represents it as a number of choices and decisions that need to be made by prospective participants. Appendix 1 is an

important document because it will form the basis of my future work with others. If I conduct a workshop or work with a group interested in a similar process of professional development, then I want a document that outlines choice and decisions. It helps if an outline is based on description and data-based research otherwise suggestions could come over as a dogmatic 'do's and don'ts' based on prescriptive non-data-based conjecture.

Appendix 1 has been deliberately kept outside the main body of this thesis because other groups will determine the extent to which it is useful or appropriate. My purpose in this thesis has been to establish key features of a constructed discourse, for a particular group in a particular context. I believe that the summary in this final chapter is both a helpful, coherent and accurate representation of a unique discourse exploration. I also believe that as a summary it can be facilitative in transfer to other groups.

7.2 Issues of transfer

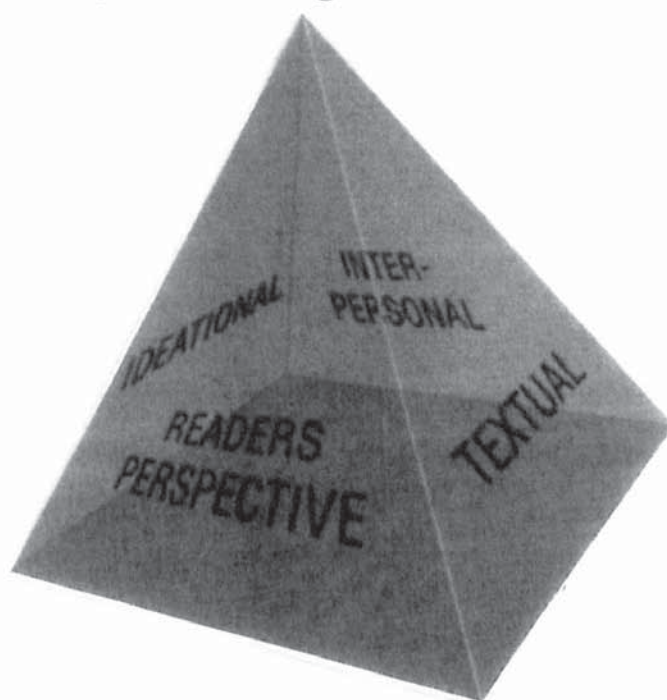
Having qualified my intentions, I would also say that I would not have spent the time researching the development of this discourse if I did not believe that it might be helpful to others. Each researcher makes deliberate choices and the choice I have made is to concentrate on the features of GDM that emerged as the most prominent. I have concentrated on Reflection precisely because the evidence pointed to the view that getting this right was the key aspect of sustaining focus, energy and development. The pieces of data chosen are deliberate choices in that they represent a range of perspectives on the phenomenon of Reflection.

Exploratory metaphor

At this stage I would like to articulate a metaphor which has become an important one for me in making sense of what constructing such a new discourse involves and how this summary functions. At various times, it has been helpful for me to visualise this GDM process as equivalent to constructing a pyramid. Thus, in generic terms, each type of meeting that a group has in

their professional context constitutes a different kind of pyramid:

Figure 4: Building a shared understanding



The GDM pyramid stands related but different in its design and form from other familial (CELU) pyramids (see sections 2.9). These CELU generic pyramids are distinctly related and relatively distinct. Taken together, these pyramids represent the group's interactional history and therefore constitute the group's interactional identity.

This GDM pyramid is unique because the group has made a conscious decision to construct it. Interactive routines develop through a series of meetings and other talk and consequently a shared understanding and an interactional history is constituted. In Hallidayan terms, generic expectations are built up along three faces of the pyramid as groups become more familiar with

- ideas, terms and conceptual maps (ideational)
- group dynamic, participant characteristics and individual speech prints (interpersonal)
- expected generic form of meetings and textual features, including stages and moves (textual).

Any particular act, move or turn is constructed according to real-time coordinates taken in terms of 'positioning' with regard to ideational, interpersonal

and textual bearings. A Reflection, for example, Reflects an idea (or ideas), to a person in a form that is helpful to that person, talking about that topic at that moment in the discourse.

Seeing the GDM as a jointly constructed pyramid enables us to view the construction as three distinct but necessarily connected planes (i.e. discourse, ideas and group). However a pyramid has four sides. I see the fourth side as the reader's perspective or the perspective of a group wishing to try out a similar discourse. Thus my task (as researcher and writer) has been to track and describe the construction of a new discourse form (the pyramid) and to coordinate viewpoints from which to observe this joint construction. The viewpoints in this thesis have been from six different cases and also from various perspectives on of the central GDM move (Reflection).

Interestingly, Rogers uses a pyramid metaphor to express a view that the ability to focus energy and concentration in one direction is one of the wonders of our species:

The ability to focus conscious attention seems to be one of the latest evolutionary developments in our species. This ability can be described as a tiny peak of awareness, of symbolizing capacity, topping a vast pyramid of nonconscious organismic functioning. (1980: 127)

It seems to me, as a participant, that the GDM is very much a discourse development designed to focus attention in order to increase awareness. The GDM pyramid is constructed in the hope and belief that peaks of awareness will be reached through intense focus and concentration. Rogers goes on to say that

It seems that the human organism has been moving toward the more complete development of awareness. It is at this level that new forms are invented, perhaps even new directions for the human species. (1980: 127)

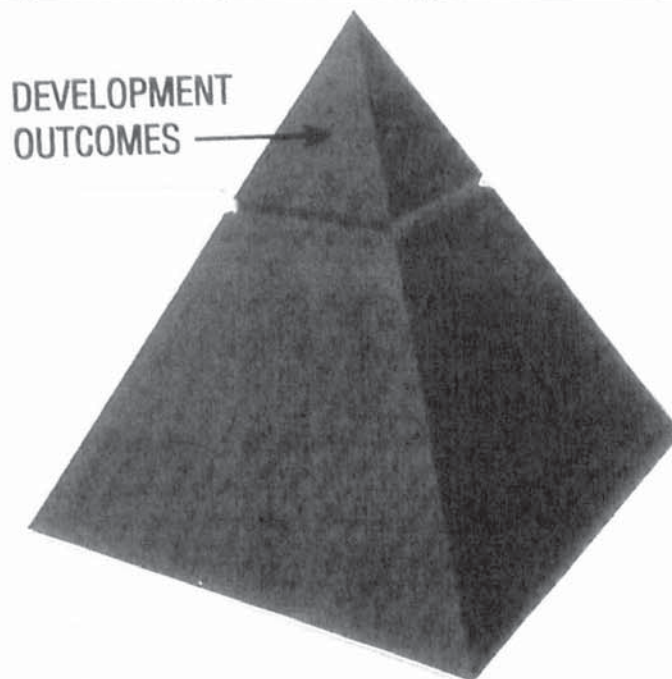
Without wishing to move too far into hyperbole, there is evidence that this 'new' and 'invented' discourse has unusual levels of focus and awareness. This awareness is multi-faceted, as it involves awareness of self, the group, other

individuals in the group, the discourse and particular ideas as they emerge in GDMs.

Pyramid and transfer

Why introduce this metaphor at this stage of the thesis? It seems to me that what this last section should be doing is representing the top slice of the pyramid; a mini version, if you like.

Figure 5: The top slice of the pyramid: development outcomes



The essential dimensions, form and characteristics are such that the top slice of the pyramid contains the essential ingredients. The top slice is smaller and more compact than the whole pyramid but, for reasons of transfer, it needs to be. This chapter summarises the main features and characteristics of GDM in such a way as might be reconstituted, using appendix 1 in tandem, by another group in particular and locally appropriate ways.

These other groups can access pieces of data (in chapters 6 and 7) that can function much like photographs in an exhibition. The placement of the pieces of data (exhibits) is the researcher's representational choice, but what will be determined as significant by another group is a question of transfer:

In an exhibition, although many individual exhibits will represent specific lines of interpretation, their presence and placement overtly reflect the deliberate choices of the researcher. The significance of any individual exhibit and of the collection as a whole is a matter for the audience to determine. (Richards 1996a: 41)

In summary, returning to the pyramid metaphor, this thesis, as an exhibition, represents the three-dimensional aspects of constructing a new discourse (ideational, interpersonal and textual). The fourth dimension is the dimension of transfer with significance to be determined by others.

Focus and Transfer

In terms of focus, I have zoomed in on Reflection in both Chapter 5 and Chapter 6, looking at it from a number of perspectives. To some extent this chapter zooms back out and represents the whole process and Reflection's role within it. I think this is necessary to facilitate transfer. There is more to GDM than Reflection and yet Reflection remains the key element. This chapter of the thesis refines and confirms what is significant about the preceding analysis and description. It draws together themes, categories and choices that have emerged through grounded research into GDMs.

7.3 *Positive outcomes for individuals and groups*

There is overwhelming evidence that establishing a space for a new discourse is a rewarding, productive and enjoyable experience. However, in the preceding chapters, I have tried to represent not only the positive outcomes but also the difficulties in getting the form of Underlander moves right. While it is true that fine-tuning took a considerable amount of time, it is worth saying that the benefits were evident from the first session and in each and every session that followed. Therefore any difficulties presented should not be seen as devaluing the work that this GDM discourse makes available. Actually, the consensus among the group was that the difficulties themselves comprise learning steps integral to the acquisition of the discourse itself. It is difficult to have the

discipline and commitment as a group to adopt a radical form of group development discourse, but there are tangible and ongoing rewards in terms of concrete development outcomes and strengthened group solidarity and support.

Group development – The group was a strong group at the beginning of the process. I do not think it would be possible to do this work without some solid foundations. However, there was a tangible sense of growth as group. Relationships were stronger and there was better understanding of our differences. As Harry says (INT2H-B158) understanding these differences better enriched the relationships. There was a strong feeling in the group that this form of discourse improved our communication in other areas (7.3). For example, Robert expressed the view that GDM seemed to have informed 'Away Days' (see V2-P68L816-821).

Individual development – Each GDM had outcomes in terms of individual growth and renewed commitment to research or CELU projects. For example, Elizabeth's session resulted in further discussion and research involving both Robert and Vince. As another example, Vince's session had outcomes for the pastoral care of students. Many sessions led to outcomes that helped shape further research and renew enthusiasm. When Robert articulated a view of CELU research it had outcomes in further discussion and the development of resources for students. The session became an important touchstone for locating our various research interests. In summary, GDM sessions had individual outcomes and also outcomes for other members of the group.

Transfer to other professional work – Individuals thought that GDM had informed other aspects of their professional practice. Members of the group thought they had become better listeners and were aware of practising the skill outside GDMs (GDFM040698A056).

For me, the following diary entry records how this non-judgemental understanding was becoming part of my workshop procedures:

Istanbul went really well. I really enjoy working with each individual and consciously trying to Reflect back their ideas. I explained that I would be doing it at the beginning of the session. I found myself listening more closely. I was aware of resisting launching into suggestion or advice until I'd at least understood where they were coming from.

Diary-120299

An another example, Elizabeth says it had informed her tutorial interactions:

016 I use that kind of discourse in tutorials (.) even for marking (.)
017 talking to people (.) even sometimes writing e-mails
018 (.) to people in response to proposals

INT2- EL-A013

7.4 *Setting up the group*

Selection and Numbers – Getting the right group for this kind of work is important. In this case all members of the unit were invited to join (see 2.8.). Two did not. The group therefore selected itself. We did not have to decide on what number is most appropriate for this kind of work. Six worked well on most occasions. On a number of occasions there were only five present, and, on one occasion, only four.

Voluntary Basis with commitment –Taking part in the GDM process, then, was voluntary, As Emma says

443 Emma the voluntary aspect is really key (.)

INT2-EM-A493

However, we also agreed that there was a commitment to attend. Once we started no one suggested that we stop. The process came to a natural end when Robert retired and Elizabeth and Emma decided to become part-time. Actually, both Elizabeth and Emma commented that the weekly commitment was becoming hard to make. As both wanted to become part-time to avoid time pressure, this is hardly surprising. Emma suggested that the decision to continue should be reviewed every six months.

Time and Place

Despite some reservations from Emma and Elizabeth towards the end of the process, once a week in term time seemed like a reasonable commitment for the first two years. Elizabeth felt that there should be a possibility to withdraw without 'loss of face'.

One thing all members of the group agreed on is that it is good to have a different space and ambience from regular meetings. It was important that we didn't have desks and that it was a different space from UMs. The Director's office, with comfortable chairs, was ideal for this group (see 2.10).

Basic values – The group needs to have some basic values in order for it to work. There needs to be trust, mutual respect and honesty. Empathy is a skill that comes with practice. Trust is crucial because, without it, is hard to imagine the kind of introspection and honesty that emerges (e.g. Vince's session 502-512, 532-534. See also Harry's session 611-614). All individuals in the group were prepared to share their fears, aspirations, tensions, feelings, foibles, dark sides and idiosyncrasies. We were all willing to be self-critical.

Peer relationship – Our group is very much a group of peers. However, it is also true that Harry (as Director of the CELU) has a special role. There may be dangers for other individuals in other social groups, especially if they are working with asymmetrical relationships. In this case, the differences in roles or status need to be considered.

Confidentiality and ownership -Perhaps because trust is a key element, it was important to establish some ground rules. Issues related to confidentiality and ownership of ideas, recordings and transcripts were discussed early on. Three members of the group have used transcripts from GDM for research and publishing purposes. It is certainly important for all parties to communicate their desire to disseminate any data before doing so.

There is no doubt some concepts and distinctions arose out of co-construction. So, some points, like Vince's 'interactive-proactive-reactive' distinction, certainly arose from the GDM process. Other concepts, like Harry's 'collaborative identity' existed before the session but the concept developed and took greater form through the GDM articulation.

7.5 Procedures

What follows covers the degree to which this group 'practiced' moves before starting with Speaker sessions. It also considers the balance between 'talking about it' and 'doing it'. There are comments on building in 'admin time' and the importance of implementing a 'Resonance stage'.

Practice – In retrospect Nicholas feels that we might have done more practice and tried harder to pin down examples of different moves, before we started GDM Speaker sessions. In our case, we read a short article Edge (1992b) and had one (1hour) introductory session. The next session began with a full Speaker session. As there were varying degrees of familiarity with this kind of non-judgemental discourse, it may have been better to have had more preparation and more data-based examples of what each kind of Understander move looked like. Elizabeth explained that although too much practice would be problem at the beginning of the process, we needed more than we had:

264 Elizabeth it wouldn't be right to start off (.) right
265 let's practise this, >let's practice this,<
266 >let's practice that.< (.) which is how Nicholas
267 used to set it up in the old workshops (.) erm
268 but I think there's a certain amount you do
269 have to practise to get used to that type of interaction
270 (.) like the not coming in with solutions and the-
271 >you know< the- (.) I mean cos that's such an
272 instinctive (.) such an instinctive reaction (.) that
273 has to be quashed (.) and that's difficult (.) it's
274 like teachers in the classroom learning how to be silent
INT2- EL-A270

Getting the right amount of practice is an issue. The lack of familiarisation may have contributed to some of the difficulties individuals had keying into the discourse and contributing moves.

Data-based examples – Looking back, at the end of the process, Elizabeth wonders whether more data-based examples of moves might have helped her at the start:

255 Elizabeth well I was wondering whether it
256 would help get into the medium better
257 (.) if we'd had some data to look at (.)
INT2- EL-A254

Robert commented that it had taken him a long time to become familiar with the different possibilities. He also felt that he only understood the value of Reflection fairly late on in the process. On the other hand, there were a great number of GDFMs where data-based examples of various moves were highlighted. All members of the group felt that GDFMs were invaluable in this respect in the first year. It is hoped that *Vol. 2* might be used as a resource for another group to have some data-based examples of moves.

Using problematic sessions – On balance, interviewees expressed the view that we learned a great deal from GDFMs in the first year. There was also a feeling that we learned just as much from relatively unsuccessful sessions as successful ones. Problematic sessions are not a waste of time. Awareness of the discourse and establishing what the group wants can be cemented by a bad session. In terms of both Speaking and Understanding, Elizabeth's session was not what we were aiming for, but, because it resulted in a great deal of honest and open discussion, it helped us move forward.

More doing it – In the second year there was a feeling that the balance needed to shift away from 'talking about it' towards 'doing it'. In other words, we needed to have more GDMs and less GDFMs. This was a feeling expressed in a least three of the first interviews. Emma's view is characteristic:

357 Emma I think we may be getting a bit bogged down
358 actually in our discussion of the errm (.) in
359 our attempts to construct an analytical framework
360 for this discourse (.) I also think we vary in the group
361 in (0.6) I mean all of us are interested in doing it
362 and analysing it but I think (.) that the proportions of
363 interest vary (.) and I think that (.) I actually think as well
364 that (0.4) too much attention on the analysis of it can be
365 a way of distancing oneself from the doing of it

INT-EM280999A326

Robert expresses a similar view about the second year:

182 Robert you want Speaker turns to come round
183 reasonably quickly and if you're spending lots
184 of time analysing then they don't

INT2-RO-A201

GDFMs and the resulting analytic discussion was enormously useful in the first year but became less necessary in the second year.

Admin time – In terms of establishing timetables and organising future meetings, a group needs to build in administration time. This is best done in GDFMs and not in GDM sessions. The fact that there was 20 minutes of admin chat at the beginning of Emma's session may well have been a contributory reason why Emma's session, according to Vince, 'didn't seem to build up much energy'. We began to have 'review' session in 1999 and these helped to plan ahead without cutting into GDM sessions.

Resonance section – The decision to have a Resonance section after the Speaker-Articulation stage was unambiguously successful and all members of the group felt it was a valuable and necessary part. The main reason expressed was that it allowed Understanders to concentrate on Reflection, knowing there would be an opportunity later to download something triggered by the Speaker.

7.6 *Being a Speaker*

There follows a few comments summarising what we learned about being a Speaker. Although most of the attention on GDFMs was directed at the Understander role, it also provided insights into the choices that face the Speaker.

Rewarding experience – All Speakers felt comfortable being Speaker by their second session. The extra space and energy meant that they could explore an issue in a number of ways. There is space for much longer turns than is normal in our other professional talk (see 2.9). The Speaker is able to think aloud, make connections and distinctions, clarify thinking and also explore ideas through anecdote and metaphor to a greater degree. There is less pressure to get things 'right' in the extra space. For example, Elizabeth thinks that even when a metaphor is tried for fit and doesn't work it can be just as useful:

170 Elizabeth there are different ways of exploring a metaphor (.) sometimes
 171 it doesn't push to the extremes (.) and it stops (.) and it
 172 doesn't g- (.) and that's useful too (.) because you've
 173 still got something (.) INT2- EL-A183

There is still a dialogic effect. (See also V2-P68L823-827 and V2-P59L284-287). It strikes me that one of the main worries an individual may have in 'trying out' ideas, metaphors and concepts is a fear of getting them wrong. However, a major outcome for the group was that 'getting an idea wrong' when the locus of evaluation is still with the Speaker can be helpful. Understandings can still arise:

251 Nicholas (.) because even if it is wrong (.) you know
 252 from bad understandings some ideas can arise V2-P59

Choice of topic – The job of Speakers is to choose a topic they can make some progress with and move quickly to the cutting edge of their thinking. In interviews, Speakers felt that their choice of topic had been useful for them. There is one important case where doubts remained about the wisdom of the choice of topic. Emma had doubts, after her second session, concerning whether talking about the tension between her professional self and her domestic self had been a good idea. In some ways this had been because the topic was to some extent unresolvable in the GDM forum and 'needed to resolved in a different forum'.

Although it did not relate specifically to her session, Elizabeth also felt that there were potential dangers for other groups in using this kind of discourse. In both interviews Elizabeth expressed the view that she has misgivings and feels that this kind of discourse needs handling with care with other groups. Her views are strongly based on a conversation she had with someone trained in counseling skills who felt that use of counseling type moves needed special training:

445 Elizabeth and he asked me about it and how it was going
 446 and he was desperately worried (.) because social
 447 workers are trained for years to deal with what
 448 comes out of those (.) with what comes out of
 449 that situation (.)
 450 Interviewer mmm (.) mmmm

451 Elizabeth right? (.) the way to react and the way to handle
452 it (.) it's not just giving back (.) it's not er-
453 if you're going to go through the whole (.)
454 if you're going to understand all the moves (.)
455 then you need to be trained to
456 well he reckoned (.) very strongly (.) that you need
457 to be trained to deal with what comes up (.)

V2-P171

Choice of topic and counseling –Individuals did 'open up' and aspects of our lives, families and non-work selves were shared. We were honest and open on a number of fronts. All topics chosen had a strong element of professional relevance. I do not think it is likely in such a professional group as ours that a Speaker would want to share details of a problematic family relationship etc., so it was never necessary to make rules as to what should be an appropriate choice. Perhaps because we chose professional topics, the group never experienced the process as 'counseling'. We were not 'presenting' personal problems. Rather the puzzles of our professional life revealed and resolved themselves.

We were not constrained in our choice of topic. However, none of us chose to talk about anything other than some aspect of our professional life. The whole issue of whether what we are attempting is 'counseling' in these sessions, however, is open to debate. In two years, we had one session where the Speaker had slight misgivings but certainly not regret. I think the experience of this GDM does suggest that Rogerian type discourse can transfer to at least one context and to some extent answers Robert's (1998: 21) reservations about the 'transfer' of Rogerian discourse to professional settings:

Then, one can question whether a theory developed to account for client-therapist relationships transfers wholesale to other kinds of social relationships, in particular where the client is well and does not have the same needs as one who is unwell.

All six of us would claim to be 'well'. We did not feel ourselves to be in need of counseling. On the other hand, there was a therapeutic atmosphere generated, individual growth and 'actualising' happened.

In the end, labeling GDM discourse as counseling-type discourse is probably not helpful. One of our visiting Speakers (Lenny Ebworth) thought that it was very similar to counseling (GDVM230399A172). A diary entry reveals my feeling that there remains something of a grey area:

The trouble with counseling is that it brings so much baggage. Views like 'you only have counseling if you're mentally deranged or weak'. This seems to be much stronger in UK than in the USA. I can understand why Nicholas is wary of using the word in his work. (Diary-220300)

The right topic at the right time – One other difficulty was expressed by Elizabeth. She said that she had found it difficult to come up with a topic. From time to time a topic would emerge for her but it was not her turn to talk:

050 Elizabeth I would think yeah (.) that's something
051 I could probably explore a bit (.) or talk on
052 but by the time it came to do it (.) or to
053 offer to do it (.) to volunteer to do it
054 it was something that I'd either thought
055 through or didn't want to talk about any
056 more (.) cos it was past (.) it as finished
057 it was a problem that I'd solved or didn't
058 want to think about any more

INT2- EL-A056

This is an isolated comment. The other Speakers did not find it difficult. We did not allocate the next turn to be Speaker as such. We did end up taking it in turns, not in any pre-set order, but as individual issues arose. It is healthy for group development to share the role of Speaker around and involve each individual as soon as possible.

Degree of planning – It is noticeable that, in the first part of the articulation, Speakers commented on the degree to which the topic for the session had been thought about. At the end of the first year the view was that it was not necessary to plan to any extent. Too much preparation can cause problems for getting to the 'cutting edge of understanding' (GDFM171198A080) and getting Reflection and articulation moving things along for the Speaker.

For one thing, too much planning can push the Speaker into 'seminar mode'. This is something that Elizabeth reflects on after her session. The main outcome for her (and the rest of the group) was that she realised that there is a balance to be struck between clarifying background information ('bringing the

Understander up to speed') and getting to the 'cutting edge of understanding'. Certainly too much background can prevent you getting quickly to the point where you are really articulating. It was noticeable that Elizabeth's second section was much less planned and filled with 'background information' than her first. She 'started at the cutting edge' and the session was more successful for her and the Understanders (INT2-EL-A153).

Bringing props – Related to planning, it was also questionable whether bringing any piece of paper or diagram as a 'prop' was worthwhile. Physical objects can act as a barrier (see V2-P115L640-643). It was noticeable that Speakers often brought something to their first session (including Visiting Speakers) but rarely in their second session (the only exception to this was Harry):

It is noticeable that when Speakers bring in a diagram or notes it blocks communication rather than enhancing it. It is difficult for others to see, eye contact suffers, and when extracts are read aloud the Speaker tends to gabble. Almost as if they are embarrassed by needing a prop?

Diary 120299.

Pause points – There is one other Speaker responsibility that the group talked about. The Speakers should try to leave pause points to enable the Understanders to construct Understander moves. As Elizabeth says 'the Speaker needs to give pause points' (INT2-EL-A330). Although, Understanders can grab, leaving space does help Understanders follow and construct Understander moves.

7.7 Understander's responsibility

This thesis has concentrated primarily on Reflection and so we have covered more ground with regard to the Understander role. Earlier, we established that there are three primary challenges in being an Understander: keeping high levels of concentration; making the right contribution; and not becoming too 'involved' at the content level.

Concentration – There is a strong feeling for all participants that they have developed their listening skills through this high level of concentration. There is

also a sense that putting energy into concentrating on the Speaker's ideas means you are much less likely to put forward your own. For example, Elizabeth thinks she has developed as a 'listening person' rather than a 'pushing ideas person' (INT2- EL-A056).

If you can concentrate on listening and Understanding, you are much less likely to be evaluative and able to keep out your frame of reference. We realised that this was more difficult than we had initially thought:

207	Emma	Well I always thought I was quite a decent listener
208		but I think I've realised that I've got a huge amount
209		to learn (.)
210	Interviewer	mmm
211	Emma	about not bringing in my own agendas
212		(0.6)
213	Interviewer	yeah
214	Emma	I think I find that much harder than I would have thought

INT1-EM-A210

The Speaker should not get to know your references, preferences and agenda. You should be working with the Speaker's words, metaphors, references and preferences.

Concentration on Understanding helps Understanders to avoid moves with evaluative elements. The group realised that positive evaluation is just as likely to 'get in the way' as negative evaluation as it leads to negative face moves (from the Speaker).

Contribution – Over the two year period, the group got more confident about contributing the right kind of Understander move at the right time for the Speaker. Some of the group found it hard to make an Understanding move and although we agreed that it was legitimate to say 'I need to make an Understand move' and then construct one, these difficulties continued.

The group found the 'for the Speaker'/'for the Understander' distinction helpful in realising that understanding and not-understanding are both legitimate reasons to construct a move. However, Understanders should not over-rely on Clarifying moves. A series of 'for the Understander' moves which are Clarifying

pushes the balance away from 'for the Speaker' moves which are Reflecting and can make the Speaker feel pressurised.

In other words, the Understander's role is always to be sensitive to the Speaker and think about what sort of move might be helpful at a certain point.

Contributing the right move at the right time is complex but two issues emerged clearly. First of all, it is important to contribute an 'early reflect'. This establishes the relationship and helps the Understander to feel listened to and may help pin down the focus early on. Secondly, contributing a Focusing move is often helpful when the Speaker is over half way through the articulation. It is helpful for the Speaker in deciding how to spend the remaining time. This move can seem 'pushy' and the Understander needs to be sensitive to this issue. Both Vince and Emma (INT2-EM-B028) felt they were being pushed too hard on occasions.

Part of the Understanders' role is being sensitive to the individual differences of the Speaker. If the Speaker wants to explore his or her ideas in a certain way (e.g. through metaphor or anecdote) it is the Understanders' role to try and work with and Reflect back these elements.

Working with other Understanders – Group Understanding means that each Understander has to make a decision about whether a particular move will be useful at that stage of the articulation and take account of the combined effect of the moves contributed by other Understanders. Above all, the Understanders should allow silence and space. Sometimes the Speaker needs time to collect his or her thoughts and figure out where to go next.

There were certainly times where there were too many Understanders trying to contribute moves. This has two effects. It can put the Speaker under the wrong kind of pressure:

I think all four of us unwittingly got in the way yesterday. It was a useful session in many ways but it had the air of thesis defense at times. There were too many questions and a couple of occasions where there seemed to be evaluation creeping in.

Diary-160699

If the Understanders sense that other Understander moves are getting in the way for the Speaker and they need thinking time; Understanders need to be prepared to put their Understanding moves on hold for a while.

The second effect is on other Understanders. Elizabeth felt that on occasions she had a feeling that there were too many Understanders trying to contribute and so she felt forced to withdraw:

284 Elizabeth I do remember sometimes withdrawing sometimes
285 cos there's no room for everyone Reflecting here
INT2- EL-A270

Both Emma and Elizabeth felt it was difficult to contribute moves and that when they did want to Nicholas often 'got in first':

275 Elizabeth the pause lengths were never long enough and
276 I always got the impression that Nicholas felt
277 very responsible for it all (.) and so therefore
278 he jumped in always much quicker than I
279 could find a way to Reflect (.) and sometimes
280 I was thinking 'ooh' we're about due for a Reflect
281 and I was formulating a Reflection and Nicholas would
282 have already have said it (.) he'd be in there (.) and
283 that did frustrate me sometimes
INT2- EL-A270

Getting the form right

This issue has been dealt with at length in 6.5 and so what follows is a concise list of main issues which refer back to the relevant page numbers. The following issues emerged most prominently.

Retrievable lexis – While Reflecting, it is not necessary to use the 'same words'. However, it is important the Speaker feels that the Understander is trying to Reflect their articulation in similar terms. Substitute phrases like 'from what you've been saying' do not put the retrievable pieces of the articulation back on the table.

Normally, what an Understander Reflects back should be 'retrievable' in the session's Speaker-Articulation stage. However, sometimes, it is possible for an Understander to retrieve something previous to the session or from the group's 'interactional history'. However, if an Understander uses something from outside the group's interactional history, it is better if the Speaker puts it back in

the group pot. It needs to be integrated by the other Understanders. It is a legitimate move to make and can be helpful (e.g. Emma in Nicholas's session 693-697).

Avoid pinning the Speaker down – Understanders need to avoid pinning the Speaker down. Particularly in moves which are trying to Reflect an overall Understanding, formulations including vague language can help construct a summary that the Speaker can accept. Also in Clarifying moves, using 'either or questions', it leaves the Speaker with greater options if 'or both' is available as an option. The group became more conscious of the importance of not locking the Speaker into the Understander's choices (GDFM190598A029).

More Reflection and fewer questions – We realised that the balance needed to shift to more Reflection and fewer questions. Although the group became more confident about using Reflection, we continued to believe that we relied too much on questions (especially in Clarifying moves). It is always a legitimate move to say 'could you say a little more about' rather than using a Clarifying move.

7.8 *Where might it be transferred?*

The GDM process described in this report is potentially useful in a wide range of professional settings.

1. TESOL – teacher education groups or Special interest groups. Perhaps a British Council summer workshop at Norton University.
2. HEFCE and ILT
3. Within Norton, through the Norton Business School. Management training and communication skills.

In TESOL there are a number of groups worldwide who use and have used CD as outlined in Edge (1992a). I have already conducted workshops on GDM in Japan, Turkey and Taiwan. I see potential for more of this kind of work in the TESOL community. Mann (2001) outlined the benefits of this work in *English Teaching Professional*. Two articles, published this year, Mann (2002a) and Mann

(2002b), talk about my experience of GDM. Through publication, I hope to connect with other groups wishing to explore their TESOL practice through such a constructed discourse. I have also talked to a colleague about the possibility of organising a GD mini-conference through BAAL at Norton University.

Certainly this piece of research has implications across disciplines in Higher Education settings. The last few years have seen a growing interest in reflection on and understanding of our professional development (e.g. Biggs, 1999, Moon 1999, Prosser & Trigwell 1999) and the role of the articulation featured in this study could be facilitative in professional development. The growth of professional bodies such as ILT (Institute for learning and teaching in higher education) means that there is now a forum for cross-disciplinary workshops on supporting the growth of an individual's ideas within a group context.

Within Norton University itself, I intend to work with The Norton Business School and explore the potential of building this kind of professional talk into their MBA programme. An alternative, is to use The Norton Business School's contacts in the business communication community to develop interest through in-company staff development programmes.

I think developing this professional discourse option through these three possible routes is an interesting and exciting possibility. The establishment of a research group within the CELU at Norton University (The Centre for the Study of Professional Discourse and Development) has already attracted research money and I hope to work with colleagues to attract further such research grants.

Chapter 8

Finale

There is for me a sense of excitement in coming to the end of this thesis. I now have a description of the GDM process and I feel it is a full and detailed one. Perhaps more importantly, I also feel motivated to link up with other individuals or groups who want to explore such an alternative discourse. This final section makes a series of personal statements about both what I feel the thesis achieves and what possibilities exist for the future. I see these achievements and possibilities in terms of:

- Personal and individual development;
- The development of the featured group;
- Wider potential for development.

Personal development

At an individual level, I could not have devoted so much time to describing a phenomenon if I did not feel that it was worth it. Worth the doing and worth the telling. The feeling of being a Speaker, once you get going, is an enjoyable one. Vince described it, after his second session as Speaker, as a kind of 'calm mental yoga'. However, as Nicholas replied, it is 'not a warm bath' and is 'difficult but worth it'. For me, both these statements are true. Being Speaker feels both therapeutic and challenging.

In my three sessions as Speaker I had a feeling of being supported by Understanders, energy building and focus on a topic increasing. I felt able to expose emerging ideas and further articulate them without worrying that the ideas were 'ragged' or 'shaky'. It is an act of trust to display such thinking in a public way. Rogers speaks of a similar process in writing:

These differences are interesting in their own right and may well be subject of further research, however, I have made the decision to focus on the period from 1998 to 2001 and so issues raised are outside the scope of my case study.

Perhaps the fact that we have changed the procedures confirms at least that each group is different. For this reason alone, as is apparent from my use of the term 'finale' rather than the more normal 'conclusion', I do not believe it possible to 'measure' an increase in development that results in any causative way from changing group discourse. I can claim that it has been regularly facilitative in terms of my individual development. I can also claim that it has been regularly facilitative for the other members of the GDM group. I believe my transfer document may help in the facilitation of such professional development for other individuals and groups. However, I am not attempting a statement of generalisability unless one adopts the kind of 'fuzzy generalisation' that Bossey puts forward (1999: 48-56). Like Bossey, in responding to Hargreaves' (1996: 5) plea for more statements of generalisability, I do not believe that the investigation of one specific situation with its unique complexities warrants any kind of general causal statement:

I do not believe that there can be general statements of the kind that he seeks: teaching situations are so varied that it is rarely, if ever, possible to say with certainty 'Do y instead of x and your pupils will learn more.' Teaching is such a complex activity that such simple statements just do not exist. (Bossey 1999: 48)

I think this statement applies just as much to the complexities of professional development in groups. The reasons why this thesis does not end with a section termed 'conclusion' have been taken up in the previous chapter. I want now to end this piece with some comments on how the non-evaluative discourse featured in this thesis might have wider potential.

Wider potential

Perhaps the first task in considering potential for development is to consider how this thesis might be represented in an alternative form. Putting data

extracts on the World Wide Web is something that I have argued for elsewhere (Mann 2000). A format similar to appendix 1 which links data extracts to either analysis, procedural choices and decisions, other groups and their data seems to me a natural extension of Bakhtin's ideas of multiple voices and heteroglossia. Searle (1999: 103), reporting Coffey et al (1996), sees this sort of data analysis and representation as consistent with postmodern sensibilities. He says such a representation 'depends on the use of 'hypertext' links, which preserve data in their original form, allowing the 'reader' or user to leap from one link to another in an exploration of data'. I intend to construct such a web site through PCD (2.6). This might encourage other groups to use and add observations and data.

To some extent I have already made comment on what sorts of wider groups might benefit from engagement with a GDM discourse (see 7.8). There have been others who see potential in exploring alternative discourse. We began this GDM process at the beginning of 1998. In the same year Tannen published the book *The Argument Culture*. Here, Tannen argues that an argument culture limits the information we get rather than broadening it. When a certain kind of interaction is the norm, those who feel comfortable with that type of interaction are drawn to participate, but those 'who do not feel comfortable with it recoil' (1998:22). GDM discourse is a real possibility for those who feel the need to try a discourse which gets away from the ' kind of programmed, prepatterned, unthinking use of fighting' typical of an agonistic discourse (1998: 10).

Tannen quotes Young, whose view is that we need to consider ' methods of investigation that focus more on integrating ideas and exploring relations among them than on opposing ideas and fighting over them' (1996:265). It seems to me that GDM offers possibilities for integration and exploration of complexity rather than an over-reliance on a debate culture. The GDM group at Aston feel that we have added another possibility to our ways of interacting. I nearly wrote ' to our armoury' and it is interesting that Tannen makes prominent a similar metaphorical realisation:

'We need to use our imaginations and ingenuity to find different ways to seek truth and gain knowledge, and add them to our arsenal – or, should I say, the ingredients for our stew.'(1998:298):

And, as I 'steel myself' to 'defend my thesis', I also feel a desire to reach out to see if there are other groups in other contexts who consciously employ or encourage non-evaluative discourse.

Is the discipline of non-evaluative communication helping in conflict resolution and cross-cultural communication? Are there other professionals utilising an alternative discourse to encourage people to suspend their desire to evaluate? There must be potential for others to consider how aspects of a non-evaluative discourse could be used in such conflict or cross-cultural groups. Issues of intercultural communication are taken up by Koester and Olebe (1988) and issues of prejudice, ethnocentrism, discrimination, racism have obvious importance in terms of evaluative processes. Any discourse that supports positive self-esteem and might help reduce the negative evaluation of prejudice and stereotyping (see Tajfel 1969) is worth exploring.

I hope to further explore issues raised in this thesis and contribute to a greater understanding of what choices and decisions might need to be made in furthering non-evaluative understanding. I hope that a web-based forum for sharing perspectives might be a useful next step in doing this.

Right at the end of this thesis, I am reminded of Nicholas's words:

134	the whole person <u>is</u> somehow the loose <u>sum</u> of all those internal
135	<u>d</u> ialogues and that if you put those two together then you've
136	got a way of representing the whole person and the
137	human <u>i</u> stic tradition (.) <u>i</u> n the postmodern (.)

Here Nicholas is realising that, for him, there is no necessary conflict between the postmodern tradition and the humanistic tradition. We live and need to articulate a sense of ourselves in both worlds:

We are embodied agents, living in dialogical conditions, inhabiting time in a specifically human way, that is, making sense of our lives as a story that connects the past from which we have come to our future projects.
(Taylor 1991:105-6)

In the end, it is perhaps a simple human choice: to live on, possibly in a professional world of half-understandings and mutual misunderstandings, or to create an opportunity to talk our way into fuller understandings of ourselves, our discourses and our possibilities.

84,385 words

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Appendix 1

Choices and Decisions:

Transfer issues for groups wishing to embark on a similar process

Introduction to appendix 1

If you are considering setting up such a group you have some choices and decisions to consider. This document represents those choices and provides formative comment on them. Whatever is written here cannot be an alternative for developing a shared understanding of a GDM group. I agree with Robert when he says there is no substitute for doing it. I do think, however, that talking about what is involved in advance would be a good idea, especially in the early stages. This document provides an overview of questions that are likely to arise for you.

Appendix 1 also refers to pieces of data that might help clarify aspects of these choice and decisions. Using the suggested 'data for discussion' might be particularly useful earlier on the process, before you have had a chance to build up examples of your own. In time, if you record the process on tape, you will be able to find your own critical incidents to discuss.

However, there may be occasions when you would prefer to use examples from another group to highlight challenges or options.

Setting up a group

<i>Choice</i>	<i>Comment</i>	<i>Data for Discussion</i>
Deciding on how many people to include in the group	<i>The optimum number for GD work is probably four. Our experience is that three Understanders work well. With more Understanders there can be frustration at not being able to make Understander moves. There can also be too many Understanders needing to Understand and consequently getting into the Speaker's space.</i>	V2-P86 L538-844 V2-P33 L401-428 V1-P247 V1-P307
	<i>If there are more than four then it may be worth considering having some Understanders and some Observers. See Edge (1992a: 14) for details.</i>	V1-P311
Think about time and place.	<i>Deciding how much time to devote each week and how long you will continue to do it is an important initial task. It is important not to overestimate the amount of time you can afford (Bailey et al 1998: 544) but there also needs to be a level of commitment.</i>	V1-P284
	<i>One hour a week or one hour a fortnight is probably a minimum to build a shared understanding.</i>	V1-P231 V1-P44
	<i>If possible, it is important to have a comfortable room that is not the room used for your other professional meetings. It is probably better to dispense with tables.</i>	V1-P38-39
What happens if one of the group wants to drop out?	<i>Obviously it will be embarrassing if an individual does not feel able to continue and so it is worth considering 'get out' possibilities without loss of face. For example, the commitment could be renewed every six months.</i>	V2-P188 L1406-1440
Decide whether you are going to record the sessions.	<i>Using critical incidents from GDM sessions will probably be very useful in developing a shared understanding. Decide who will record the sessions, what will happen to the tapes and how any data might be used in the future.</i>	V1-P237-8

How are you going to cope with difficulties?	<i>Use the GDFMs to discuss any difficulties – try to make comment about particular instances rather than making personal comment. They need to remain a technical issue rather than a personal one.</i>	V1-P69-70 V2-P171 L365-88
	<i>It helps if people are prepared to be self-critical in GDFMs. Such self-criticism can help maintain an honest and open atmosphere.</i>	V1-P238-9 V1-P243
	<i>If one of the group is causing difficulties because he or she seems unable to resist evaluation or inappropriate contributions, consider using 'data for discussion' to re-establish the basics of non-judgmental Understanding.</i>	V1-P244-6 V2-P29 L175-264 V1-P127
Decide whether you want to start GDM straight away (deep end strategy) or do some practice activities first.	<i>It may well be worth having at least two sessions of practice activities from Edge (1992b) before beginning. Other groups might want to run 'doing' and 'practice' in tandem.</i>	V1- P45-52 V2-P170 L333-361
	<i>In talking about whether to begin with 'practice sessions', consider whether your enthusiasm may wane if you begin with too many practice sessions. After each initial session, consider whether, as a group, you have a solid enough idea of what is involved to begin full Speaker sessions.</i>	V1-P299

Stages and procedures

<i>Choice</i>	<i>Comment</i>	<i>Data for Discussion</i>
What stages are there?	<i>Speaker-Articulation stage</i>	V1-P60-68
	<i>Resonance stage</i>	
	<i>Speaker-review stage</i>	V1-P69
	<i>Follow-up discussion/ analysis stage</i>	
Decide how the GDM session is going to be divided.	<i>Probably at least half the session should comprise the Speaker articulation. In a one-hour session 35-40 minutes is a useful guideline.</i>	V1-P60-61 V1-P56-57
	<i>A Resonance stage allows the Understanders to download things they may have wanted to contribute but which would have been inappropriate as Understander moves. These comments should not be evaluative of the Speaker-articulation.</i>	V1-P65-66
	<i>A Speaker-review stage gives the Speaker a chance to respond to the Understander Resonances and also make some closing comment on what has emerged for them in the session.</i>	V1-P67-68
	<i>You may decide to include a follow-up stage at the end of the session. In the early stages it is particularly important to have open expression of how Speakers and Understanders experienced the session.</i>	V1-P69
Is it a good idea to keep GDFM separate?	<i>This is an important issue and there is not a simple answer. This GDM group found it useful to have 'evidence' in the form of taped extracts. Repeatedly playing can help sensitize the group. Having at least a few days in between doing the session and commenting on the session may also be important.</i>	V1-P60-61 V1-P237
	<i>Having the follow-up discussion immediately may have some advantages too but it will be difficult to locate critical incidents on a tape-recorder.</i>	

Is it worth deciding in advance on how much time to allocate to each stage?	<i>Have clear stages – there is not harm in being absolutely explicit about what discourse rules you want to have in each section.</i>	
To what extent does the group want to establish rules?	<i>It is probably not possible to develop clear-cut rules. Developing a shared understanding of features of successful moves takes time and the group's ideas are likely to change. A commitment to honest and open discussion of data examples helps.</i>	V2-P167 L144-175 V1-P219-220 V2-P193
How does the GDFM aspect work?	<i>It is important in developing a shared discourse to support articulation. Consensus needs to develop and should not be forced.</i>	V1-P69 V1-P112 V1-P226
How many GDFMs are necessary?	<i>If you begin the process with some sort of GDFM (or GDF stage within the session), review its role every three months.</i>	
	<i>It is likely that you will want to reduce GDFMs over time. This means having more Speaker sessions (GDMs) becomes more valuable than talking about it (GDFMs).</i>	V1-P286 V2-P188 L1443-1466

Getting used to moves

<i>Choice</i>	<i>Comment</i>	<i>Data for Discussion</i>
Decide whether you want to begin early sessions by using the full range of moves.	<i>It may be a good idea in the early sessions to concentrate on Reflection until the group is happy that there is a shared understanding of how this move works. Getting Reflection right is the most important aspect of non-judgmental discourse.</i>	V1-P217-218 V2-P105 L065-098
Which moves do you think will help you?	<i>Look at data examples of each kind of move.</i>	V1-P181-8
	<i>Talk about and distinguish between Reflecting, Focusing, Relating and Clarifying</i>	V2-P186 L1284-1321
Do we need to practise moves?	<i>Decide whether you want to spend the first sessions 'practising' a range of Understander moves or have more of 'deep end strategy'.</i>	GDFM040698 A118
Is there a good way to introduce Understander moves?	<i>Lexical phrases like 'can I just check...' and 'if I Understand you' and 'let me see if I've got this right...' can help keep Understander moves appropriate.</i>	V2-P263
Think about whether moves you have made are primarily 'for the Speaker' or 'for the Understander'.	<i>As an individual Understander, try to get a balance between these sorts of moves.</i>	
	<i>Understanding and not understanding are both legitimate motivations for constructing an Understanding move.</i>	V1-P227-8
	<i>'For the Speaker' moves need Reflection. You can help the Speaker by using Focusing and Relating moves.</i>	V2-P161 L738-767
	<i>'For the Understander' moves tend to be Clarifying moves but still need an element of Reflection to help establish an empathetic attitude.</i>	V1-P211-14
	<i>You can use data examples to consider whether they seem to be for the Understander or for the Speaker</i>	

How does Reflection work?	<i>It concentrates energy, makes the Speaker feel supported and valued. It keeps the Speaker's ideas 'in the air' and available for longer than would normally be possible.</i>	V1-P230-232
	<i>For the Understander, concentration on Reflection helps develop listening skills over a number of sessions.</i>	V1-P211-214
	<i>Try to develop a shared sense of how Reflection is working in the group by picking out instances of Reflection and comparing them.</i>	V2-P9 L123-128 V2-P62 L422-433
Is the form of Reflection important?	<i>There are some important issues to think about. In GDMs carefully consider the words that you Reflect back. Also think about the balance between Reflection and questions.</i>	V2-P162 L772-782
Which words do you Reflect?	<i>You do not have to paraphrase and use different words. Neither do you have to use the same words. Using the same words or different words is probably not the issue. The <u>main</u> issue is trying to Reflect back as accurately as possible the meaning as expressed by the Speaker. Nevertheless, it does seem regularly helpful to Understanders to hear some of their own lexical choices Reflected back to them.</i>	V1-P256-8
	<i>Reflection is a case of picking out and presenting back what seems prominent from the Speaker's perspective. This is why simply repeating the last words spoken is unlikely to be helpful.</i>	V2-P92 L946-958
	<i>Substitute lexical phrases like 'from what you've been saying' do not work in the same way as trying to Reflect back the Speaker's words.</i>	V2-P133 L646-683
	<i>It is possible to Reflect words that were spoken outside the session (i.e. in a previous professional talk between Speaker and Understander). In this case it is advisable to recap on the whole context so that other Understanders get the chance to access the Reflection.</i>	GDM090299 A127

Should I ask the Speaker to define terms?	<i>If you are having difficulty grasping what the Speaker means by a certain term, it is legitimate move to say; 'could you say a little more about...' This is preferable to making your difficulty prominent.</i>	V1-P261-4
	<i>However, if the Speaker seems to be trying to articulate a better Understanding of a concept or term, it may be counterproductive to push for an early definition. Allow Speakers to talk themselves into a better Understanding.</i>	V1-P259-260 V2-P64 L589-634
How quickly should the Understander contribute a Reflection in the Speaker-articulation?	<i>This is often difficult to judge. Listen for a pause point after a few minutes or so.</i>	V1-P245-6
	<i>It is certainly facilitative to receive an 'early reflect' as it often establishes the focus and helps demonstrate an empathetic attitude early on.</i>	V1-P306 V1-P134 V2-P7 L041-051
Is it useful to Reflect back specific items or a general sense?	<i>Both are likely to be useful. Providing a Reflection of the Speaker's general position can make the Speaker feel that the Understander is following the whole articulation. Speakers will feel that you understand the <u>essence</u> of what they are communicating. In this kind of move, vague language can help formulate such a summary Reflect.</i>	V2-P62 L422-442
	<i>Reflecting specific points can be facilitative for the Speaker in establishing relationships (connections and distinctions)</i>	V1-P261-4 V1-P187

Being an Understander

<i>Choice</i>	<i>Comment</i>	<i>Data for Discussion</i>
What should I avoid as Understander?	<i>There are some basic conversational moves that need to be avoided. These are giving opinions, speculation, making statements, evaluative interpretation giving advice.</i>	V1-P207 V1-P239 V2-P49 L1321-1344
	<i>If you are trying to Understand and Reflect back the Speaker's frame of reference you need to try to keep out your own frames of reference from your moves.</i>	V1-P208 V2-P9 L144-169
Is humour or joking a good idea?	<i>Although GDM need not be a humourless affair, if Understanders are concentrating fully on the Speaker articulation, deliberately setting out to exploit a move for its comic potential is not likely to happen.</i>	V1-P156-8 V2-P123 L053-076
To what extent can Understanders contribute ideas, opinions or suggestions?	<i>Not at all. This is very unlikely to be helpful in this discourse. One sign that something has gone wrong in the Speaker-Understander relationship is if the Speaker becomes the Understander. This is likely to mean that the Understander has contributed in the wrong way.</i>	V2-P87 L617-636
Is it a good idea to encourage Speakers by praising their ideas or saying how interesting they are?	<i>No. All evaluative comment is likely to block further exploration. Positive evaluation can be just as problematic as negative evaluation. It produces negative face moves from the Speaker.</i>	V1-P204
What do I do if I don't Understand what the Speaker is saying?	<i>One possibility is to say something like 'could you say a little bit more about ...' Try not to foreground your difficulty.</i>	V1-P204 V1-P264-5
Is it okay to ask questions?	<i>Sometimes it is necessary to ask a Clarifying question. Make sure you don't tip the balance too far to questions at the expense of Reflection.</i>	V1-P249-253

	<i>When asking questions, try to use 'is it A or B, or is both' structures.</i>	V1-P264
	<i>Permission type pre-sequencing questions are facilitative (e.g. Can I just check...)</i>	V1-P263
How can I best work with other Understanders?	<i>Contribute your Understanding moves with regard to other Understander moves and not just the Speaker-articulation.</i>	V1-P247
	<i>If the space becomes congested with too many Understanders put your move on ice. Silence is an important contribution in allowing the Speaker space.</i>	
	<i>Co-construction of moves can be helpful.</i>	
Do you Reflect differently to different Speakers?	<i>It is inevitable that this happens and the more you can be sensitive to individual difference the better. Think about what the Speaker is trying to achieve in the session and think about how he or she best works.</i>	V1-P281-2

Being Speaker

<i>Choice</i>	<i>Comment</i>	<i>Data for Discussion</i>
As Speaker What should we talk about?	<i>Talk about something that is puzzling, tentative, emergent or unfinished. It may be tempting to talk on subject you have rehearsed. Highly rehearsed ideas are unlikely to be satisfactory as it defeats the purpose of the discourse.</i>	V1-P56-57
Should we stick to professional issues?	<i>If you are working in a professional group, it is advisable to stick with issues related to your professional life. This professional issue may well connect to other areas outside your professional life because our lives, selves and identities are not so easily separated. Exploring connections can be helpful.</i>	V2-P180 L952-983
	<i>It would be unlikely that an individual would wish to share a deeply personal issue in such a group. However, it might be worth establishing the convention that if a member has any doubts, they should check with the others in advance of the meeting.</i>	V1-P275
How much planning should I do before the session?	<i>It is not really necessary to do any preparation. Most Speakers find it necessary to think the topic through but it can be counter-productive to plan.</i>	V2-P10 L180-186
Is it a good idea to bring notes, diagrams and quotations etc?	<i>If you can do without them, leave them behind. Such physical objects may seem to reliable props but may block your ability to really think in real time.</i>	V2-P115L640-643 V2-P124 L080-089
How does the Speaker articulate? Is it difficult?	<i>Not really, the first time you do it seems daunting but this feeling goes quickly. The Speaker can feel under pressure and it is important to talk about Speaker difficulties as well as Understander ones.</i>	V2-P151 L119-164
	<i>If something comes into your mind, try the idea out for size and see how far it will go</i>	V1-P122

How much background is necessary to establish some context for Understanders?	<i>There is a balance to be struck. Some background may be necessary but as soon as possible get to the cutting edge of your focus or problem.</i>	V1-P125-6
	<i>You do not need to provide a life history. However, part of the possible excitement of articulation is rooting the focus biographically. (There is a dialogic tension between past and present views of ourselves.)</i>	V1-P149
What can I get out of being Speaker?	<i>The main general goal is to get further with your thinking on some issue that is important to you. Be prepared to work with an idea in the 'here and now' and elements of newness will emerge.</i>	V2-P10 L186-190
	<i>Being a Speaker gives you the option of exploring ideas through extended metaphor. You can make connections and explore relations between various aspects of your thinking.</i>	V2-P165 L048-104
	<i>Being Speaker can be a <u>self</u> exploration. It is possible to establish coherence between aspects of identities and roles. You can resolve dialogic tension between them.</i>	V2-P101 L1437-1481

Appendix 2

Audio-tape List

Those in **bold** are the featured six cases

GDM 26.01.99

Vince Speaker: Pastoral care and staff/tutor interaction

GDFM 15.02.98

After Nicholas: Follow-up using critical incidents

GDM 03.02.98

Nicholas as Speaker: Ideas for publishing a book which renews research interest

GDFM 15.2.98

After Nicholas: Follow-up using critical incidents

GDM 24.3.98

Harry as Speaker: Professional life and his recent professional development

GDFM 31.03.98

After Harry: Follow-up using critical incidents

GDM 23.4.98

Emma as Speaker: Balancing Ph.D. and family life

GDFM 05.05.98

After Sue: Follow-up using critical incidents

GDM19.05.98

Vince as Speaker: Planned talk and prepared talk

GDFM 04.06.98

Meeting after Vince: Follow-up using critical incidents

GDFM 16.06.98

2nd Meeting after Vince: Further follow-up using critical incidents

GDFM 13.10.98

Discussion on GDM direction and CELU research roles

GDM26.10.98

Elizabeth as Speaker: Lexical chunks

GDM 10.11.98

Robert as Speaker: Perspectives on research

GDFM 17.11.98
After Elizabeth: Follow-up using critical incidents

GDFM 24.11.98
After Robert: Follow-up using critical incidents

GDM 08.12.98
Nicholas as Speaker: Quantum energy, postmodernism and holistic persons

GDFM15.12.98
After Nicholas: Follow-up using critical incidents

GDFM 18.01.99
Review of the year and forward planning discussion.

GDM12.01.99
Review of GDM discourse options

GDFM19.01.99
Exploratory talk about discourse

GDFM 09.02.99
After Vince: Follow-up using critical incidents

GDFM 02.02.99
After Vince 2: Further follow-up using critical incidents

GDM16.02.99
Nicholas as Speaker: Procedural aspects of upcoming TESOL workshop

GDM 23.02.99
After Nicholas: Follow-up using critical incidents

GDVM 23.03.99
Lenny Ebworth as Speaker: Aspects of counseling in a university setting.

GDVM02.03.99
Lawrence Young: Aspects of discourse analysis

GDFM 27.04.99
After Lawrence Young: Follow-up using critical incidents

GDM 18.05.99
Emma as Speaker: The nature of a part-time academic role

GDVM 15.06.99
Ella Bolton as Speaker: Gender and language teaching materials

GDFM 08.06.99

After Emma: Follow-up using critical incidents

GDFM 29.06.99

After Ella Bolton: Follow-up using critical incidents

GDFM 10.10.99

Discussion of CELU professional development

GDM 19.10.99

Vince as Speaker: Various ideas for research

GDFM 16.11.99

After Ernie Follow-up using critical incidents

GDM 30.11.99

Elizabeth as Speaker: Calculating common multi-word chunks

GDVM 02.11.99

Ernie Elliot as Speaker Conceptualising action research

GDVM 09.11.99

Nora Newton as Speaker Aspects of grammatical patterns

GDM 07.12.99

After Nora and Elizabeth: Follow-up discussion

GDM 25.01.00

Harry as Speaker: Collaborative Identity and Interaction

GDVM 15.02.00

Nancy Raynor: Vygotsky's Zone of proximal development

GDM 29.02.00

Robert as Speaker: Making sense: aspects of lexis

GDVM 07.03.00

Donald Kempton: Aspects of academic writing

Appendix 3

Example of critical journal entry

(from Journal-2 p15 notes on Nicholas's session as Speaker V2-P60-65)

GDM 08.12.98

(15)

Harry (265) - transformative again - H. is not sure that he can 'explain' but there is a bigger sense of energy being used in different ways

Energy metaphors cropping up

Nicholas (278) 'now you've shown me' sense of dialogic relationship here - slippage something added by the process

Reflecting allows dialogic slippage + consciousness of it.

Nicholas says 'only a metaphor' - another good example of metaphors being stretched or having provisional status -

E.g. of energy transfer at interpersonal + content level.

(299) Nicholas expresses some reservation. Not sure 'where to go' - real time decision making choices as to how use the session.

Interesting section where Emma 1st and then Harry 2nd extend and work with Nicholas's words. (323) clarify

Serious foray into the metaphor of science (physical) as well as energy, we get dissipative structures - Nicholas is continually testing the metaphors - how far will they 'go' or 'stretch' - Michel Pflanze - entropy / ectropy - matter does not wear down.

Extra, space is mentioned again (327)

Bringing together energies (personal/interpersonal/collective) 334

Language structures - professional discourse being 'forged'

Robert does not pick up early recognizable instances of 'forge' (338)

Robert's forge moves is problematic - Nicholas is clearly uncomfortable with it. (351)

Nicholas thanks Robert but it is more of a 'thank you for your contribution' - which is 'highly interesting' - not a 'thanks for your reflection'.

Nicholas needs a summary. Reflect at this point. NOT only not an early reflect but he creates one for himself (361)

Nicholas is both excited and uncomfortable about this exploration - some discomfort in this 'wired strand' and 'funny stuff' and 'freaky'. Maybe because he's uncomfortable, he reads a letter →

Side B of tape.

Nicholas begins to talk about the influence of Nathaniel Teich. Interesting section where he attempts to pull the 'whole person' together with 'the postmodern' -

strong sense of trying to establish dialogic relationship between two apparently contradictory strands

Linked to the ideas of singularity of our participants EBP + specific contexts. Don't worry about the general - that's not our concern

key exchange. Robert's difficulties become manifest when he says (E110) 'I am understanding you in an number of ways' and the question is how do I understand you

Nicholas responds with 'tell me what I said' postmodern - remove the frames etc Unusual exchange

This is clearly a contribution in the negative sense. Issues again of whether a topic allows such sharing of different frames of reference

Appendix 4

A Selection of Outcomes from Understander Moves

Key Rf (Reflect) Rl (Relate) F (Focusing) C (Clarifying)

Understander	Move	Speaker	Response	Line
Harry	Rf/C	Emma	Yes...because	585
Nicholas	Rf	Emma	Yeah that's certainly part of it (.)and I think the other part of it is	958
Vince	Rf	Emma	That's just it yeah...because..	1069
Nicholas	Rf/Rl	Emma	Yeah (.) yes they're both there	1141
Nicholas	Rf/F	Vince	Yes that's right ...and...	050
Emma	Rf/C	Vince	I think it's partly that and partly	093
Nicholas	Rf	Vince	Yeah (.) and I think	131
Nicholas	Rf/Rl	Vince	Yes yes (.) and another thought hits me from that	186
Elizabeth/Nicholas	Rl/Rf	Vince	I think it's a mixture of those two factors	234
Nicholas	Rl/Rf	Vince	Yes I think so (.) with the proviso that	265
Nicholas	Cl/Rf	Vince	I'm not sure (.) if it's something that I've	410
Nicholas	Rl/Rf	Vince	Yeah (.) I thought I'd	485
Elizabeth	Cl/Rf	Nicholas	Errm (.) I think it could be both	309
Emma	Rl/Rf	Nicholas	Yes (.) I think it is (.) and	703
Emma	Cl/Rf	Nicholas	No (.) not at all (.) I was just	374
Elizabeth	Rl/C/ Rf	Nicholas	Yes (.) I think the latter (.) in the sense that	392
Harry	Rf	Nicholas	Yes (.) and I think now you've shown me	441
Nicholas	F/Rf	Elizabeth	Erm (.) yes and I guess I	063
Nicholas	Rf	Elizabeth	Yes (.) yes (.) absolutely	161
Nicholas	Rf/Cl	Elizabeth	Yes yes yes (.) I mean there will obviously	241
Harry	Rf/Cl	Elizabeth	Yes (.) yes (.) and one thing	375
Nicholas	F	Elizabeth	Urrmm (.) who was that who	742
Vince	Rf/Rl/ F	Elizabeth	It is interesting that	793
Emma	Rf/F	Elizabeth	To go back to Nicholas's question	849
Emma	C/Rf	Elizabeth	Ummm but that's the work	874
Nicholas	Rf/Rl/ F	Elizabeth	(5.0) when I talk to teachers	1052
Nicholas	Rf/F	Robert	Yes (.) inevitably so because	072
Nicholas	Rf	Robert	It's not necessarily only	094
Vince	Rf/Rl	Robert	I have put down say two pieces of the jigsaw	146

Nicholas	Rl/C/Rf	Robert	That's right yes (.) there is	321
Harry	Cl/Rf	Robert	Yeah no no that's comforting	404
Harry	Cl/Rl/Rf	Robert	That does very well (.) I like the word storyings	534
Nicholas	Rl/Rf	Robert	Yes (.) and to my experience	546
Nicholas	Rf	Robert	That's nice (.) yes I think	582
Nicholas	Rf/Cl	Harry	It is huge and that's where the hole is	080
Nicholas	Rf	Harry	Yes (.) and if I can give an example of that	200
Nicholas	Rf	Harry	That's right and how it came about	283
Vince	Rf	Harry	That's right (.) and because	497
Vince	Rf	Harry	Yeah (.) and more and more	529
Vince	Rf	Harry	Yeah (.) I'd not thought of that (.) that's interesting	607
Robert	Rf/C	Harry	Yeah I guess there is an element of that because	625
Robert	F/Rf	Harry	Well I (.) you know (.) just	718
Nicholas	Rf/C	Harry	That's absolutely it (.)and the key	804
Nicholas	F/Rf	Harry	It's not so much a challenge as a development	833
Nicholas	Rf/C	Harry	Yeah that's right (.) that's the difference	898
Nicholas	C/Rf	Harry	Yeah and that's not what I'm doing no	982

Appendix 5

Clarification of terminology

Extract from Elizabeth's session as Speaker:

- 786 Elizabeth (4.0)
787 were you going to say something about that
788 Vince I was going to:: but I (fade to mumble)
789 Elizabeth =no go on
790 Vince (.) errmm
791 Elizabeth [cos I'll come back to that in a minute
792 Nicholas [yeah
793 Vince I was just interested (.) you talked- you talked about
794 it- you concentrated on intuition and (.) statistical corpus
795 analysis but you also mentioned a third way of- of
796 recognising chunks which was intonation (.) but
797 you didn't talk about that as much- you didn't
798 talk about that as much (.) you didn't pick that up (.) do you see that
799 as a future (.) something (.) that teachers can work with (.) at (.) in
800 the classroom?
801 (3.0)
802 Elizabeth it is interesting you paused at the open pauses (.) the open pause
803 there (.) open choices urhmm (.) .hhh I haven't researched (.)
804 ummm (.) I don't know of any research that does and I haven't
805 done any research into the phonological aspects (.) of (.) *now I am*
806 (080) *thinking of how I am talking about it it's terrible* (.) .hh urhmm (.)
807 I would have thought that they'd be an awful lot of chunks (.)
808 phonological chunks that are not necessarily (.) ummm highly
809 frequent (.) ummm highly frequent pre- fabricated
810 chunks (.) for one thing is they might be just be
811 high frequent for that person (.) because that's
812 because they're into that topic or into that subject
813 (.) I don't know (.) I mean I have absolutely no idea
814 (.) because I would imagine (.) that we'd need
815 quite a lot of research to find out<I mean> now
816 we've got the frequency lists (.) and we've got
817 the same for spoken as well (.) it would be really
818 interesting to get some onto do some phonological
819 research and actually see whether the chunks that
820 come up without pause (.) are on this list (Vince:
821 mmm) I mean it could be done (.) yes I hadn't
822 thought of that
823 Robert there's a=
824 Elizabeth =as a way in

Speech event	This extract is part of the session where Elizabeth is Speaker. This meeting (GDM271098) can be considered a speech event. I think this term is more appropriate than 'transaction' in this GDM context.
Stage (established generic feature)	This extract comes at the end of the Speaker-Articulation stage. For me a 'stage' is a well established core generic feature and would be recognised by the participants as such.
Sequence/ exchange	<p>These terms are used interchangeably. The whole of the extract above can be considered a sequence. Elizabeth notices that Vince wants to say something. She invites Vince to make a contribution. There is certainly some crossover in that, inside the extract 786-824, there is the beginning of another exchange (823). This then develops from 823 to 841 between Robert and Elizabeth.</p> <p>It is helpful to see sequence as a way of parceling up the ideational content. So this is a sequence on the subject of intonation. Inside it, there are elements tied to other exchanges. 791-792 is part of an exchange (771-785) which resurfaces later (849). Exchange then becomes a more interpersonal construct made up of a number of turns between participants. Hunston and Francis see distinguishing between exchange and sequence as problematic (1992: 140) and I think this interpersonal/ideational distinction can be helpful.</p>
Move	<p>Because I am drawing on Edge (1992a), move here is used functionally to describe a particular Understanding move. These are described as technical moves, having distinguishing characteristics, e.g. a Focusing move. Capitalising makes this status clear.</p> <p>In this extract, 793-800 can be considered a move. It is a mixture of Reflecting and Relating. In this case, the move is achieved over one turn. However, this is not always the case. Nicholas's move on line 764 in Elizabeth's session takes at least five turns and several acts to construct. Inside this move there are several other exchanges (not involving Nicholas).</p>
Turn	One Speakers or Understanders uninterrupted utterance. This may coincide with a move as in 793-800. Elizabeth has three 'turns' between 786 and 791. 787 and 789 constitute one move. It is bringing Vince into the exchange. It is made up of two acts.
Act	<p>A functional communicative element within a turn or move. 787 is one act. It is a question. 789 is a related act. It is an encouraging imperative. 789 can be considered a turn, a move and an act. On other occasions (e.g. 793-800) one turn is one move made up of several acts. 793-800 has a least four acts.</p> <ol style="list-style-type: none"> 1. A pre-sequencing element ('I was just interested'). 2. An element which recovers elements of the Speaker-articulation ('you talked about ...') 3. A focusing element ('but you didn't...') 4. A question ('do you see...')
Lexical item or phrase	The smaller elements which make up an act. For example in the turn (793-800) the second act (recovering elements of the Speaker-articulation) contains the item 'intuition'. This is a lexical unit. So is 'statistical corpus analysis'. An important element in this research is whether such lexical items, used by Understanders to construct Reflection moves, are recoverable in the discourse.