

“What is the influence of emotion on modes of reflexivity? – A longitudinal study involving the participation of Business and Management doctoral students”.

by

Sophie Mills

A thesis submitted to the University of Birmingham for the degree
of DOCTOR OF PHILOSOPHY

Birmingham Business School

College of Social Sciences

University of Birmingham

October 2016

UNIVERSITY OF
BIRMINGHAM

University of Birmingham Research Archive

e-theses repository

This unpublished thesis/dissertation is copyright of the author and/or third parties. The intellectual property rights of the author or third parties in respect of this work are as defined by The Copyright Designs and Patents Act 1988 or as modified by any successor legislation.

Any use made of information contained in this thesis/dissertation must be in accordance with that legislation and must be properly acknowledged. Further distribution or reproduction in any format is prohibited without the permission of the copyright holder.

Abstract

The purpose of this research is to identify the influence of emotion on Margaret Archer's *'Modes of Reflexivity'* (2003, 2007, 2012). As such, the study critiques and utilises as a framework for analysis, the behaviours and perspectives identified by Margaret Archer in her modes of reflexivity research. The philosophical approach adopts a predominantly sociological social constructionist ontology and epistemology.

The context within which this study is set is UK higher education and specifically within Business and Management doctoral study. The twelve research participants involved in this longitudinal study were all working towards the completion of either part-time or full-time doctorates at the time of data collection.

At the heart of this research is the consideration of *'emotional reflexivity'* and its potential relevance within Archer's modes. Findings reveal that both positive and negative emotion is very much associated with each of Archer's effective modes. However, only negative emotion was found where reflexivity was 'fractured', representing the break down or failure of reflexive deliberation. Individuals appeared to adopt each of Archer's effective modes as contextually appropriate in order to engage in effective reflexivity.

This study also contends that emotional reflexivity is brought about by the merging of emotional habitus and reflexive deliberation.

Acknowledgements

I wish to express a huge thank you to my research participants who were willing and generous with their time and contributions. I very much enjoyed learning about participant experiences and will always be grateful for the richness of their reflections which I was able to gather with their support.

I also wish to thank my director of studies, Professor Kiran Trehan, and supervisor, Professor Jim Stewart, for their valuable guidance, support, critique and reassurance over the period of my studies. I sincerely feel fortunate to have been able to learn from such professional, supportive and understanding academics.

Thank you to my best friend, Ceri Daugherty, for your support over the final stages. You made my final write up much more enjoyable than I could have ever predicted. Amanda Lee, what on earth would I do without you?

Finally, I wish to extend an enormous thank you to my long suffering friends, my brilliant children, family and partner for putting up with me over the past few years. I know there were times when we all wondered whether the heartache was actually worth it.

Hopefully, you will now agree with me that it was.

TABLE OF CONTENTS

TABLE OF CONTENTS.....	i
LIST OF FIGURES.....	xv
LIST OF TABLES.....	xvi
ABBREVIATIONS.....	xvii
CHAPTER 1: INTRODUCTION TO RESEARCH PURPOSE, FOCUS AND CONTENT	
1.1 The Context and Focus of Research	1
1.1.1 Situating Archer’s Modes of Reflexivity within Existing Academic Literature..	1
1.1.2 Criticisms of Archer’s Work	3
1.1.3 Emotion and Reflexivity.....	4
1.1.4 Research Approach.....	5
1.2 Theoretical Underpinning	7
1.2.1 Emotion	7
1.2.2 Reflexivity	9
1.2.3 The Influence of Emotion on Reflexivity	9
1.3 Research Context, Participants, Data Collection and Analysis	12
1.3.1 Decision-Making around My Research Context and Participant Group	12
1.3.2 Data Collection and Analysis	13
1.3.3 Semi-structured and Open-ended Interviews	14
1.3.4 Monthly Reflective Reports	15
1.3.5 Thematic Analysis	15
1.4 The Context of this Study.....	17
1.4.1 UK Higher Education	17

1.4.2 Doctoral Student Experiences.....	18
1.4.3 Relevance of the Above to My Research	20
1.4.4 Existing Reflection, Critical Reflection and Reflexivity Research based within the context of Management Education.....	20
1.5 Thesis Structure	21
1.5.1 Chapter 2 - A Review of Emotion and Reflexivity Literature.....	21
1.5.2 Chapter 3 - Philosophical Positioning, Research Methods and Methodology..	22
1.5.3 Chapter 4 - Analysis of Cases.....	22
1.5.4 Chapter 5 – Comparative Analysis of Themes and Sense Making Across Cases	23
1.5.5 Chapter 6 - Conclusions and Opportunities for Future Research	23
1.6 Summary of Chapter 1.....	24

CHAPTER 2: A REVIEW OF EMOTION AND REFLEXIVITY LITERATURE

2.1 Introduction	26
2.2 Emotion and Affect	26
2.2.1 Difficulties with Defining Emotion and Affect	27
2.2.2 Perspectives that Focus on the Relationship between Emotion and Affect.....	28
2.2.3 The Relational Nature of Emotion	29
2.3 An Overview of Theoretical Perspectives of Emotion and Affect	30
2.3.1 Cognitive Psychological Perspectives of Emotion	30
2.3.2 Sociological Perspectives of Emotion and Affect	37
2.3.3 Hochschild’s Sociological Perspective of Emotions Management	38
2.3.4 Kemper’s Relational Perspective of Emotion	41
2.3.5 Psychoanalysis and the Sociology of Emotion.....	45

2.3.6 Discourse and Affective Meaning Making	52
2.3.7 The Definition, Meaning and Understanding of Emotion in terms of this Study	54
2.4 Reflexivity	54
2.4.1 Mechanical Reflexivity	56
2.4.2 Substantive Reflexivity	56
2.4.3 Methodological Reflexivity	62
2.4.4 Reflexivity and Data Analysis.....	68
2.4.5 Meta-theoretical Reflexivity.....	69
2.4.6 Interpretive Reflexivity	71
2.4.7 Ethnomethodological Reflexivity	73
2.4.8 A Critique of the Hybridisation Thesis	74
2.4.9 Archer’s Dominant Modes of Reflexivity	78
2.4.9.1 Archer’s Modes in Academia and Higher Education.....	84
2.4.9.2 Further Critique of Archer’s Modes.....	88
2.4.10 Reflexivity and Emotion	92
2.4.11 Emotion, Reflexivity and Research Methodology	98
2.4.12 Emotions Management and considerations of ‘Emotional Reflexivity’	99
2.4.13 Critical Reflection, Critical Reflexivity and Emotion within a Management Education Context.....	102
2.4.14 Critical Perspectives and this Research.....	104
2.5 Summary of Chapter 2 - The Relationship between This Literature and My Research.....	105

2.5.1 Emotion.....	105
2.5.2 Modes of Reflexivity.....	106
2.5.3 Bringing together the two bodies of Emotion and Reflexivity Literature.....	107
2.5.4 Critical Perspectives of Reflexivity and Emotion within the Context of Management Education.....	107
2.5.5 The Following Chapter.....	107

**CHAPTER 3: PHILOSOPHICAL AND METHODOLOGICAL FRAMEWORKS,
RESEARCH DESIGN AND METHODS**

3.1 My Research Focus and Approach.....	109
3.2 Philosophical Framework	111
3.3 Sociology and Social Constructionism.....	114
3.4 Using Qualitative Research Data.....	117
3.5 Structure and Agency.....	117
3.6 Cases.....	119
3.7 Reflexivity, Emotion and National Cultures.....	121
3.8 Data Collection Methods.....	123
3.9 Retrospective Accounts of Emotion	124
3.9.1 Reflection on Doctoral Studies	125
3.9.2 The Avoidance of ‘Leading’ Case Reflections	125
3.9.3 The Use of Multiple Data Collection Methods	126
3.9.4 Semi-structured and Open-ended Interviews	127
3.9.5 The Transcription and Analysis of Participant Interviews	129
3.9.6 Reflexive Monthly Reports/Journals	130
3.9.7 Reflective Report, Journal, Log or Diary?.....	131

3.9.8 The Use of Participant Narrative	133
3.10 Analytical Strategy – Thematic Analysis	134
3.10.1 Stage 1 – Code Development Based on Theory - The Coding of Archer’s Modes of Reflexivity and Emotion.....	137
3.10.2 Stage 2 – Testing Code Reliability.....	139
3.10.3 Stage 3 – Summarising Data and Identifying Themes	140
3.10.4 Stage 4 – The Tracking of Changes over Time for Each Case	141
3.10.5 Stage 5 – Comparative Analysis of Themes Across Cases.....	141
3.11 Insider Researcher	142
3.12 Ethical Considerations	148
3.13 Introduction to Cases and their Contributions.....	150
3.14 Introduction to individual Cases.....	152
3.14.1 Case 1.....	152
3.14.2 Case 2.....	153
3.14.3 Case 3.....	153
3.14.4 Case 4.....	154
3.14.5 Case 5.....	154
3.14.6 Case 6.....	155
3.14.7 Case 7.....	155
3.14.8 Case 8.....	156
3.14.9 Case 9.....	156
3.14.10 Case 10.....	157
3.14.11 Case 11.....	157
3.14.12 Case 12.....	158

3.15 Summary of Chapter 3.....	159
3.15.1 The Research Philosophy, Methodology and Methods selected for This Study.....	159
3.15.2 Research Participant Profiles.....	160
3.15.3 Data Collection Methods.....	160
3.15.4 Analytical Framework, Coding and Thematic Analysis.....	160
3.15.5 Insider Researcher.....	161
3.15.6 Research Participants.....	162
3.15.7 The Following Chapter.....	162

CHAPTER 4: ANALYSIS OF PARTICIPANT CASES

4.1 Introduction	163
4.2 Tapping into Reflexivity’s Internal Conversation.....	164
4.3 Individual Case Analysis	165
4.3.1 Case 1.....	165
4.3.1.1 Case 1 and Autonomous Reflexive.....	166
4.3.1.2 Case 1 and Communicative Reflexive.....	168
4.3.1.3 Case 1 and Meta-reflexive.....	169
4.3.1.4 Case 1 and Fractured Reflexive.....	171
4.3.1.5 Summary of Case 1.....	171
4.3.2 Case 2	173
4.3.2.1 Case 2 and Autonomous Reflexive.....	173
4.3.2.2 Case 2 and Communicative Reflexive.....	175
4.3.2.3 Case 2 and Meta-reflexive.....	177
4.3.2.4 Case 2 and Fractured Reflexive.....	179
4.3.2.5 Summary of Case 2.....	180

4.3.3 Case 3.....	181
4.3.3.1 Case 3 and Autonomous Reflexive.....	181
4.3.3.2 Case 3 and Communicative Reflexive.....	182
4.3.3.3 Case 3 and Meta-reflexive.....	183
4.3.3.4 Case 3 and Fractured Reflexive.....	183
4.3.3.5 Summary of Case 3.....	183
4.3.4 Case 4.....	184
4.3.4.1 Case 4 and Autonomous Reflexive.....	184
4.3.4.2 Case 4 and Communicative Reflexive.....	185
4.3.4.3 Case 4 and Meta-reflexive.....	187
4.3.4.4 Case 4 and Fractured Reflexive.....	188
4.3.4.5 Summary of Case 4.....	189
4.3.5 Case 5	189
4.3.5.1 Case 5 and Autonomous Reflexive.....	190
4.3.5.2 Case 5 and Communicative Reflexive.....	190
4.3.5.3 Case 5 and Meta-reflexive.....	192
4.3.5.4 Case 5 and Fractured Reflexive.....	192
4.3.5.5 Summary of Case 5.....	193
4.3.6 Case 6.....	194
4.3.6.1 Case 6 and Autonomous Reflexive.....	194
4.3.6.2 Case 6 and Communicative Reflexive.....	195
4.3.6.3 Case 6 and Meta-reflexive.....	196
4.3.6.4 Case 6 and Fractured Reflexive.....	196
4.3.6.5 Summary of Case 6.....	196
4.3.7 Case 7	197
4.3.7.1 Case 7 and Autonomous Reflexive.....	197
4.3.7.2 Case 7 and Communicative Reflexive.....	198

4.3.7.3 Case 7 and Meta-reflexive.....	199
4.3.7.4 Case 7 and Fractured Reflexive.....	200
4.3.7.5 Summary of Case 7.....	200
4.3.8 Case 8	202
4.3.8.1 Case 8 and Autonomous Reflexive.....	202
4.3.8.2 Case 8 and Communicative Reflexive.....	203
4.3.8.3 Case 8 and Meta-reflexive.....	205
4.3.8.4 Case 8 and Fractured Reflexive.....	205
4.3.8.5 Summary of Case 8.....	205
4.3.9 Case 9	206
4.3.9.1 Case 9 and Autonomous Reflexive.....	207
4.3.9.2 Case 9 and Communicative Reflexive.....	209
4.3.9.3 Case 9 and Meta-reflexive.....	210
4.3.9.4 Case 9 and Fractured Reflexive.....	210
4.3.9.5 Summary of Case 9.....	211
4.3.10 Case 10	212
4.3.10.1 Case 10 and Autonomous Reflexive.....	212
4.3.10.2 Case 10 and Communicative Reflexive.....	213
4.3.10.3 Case 10 and Meta-reflexive.....	214
4.3.10.4 Case 10 and Fractured Reflexive.....	215
4.3.10.5 Summary of Case 10.....	215
4.3.11 Case 11	216
4.3.11.1 Case 11 and Autonomous Reflexive.....	217
4.3.11.2 Case 11 and Communicative Reflexive.....	217
4.3.11.3 Case 11 and Meta-reflexive.....	218
4.3.11.4 Case 11 and Fractured Reflexive	218
4.3.11.5 Summary of Case 11.....	218

4.3.12 Case 12	219
4.3.12.1 Case 12 and Autonomous Reflexive.....	220
4.3.12.2 Case 12 and Communicative Reflexive.....	221
4.3.12.3 Case 12 and Meta-reflexive.....	222
4.3.12.4 Case 12 and Fractured Reflexive	222
4.3.12.5 Summary of Case 12.....	223
4.4 Chapter Summary.....	224
4.4.1 Fulfillment of Research Objectives.....	224
4.4.2 Tapping into Reflexivity’s Internal Conversation.....	224
4.4.1.1 Case 1, Archer’s Modes and the Influence of Emotion.....	225
4.4.1.2 Case 2, Archer’s Modes and the Influence of Emotion.....	225
4.4.1.3 Case 3, Archer’s Modes and the Influence of Emotion	226
4.4.1.4 Case 4, Archer’s Modes and the Influence of Emotion	226
4.4.1.5 Case 5, Archer’s Modes and the Influence of Emotion	226
4.4.1.6 Case 6, Archer’s Modes and the Influence of Emotion	227
4.4.1.7 Case 7, Archer’s Modes and the Influence of Emotion	227
4.4.1.8 Case 8, Archer’s Modes and the Influence of Emotion	228
4.4.1.9 Case 9, Archer’s Modes and the Influence of Emotion	228
4.4.1.10 Case 10, Archer’s Modes and the Influence of Emotion	229
4.4.1.11 Case 11, Archer’s Modes and the Influence of Emotion	229
4.4.1.12 Case 12, Archer’s Modes and the Influence of Emotion	230
4.4.2 The Following Chapter.....	230

**CHAPTER 5: COMPARATIVE ANALYSIS OF THEMES AND SENSE MAKING
ACROSS CASES**

5.1 Addressing My Research Objectives	231
---	-----

5.1.1 Quantitative Data Analysis Addressing Research Objective 1 - To analyse the extent to which Archer's 'modes of reflexivity' are evident in case reflections.....	233
5.1.2 Quantitative Data Analysis Addressing Research Objective 2 - To analyse the extent to which emotion is evident in case reflections.....	234
5.2 Autonomous Reflexivity	235
5.2.1 Addressing Objective 3 - To identify the influence of positive emotion within AR.....	237
5.2.2 Addressing Objective 4 - To identify the influence of negative emotion within AR.....	238
5.3 Communicative Reflexivity.....	241
5.3.1 Addressing Objective 3 - To identify the influence of positive emotion within CR.....	242
5.3.2 Addressing Objective 4 - To identify the influence of negative emotion within CR.....	243
5.3.3 My Research providing an opportunity for Externalisation or Extension of the Internal Conversation.....	245
5.4 Meta-reflexivity	248
5.4.1 Addressing Objective 3 - To identify the influence of positive emotion within MR.....	249
5.4.2 Addressing Objective 4 - To identify the influence of negative emotion within MR.....	249
5.4.3 MR and neither obviously Positive or Negative Emotion	250
5.4.4 Case Research	251

5.4.5 Differences in Values between Participants and their Employers	251
5.5 Fractured Reflexivity	253
5.5.1 Addressing Objective’s 3 and 4 - To identify the influence of positive or negative emotion within FR.....	253
5.5.2 The Mending of Fractures	255
5.6 - Analysis Overview.....	256
5.6.1 The Potential for Movement Between Modes	256
5.6.2 The Predominance of AR	260
5.6.3 CR Representing the Involvement of Others	261
5.6.4 MR Providing Justification for Research and Evidencing Perceived Shortfalls in Others	262
5.6.5 FR – The Result of Failure of Other Modes or Precursor for Resolution	262
5.6.6 Archer’s Modes of Reflexivity in the context of Higher Education.....	263
5.6.7 MR, Critical Reflection, Critical Reflexivity and Radical Reflexivity	264
5.6.8 The Relational Nature of Emotion and Reflexivity.....	265
5.6.9 Emotion, Reflexivity and Habitus – Archer versus Burkitt	268
5.6.10 Addressing some critique directed at Archer’s Modes	272
5.6.11 Emotion, Reflexivity and Fracturing	274
5.7 Summary of Chapter 5.....	275
5.7.1 Quantitative Data Analysis of Themes.....	275
5.7.2 Addressing My Research Objectives.....	276
5.7.3 The Potential to Move Between Modes.....	278
5.7.4 Archer’s Modes Across Cases.....	278
5.7.5 Implications for Higher Education.....	279

5.7.6 MR and Critical Reflection, Critical Reflexivity and Radical Reflexivity.....	279
5.7.7 The Relational Nature of Emotion and Reflexivity.....	280
5.7.8 Emotion, Reflexivity and Habitus.....	280
5.7.9 Addressing Critique of Archer’s Modes.....	280
5.7.10 Emotions, Reflexivity and Fracturing.....	282
5.7.11 The Following Chapter.....	282

CHAPTER 6: CONCLUSIONS AND OPPORTUNITIES FOR FUTURE

RESEARCH

6.1 Overview of my Research Focus and Objectives.....	283
6.1.1 Reflection against Objectives 1 and 2 - The Extent to which Archer’s ‘Modes of Reflexivity’ and Emotion are Evident in Case Reflections	283
6.1.2 Reflection against Objectives 3 and 4 - The Extent to which Emotion is considered to influence Archer’s ‘Modes of Reflexivity’	284
6.1.3 Autonomous Reflexivity	284
6.1.4 Communicative Reflexivity	285
6.1.5 Meta-reflexivity	286
6.1.6 Fractured Reflexivity	287
6.2 Addressing Some Critique of Archer’s Modes	287
6.2.1 Absence of Emotion?	287
6.2.2 Internal Conversation and ‘the Generalised Other’.....	288
6.2.3 The Interrelationship between Structure and Agency	288
6.3 Contributions of This Study	290

6.3.1 The Contextual Nature of Modes and Potential for Movement	
Between Them	290
6.3.2 Modernity resulting in the Demise of CR?.....	291
6.3.3 The Application of My Research Methodology and focus on	
Archer’s 3 Stage Model	292
6.3.4 Emotional Habitus + Reflexivity = Emotional Reflexivity.....	294
6.3.5 Emotional Reflexivity and This Research	294
6.3.6 Taking notice of the ‘Emotional Reflexivity’ of Research	
Participants	297
6.4 Building on this Study’s Conclusions	298
6.4.1 Movement between MR and FR	298
6.4.2 Adapted 3 Stage Model	298
6.5 Potential for the Practical Application of This Research.....	300
6.5.1 Insider Researcher	300
6.5.2 Application with UK Higher Education.....	301
6.5.3 The Emotional and Academic Experience of Doctoral Students	
Implications for Supervision and Support.....	301
6.5.4 Wider Implications for the Support of Doctoral Students.....	303
6.5.5 Potential for the focus on Emotional Reflexivity.....	305
6.6 Opportunities for Future Developments	306
6.6.1 A Critical Lens	307
6.7 Closing Comments.....	308

APPENDICES

Appendix 1 Coding of Themes.....	310
Appendix 2 Tree Diagrams of Participant Modes of Reflexivity.....	314
Appendix 3 Tree Diagrams of Participant Emotion.....	321
Appendix 4 Longitudinal stacked area diagrams that represent the modes of reflexivity evident in each case over my data collection period.....	328
Appendix 5 Participant Information Sheet and Informed Consent Form.....	335
Appendix 6 Case Interview Check Lists.....	338
Appendix 7 Case reflections of participation in my research.....	364
REFERENCES.....	365

LIST OF FIGURES

Figure 1.1 - Archer's 3 Stage Model of reflexivity (2007:17).....	10
Figure 1.2 – Example of NVivo Strip Coding.....	16
Figure 2.1 - Archer's Basic Morphogenetic Sequence (2010b:275).....	76
Figure 3.1 - Analytical/Methodological Framework.....	136
Figure 5.1 - The Contextual Adoption of Modes of Reflexivity.....	259
Figure 6.1 - Archer's 3 Stage Model of Reflexivity (2007:17) adapted to include a Social Constructionist Epistemology and Ontology and the Influence of Emotion.....	293
Figure 6.2 - The Contextual Adoption of Modes of Reflexivity (an exact duplication of Figure 5.1).....	299

LIST OF TABLES

Table 3.1 - Overview of Research Cases.....	120
Table 3.2 - Each Case Employment, Study Locations and Type of Study.....	150
Table 3.3 - Summary of all data collected from the Twelve Cases.....	151

ABBREVIATIONS

DoS – Director of Studies

ESRC – Economic and Social Research Council

HRDI – Human Resource Development International

REF – Research Excellence Framework

VC – Vice Chancellor

The following abbreviations are used to represent Archer's modes of reflexivity (2003, 2007, 2012) in order to eliminate repetition:

AR – Autonomous Reflexive

CR – Communicative Reflexive

MR – Meta-reflexive

FR – Fractured Reflexive

Chapter 1 - Introduction to Research Purpose, Focus and Content

1.1 - The Context and Focus of My Research

The purpose of my research is to identify the influence of emotion on Margaret Archer's '*Modes of Reflexivity*' (2003, 2007, 2012). My study adopts a predominantly sociological social constructionist ontology and epistemology. It scrutinises, critiques and utilises as a framework of analysis, the behaviours and perspectives identified by Margaret Archer in her '*modes of reflexivity*' research. I have contextualised my study within the UK higher education environment, and specifically within Business and Management doctoral study. The twelve research participants involved in this study were working towards the completion of either part-time or full-time doctorates over my period of data collection.

1.1.1 - Situating Archer's Modes of Reflexivity within Existing Academic Literature

Archer's so called '*modes of reflexivity*' are comprised of the following:

Autonomous Reflexivity – (associated with self-reliance) individuals as reflexive agents require little input from others in their internal conversations that lead directly to action.

Communicative Reflexivity – (associated with placing trust and reliance upon others) individuals as reflexive agents share their internal conversations with others and require confirmation or approval by others prior to taking action.

Meta-reflexivity – individuals as reflexive agents critique their own understandings, values and beliefs as well as those held by others.

Fractured Reflexivity – this form of reflexivity, according to Archer, represents the breakdown of purposeful reflexivity that would otherwise lead to progressive action.

A more detailed analysis of these modes is included as part of my review of relevant literature in section 2.4.9.

Since their inception in 2003, Archer's modes of reflexivity have been utilised as a framework of analysis within a range of organisational, educational, sociological and theological studies (Cieslik, 2006; De Vaujany, 2008; Lockett and Lockett, 2009; Mutch, 2010; Porpora and Shumar, 2010; Dyke et al., 2011; Marsh and Roberts, 2011; Dobson et al., 2013). These studies place emphasis on the significance of Archer's (1995) realist social theory perspective of the relationship between structure and agency. Consequently, they have explicitly adopted Archer's critical realist philosophical stance. In contrast, I have made the decision to take a social constructionist ontological and epistemological position, so as not to restrict investigation of my participants' sense making to issues of power relationships and hegemony. This will be covered in more detail in section 3.2, as part of my discussion regarding research philosophy and methodology.

Although philosophical differences exist between these studies and my research, they are also similar, in that I too have adopted Archer's modes as a framework of research analysis. Findings from the studies of Lockett and Lockett (2009) and Dyke et al. (2011), such as: the predominance of one mode over others; the potential for movement between modes; and the association between ineffective reflexivity and 'fracturing', have formed

the basis for further consideration within my research. A more detailed review of the above studies is included in section 2.4.9.1.

1.1.2 - Criticisms of Archer's Work

My research scrutinises much critique that has been directed at Archer's 2003, 2007, and 2012 publications regarding her modes of reflexivity research. Archer's modes theory has received a range of criticism, from the research methods adopted (Dyke et al., 2011) to issues regarding the specificity of her mode descriptions (Luckett and Luckett, 2009).

Dyke (2011) expresses concern around Archer's preoccupation with participant biographical accounts of their life experiences (this was an issue later raised by Caetano (2015) in her critique of Archer's work, as detailed in section 2.4.9.2). In addition, questions relating to the apparent inflexibility and rigidity of Archer's modes were raised by Luckett and Luckett (2009). Further discussion of this critique is included in section 2.4.9.1. These criticisms are reflected upon and addressed as part of my research analysis and detailed more fully in Chapters 5 and 6.

Other criticisms of Archer's work discussed and investigated in my research include: issues Donati (1991, 2011) identifies with her perspective of the prominence of modernity necessitating the need for individual reflexivity; limitations identified by Mutch (2004) and Caetano (2015) in their analyses of the interaction between structure and agency, as highlighted in section 2.4.9.2; accusations of reductionism (as discussed in section 2.4.9.2) and suggestions of an alternative that might include some form of merging between reflexivity and habitus (Sayer, 2009, 2010), as discussed in section 2.4.11 - a consideration

that is extended by my research and deliberated in detail in section 5.7.8; and, with particular relevance to this study, the accusation made by Holmes (2010) and Burkitt (2012) of her lack of attention to emotion in her discussion of reflexivity and the '*internal conversation*' as discussed further in section 2.4.10.

1.1.3 - Emotion and Reflexivity

My interest in the influence of emotion on reflexivity originated from reading around the research of, in particular, Holmes in 2010 and Burkitt in 2012. Their studies titled '*The Emotionalisation of Reflexivity*' and '*Emotional Reflexivity*' respectively, question particularly Archer's perspective of reflexivity by arguing that it does not pay enough attention to emotion and emotional involvement. This argument has since been strongly rejected (Carrigan 2012). In direct contrast to Holmes and Burkitt's positions, Sayer (2010:114) goes so far as to describe Archer's work as including an '*excellent analysis of emotions*'. This point is discussed in much more detail within my review of relevant literature in Chapter 2. Having reviewed Archer's work regarding the relationship between structure and agency, and her reflexivity research, I claim within this study that contrary to the perspectives of Holmes and Burkitt, emotion does form an important part of Archer's understanding of these constructs. Archer acknowledges '*...our emotions are essential adjuncts to the pursuit of the morally good life, not in terms of emotivism but by way of vision and commitment*' (2000:764). My study identifies support for Archer's association between reflexivity and emotion from Flam (2008, 2010) and Carrigan (2012). Flam specifically concentrates on the issues of negative emotion associated with Archer's '*fractured reflexive*' mode. Carrigan makes reference to a number of Archer's publications that include emotion as forming part of an agent's internal conversation. However, my

study suggests that apart from Flam's offering regarding negative emotion and fractured reflexivity, the influence of emotion specifically on each of Archer's modes of reflexivity has, until now, not formed the main focus of her or others' research.

Burkitt uses the term '*emotional reflexivity*' to emphasise his claim that '*emotion colours reflexivity and infuses our perception of others, the world around us and our own selves*' (2012:458). Holmes posits that emotional reflexivity has become more important as individuals find themselves '*drawing on emotions to navigate their path, especially when facing new situations or ways of living where an emotional habitus is little help and feeling rules are unformed or unclear*' (2015:61). In a bid to address these theorists' positions and their claims that considerations of emotion are largely missing from Archer's work, this research aims to make explicit the influence of emotion on reflexivity specifically within Archer's modes. Attention is paid to how and why emotion appears to be involved in the reflexive deliberations of my participant group of doctoral students.

1.1.4 - Research Approach

Archer's modes of reflexivity study involves the use of participant personal biographies to investigate their perspectives around their natal or sociological origins, life experiences and expectations. Unlike Archer's study, this research utilises a series of participant interviews and the encouragement of participants to complete monthly reflective reports, in order to enable the longitudinal analysis of participant reflections over my data collection period.

The only detail I have gathered from participants regarding their natal and sociological origins is approximate participant age, sex and country of birth, as identified in table 3.1. My main reason for the inclusion of these participant characteristics is to demonstrate that these participants do not belong to any singular sociological group. I have included in this study, a mix of both males and females; participants from a wide age range; and some who are not classed as British Nationals.

Unlike Archer's study, my research does not aim to delve into participants' childhood experiences, relationships with parents etc. My identification of reflexivity is based upon the content of participant reflections, specifically on their experiences as doctoral students and associated contextual influences over the duration of fifteen months (my data collection period). I identify and analyse participant reflections using themes deductively derived from the behaviours and attitudes described by Archer in her modes of reflexivity research. I have also adopted inductively derived themes as evidence of positive and negative emotion related to participant experiences revealed from these reflections. These are then considered in association with the deductive themes detailing Archer's modes. I refer to my research participants as 'cases' within my analysis, as each has provided me with a number of opportunities to conduct analysis (Yin, 2003).

My research objectives are as follows:

- 1) To analyse the extent to which Archer's 'modes of reflexivity' are evident in case reflections.
- 2) To analyse the extent to which emotion is evident in case reflections.

3) To identify the influence of positive emotion on Archer's modes within case reflections.

4) To identify the influence of negative emotion on Archer's modes within case reflections.

With the achievement of the above, my study aims to make explicit the influence of emotion on Archer's modes of reflexivity that until now have arguably remained implicit.

1.2 - Theoretical Underpinning

1.2.1 - Emotion

Gorton (2007) argues that different terminology associated with emotion is used in different philosophical spheres and holds a diversity of connotations. She suggests that '*affect*' is more often referred to within psychological studies and is associated with biology, whereas '*emotions*' are more likely to be discussed within sociological studies. She adds that often the difference between emotion and affect is that emotion involves a subject whilst affect does not. However, she also admits that many theorists completely disregard these differentiations and use the above terms interchangeably. For the purpose of this research, the term '*emotion*' is predominantly utilised. However, during data collection, my participants were asked to share their '*feelings*' in relation to their doctoral studies.

For the purpose of this study, emotions are identified as *'complexes rather than things, ones that are multi-dimensional in their composition: they only arise with relationships, but they have a corporeal, embodied aspect as well as a socio-cultural one'* (Burkitt, 2012). My research is positioned so as to support Burkitt's reference to the multi-dimensional nature of emotions that only arise with relationships.

In order to avoid misinterpretation or charges of reductionism in my identification of examples of emotion from research data, I have adopted categorisations of emotion that are not restricted by their label. Rather than discussing 'fear', 'anger', 'frustration' or 'sadness', my research identifies all of these as 'negative emotion'. In direct contrast, evidence of 'happiness', 'joy', 'pleasure', 'enthusiasm' and 'satisfaction' are all identified as 'positive emotion' within my analysis. Holmes (2015) claims that the intersubjective nature of emotion in relation to social context and interaction, means definitive categorisations of emotion as either positive or negative are impossible. With this in mind, I have referred to positive and negative emotion in this research in relation, and comparison, to other contributions made by the same cases. I have thus made effective use in my analysis of the longitudinal nature of my data. I have also attempted to highlight the relational nature of emotion (Burkitt, 2012) by linking evidence of emotion in case reflections to its relationship with other factors - for instance, negative emotion in relation to work systems and processes.

1.2.2 - Reflexivity

While perhaps not quite as vast, reflexivity literature spans a number of theoretical areas (Lynch, 2000), with often conflicting and contrasting perspectives of its meaning, use, purpose and the way it is demonstrated or identified. My research studies a range of theoretical perspectives and finally adopts a sociological position that also acknowledges the influence of psychoanalytical considerations (Burkitt, 2012; Craib, 1998). Archer's perspective of reflexivity as '*the internal conversation*' is how this research is positioned. She defines reflexivity as '*the regular exercise of the mental ability, shared by all normal people, to consider themselves in relation to their (social) contexts and vice versa*' (Archer, 2007: 4). With this in mind, I have adopted Archer's modes of reflexivity as the deductive element of thematic analysis, as previously mentioned, and discussed below in more detail.

1.2.3 - The Influence of Emotion on Reflexivity

The relationship between reflexivity and emotion has been the focus of sociological and psychoanalytical research for a number of decades (Hochschild, 1975, 1983). More recently, the term '*emotional reflexivity*' has been defined as '*the intersubjective interpretation of one's own and others' emotions and how they are enacted*' (Holmes, 2015:61). Holmes' research tends to concentrate upon the conscious interpretation and utilisation of emotion as a means of achieving effective reflexivity.

Within my own scrutiny of Archer's contributions, I have identified much discussion, although often implicit, that includes emotion and feeling (Archer, 2003, 2007, 2012). In

Archer's discussion of her 3 Stage Model of reflexivity, as detailed in figure 1.1, she suggests Stage 3 represents the '*culminating moment of experimentation between thought and feeling*' (2007:21) that has been present in the earlier two phases.

Figure 1.1: Archer's 3 Stage Model of reflexivity (2007:17)

(**bold** added to provide emphasis)

1. *Structural and cultural properties **objectively** shape the situations that agents confront involuntarily, and inter alia possess generative powers of constraint and enablements in relation to*
2. *Subjects' own constellations of concerns, as **subjectively** defined in relation to the three orders of natural reality: nature, practice and the social.*
3. *Courses of action are produced through the reflexive deliberations of subjects who **subjectively** determine their practical projects in relation to their objective circumstances.*

This arguably highlights the centrality of feeling or emotion as part of her theory of reflexivity. Thus, the main focus of my research is to make explicit the influence of emotion on precisely Archer's modes of reflexivity.

It is worth noting, as briefly discussed earlier in section 1.1.1, that Archer's ontological perspective relating to reflexivity is one associated with Bhaskar's (1998[1979]) critical realism and the interrelationship between structure (objectivity) and agency (subjectivity). The ontology and epistemology I have adopted for this research, however, differ from

Archer's in as much as I have taken a social constructionist (Berger and Luckmann, 1966) perspective which will be discussed in detail in Chapter 3. The main differences between Archer's and my philosophical perspective are related to: the potential for objectivity to exist within sociological research; and a world as either socially derived or resultant upon unequal power relationships.

In Archer's first stage of her 3 stage model, as detailed in figure 1.1, she suggests that structural and cultural properties '*objectively*' enable or constrain agents in their '*subjective*' response to them, dependent upon an agents' '*constellations of concerns*'. A social constructionist stance would hold, however, that these structural and cultural properties have also been socially constructed, and are thus also subjective. They might demonstrate more permanence and endurance in as much as they have become recognised as part of a society's infrastructure. Even so, as far as the social constructionist would have it, their properties are still reflective of the constructions attributed by members of their societal context. Also, the differentiation ascribed by the critical realist would be associated with limits to an individual's ability or capability to influence or modify the enduring structural and cultural contexts within which she operates, thus classifying these contexts as objective. The relative permanence of structural and cultural constraints and enablements are also a focus of this research, even though I have not classified them as objective features. By taking a social constructionist philosophical position, I have not only focused upon agents' responses to their societal circumstances, I have also been able to consider the extent to which agents' reflexive deliberations and actions have influenced their structural contexts. This opportunity addresses one of the limitations of Archer's

work as identified by Caetano (2015) and discussed further within my literature review in section 2.4.9.2.

1. 3 - Research Context, Cases, Data Collection and Analysis

1.3.1 - Decision-Making around My Research Context and Participant Group

In order to enable me to gather appropriate data to complete this research, I decided to involve individuals following either part-time or full-time doctoral study as research participants.

My main reasons for selecting this particular participant group include the following:

1. *Ease of access* – As a full time academic employee within a UK university, I was able to encourage the participation from members of my own organisation (through an independent intermediary) and some from other institutions. The individuals who were employed, or following doctoral studies elsewhere, volunteered to take part in my research as a result of hearing about my research focus from my presentation of it at a UK academic conference.
2. *Contrasting perspectives of reflexivity* – My review of relevant reflexivity literature revealed contrasting perspectives relating to the existence and use of reflexivity. Bourdieu (1984), suggests that only a small part of society is capable of reflexivity. He considers that only academics and others that are educated to a

higher level are likely to engage in reflexivity. Holmes (2010) focuses more on its use in a research context. Her discussion of '*emotional reflexivity*' considers reflexivity in terms of how it may be identified in research participants (Holmes and Burrows, 2012). In contrast to these two perspectives, Archer (2003, 2007, 2010, 2012), considers more of a lay reflexivity that has the potential to be used by '*all normal people*' (2007:4). Therefore, at the time of my decision-making upon participants for this research, individuals following doctoral level studies would arguably fit with all three of these perspectives of reflexivity. I was therefore satisfied that this participant group would be likely to furnish me with research data appropriate for my study.

I consider myself to be representative of my research participant group, as discussed in more detail in section 3.11. This is by no means accidental. At the very beginning of my doctoral studies, as a novice researcher, I had very little idea about the area of research I wished to focus upon. Following my preliminary review of associated literature (mainly including reflection, critical reflection, reflexivity and doctoral study), and in conjunction with my own first-hand experiences of some of the struggles associated with attempting to juggle work and doctoral study, I decided upon my specific research focus. I was, and remain, fully aware of my bias in relation to this research area and as such consider throughout this thesis my potential influence upon it.

1.3.2 - Data Collection and Analysis

My data analysis included participant retrospections (in the form of written reflections and the answering of interview questions) of experiences involving emotion and feelings and

thus was not seeking to capture emotions as they were being experienced. I suggest, however, that some participant reflections, particularly upon emotionally challenging experiences, prompted similar emotions and feelings to return whilst writing their reports and participating in interviews.

1.3.3 - Semi-structured and Open-ended Interviews

Data collection methods included conducting interviews with each of my participants at the beginning, middle and end of the data collection period. However, not all participants provided me with three interviews. Also, difficulties experienced with the audio recording of some interviews resulted in my reliance upon hand written notes on a couple of occasions. The first interview (in which all participated) took the form of a semi-structured interview and was designed to explore participants' contextual circumstances (e.g. basic demographic detail, employment and study stages, and locations) and reasons for embarking on doctoral studies. The second and third interviews took the form of open-ended interviews that were loosely structured so as to enable me to ask questions that I felt were meaningful to the focus of my research (Denzin and Lincoln, 1994). I did not control the focus of discussion much more than encouraging participants to reflect upon their experiences and reflections shared in previous contributions to my research and to reveal to me their thoughts and feelings of anything they felt was relevant to their doctoral study experience. Appendix 6 details the content of case interview check lists that were used in preparation for interviews 2 and 3. I suggest that this approach encouraged participants to reveal any relational '*enablements*' or '*constraints*' (Archer, 2007) and associated feelings they considered significant or important.

1.3.4 - Monthly Reflective Reports

The second data collection method included in my research was my invitation for participants to complete up to twelve, monthly 'reflective reports'. I encouraged participants to complete the reports in any way they would prefer. This could be in writing, pictorial representation, audio recording or any other form of recording of their thoughts and feelings. All participants who contributed reflective reports chose to do so in writing via email. The extent to which participants engaged in this element of data collection did vary - some provided me with almost monthly reflections over the period of twelve months, whilst others did not complete any.

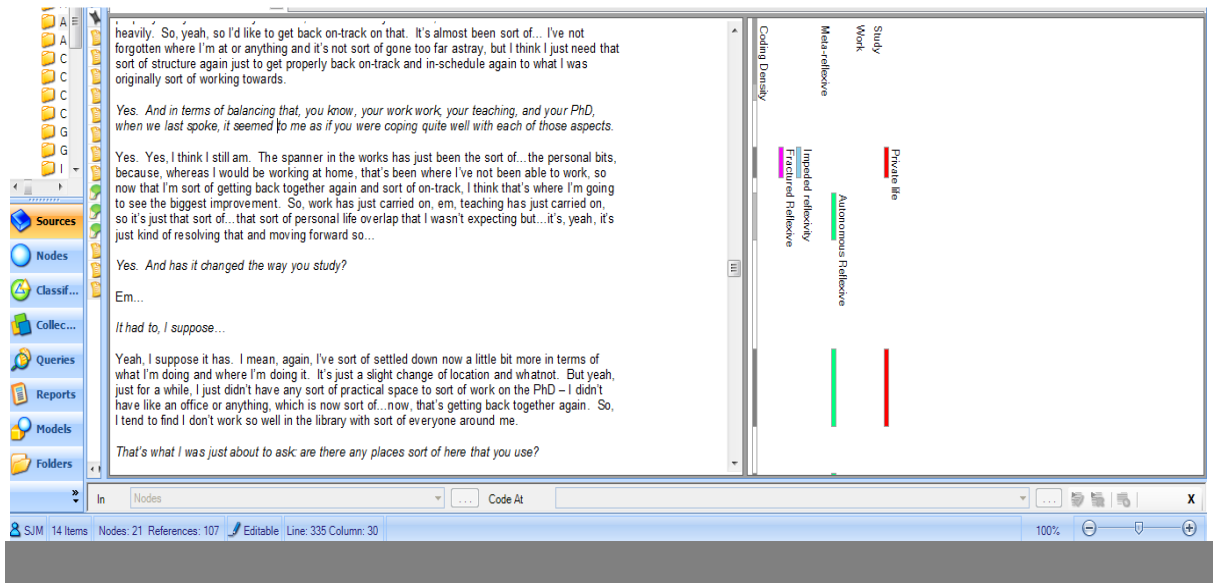
1.3.5 - Thematic Analysis

My research involved a longitudinal thematic analysis, including contributions from twelve Business and Management doctoral students following part-time and full-time programmes. Thematic analysis included the development of deductive (in the form of Archer's modes) and inductive (the relationship of positive and negative emotion with other influences, identified from the scrutiny of data) themes. NVivo software was utilised to plot instances of reflexivity according to Archer's categorisations, and emotion (positive, negative or not obviously either) according to its relationship with contextual circumstances faced by the participant.

Figure 1.2 on the following page provides a screenshot of my NVivo strip coding. The left hand side of the pane details, in this case, a section of interview transcription and the right hand side of the pane demonstrates my colour strip coding. Figure 1.2 demonstrates the

linkage I have identified between evidence of fractured reflexivity, autonomous reflexivity and negative emotion in this participant's reflections.

Figure 1.2: Example of NVivo Strip Coding



I conducted coding as follows: a participant might have expressed negative emotion in relation to the administrative processes used by her study organisation connected with her studies. This would have been coded '*Negative Emotion (PARENT NODE) – In Relation to Others (CHILD NODE) – Organisational Systems and Regulations (GRANDCHILD) – Study (GREAT GRANDCHILD)*'. In addition, I attempted to link this contribution with one of Archer's modes.

1.4 - The Context of this Study

1.4.1 - UK Higher Education

My research has been conducted with the participation of business and management doctoral students, all at varying stages of either part-time or full-time study. By the end of my data collection period all twelve research participants involved in this study were also working as academics within the same or similar environments. As such, all participants at the time of this study are described as having been engaged (as student, employee or both) within the UK higher education environment. It is worth briefly noting that this is with the exception of one participant who announced towards the end of my data collection period the move of his employment and study to a French university. I maintain that from my social constructionist perspective, the UK higher education context has necessarily influenced my participants' experiences and thus their contributions to this study. The purpose of my research is not to generalise my findings across other contexts, but to identify participant reflexivity within this specific set of structural and societal circumstances.

Changes to higher education and the role of academics have been the focus of discussion over recent years (Brew et al., 2011). These changes, according to Brew et al., have resulted in academics being required by their institutions to take on greater responsibilities for the administration and management of students and courses. McInnis (1999) argues that these greater responsibilities have placed increased pressures on the workloads of academics.

The changes that have taken place specifically in UK higher education are identified by some (Rolfe, 2013; Mills et al., 2014; and Mills & Lee, 2015) as being associated with labour process and ‘new managerialism’. The changing nature of the role and careers of academics and work intensification have been at the forefront of these discussions. Mills et al. (2014), claim that many leaders of so called ‘new universities’ (post-1992 universities) have endeavoured to adopt approaches to organisational strategy that have sought to optimise revenue in their efforts to become more competitive within the UK and global higher education markets. These efforts are essentially directed at optimising income generating opportunities by means of: the raising of student fees; increasing particularly overseas student numbers; and Government and other sources of funding for research and consultancy. All of which go hand in hand with raising the profile of university activities connected with research and teaching capabilities. Rolfe (2013) maintains that these changes are not solely attributable to the new university environment and contends that work intensification of academic employees is a growing feature across all modern academia.

1.4.2 - Doctoral Student Experiences

At the beginning of my data collection period, three of the twelve doctoral students involved in this study were following full-time programmes whilst nine were following part-time programmes.

The Higher Education Academy’s (HEA’s) Postgraduate Research Experience Survey (PRES) conducted by Turner in 2015, focused on ‘*the student journey as a researcher*’ (p.4). The research students involved in Turner’s study included those following traditional

doctorates, professional doctorates, MPhil and Masters by Research courses. The areas at the centre of her research included:

- relationships between students and their supervisors and supervisor knowledge;
- the responsibilities of both students and supervisors;
- resources available to students;
- efforts by institutions to develop student research skills;
- the development of research communities and culture;
- support with professional development; and
- student progress and assessment.

This heavy focus on students' experiences of particularly their programmes of study and enrolment institutions arguably did not allow student concerns with influences from outside of these parameters to be considered.

Promisingly, Turner's research found that 82% of the students involved were satisfied with their research programmes. It is, however, worth noting that although completion of this PRES study included 41% of UK research students, over 80% of these were following full-time studies. Even so, the PRES survey findings did suggest that part-time students felt they were at a disadvantage in relation to the development opportunities available to them and lacked confidence in completing their studies when they were moving towards the end of their programmes. This is reflective of the suggestion by Smith (2012) that the experiences of full-time and part-time doctoral students differ in as much those following part-time programmes are often faced with the juggling of competing priorities including

their studies, work and other responsibilities - whereas full-time doctoral students are often able to prioritise their studies over other parts of their lives.

1.4.3 - Relevance of the above to My Research

Rather than the focus of my research being on the experiences of research participants in their doctoral studies, my research is particularly concerned with the influence of emotion on the reflexivity included in their reflections. This said, I contend that the changing nature of UK academia and the PRES study's findings relating to the experiences of research students, are considered a useful contextual backdrop. The students involved in my study were asked to share with me their reflections of their experiences of doctoral studies and associated influences. It therefore should come as no surprise that at the forefront of many reflections were their interactions and relationships with supervisors (and others), and the pressures felt by some regarding the workload expectations of their employing academic institutions.

1.4.4 - Existing Reflection and Reflexivity Research based within the context of Management Education

Reflection and reflective learning has featured in management education research for decades, as exemplified in the work of Argyris and Schoen (1978), Kolb (1984) and Mezirow (1991). Issues have been identified, however, relating to the apparent lack of a critically reflective stance evident within organisation and management studies (Vince, 1996; 2002; 2010; Rigg and Trehan, 1998; Reynolds and Vince, 2004; Cunliffe, 2004;

Hibbert, 2012). Additionally, Elliot (2008), Vince (2010) and Hibbert (2012) have highlighted considerations of emotion as often missing from much mainstream management education research. Whilst not directly relevant to my research aim and objectives, I acknowledge in section 2.4.13, the important contributions these theorists have made in the areas of critical reflection, reflexivity and emotion within management education. I posit that my research goes some way to extending existing research by prioritising the influence of emotion within reflexive management development.

1.5 - Thesis Structure

A brief chapter by chapter guide to the remainder of my thesis now follows:

1.5.1 - Chapter 2 – A Review of Emotion and Reflexivity Literature

This chapter provides an overview of relevant literature associated with the areas of emotion and reflexivity. It commences with a detailed review of emotion literature followed by a review of reflexivity literature. Particular attention is paid to Archer's perspectives of reflexivity. These include her considerations of the interaction between structure and agency; her use of Foucauldian perspectives of transformation involving morphostasis and morphogenesis; and her offering regarding '*the internal conversation*'. Finally, the areas of reflexivity and emotion are brought together with the inclusion of theory that links the two. My literature review chapter closes with a summary of the theoretical understandings I have adopted for this research.

1.5.2 - Chapter 3 - Philosophical Positioning, Research Methods and Methodology

My third chapter outlines the philosophical and methodological approaches that were adopted for this study. The chapter commences by providing an introduction to my philosophical position before outlining the structure - agency relationship and the adoption of Archer's modes of reflexivity as my framework for analysis. Other issues considered within this chapter include the challenges of using participant retrospections for data analysis; issues associated with the identification and analysis of 'emotion' in qualitative data; the implications of participants representing a diversity of national cultures; and my position as an insider researcher – a fellow doctoral researcher. I have then included detail regarding the longitudinal nature of my research and the data collection methods (semi-structured, open-ended interviews and participant completion of monthly reflective reports) adopted.

Towards the latter part of this chapter, I have provided short biographies of my research participants so as to introduce their situations and circumstances prior to the commencement of analysis chapters. In addition, I have detailed each participant's precise contributions to this study over the period of data collection. I have plotted over time the interviews that had taken place and reflective reports provided.

1.5.3 - Chapter 4 – Analysis of Cases

The first of my analysis chapters aims to identify and discuss occurrences of reflexivity and emotion in participant reflections. Reflexivity was identified in association with Archer's mode categorisations and was scrutinised for the inclusion of positive emotion, negative emotion, neither or both and coded accordingly. Each of Archer's modes was

identified and discussed in relation to all twelve cases in succession. Evidence of emotion within participant reflections was highlighted and discussed in order to make explicit its influence within each participant's reflexive deliberations.

1.5.4 - Chapter 5 – Comparative Analysis of Themes and Sense Making Across Cases

This chapter provides a comparative analysis of themes by comparing the existence of emotion in each of Archer's modes across the reflections of all cases. Each of Archer's modes was considered and discussed in succession, followed by an analysis of the linkage between my research data and perspectives introduced within my review of existing literature in Chapter 2. The longitudinal nature of my analysis enabled me to identify and discuss changes over time and to carry out a sense making exercise that was aimed at extending existing understandings around the areas of focus.

1.5.5 - Chapter 6 – Conclusions and Opportunities for Future Research

This chapter pulls together the main findings from my research, draws conclusions, and offers opportunities for future research. My conclusions include suggestions as to how existing theoretical models may be adapted to accommodate the findings of this research. I have also considered and discussed the potential for the application of this research into practice. I have specifically considered the potential for application of my research for those responsible for the development of particularly doctoral students. However, I suggest the potential exists for widening this study's application to include any areas where

researchers and/or practitioners have access to participant reflections, and wish to investigate the reflexivity involved in their interactions and decision making.

1.6 - Summary of Chapter 1

This chapter has provided an introduction to the focus of my research - that of the influence of emotion on specifically Archer's modes of reflexivity, and details have been included of my research objectives. An overview is shared of the social constructionist research philosophy, my longitudinal research approach, and the methods adopted for this study including interviews and the use of reflective reports. Discussion has also been included regarding my research context, that of UK higher education.

A brief introduction to the literature relating to reflexivity and emotion has been incorporated into this chapter. I have also introduced, and provided a detailed rationale, for adopting Archer's modes of reflexivity as my analytical framework. I have briefly explained how and why evidence of positive and negative emotion is sought within my participant reflections.

In addition, this chapter provides an explanation of my approach to deductive (including Archer's themes) and inductive (including emergent emotion themes) thematic analysis. My use of NVivo software to support this thematic analysis has been also been shared.

I have made reference to existing research contributions that have both offered their critique of Archer's work and have applied Archer's modes as a framework of analysis in a similar fashion to this study. I have particularly highlighted the research of others that has been contextualised within higher education and management education, again reflective of this research. I have also briefly acknowledged the work of theorists who have paid particular attention to reflexivity and critical reflection within a management education context. Towards the end of this chapter, an overview of my thesis structure has been provided.

The following chapter introduces firstly a critical review of existing emotion literature culminating with closer investigation into sociological and psychoanalytical standpoints. Secondly, the concept of reflexivity is deliberated from a range of theoretical perspectives, paying particular attention to Archer's contributions of the internal conversation and modes of reflexivity. The following chapter finally brings together both areas of literature in order to illuminate existing research activity that closely relates to this research - the influence of emotion on reflexivity and the concept of 'emotional reflexivity'.

Chapter 2 – A Review of Emotion and Reflexivity Literature

2.1 - Introduction

The main purpose of this chapter is to provide a review of existing research that supports my research aim, which is to make explicit the influence of emotion on reflexivity specifically within Archer's modes. I begin with providing a broad overview of theory associated with emotion and affect, highlighting particularly for the purpose of this study, sociological perspectives. My discussion will then turn its attention to theory linked to the concept of reflexivity, identifying a range of perspectives associated with its meaning and application. Particular attention will be paid to providing a critique of Margaret Archer's research relating to her '*Modes of Reflexivity*' (2003, 2007, 2012), as this theory features heavily in my research.

I then provide an overview of reflexivity and critical reflection literature that offers a contextualisation and application of these concepts within the area of management education, as apposite to the context of my research. Finally, my review of relevant literature aims to concentrate on the relationship between, and the potential for, emotion to influence the reflexivity of individuals - so called '*emotional reflexivity*' (Holmes, 2015).

2.2 - Emotion and Affect

Perspectives from a range of disciplines will be accessed and shared in order to highlight the diversity of approaches to the study of emotion and affect that are available to

researchers. However, for the purpose of this research, closer attention will then be paid to sociological (including some linkage with psychoanalytical) perspectives.

2.2.1 - Difficulties with Defining Emotion and Affect

According to Gorton (2007), the notions of *'emotion'* and *'affect'* are notoriously difficult to define. She contends that the meanings of each are often disputed. It is worth noting at this point that the history of theorists' respective research is one of the reasons for the diversity and range of opinion. Emotion, feeling and affect research spans psychological, physiological and sociological research spheres, with the study from psychological and physiological perspectives dominating research interest until the early 1970s.

Gorton (2007), in her paper that focuses on emotion and affect within the context of feminism, suggests that whilst some writers make a distinction between the two concepts, others use the terms interchangeably:

'Some argue that emotion refers to a sociological expression of feelings whereas affect is more firmly rooted in biology and in our physical response to feelings; others attempt to differentiate on the basis that emotion requires a subject while affect does not; and some ignore these distinctions altogether' (Gorton, 2007:334).

Others maintain that emotion forms part of affect (see for instance, Op't Eynde and Turner, 2006; Wetherell, 2012). English and English (1958) offer the following definition of affect:

'[a] class name for feeling, emotion, mood, temperament...a single feeling-response to a particular object or idea....the general reaction toward something liked or disliked... the

dynamic or essential quality of an emotion; the energy of an emotion’ (cited in Op’t Eynde and Turner, 2006:362).

Situating emotion as part of affect, educational psychologists Op’t Eynde and Turner go on to acknowledge the difficulties identified by researchers in arriving at a conceptualisation of emotion that is able to consider:

(a) both the phenomenological distinctiveness and the intricate interweaving of cognition and emotion;

(b) both the dynamic nature of emotional processes and the existence of steady states that can be labelled with discrete terms (e.g., anger, happy, proud);

(c) both the psychobiological nature of emotion and its cultural constitution (2006:363).

2.2.2 - Perspectives that Focus on the Relationship between Emotion and Affect

Social and cognitive theorist Zajonc (1998, in Berridge and Winkeilman, 2003:182), defines emotions as the ‘*stimuli, processes or responses that involve affect, or the property of being good/bad*’. Berridge and Winkeilman’s (2003) work focused on ‘*affective unconscious reactions*’ such as to dislike or like - although they also argue it would be possible for a variety of more specific emotions to be appraised. Affect in this context is viewed as a term that includes emotion and mood. Affect is viewed by Cornelius (1996), among others (including Plutchik, 2001; Russell, 2003), as a complex person or social state that includes expressions of feelings; experienced feelings; physiological states; cognitions; action tendencies; and behaviours. Social theorist Wetherell acknowledges the diversity of opinion in existence relating to the notion of affect. She identifies two alternative connotations. The first she terms ‘*the “psychologised” notion focused on “the*

emotions” (2012:2), as discussed above, and the second, arguably a more disembodied distinction, ‘a “wilder” more encompassing concept highlighting difference, process and force’ (2012:2). However, apart from these two alternatives, Wetherell introduces the opportunity for a ‘new turn’ in the study of affect - signifying for some ‘a more extensive ontological and epistemological upheaval, marking a moment of paradigm change’ (2012:2-3). Wetherell states that in light of this new turn, the meaning she attributes to the concept of affect is as ‘*embodied meaning-making*’ that, for the most part, could be understood as ‘*human emotion*’ (2012:4).

2.2.3 - The Relational Nature of Emotion

Schutz et al. suggest that emotions are ‘*socially constructed, personally enacted ways of being that emerge from conscious and/or unconscious judgments regarding perceived successes at attaining goals or maintaining standards or beliefs during transactions as part of social-historical contexts*’ (2006:344). They agree with cognitive theorists Lazarus & Folkman (1984) and Lazarus (1991) that emotion is ‘*relational*’ in the sense that emotional experiences do not exist separately from the person’s environment. This is a perspective more recently supported by Burkitt (2014), who contends that feelings and emotions derive from the relationships between self and others, and self and world.

However, disagreement exists regarding the extent to which, on the one hand, emotion relies purely on cognitive processes (Lazarus, 1991; Clore, 1994; Spackman and Miller, 2008) and, on the other, unconscious emotion exists or is even possible to identify (Burkitt, 2014).

2.3 - An Overview of Theoretical Perspectives of Emotion and Affect

2.3.1 - Cognitive Psychological Perspectives of Emotion

In an attempt to help order or categorise the plethora of research surrounding the study of emotion, cognitive psychologist Cornelius (2000), identified and discussed four key theoretical perspectives - namely those of the Darwinian; Jamesian; Cognitive and Social Constructivist perspectives.

The Darwinian perspective, as described by Cornelius, is concerned with emotions as *'evolved phenomena with functions that have been selected for because they have solved certain problems we have faced as a species'* (2000:1). As such, the Darwinian perspective suggests that all humans and species closely related to us should display the same or similar emotions. This perspective is concerned with the *'expression'* of emotion and stems back to Darwin's work of the late 1800s that focused on the theory of evolutionary expressions and movements.

Rather than focusing on the expression of emotion, the Jamesian perspective, which derives from the research of William James, focused more on the *'experience'* and embodiment of emotions (1884). James is considered to be one of the early psychological constructivists (Averill, 2012). James suggests a causal link between an initial bodily reaction to an episode or event that is followed by an emotional feeling or response. His work maintains that emotion will always follow a bodily change. James would argue that a person would tremble, then feel scared, or might strike and then feel angry. Key to James'

theory is the consideration that emotion is a subjective feeling, or conscious experience (Berridge and Winkeilman, 2003).

The work of James claims that the nervous system is made up of '*a bundle of predispositions*' or automatic bodily responses associated with emotion - such as instrumental behaviours or expressive responses. Cornelius explains that this perspective has, however, been criticised for attributing emotion to merely a series of automatic bodily responses. In addition, conclusions from biological research carried out in the early 1950s relating to the limbic system being highlighted as the structural system of emotions within the brain (McLean, 1949, 1952), have since been questioned and, to a certain extent, discredited (Scoville & Milner, 1957).

Frijda (1986) highlights that contemporary Darwinians and Jamesians hold a similar line of thinking by referring to emotions as '*action tendencies*'. This, according to Cornelius, creates some linkage between these two differing theoretical perspectives.

The third of Cornelius's major perspectives (2000), that of the '*cognitive perspective*' of emotion, is considered the most dominant of the four as this perspective has been incorporated, in various ways, in each of the other three. The cognitive perspective can be traced as far back in history as the Hellenistic philosophers, and more recently to the work of Arnold in the late 1950s and early 1960s (Nussbaum, 1994). Appraisal theorist Lazarus (1991), observes that many monographs relating to the study of emotion were published from 1960 (see Arnold's '*Emotion and Personality*', 1960), and especially during the

1980s. Lazarus identifies: Calhoun & Solomon, 1984; Izard, Kagan, & Zajonc, 1984; Scherer & Ekman, 1984; Shaver et al., 1987 and Plutchik & Kellerman, 1989; as some who '*attest to the great current interest*' during this time (1991:3).

The cognitive perspective assumes that emotion and thought are inseparable. Social and behavioural psychologists found favour with cognitive theories of emotion that were less closely focused on the biological analysis of emotion. Lyons argues; '*A cognitivist theory of emotion is one that makes some aspect of thought, usually a belief, central to the concept of emotion, and at least in some cognitive theories, essential to distinguishing different emotions from one another*' (1985:21). Similarly, Arnold (1960) identifies emotion as being dependent upon what she terms '*appraisal*', in that it involves some kind of judgement over environmental events as being either good or bad for us.

The cognitive perspective is particularly interested in the extent to which individual assessment of context acts as the mediator of emotional behaviour. As an example, and similar to the constructs detailed in James' theory in the late 1800s, Lazarus' (1991) perspective on emotion is that it can be identified as the interrelationship between the context, bodily response, and an individual's recognition of an emotional response.

Lazarus (1991:87-88) identifies three interrelated categories:

- 1) *Antecedent variables* (environmental conditions of an adaptational encounter);
- 2) *Mediating process variables* (appraisal, action-tendencies and coping);
- 3) *Outcomes* (immediate response components of emotion).

Prinz (2004a) highlights the two basic assumptions associated with cognitive theorist perspectives of emotion as:

The conceptual hypothesis - the suggestion that emotions require and can be explained in terms of concepts, mental representations that may involve thoughts, beliefs, attitudes, or appraisals;

The disembodiment hypothesis - claims emotions are separable from, and may not require, any somatic concomitants (in Spackman and Miller, 2008:358).

However, Zajonc (Zajonc, 1980, 1984; Zajonc et al., 1989) challenges the disembodiment hypothesis, arguing against their consideration of the ‘*primacy of cognition over somatic aspects of emotion*’. He observes that it is possible to induce emotional states by drugs or electrical stimulation, and even body posture or facial expression changes can result in emotional changes (see Laird, 1974; Laird and Bresler, 1990).

The cognitive perspective of emotion has received additional criticism as it is argued here to make artificial distinctions, for instance, between bodily sensations and feeling; and thought and emotion (Lupton, 1998). Griffiths (1997) argues that emotional responses can be identified and distinguished by at least four kinds of physiological change: *facial expressions, expressive vocal changes, musculoskeletal changes (flinching, etc.), and autonomic nervous system changes such as adrenaline release and change of heart rate.* However, English and Stengel in their analysis of Dewey’s research (between 1882 and 1898), highlight that Dewey views emotion as one part of an ‘*organic circuit*’ which only develops meaning when reflection-on-action occurs. He maintains that it is ‘*neither*

the stimulus nor the response in a unidirectional sequence’ (in English and Stengel, 2010:530).

In contrast to the perspective that emotion involves conscious awareness, thoughts or feelings, LeDoux (2000:157) argues that *‘contrary to popular belief, conscious feelings are not required to produce emotional responses, which, like cognitive processes, involve unconscious processing mechanisms’*. This perspective is supported by Griffiths (1997) as he maintains that *‘objectless emotions’* such as anxiety, depression or elation can be experienced without specific intention or reason. Similarly, Berridge and Winkeilman (2003), in their paper discussing *‘unconscious liking’*, introduce theoretical and empirical arguments (Moreland and Zajonc, 1977; Kunst-Wilson and Zajonc, 1980; Monahan, Murphy and Zajonc, 2000) as to why they assume that emotion isn’t only experienced consciously. In their research, Zajonc and colleagues, found that where images were briefly and repeatedly shown to research participants, an increase in subsequent liking occurred even though the participants appeared to have no recollection of the images.

Lacewing extends this perspective in his 2007 analysis of the relationship between emotion, feeling and unconsciousness, by acknowledging the existence of unconscious emotion and posing the question as to whether it involves conscious or unconscious feelings. Lacewing (2007:81) identifies and discusses three families of responses to this question: *‘unconscious emotions involve conscious feelings’* (including Greenspan, 1988; Ben-Ze’ve, 2000; and Goldie, 2000); *‘unconscious emotions involve no feelings at all’* (including Nussbaum, 2001), and *‘unconscious emotions involve unconscious feelings’* (including Gardner, 1993; and Wollheim, 1999).

Goldie (2000, in Lacewing, 2007:90) finds favour with the argument that conscious emotions involve conscious feelings, arguing that a distinction exists between ‘*reflective*’ consciousness (our thoughts and feelings about the world) and ‘*unreflective*’ consciousness (our consciousness of the world). Goldie continues by suggesting that both involve phenomenology as: if someone is asked how she feels, she is able to explain. This can happen even if, up until the point of the question being asked, she wasn’t consciously aware of how she felt. However, it is worth noting Thomas and Diener’s (1990) observations on the effects of relying on the recalling of emotions, in that more polarised assessments (for example, negative memories became more negative) were reported over time than had initially been reported.

In Clore’s defence of the cognitive theorist perspective, he maintains that ‘*[i]n agreement with Freud I would argue that it is not possible to have an unconscious emotion because emotion involves an experience and one cannot have an experience that is not experienced*’ (1994:285).

The fourth of Cornelius’s perspectives on emotion - the one he terms as ‘*the youngest, most diverse, and certainly most controversial*’ (2000:4), is that of the Social Constructivist. This perspective tracks back to the early 1980s and the research of Averill and more recently, Harré (1986) and Armon-Jones (1986).

The most notable distinction between the social constructivist perspective and those of the other three, is that rather than viewing emotions as biological, evolved responses or

individual responses involving cognition of environmental conditions, social constructivists consider emotions to be linked with the learning of social rules and cultures. Averill takes a more extreme perspective relating to the role of culture than that of the Darwinian perspective (emotions are automatic evolved responses to our environments (including culture)) as described earlier, in that social constructivists highlight evidence from society of learned cultural behaviours directing the emotions that are accepted and expected within cultural parameters. Averill suggests that the experience of being '*out of control*' is an interpretation that the individual, and importantly, the culture will place on their behaviour.

Cornelius argues that the social constructivist perspective of emotion differs most significantly from those of the Darwinian and Jamesian perspectives in as much as the social constructivist perspective considers that there are no universal circumstances under which emotion occurs in terms of experience, expression or philosophy. An example of this perspective can be seen in the work of Ellsworth (1994), which identifies that cultural relationships are central to emotions and emotional discourses. Ellsworth, however, in her work studying the differences and similarities in fundamental appraisals of a range of emotions across different cultures, suggests that there appears to be an overlap between the social constructivist and cognitive perspectives of emotion. Similar to Ellsworth's focus on emotions within the context of cultural difference, psychological constructionist Russell (1991), places special emphasis on the role of words and language within cultures and their impact upon emotion. He states '*if emotion words vary with culture, then persons from different cultures might encode, respond to, and remember emotions in correspondingly different ways*' (1991:427).

Wetherell (2012) criticises conventional psychological perspectives on emotions and affect as being restrictive in terms of their failure to take advantage of the opportunities available for social research in this area.

2.3.2 - Sociological Perspectives on Emotion and Affect

As mentioned earlier in this chapter, apart from benefitting from a patchy coverage beforehand, the sociological study of emotion did not begin to gain momentum until the 1970s. Given the relevance of emotions to practically every aspect of human and social life, Turner and Stets pose the reasonable question; '*[h]ow could sociologists have turned a blind eye to emotions?*' (2005:1). Turner and Stets identify the relevance of emotion to sociological studies as the '*glue that binds people together and that can generate commitment to wider social and cultural systems and structures*' (2005:1).

Similarly, Shott, in her symbolic interactionist analysis of emotion in social life in 1979, commented that the majority of sociological research into emotion and affect up until that point in time could be described as a '*scattered treatment of feeling... [dealing] with emotion obliquely and unsystematically, as if reluctant to concede more than slight importance to such a "psychological" factor*' (1979:1317).

Shott, however, acknowledges the existence of a few pieces of research that focus on specific emotional constructs such as shame and embarrassment (Goffman, 1967; and Gross and Stone, 1964). Shott identified a small number of sociological theorists who in

her opinion had made contributions to the study of emotion in the area. She mentions Hochschild in 1979, and Kemper in 1978 as examples.

2.3.3 - Hochschild's Sociological Perspective of Emotions Management

Hochschild's (1983) perspectives around emotions management claims that individuals control or manage their emotional responses to situations or interactions by means of using feeling rules, in accordance with social and cultural norms and expectations. Her text titled *'The Managed Heart'* was seen as being particularly important to the sociological study of emotion. She not only introduced a new perspective relating to the sociology of emotions and emotions management - Theodosius (2006), in her critique of Hochschild's work on emotion management, observed that Hochschild also provided empirical evidence as to how the management of emotions is learned through socialisation. However, Theodosius agrees with sociologist and psychoanalyst Burkitt (2002), who argues Hochschild's research doesn't focus enough on the relational and unconscious aspects of emotions, concentrating instead too heavily on external sociological influences and emotions management. Theodosius also sympathises with Craib's (1998) concerns about sociological perspectives of emotion that pay too much attention to cognitive and conscious awareness of emotion.

Theodosius claims that *'emotion has both dependence upon and independence from cognition, but that there is a difficulty in identifying the full nature of emotion and consequently its full social significance because in Hochschild's approach it is often hidden behind processes of emotion management'* (2006:894).

Theodosius' research offers an approach to the study of emotions involving a mix of methods that she argues includes the identification of '*unconscious emotions processes*'. Her research involved following a group of nurses for a fourteen month period. Theodosius made use of participant interviews, audio diaries and observation in her empirical study. This, she claims, enabled her to identify the relational, interactive and unconscious processes involved with emotion. She also argues that adopting this mix of data collection methods has the potential to uncover '*the full nature of emotion and consequently its full social significance*' (2006:894) that would otherwise be concealed if Hochschild's focus on emotions management were adopted.

Theodosius is clear to point out that her critique is of Hochschild's work in particular and does not include the sociology of emotions as a whole. She also accepts that Hochschild's early research does include considerations of biology and psychology as well as sociology and that she also acknowledges the existence of unconscious emotion processes within a relational context (a mix of conscious and unconscious anticipation, based on previous experience, being involved in the elicitation of emotion). Theodosius agrees with sociologist Williams' (1998) claim that Hochschild successfully '*straddle[s] the biology-society divide*' (1998:241). Williams' research focuses upon what he sees as the rationalisation of emotion that exists within modernity - this will be discussed later in this chapter in more detail.

Feeling rules, according to Hochschild, are the socially or culturally determined premises upon which we respond to experiences. Hochschild posits that we associate a particular feeling with an experience (for example, grief at funerals and happiness at weddings) and

therefore adopt the associated feeling in response to, or in conjunction with, our experiences. This forms the basis of Hochschild's view of emotion management or emotion work. The perspective of feeling rules relates more specifically to the private domain; to the home, family or friends. A more critical perspective of feeling rules that Hochschild claims relates to wider society, is emotion labour. It is put forward that capitalist societies have taken advantage of the consideration that social and cultural conditions can prompt certain emotional responses. They therefore set about to promote the demonstration of particular emotions for commercial purposes, creating circumstances under which it is expected that, for example, airline cabin crew adopt and project happy, smiley dispositions.

Theodosius highlights two processes through which Hochschild's emotional labour is achieved - deep and surface acting. Surface acting is when an individual pretends to feel the way they are expected to feel within their work role. Deep acting involves individuals working towards inducing emotions that are conducive with their work requirements, replacing those seen as inappropriate or unacceptable, rather than suppressing them (for example, social workers adopting, feeling and demonstrating compassion).

Arguably, an extreme of these reflections is offered by Williams (1998:755) in his paper relating to emotion, rationality and irrationality in modernity. Williams shares Mestrovic's critical perspective on capitalism and the management of emotions within modern society:

'Modernity's diametrically opposed tendencies toward order and chaos, according to Mestrovic, resulted in a new hybrid world of rationally ordered, McDonaldised emotions

(i.e. bite-sized, pre-packaged, rationally manufactured emotions): a 'happy meal' consumed by the masses (cf. Ritzer, 1992)' (1997:150). The perspective held here argues that 'postemotionalism' strives to create order and smooth out any potential for 'emotional disorder' within society.

Mestrovic's 'Postemotionalism' has relevance to my research in terms of the contextual factors forming the environmental backdrop that surrounds research participants (members of academic organisations). Rolfe's (2013) account of the changing nature of higher education in his publication '*The University in Dissent*' and his considerations of '*the corporate university*' represent a more and more rational, process driven scene, within which academics are expected to operate. Issues associated with academics' responses to this perceived 'corporatisation' and their attitudes particularly to their careers and career development within this context, are discussed in more detail in Mills et al. (2014) and Mills & Lee (2015).

2.3.4 - Kemper's Relational Perspective of Emotion

Kemper observed in the early 1980s, that research into the sociology of emotions was in its infancy (1981). He aimed to reconcile what he described as two opposing viewpoints within this area - those of the positivist and social constructionist. However, I suggest a clear shortfall in his work in this area was that he failed to identify any other possibilities. This is suggested to demonstrate the 'newness' of sociological research into emotion at this time, as highlighted by Hochschild (1983). Kemper argued the following differences were apparent between social constructionist and positivist perspectives:

1. Social constructionists largely reject the influence of physiological or biological indicators, whilst positivists do the opposite;
2. Social constructionists regard emotions as being to a large extent influenced by '*feeling rules*', social and cultural expectations related to emotion, whereas they argue positivists maintain '*social structure, particularly the outcomes of actors' power and status relations, determines emotions*' (1981:336);
3. Social constructionists follow a symbolic interactionist approach and identify the role of social actors as being required to identify a situation before emotion can or will occur. They argue that positivists utilise a more structured series of social categories in which to identify emotion.

When referring to the term '*social structure*', Kemper focused his attention on the '*... vertical arrangement of actors relative to each other along the relational dimensions of power and status*' (1981:337). In more recent times, this is believed to have influenced the socio-psychological study of relational influences upon emotional experiences, as will be discussed in more detail later in this chapter (see Burkitt, 1997).

Kemper's aim was to advance the study of the sociology of emotions in his attempt to combine the positivist and social constructionist approaches. His brief critique of the positivist and social constructionist philosophical perspectives, as detailed above, might suggest that he finds favour with the positivist perspective. He argues '*A major problem is that the constructionist position is both too ambitious and not ambitious enough*' (1981:337). However, in his paper, he claims to find benefits and weakness in both

approaches and argues that rather than contradicting each other, both could be adopted in a mutually beneficial fashion.

The first of Kemper's descriptions of social constructionism (above) has since fallen under criticism (Parkinson, 2012). Parkinson argues that a number of researchers, when making reference to the social constructionist study of emotion, mistakenly view this perspective as thinking of emotions purely as social constructions and nothing else. Parkinson's research pays particular attention to temporal and situational influences upon emotion from a psychological perspective. He argues that it is now generally held that emotions are constructions that involve social processes. Parkinson states '*[c]laims that emotions are constructed, and that social processes contribute to their construction, are no longer contestable*'. He goes on to suggest, from his psychological stance, that '*[n]ow the project is to specify how these processes operate and what materials they use*' (2012:291).

As highlighted in point 2 on the previous page, Kemper takes a relational stance on emotion in considering that positivistic perspectives of power and structural influences determine emotions. Holmes (2010) finds favour with Kemper's relational perspective of emotion, considering it helpful as it takes account of external influences upon emotion. However, the mistake Kemper makes according to Holmes, is that he takes a structuralist, as opposed to a microsociological, perspective (Holmes identifies with the latter perspective). One major criticism that Holmes offers regarding Kemper's viewpoint, is that he fails to consider power as a process and sees it more as a quantity. As such, she maintains that a weakness in his work is that he does not think that emotion is capable of

determining or changing relations - a point which she rejects. This point is particularly significant for my research in that my longitudinal data analysis upholds Holmes' position. My research, as highlighted in the analysis chapters, identifies and discusses the role of emotion in, not only individual decision making and reflexivity, but also influencing an individual's interaction with the people, processes and structures around her.

Averill (2012) discusses the future of social constructionism (as distinct from his work discussed by Cornelius earlier on social constructivism) in the study of emotion. He considers research into emotion from biological and physiological approaches to have a brighter future. '*Constructionism*' – (biological, psychological and social) disagrees with the concept of '*essentialism*'. Averill, in speaking of social constructionism (as differentiated from biological and psychological constructionism) highlights Kroeber and Parsons' proposition that makes a clear distinction between social and cultural systems. Averill maintains that this is significant in the context of the social construction of emotions. According to Kroeber and Parsons, the term '*society*' relates to '*the specifically relational system of interaction among individuals and collectives*' (1958: 583 in Averill, 2012:216). Averill agrees that '*social and cultural systems cannot exist independently of each other. Because of this, it is common to speak simply of sociocultural systems, and even more simply of cultural systems, leaving the "social" implicit*' (2012:216).

Williams (1997), in his reflection on '*structures of feeling*', traced the relationship between feelings and societal values within which they are '*lived and felt*'. This is a notion that finds favour with Clarke in 2003. Clarke calls for a multidisciplinary approach to emotion rather than the opposite extremes of social constructionism on the one hand, and emotion

involving some form of innate properties on the other. He claims a multidisciplinary approach has a much more realistic potential for enabling the study of emotion that allows the researcher to gain an enhanced grasp of '*emotional dynamics in the social world*' (2003:145).

2.3.5 - Psychoanalysis and the Sociology of Emotion

Clarke (2003), similar to Cornelius in 2000, makes reference to the work of Jenkins et al. (1998) who point to Darwin and James, with the addition of Freud, as the forefathers of emotion. Darwin, with his focus on expressions of emotion within natural contexts; James, with his focus on emotion and physiology; and Freud, with his interest in taking account of the words people used to discuss their emotional lives.

Clarke (2003) promotes an approach to the study of emotion that involves a multi-disciplinary standpoint combining psychoanalysis with sociology. His paper discusses a range of sociological perspectives on emotion with a particular focus on envy. He argues that sociological research on emotional life is often accused of becoming stuck between social constructionism versus the idea of emotion as being innate and occupying the self. He suggests that some sociologists have been deterred from including biological deliberations in their research for fear of their gross misuse - in light of the damage that has resulted as a consequence. Clarke highlights the so-called '*scientific*' support for the illusion of white supremacy. He calls for a multidisciplinary approach to emotion that includes: learning from interactionism; social construction; social psychology and psychoanalysis; and sociology in general. He contends that this approach should involve

considerations of agency and social action combined with embodiment. In relation to the emotion 'envy', he compares the work of Harré (1986) and Sabini and Silver (1986) with that of Klein (1946). Harré and Sabini & Silver argue that emotion - in this case envy - cannot be separated from social or societal perspectives of what envy should be. In contrast, Klein takes the perspective that envy is embodied and possesses some form of innate character, the result of which has the potential to prompt disastrous social outcomes.

Clarke accuses sociologists often of seeming '*... so afraid of being labelled essentialist, reductionist, or biological that thoughts, feelings and emotions become disembodied altogether, everything is social, and it is as if we no longer feel hunger, the urge to protect ourselves from the elements, or show fear*' (2003:147).

I contend that Clarke's perspective allows the opportunity for the physiological not to be eliminated within sociological study. I support Clarke's assertion that although Craib (1995, 1997) with his psychoanalytical stance, Williams (1998), and Bendilow and Williams (1998) - with their sociological viewpoints - claim to take very different perspectives, they all follow a similar line of thinking '*...an interdisciplinary approach to the study of human emotions which contains elements of social constructionism, interactionism and psychoanalysis*' so as to enable the researcher '*to look at and address issues such as social action, agency, gender and the embodiment of emotions without wholly discounting elements of biology or the social, or reducing explanation to one or the other*' (Clarke, 2003:159).

As mentioned earlier, Burkitt takes a perspective that offers a '*relational understanding*' of emotions, in that he sees them as '*complexes rather than things, ones that are multi-dimensional in their composition: they only arise with relationships, but they have a corporeal, embodied aspect as well as a socio-cultural one*' (1997:2). From Burkitt's standpoint, sociological research of emotion emphasises the theoretical and methodological divergence of opinion that exists within social science study. He highlights the work of Duncombe and Marsden (1993), Jackson (1993) and Craib (1995) as examples of the existence of these differences of opinion (Burkitt's work includes a critique of this and associated literature). However, he does not necessarily consider this divergence to be disruptive to the social sciences, or as a negative '*vehicle for the re-enactment of old disputes*' (1997:37). Rather, he proposes that the potential exists for the diversity of contributions to be an opportunity to address and resolve central problems in the study of emotions by bringing them to the fore.

Burkitt's offering contends that gaining a relational perspective of emotions addresses many of the issues raised from this dualism - as described above - that he sees as often being associated with the study of emotions in social research. He claims that central to the focus of research into emotion should be the relationships between people where emotion takes place.

Burkitt agrees with theorists such as Gergen (1994) in claiming that much research around emotion fails to clearly define it in terms of what exactly is being investigated. He cites, as an example, the work of Jackson (1993) and her paper relating specifically to 'love'.

Jackson's paper focuses on the cultural meaning of love, and claims to extend previously published research on love in terms of its institutionalised meaning in the context of, for example, marriage or its place in romantic fiction. She maintains that all accounts of felt emotions must necessarily take account of an individual's historical and cultural contexts or origins. Jackson highlights gender difference and historical power relationships as significant to the development of the emotion of love in terms of women and their historical material dependence upon men. Jackson argues that even emotional needs that have been set during early childhood should take account of cultural and historical influences but not be considered to be permanent without the potential for alteration. Burkitt, however, argues that it is unclear from Jackson's work the meaning she attributes to the concept of emotion or, whether relationships, practices or discourses are the focus of her research.

Burkitt describes emotions as being '*constituted by techniques of the body learned within a social habitus, which produces emotional dispositions that may manifest themselves in particular situations*' (1997:2). Burkitt's use of the term 'habitus' reflects Bourdieu's (1977, 1984, 1990) definition of habitus as a set of dispositions, as will be discussed later in this chapter in more detail. Thus, to a certain extent, Burkitt agrees with Jackson as to the importance of cultural and social influences on emotion. However, he places emphasis on the relational nature of '*emotional dispositions*' that are both embodied and multi-dimensional, but that may alter dependent upon the particular cultural or social circumstances experienced. Burkitt makes reference to '*social habitus*' within his above quote, and later within the same paper '*emotional habitus*' (1997:43). Burkitt describes the concept of habitus as a series of accepted behaviours or practices and language used to

refer to, act out and act upon, for example emotions (within the context of the latter), that is derived from culture. The concept of habitus is distinct from that of habit. Habitus represents a socially shared acceptance and expectation of a particular set of behaviours and values that have been developed through the experiences of everyday life. Habit, however, refers to an individual's tendency towards a particular practice or behaviour that is hard to break.

Craib (1995) and Burkitt (1997) both question the validity of Jackson's social constructionist perspective. This perspective maintains that emotion, such as love, is developed from a shared learning of its meaning and therefore cannot exist separately from its social and cultural contexts. As such, they argue Jackson carries this assumption through to the research of emotion and maintains it can only be identified, and therefore researched, through the scrutiny of discourse, scripts and narratives. Craib rejects this proposition, using the human liver as a metaphor. He argues we each have a liver, and other vital organs, irrespective of whether or not they are discussed. Craib's (1995) psychoanalytical stance agrees with Burkitt that, like the liver, emotions derive from an individual's biological make-up, but are also culturally and historically influenced. So, extending the analogy of the liver, cultural and historical influences might include the drinking culture among the young working class and more recently the increase in drinking by young females as well as males. In this example, the resulting influences of these changing behaviours consequently include the increase in experiences of liver disease.

Craib however, maintains that emotions are essentially '*individualistic experiences that arise internally*' (1995:39). He suggests that if internal and external (i.e. history and

culture) processes contradict each other, the potential exists for internal and external processes to clash. He adds that it is also possible for different emotions to be contradictory, producing turmoil that can create endeavour for resolution. This perspective has potential linkage with the relationship between emotion and reflexivity as will be discussed later in this chapter in more detail.

Craib argues '*what seems evident about emotions in terms of their own – as opposed to social dynamics – is that they are necessarily contradictory*' (1995:155). While Burkitt agrees that emotions derive from an interaction between internal and external processes, he argues that Craib has '*strayed into individualism and the dichotomy between self and society*' (1997:40) in an attempt to detach himself from Jackson's social reductionism.

Similarly, Williams and Bendelow (1996), in their '*Rejoinder to Craib*', find issue with a number of Craib's claims. Firstly, they take exception to Craib's psychoanalytical stance that suggests sociological explanations of emotions are as insensitive and potentially inane as psychoanalytical attempts at explanations of sociology. Williams and Bendelow accuse Craib of ignoring '*a good deal of sensitive and sociological work on emotions*' and that he could be preoccupied with some form of '*unhelpful **border skirmish** between sociology and psychoanalysis*' (1996:145).

They pose questions such as:

1. *Why should the sociology of emotions, any more than other approaches, restrict our understanding of emotional life?*

2. *Why is the sociology of emotions any more of a 'colonisation' of the field than psychoanalytic, psychological, or anthropological approaches?*
3. *Why does Craib assume that sociologists cannot deal with the contradictory features of emotions when social processes and dynamics are themselves frequently complex and contradictory? (1996:145)*

Secondly, Williams and Bendelow suggest Craib's criticism of the sociology of emotions is based upon only two case studies and therefore cannot be described as representative of the work that has been carried out in this area. Remaining with this methodological focus, they also note that Craib implies in his discussion, that the sociology of emotions equates to a social constructionist standpoint. This, they argue, is misrepresentative of a range of other philosophical perspectives that also exist in the area, as previously discussed (see earlier discussion relating to Kemper, 1981).

Burkitt, however, argues that it is possible to avoid reductionism and retain the consideration of emotional contradiction by means of adopting a '*relational account of emotion*' (1997:40). Rather than identifying emotions as an outer representation of inner processes, Burkitt would have it that emotions are considered as communicative expressions between individuals. He uses aggression as an example, in that feelings of aggression might be stirred in an individual who has in some way been let down or disappointed by the behaviour of another. Burkitt refers to the work of Gergen (1994) to highlight cultural relationships as being crucial in the development of emotional discourse, and not in its relationship with some kind of '*inner world*'.

2.3.6 - Discourse and Affective Meaning Making

Wetherell (2012) pays attention to the challenges of affective meaning making - specifically between discourse, affect and emotion. She provides a critique of two main perspectives. The first (originating from the study of cultural geography) - post-structuralist perspective - identifies affect as being completely separable from discourse, thus enabling the potential for unconscious emotion to take prominence (Massumi, 2002). She favours, however, the second perspective (originating from historian research) extolled by Reddy (2001) that focuses upon the relationship between 'emotives' and emotional experiences. This approach places affect within discourse and not distinct from it. Reddy refers to '*emotives*' as first hand expressions of emotional responses to experience - for example, '*I feel angry*' or '*I am happy*'. Although finding more favour with this approach, Wetherell also identifies its limitations, in that expressions of emotion are not always as easily identifiable or specific as the above. An example Wetherell (2012:72) includes in her discussion to help highlight the shortfalls of seeking '*emotives*' in discourse, is as follows:

An excerpt from comments regarding politicians placed on an internet comment board set up by The Guardian newspaper 16/03/10 – '*For the first time since I was old enough, I no longer feel that I can or should vote for some creature out to line their pockets at my expense*'.

This is just a small section of the series of comments Wetherell uses to highlight that Reddy's '*emotives*' would fail to take account of the obviously emotionally charged nature

of this account. She notes that there are very few references made to feelings. However, there is no question that the statements she lists are felt. Wetherell goes on to claim that possibly the most accomplished affective-discursive action takes place where there is no distinction made between '*motives*', '*cognitives*' or '*emotives*'.

I consider therefore, that the issues associated with Reddy's categorisation of emotions, as detailed above, have been addressed within my study by taking account of all discourse which suggests a positive or negative association with the focus of participant reflections. My differentiation between positive and negative expressions of emotion within each participant are categorised relatively in comparison with other discourse offered by the same participants. This will be discussed in more detail in section 3.10.2.2 of my research methods chapter.

It could be argued that using such broad categories is unhelpful. However, I maintain that they do serve the purpose of identifying participant discourse that includes their emotion. Also, Holmes (2015) claims the definitive categorisation of emotion as either positive or negative is not possible. She maintains the social context and intersubjective expression of emotion will determine its relative benefits. This is again something I have aimed to reflect in my research, in that the categorisation of emotion as positive, negative, neither or both is determined from within the relational social context of each participant's reflections.

2.3.7 - The Definition, Meaning and Understanding of Emotion in terms of this Study

The preceding discussion has offered a glimpse into the diversity of opinion that exists in relation to the various meanings attributed to the concept of emotion. My interpretation of emotion reflects Burkitt's relational understanding of the concept. Burkitt's perspective argues that *'emotions are multi-dimensional and cannot be reduced to biology, relations or discourse alone, but belong to all these dimensions as they are constituted in ongoing relational practices'* (1997:42). In adopting this perspective, I have undertaken research analysis which offers the opportunity for a sociological study that does not exclude wider influences.

2.4 - Reflexivity

Archer defines reflexivity as the *'the regular exercise of the mental ability, shared by all normal people, to consider themselves in relation to their (social) contexts and vice versa'* (Archer, 2007: 4). Archer makes reference to *'the internal conversation'*, a term that was originally introduced by Peirce and subsequently developed by Mead (Archer, 2003) that enables a process of self-talk to take place within the individual. According to Archer (2010a), the internal conversation involves the simultaneous interaction between the subject creating and hearing the object for consideration and reflection upon it. Sayer (2009), in his review of Archer's 2007 text, highlights his surprise in observing how little interest has been paid within social research to reflecting on the self, self-talk and *'the internal conversation'*.

Within the study of sociology, a significant difference of opinion exists relating to the meaning, significance and purpose of reflexivity (as evidenced through the contrasting perspectives of, for example, Bourdieu, 1984; Giddens, 1990; Beck et al., 1994; Archer, 2003, 2007; Mutch, 2004; Holmes, 2010; Caetano, 2015). Archer (2007) for instance, contends that reflexivity involves pondering over individual and social lives and making resolutions in response to societal conditions and structures. She highlights ten forms this pondering may take: mulling things over; planning; imagining; deciding; rehearsing; reliving; prioritising; holding imaginary conversations; budgeting (can I afford the money or time to do x?); and clarifying things (2007:91). In contrast, sociologist Giddens considers reflexivity to be the ability for individual and social lives to adapt in response to their circumstances in ways that no longer operate within their accepted norms and traditions or structures (1990). He argues that reflexivity only takes place when usual actions or behaviours cease to lead to preferred outcomes. Also, the extent to which reflexivity is believed to be universally achievable is called into question (Bourdieu and Waquant, 1992).

Often incorporated within sociological research into the self and human identity (Mead, 1967[1934]; Giddens, 1991), the concept of reflexivity also permeates many other often conflicting philosophical and methodological spheres.

In order to highlight the broad range of meanings attributed to the concept of reflexivity, Lynch in 2000 provided a useful breakdown of the huge diversity of theoretical, substantive and methodological perspectives that exist in this area. Lynch's '*inventory of reflexives*' forms the framework for the following examination of these various

perspectives. I then undertake the detailed scrutiny of understandings of reflexivity that relate to my study. Suffice to say, many versions of reflexivity introduced by Lynch are not directly associated with this research. However, these have been very briefly mentioned, as I maintain they add to the broad appreciation of the variety of perspectives in existence.

2.4.1 - Mechanical Reflexivity

Lynch's discussion includes considerations of '*mechanical reflexivity*', a non-linear recursive process involving a system of actions, responses and adjustments. He identifies habitual or '*knee jerk*' reflexivity involving instantaneous and non-conscious responses as an example of mechanical reflexivity. He also describes '*cybernetic loopiness*' as a circular and recursive approach that involves a series of feedback loops.

The work of Hofstadter (1980) is included by Lynch as an example of '*reflections ad infinitum*', or images that highlight reflections upon reflections. Metaphors like 'the hall of mirrors' are utilised to demonstrate interactional relationships that can be identified in, for example, geometrical systems in computer programmes. This viewpoint is not relevant to my research as will become apparent as this chapter continues.

2.4.2 - Substantive Reflexivity

Lynch argues that '*substantive reflexivity*' refers to reflexivity as a phenomenon that can be applied to wider societal systems and is a fundamental characteristic of late modernity.

Australian sociologist Harris, defines late modernity as characterised by *'complex, global capitalist economies and a shift from state support and welfare to the privatisation of services...a process fuelled by the information revolution, the capacity to move capital and information around the world instantaneously'* (2004:3). Late modernity, therefore, is argued to extend considerations of modernity to reflect greater ambiguity brought about by faster paced societal changes.

Systemic-reflexivity is listed within Lynch's *'substantive reflexivity'* category and includes the work of Beck, Giddens and Lash (1994) and their perspective that reflexivity operates as a response to the unpredictability associated with late modernity. They maintain that individual reflexivity has become more prominent as a result of the rise of late modernity, thus diminishing the significance of classifications such as gender and ethnicity in society. Archer (2007) agrees that reflexivity has intensified as a result of late modernity, but falls short of identifying late modernity as being the exclusive factor. She maintains that by following the position of Beck et al. (1994) *'it traduces "no reflexivity; no society"'* (Archer, 2007:29). However, she favours the exploration and examination of the reasons for the rise in reflexivity.

Giddens' work around reflexivity and identity concentrates on individuals and their responses to their social environments. Giddens (1991) maintains that reflexivity differs from self-reflection and self-consciousness as it involves human knowledgeability of their social worlds in order to enable them to organise their social practices on an ongoing basis.

Adams, in 2006, criticises what he sees as Giddens' polarised version of reflexivity. He refers to it as '*extended reflexivity*', which is argued to necessitate constant reflexive responses to changing societal conditions. Adams' research interest is in social identity with his theoretical stance drawing from both psychological and sociological perspectives. Extended reflexivity represents an extreme perspective of self-reflexivity (as made popular by Giddens) as it refers to the interaction between social change, structural and technological communications changes that are considered to make it virtually impossible to assume we can understand '*the way things are done*' (Gergen, 1991:48). Therefore, Gergen argues, necessitating the need for reflexivity in all aspects of social being, replacing historical '*taken for granted*s' in all societal dimensions. Adams contends that this perspective '*employ[s] an excessively weak concept of social structure, which fails to account for the restraints on agency which either persist in contemporary societies, or are novel to them*' (Adams, 2006:513). Similarly, Tucker in 1998 suggests that considerations of extended reflexivity fail to pay enough attention to issues of social structures and cultural factors that impact the creation or development of the self. Archer (2010a) also accuses the '*extended reflexivity thesis*' (as described by Adams, 2006) of being a case of oversimplification in that it assumes that reflexivity is either practiced or not (dependent upon whether unfamiliar circumstances are faced) and no attempt is made to identify variation or differences between '*modes*' of reflexivity.

However, Adams does acknowledge that Giddens makes some reference to the influence of agency upon identity, stating that agency can be responsible for '*unacknowledged conditions and unintended consequences*' (Giddens, 1976, 1979, 1984 cited in Adams, 2006:513).

Adams identifies the other polar extreme that exists within the study of identity as that of '*habitus*' - the predictable affective and behavioural responses to familiar circumstances within the '*field*' (see Bourdieu, 1977, 1984). This perspective will be discussed in more detail in the following pages. However, it is worth noting at this point that Adams argues that neither extended reflexivity, nor habitual response to recognised and familiar circumstances within Bourdieu's explanation of the '*field*', are sufficient. The reason for this is that he sees the former as necessitating extreme voluntarism and the latter excessive objectivity. He calls for the hybridisation of these two extremes in order to extend further the potential for identity research.

McNay (1999, 2000) offers such a hybrid which she argues makes the idea of political reflexivity a possibility. McNay claims that the emancipatory potential for the reshaping of society, as espoused by the extended reflexivity thesis, would not easily suit gender identity, for example. According to McNay, the reflexive self is a rational, cognitive, masculine construct that lacks embodiment and therefore holds '*a tendency in certain theories of identity transformation to construe identity as a process of symbolic identification without considering its mediation in embodied practice*' (1999: 98). McNay consequently finds favour with Bourdieu's considerations of habitus within the structure - agency relationship that recreate and ingrain gender identities. Adams agrees that '*these systems allow, demand even, investment, negotiation and creative appropriation to create meaningful gender identifications*' (2006:517). Another sociological perspective that sits within Lynch's discussion of systemic-reflexivity is that of Beck (1992). Beck's research is argued to differ from the work of Giddens in that Beck's focus is upon collective reflexivity in terms of societal knowledgeability and responses to environmental forces,

arguably taking a more macro perspective of reflexivity. However, their theoretical positions are also similar, in that both Giddens and Beck are considered to identify reflexivity as a human response to societal changes brought about by late modernity, '*characterised by increased risk and therefore by emotions such as fear and anxiety*' (Burkitt, 2012:459). Thus, both Giddens and Beck agree that the pace of societal change, as highlighted by considerations of late modernity, stimulates negativity and fear in individuals and collectives, arguably suggesting that reflexivity is provoked by a negative emotional response to risk.

Elliot observes that Beck also considers late modernity not only to stimulate increased levels of risk, but that it also increases opportunities for individual choice (Elliot, 2002). In recent times, a blurring of traditional stereotypes is thought to have occurred within established societies - for example class, gender roles, the growing acceptance of ethnic diversity within society etc. Beck maintains that this has resulted in increased opportunities for choice in relation to all aspects of modern life (1992).

'*Reflexive social construction*', Lynch asserts, is a derivative of '*social construction*' (Berger and Luckmann, 1966) and is favoured by theorists such as Mead (1967[1934]). Booth (2000), in making reference to what he describes as Lynch's taxonomy of reflexives, identifies reflexive social construction in terms of '*reflexivity as property of intersubjective relations*' (2000:4). Lynch argues that from this perspective, social constructions do exist in the sense that they occur independently of the observer. However, their continued existence relies upon the reflexive commitments to that version of existence. Crossley (2006) supports Mead's perspective that the individual is nothing in

isolation, as the individual has always, and will always, be part of social interactions and networks. According to this viewpoint, reflexivity derives from an individual's understandings or assumptions of others' perspectives. Crossley maintains that Mead's (1967[1934]) perspective of the 'internal conversation' (which was initially conceptualised as *'inner dialogue'* in the 1860s by Peirce), constitutes the individual conversing with her/himself, offering numerous contributions and responses as part of an internalised dialogue. Crossley and Mead's perspective views the internal conversation as involving the individual taking on the role of each of the different contributors, modelling these different contributions on people she/he knows. Mead, according to Crossley, anticipates the critical Foucauldian perspective aired earlier by McNay, that would suggest some of these internalised contributors might represent the anticipated judgement of others - for example, *'As a female, I am likely to fail if I attempt to stand up to my male boss'* - and impede reflexive agency. However, Mead argues that the internal conversation may also expect certain judgements and prepare the individual for alternative responses - for example, *'But, it is my legal and human right to be treated with respect at work'*. According to Mead, our internalised contributors are numerous and reflect our experiences and interactions with others, so we are not overpowered by one single perspective.

However, Archer (2010b) makes reference to the differing, and to some extent contradictory, perspectives of Peirce's, Mead's and Wiley's contributions to the internal conversation. Archer observes that Peirce's internal conversation revolves around the ego and dialogue between *'I'* (current self), *'You'* (future self) and *'Critical Self'* (*'Critical Self'* is later termed *'Me'* by Wiley in 1994). *'Me'*, within the context of Peirce's *'Critical Self'* and Wiley's perspective, represents the past self who brings past experience - a form

of conscience. Mead's '*Me*', however, relates to the generalised other as detailed above. Archer also acknowledges Wiley's similar contribution to Mead's work as he had previously done for Peirce. Wiley categorised Mead's '*Future Self*' as '*You*', a self that takes account of societal influences and values. Each internal conversation scheme, as detailed above, is time bound in as much as today's '*I*' was yesterday's '*You*' and will be tomorrow's '*Me*'. Archer claims that Wiley (1994) invigorated sociological interest in the area of reflexivity by interweaving Peirce and Mead's perspectives on the internal conversation with the introduction of the '*I – Me – You*' framework. However, she also notes that a recurring question of '*who is speaking to whom*' still remains (2010:4).

2.4.3 - Methodological Reflexivity

Lynch maintains that although methodological reflexivity is extensively promoted across human and social sciences, the meanings attributed to it vary according to the research methods adopted (2000). Lynch identifies '*philosophical self-reflection*' as philosophical introspection, an individual's often critical questioning or challenging of his/her own assumptions, values and beliefs.

Lynch acknowledges that '*methodological self-consciousness*' is often advocated in research methods texts, for example, within a participant-observer context. It involves an individual making him/herself aware of his/her own presuppositions and bias in relation to his/her research. Hammersley and Atkinson (1983), for instance, urge researchers to be mindful of their relationships with participants and the potential influence they could have on them. Lynch suggests that similar to philosophical self-reflection, methodological self-

consciousness involves researcher consideration of personal assumptions, beliefs and biases in order to consider their potential impact on the research experience. Opportunities to bring to the fore researcher bias, and to address any issues that could be associated with it, may then be considered. However, Swan (2008) warns of the '*confessional modes of expression*' now evident in research that she argues to have individualised reflection, and thus reduced its critical properties. Swan refers to researcher use of the 1st person (as is apparent in my research) and an indulgence in personal reflections that lack a critical stance. This is an issue also highlighted by Holmes (2010), as detailed on the following page, in her discussion of researchers' preoccupation with their own reflexivity without enough attention being paid to the reflexivity of their participants.

Psychologists Gilbert and Sliep (2008), in their research relating to community work and social action, maintain that researcher attention paid to self-reflexivity has made a positive impact in providing the social sciences with an opportunity to unearth previously ignored or overlooked issues and debates. Also, within their own research into social action, they acknowledge that self-reflexivity has been useful in that '*understanding the way we position ourselves and the way our positions and actions reflect dominant discourses and practices is a prerequisite to working with cultural diversity in situations of economic, gender and political inequalities*' (2008:468). However, they argue for the extension of reflexivity in research to include both individual and collective reflexivity. They make a distinction between individual reflexivity, or 'self-reflexivity', and 'inter-relational reflexivity', which they consider is reflexivity that extends across members of communities or societies. Similarly, as previously mentioned, Beck's focus also concerns itself with societal differences and reflexivity across cultural divides (1992).

Gilbert and Sliep maintain there is a need for considerations of reflexivity that are more appropriate for community work. They argue that self-reflexivity does not reach far enough to address the need for reflexivity across groups or communities. This perspective is supported by Gergen and Gergen (2000).

Brownlie (2011) adds to the critique of self-reflexivity by claiming that a '*backlash*' has occurred in relation to researcher self-reporting, or what he describes as self-narration. Bourdieu and Wacquant in 1992 also criticise some researchers' observations of being '*self-fascinated*'. Holmes (2010) accuses researcher preoccupation with the self as detracting from focus on the reflexivity of research participants. The focus of my research is argued to directly address Holmes' accusation in placing the reflexivity of research participants at the centre.

A form of reflexivity that Lynch positions within methodological reflexivity is '*methodological self-criticism*'. He argues that this too could take place from an individual or a collective perspective. He cites the research of Popper (1963) and Merton (1938) to support his argument that '*scientific communities [have] an exceptional willingness to reject any idea, however appealing or widely accepted, that does not survive rigorous testing*' (2000:29-30).

Lynch links methodological self-criticism, or reflexive self-criticism, with the concept of critical reflection. He observes that Wolpert (1992) goes so far as to consider critical reflection to be a distinctive attribute that separates '*scientists*' or researchers from '*ordinary*' human beings.

However, much debate surrounds the terminology relating to critical reflection. Mezirow et al. (1990) make the following distinctions between the terminology of reflection, critical reflection and critical self-reflection:

Reflection – the assessment of assumptions implicit in beliefs about how to solve problems.

Critical reflection - devoted to problem posing and addresses the question of the justification for the very premises on which problems are posed or defined in the first place.

Critical self-reflection - devoted to the emancipation of the individual, in order to make free choices.

More recently within his research into the development of reflection among pre-service elementary teachers, Davis (2006) differentiates between various levels and depths of reflective activity, making a distinction between productive and unproductive reflection. Productive reflection, he suggests, is seen as supporting learning, involving integration and analysis - whereas unproductive reflection is considered to lack analysis and comprises disconnected and descriptive reflective accounts. The four levels of reflection identified by Davis are:

Technical - decision-making about immediate behaviours or skills.

Descriptive - one's performance ... giving reasons for actions taken.

Dialogic - assumptions and beliefs are questioned.

Critical - as '*hearing one's own voice ... exploring alternative ways to solve problems*' (Hatton & Smith, 1995:45).

The first two levels, Davis argues, do not involve the evaluation of different viewpoints. Dialogic and critical reflection levels are, however, considered to require reflection on oneself in relation to one's behaviours and those of others, thus linking with perspectives of reflexivity (Giddens, 1990). Critical reflection within this context, is argued to evaluate the reliability of particular viewpoints. It is '*thinking about the effects upon others of one's actions, taking account of social, political and/or cultural forces...*' (Hatton & Smith, 1995:45).

Reynolds (1998) identifies a similar distinction by differentiating between reflection and critical reflection in his research relating to management education. He suggests that whereas *reflection* in a management context focuses upon problem solving within organisational parameters, *critical reflection* serves to question the '*taken for granted*' such as organisational political, social and cultural norms.

The concept of critical reflection as identified by Reynolds, originates from the work of Horkheimer, Marcuse and Adorno and their focus upon Critical Theory, as detailed in texts such as Habermas (1972). Alvesson and Willmott (1992) refer to Critical Theory as '*the emancipatory potential of reason to reflect critically on how the reality of the social world, including the construction of the self, is socially produced and, therefore, open to transformation*' (1992:435).

However, perhaps in contrast to Reynolds' perspective, critical reflection is often linked with becoming aware of the self; how we think, feel and act (Mezirow, 1991; Leung &

Kember, 2003). Again, this suggests some kind of alignment between critical reflection and reflexivity. Nevertheless, Reynolds (1998) argues that reference to critically reflective activity that concentrates on self-reflection and self-criticism, fails to be ‘*critical*’ from a Critical Theory perspective as its focus is on personal and not social change. As such, Reynolds offers the following as characteristics of critical reflection, in order to distinguish it from other forms of reflection:

1. It is concerned with questioning assumptions.
2. Its focus is social rather than individual.
3. It pays particular attention to the analysis of power relations.
4. It is concerned with emancipation.

Holmes et al. (2005) agree with Reynolds (1998) that the critical management perspective of critical reflection is inextricably linked with reflexivity. They claim that a critical stance is integral to reflexivity, in that it includes ‘*both the sense of questioning, as in ‘critical thinking’, as well as in the sense of critical theory—unmasking hidden tensions and meanings with a goal of emancipating thinking and action*’ (p248). Hibbert (2012) supports this claim, adding that fundamental to the concept of reflexivity is the ‘*emancipation of thinking*’ in uncovering and identifying deep seated and concealed powers, influences and constraints. He continues by claiming that reflexivity is not only reflective, but it is also recursive in that it is ‘*a process of critical reflection that changes itself*’ (p. 805).

However, from her analysis of critical reflection research, van Woerkom (2010) posits that most offerings share a rationalistic bias. She maintains that further research is required in order to establish the extent to which, and the conditions under which, humans are actually capable of critical reflection as well as the extent to which critical reflection is in reality something worthy of our aspiration.

2.4.4 - Reflexivity and Data Analysis

Mauthner et al. (1998) claim that a general consensus exists across social science research that the reflexive interpretation of research data results in a process of meaning making, where research findings are constructed rather than found. Mauthner and Doucet (2003), in their research associated with reflexivity in qualitative data analysis, argue that rather than research data, method and researcher being separate entities, they are interconnected and interdependent. They claim that it is commonplace within social science for research methods to be '*presented as a series of neutral, mechanical and decontextualized procedures*' that happen within a social vacuum (2003:414). However, they criticise the positivistic perspective that it is possible to optimise the objectivity of the researcher within his/her social research. Mauthner and Doucet contend that this perspective renders invisible the '*embodied, situated and subjective researcher [from his or her] analysis*' (2003:415-416) and, they continue, it also fails to consider the interpersonal and social context of the research. Additionally, Alvesson and Sköldbberg (2000) argue that data analysis methods are also laden with the theoretical, ontological and epistemological positions of the researchers who have designed them and are far from neutral.

Consequently, the researchers who adopt these data analysis methods bring with them their own and often differentiated positions.

2.4.5 - Meta-theoretical Reflexivity

Lynch's meta-theoretical category is considered to be closely related to methodological reflexivity and highlights a general reflexive attitude or orientation - a form of '*stepping back*' (Berger, 1963) or detachment by the researcher from the research setting's cultural conditions, in order to become more aware of the cultural assumptions that exist within that setting. Lynch argues that this approach has often been associated with Classical Marxism.

Another form of meta-theoretical reflexivity, as identified by Lynch, is '*reflexive objectivation*'. He defines reflexive objectivation as hyper-objectivity in as much as its aim is to take a marginal standpoint and '*critically revalue*' (2000:30) what those positioned within the research context would assume as objective. He highlights the work of Bourdieu as maintaining that reflexivity is concerned with '*objectivation of the social field*'.

Bourdieu's position is that socialised habitus determines most human behaviour and he argues that reflexivity can only be practiced by a select, intellectually capable, few including academics (Bourdieu and Wacquant, 1992). Bourdieu and Wacquant (1992) extend their concept of reflexive objectivation by introducing '*double objectivation*' to describe a reflexive focus that turns on to an area that already considers itself to be reflexive – such as sociology, for example. Lynch argues that tensions can occur as a result

of double objectivation, when those who consider themselves as reflexive are accused of being naïve or unaware of their lack of reflexivity in relation to their research contexts.

A useful example of the potential for tensions to occur can be observed in sociologist Adkins (2002) paper, where she refers to a critique that was carried out of her work against that of another researcher. This was conducted by Williams in 1997. Williams suggested that Adkins had failed to be reflexive as she was not able to identify with research participants on the grounds of fundamental differences in 'sex and age' (older male participants). In contrast, the work of the other author was 'believed' to have achieved this. Adkins' perspective, however, was that the other author could have just as easily have been accused of the same - on the grounds of not being able to identify with the female participants within his study.

Adkins makes reference to the work of Woolgar (1991), who argues that it could be possible for a number of different 'layers' of reflexivity to be operating in relation to the same research. Woolgar argues that it would be possible for one layer of reflexivity to be replaced with another layer based on participant, researcher, or other perspectives, and no one layer would be more or less reflexive than others in the collection.

In contrast, Harding (1996) recommends '*strong reflexivity*' which involves the critical scrutiny of an individual's own theoretical standpoint or conceptual framework in relation to her own research. She contends that strong reflexivity demonstrates authenticity as it enables the researcher to subjectively stand back from the 'field' in order to be able to

transform it. This viewpoint is argued to reflect Lynch's '*standpoint reflexivity*' as associated with contemporary conceptions of critical self-reflection and Critical Theory. This position maintains that it is possible to stand back from the research context and consider implications of cultural, gendered or racial bias or inequality, creating the opportunity for a reflexive critique of the research context. It is argued here that this perspective also links with Reynolds' perspective of critical reflection drawn from Critical Theory as discussed earlier in section 2.4.3.

According to Craib however, this approach to reflexivity could all too often result in not much more than highlighting the political inequities:

'...in our individual and social worlds, we can look around us, identify what is going on and institute changes – some of the time. Some of the time we can look around us, identify what is going on and find ourselves incapable of instituting changes' (Craib, 1992:150).

This perspective is particularly evident in my research and is considered more closely within the context of Archer's meta-reflexive mode of reflexivity in my research analysis. Difficulties associated with feelings of helplessness and a '*lack of freedom*' to take action, as mentioned by Craib, are linked with negative emotion and the potential to result in fracturing – as detailed in section 5.4.5 and 5.5.1 of my research analysis.

2.4.6 - Interpretive Reflexivity

Lynch describes '*interpretive reflexivity*' as reflexivity that is associated with making sense of a set of circumstances or text. He argues that it can be differentiated from other methodological forms of reflexivity, as its focus is upon reflexivity as an alternative to

habitus (accepted or usual ways of being). Lynch identifies *'hermeneutic reflexivity'* as one of two main types of interpretive reflexivity. He describes the hermeneutic circle as *'an intimate circle of textual signs and interpretative meanings'* (2000:32) that provide the reader with a reflexive insight into the real meaning of the text. Therefore, he argues that hermeneutic sociology is a way to *'theorize the constitution of society'* (2000:32). He includes Giddens' (1993[1977]) suggestion of double-hermeneutic as a means of interpreting situations in two different ways. From Giddens' perspective, interpretive distinctions are made between social subjects and natural objects and also between ordinary interpretations that guide social interactions and interpretations made through social science.

The second of Lynch's examples of interpretive reflexivity is arguably one of the most noteworthy perspectives of hermeneutics and originates from Marxist sociology. From this perspective, ordinary interpretations are considered not to involve reflexivity and are, therefore, considered to be unreflexive as subjects are unaware or unconscious of the influences (for example, power) at play within the context under scrutiny. Whereas certain Marxist perspectives argue that social analysis would involve reflexivity and the potential for new alternatives to be uncovered.

Referential reflexivity, according to May (1998), refers to the outcome(s) of the reflexivity of research participants meeting the reflexivity of the researcher. May's alternative dimension to referential reflexivity is endogenous reflexivity, which he argues refers to how the actions of those within a community are seen to influence or contribute to social reality.

According to Reay (1996), the main premise of reflexivity is that of the illumination of the researcher's position in relation to the area being researched. However, she identifies that the paradox here is '*some of the influences arising from aspects of social identity remain beyond the grasp of the reflexive grasp*' (1996:443). Reay therefore emphasises the importance for researchers to undertake a process Giddens refers to as '*continuous interrogation*'. Reay argues that reflexivity can only be something that is strived for, rather than something that can ever be actually achieved through research. It is worth noting at this point that Reay's perspective of reflexivity contrasts significantly with that of my own. I support Archer's (2007:4) position that '*all normal people*' are capable of, and take part in, reflexivity.

Lynch's '*radical referential reflexivity*' is argued to involve a preoccupation with scepticism. It originates from the social constructionist position that the world exists through interpretations of it and is considered to cover both natural and social interpretations. Radical referential reflexivity refutes the idea of social scientific endeavours that claim to seek or achieve objectivity. This perspective questions Bourdieu's aims to objectify objectivation (Bourdieu and Waquant, 1992:63), as it takes exception to any effort with the aim of objectivation, without any consideration of independent representation.

2.4.7 - Ethnomethodological Reflexivity

The origins of Lynch's preferred consideration of reflexivity – '*ethnomethodological reflexivity*' - lies with the work of Garfinkel's ethnomethodological programme (Garfinkel,

1967; Garfinkel and Sacks, 1970). Lynch argues that all of the categories he includes within his *'inventory of reflexives'*, involve a combination of theoretical, methodological and substantive concepts. He argues, however, that this mix of concepts characterises Garfinkel's ethnomethodological reflexivity.

Lynch argues, *'reflexivity [...] is often claimed as a methodological virtue and source of superior insight, perspicacity or awareness, but it can be difficult to establish just what is being claimed. Some research programmes treat reflexivity as a methodological basis for enhancing objectivity, whereas others treat it as a critical weapon for undermining objectivism and exposing methodological 'god tricks' (2000:26)*. Lynch's own perspective favours an ethnomethodological approach that is not concerned with any particular cultural or political standpoint, but focuses on *'locally reflexive orders of action'* (2000:48) and does not seek to differentiate between the reflexive researcher and his/her non-reflexive counterpart.

2.4.8 - A Critique of the Hybridisation Thesis

As initially introduced in section 2.4.8, Adams (2006) identifies two *'tropes'* of reflexivity that exist within identity literature - that of *'extended reflexivity'* and *'habitus'*. Adams (2006) locates the *'habitus'* extreme as having *'developed out of Bourdieu's concepts of 'habitus' and 'field'' (2006:514)*. The term *'field'* refers to the always existing *'taken for granted'* aspects of environmental conditions, structures and cultures, to which everyone who enters that field will be exposed. Habitus refers to the engendered individual and collective responses that are hailed by these conditions. From this perspective, identity is formulated from pre-set societal conditions that provoke expected or desired responses.

Bourdieu's consideration of habitus suggests that our dispositions and actions are a product of our '*embeddedness*' within social class and structure. Unlike Giddens, Bourdieu maintains that rather than identity deriving from reflexive intervention, it is developed from non-reflexive responses to societal and structural parameters. Sweetman refers to this acceptance of '*taken for granted*s' as habitual regulatory pseudo-awareness (2003).

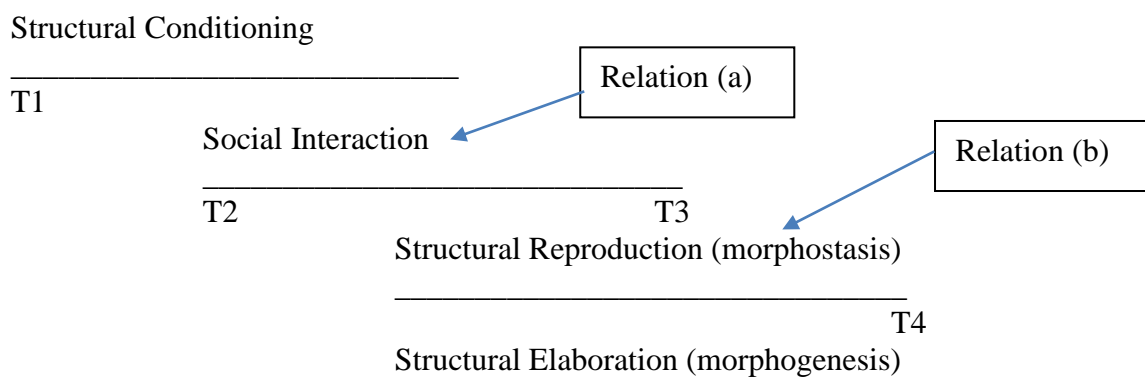
As mentioned earlier, Adams also finds that this perspective fails to effectively deliver, as it does not attempt to account for the irregularity and ambiguity of human behaviour and societal life. Adams' perspective regarding Bourdieu's habitus is similar to that of Sweetman, who claims '*not only does the concept of habitus not, in and of itself, preclude reflexive engagement with the self, but also that certain forms of habitus may be inherently reflexive, and that the flexible or reflexive habitus may be both increasingly common and increasingly significant due to various social and cultural shifts*' (2003:529). Adams' paper calls for a hybridisation of the two '*tropes*' of extended reflexivity and habitus that would act as a '*half way point*' between the two. Thus, acknowledging the need for human reflexivity in order to deal with modern life, but also an acceptance of the potentially limiting structural and cultural effects of a society's '*field*'.

Archer (2010b) argues that neither extended reflexivity nor habitus is sufficient to explain the complex interplay between a reflexive agent and the structural parameters within which s/he operates. However, Archer also takes exception to Adams' offering of a conceptual '*hybridisation*' of the two, arguing that this over-simplifies the relationship between accepted ways of being and an individual's tendency towards reflexive deliberation. Sayer (2005, 2009) also makes efforts to acknowledge the existence of dispositions (habitus) as

well as positions (reflexively arrived at) - arguing that habitus arises through intelligent and reflexive adaptation to new circumstances, not just through a process of conditioning. Archer (2010b) maintains that finding a disposition that does not include some form of reflexivity is unlikely. Therefore she identifies efforts (such as Sayer's in 2010) to link hers and Bourdieu's positions as fundamentally lacking.

Archer (2010b) does, however, offer her alternative viewpoint in relation to how individuals respond to or arrive at usual or routine circumstances that she argues still demonstrates reflexivity. Her morphostasis – morphogenesis sequence, as detailed in figure 2.1 below, draws attention to the reflexive nature of the interaction between agents and their structure. She maintains that reflexivity may result in a reproduction of what has gone before and a reinforcement of recognised structures (morphostasis), or, reflexivity may transform the agent into new thinking or taking new actions (morphogenesis). The former is Archer's rejoinder to Bourdieu's habitus argument in that even if an agent appears to be doing what they have always done, the agent has reflexively arrived at that outcome.

Figure 2.1: Archer's Basic Morphogenetic Sequence (2010b:275)



Key - T (i.e. T1, T2, T3 & T4) = Time

Archer's critical realist perspective of the structure – agency relationship is time bound, in that she argues agency precedes action. Archer's morphogenetic sequence includes a relational view of the internal conversation (reflecting Wiley's (1994) '*I- Me- You*' sequence as detailed earlier in section 2.4.2). Archer also places much emphasis on the relational influence of structure (including social, cultural and societal infrastructures) upon agency (reflexivity) and vice versa. For instance, an individual will experience an agentic response to the structures she is exposed to. The agent would also have the potential to influence those structures by taking action that is brought about through agency. Archer's 3 Stage Model of reflexivity, as originally introduced in figure 1.1, (2007:17) includes the following:

1. Structural and cultural properties *objectively* shape the situations that agents confront involuntarily, and *inter alia* possess generative powers of constraint and enablements in relation to;
2. Subjects' own constellations of concerns, as *subjectively* defined in relation to the three orders of natural reality: nature, practice and the social;
3. Courses of action are produced through the *reflexive deliberations* of subjects who *subjectively* determine their practical projects in relation to their *objective* circumstances.

Donati (2010) uses Archer's perspective to develop his own '*relational sociology*' research to arrive at what he terms '*relational reflexivity*'. His reference to the concept involves reflexivity being relational in terms of the opportunity for reflexivity to involve collective interaction in its response to and potential influence on societal structures. His perspective of '*personal reflexivity*', however, more closely links with my use of the term '*relational*

reflexivity' within the context of this research. Donati's description of '*personal reflexivity*' (and my reference to relational reflexivity) focuses on an individual's reflexive interaction with others, including social structures. I posit that this relational interaction between agency and structure is an appropriate theoretical backdrop from which to undertake the analysis for this thesis - a point that I will expand upon within Chapter 3.

2.4.9 - Archer's Dominant Modes of Reflexivity

As initially discussed in section 1.1.1, much of Archer's more recent research (2003, 2007, 2010a, 2010b, 2012) has undertaken greater scrutiny of how agency, particularly reflexivity, is represented in individuals.

Archer's 2003 research involved a small scale qualitative investigation into the internal conversations of just over 20 individuals residing in the Coventry area. As a result of this, Archer's three dominant modes of reflexivity were born. As Archer failed to easily locate five of the participants in any of the first three, a fourth mode was added which identifies problematic internal dialogue that emphasises the difficulties experienced with unhelpful reflexive processes. A detailed description of Archer's four modes follows:

Autonomous Reflexivity – (associated with self-reliance) individuals as reflexive agents require little input from others in their internal conversations that lead directly to action. This form of reflexivity is influenced usually by those constructs that will support the transformation of internal conversation into action. Wider issues that do not have a direct and supportive impact are not as significant. Archer describes Autonomous Reflexivity as '*a personal power, a generative mechanism fostering upward social mobility*' (2007:192).

Work and employment are of central importance to those practicing autonomous reflexivity according to Archer. She claims her research participants who most resembled this category revealed a preoccupation with this area of their lives over others. Archer stated, '*interviews revealed how much of their time, thought, effort and, indeed of themselves these subjects invested in their working lives*' (2007:193). Another, and associated characteristic, exemplified within this mode is that of self-confidence – individuals are satisfied with their own abilities and capabilities to achieve the courses of action they have chosen. An important point Archer stresses regarding this mode, is that even though an individual's aims toward '*getting on*' are of fundamental importance, these aims may not ultimately be achieved due to individual errors of judgement or issues outside of the individual's control. Rather than Autonomous Reflexivity being associated with values of '*if a job is worth doing, it is worth doing well*' and being happy to slot in with the status quo, individuals practicing this mode are more likely to step back to consider the social context of their employment.

Thus, the concept of '*contextual discontinuity*' is associated with this mode, as individuals identify themselves as differentiated from the environment and society within which they operate. The majority of participants demonstrating Autonomous Reflexivity were male in Archer's research. This leaning of this mode toward one sex, does not have the potential for further scrutiny within this study due to low participant numbers. However, the individual evaluation of circumstances (enablers and inhibitors) that either support or hinder their work and employment achievement is certainly an area that will be covered within this research.

Communicative Reflexivity – (associated with placing trust and reliance upon others) individuals as reflexive agents share their internal conversations with others and require confirmation or approval by others prior to taking action. According to Archer, although communicative reflexives commence their internal conversations independently, they complete them interpersonally. Unique to this category is the externalising of deliberative processes, sharing problems and discussing decision making, with importance placed upon very close links and familiarity with family and friends. Archer identifies the membrane between individual life and group life as very thin. Interestingly, this category dismisses the idea that they, without the support of others, would be able to come up with the right solutions to their concerns.

She observes that communicative reflexive agents display a simple contentment and ease within which both work and leisure concerns are accommodated. Rather than contemplating how they could improve themselves, these agents are more interested in how they might go about making improvements to their circumstances. This, according to Archer, is in stark contrast to the meta-reflexives who are always considering the self and the potential for change and autonomous reflexives who will consider self-improvement if it is likely to result the achievement of personal goals. The people closely linked with these individuals are very familiar with their past and present concerns and are intimately related to current deliberations.

Meta-reflexivity – individuals as reflexive agents critique their own understandings, values and beliefs as well as those held by others. Archer claims that evidence from her

quantitative data analysis linked this mode with values associated with spirituality, membership or participation with religious or environmental organisations. Also, single nouns such as *'happiness'*, were offered in response to a question aimed at uncovering what some participants valued. She claimed that individuals practicing an extreme version of this mode, identified some form of value or set of values within the top three of their life concerns.

Meta-reflexives, according to Archer, adopt a critical view as to the influence of wider contextual and societal circumstances in their internal conversations. Rather than pursuing upward mobility, as was identified in the previous mode, individuals practicing Meta-reflexivity are apparently more likely to find themselves moving employment and employers in accordance with their deeply held values. Archer claims that when her research participants appeared to be practicing this mode, they would discuss issues of concern to them. They would also share the attempts they had made to address or overcome these concerns, often accompanied by regret that they could have done more. Thus, Archer stresses, *'[i]t is not possible to have a genuine concern and to do nothing about it'* (2007:231). According to Archer, diligence in striving to better achieve their ideals is part and parcel of this mode.

Fractured Reflexivity – this form of reflexivity, according to Archer, represents the breakdown of purposeful reflexivity that would otherwise lead to progressive action. It often involves an individual drawing from earlier negative life experiences. Fractured reflexivity is more likely to result in internal conversations that induce trauma, upset and

distress, and fail to lead to resolution. Archer claims, '*In short, the persistence of fractured reflexivity of any form is not only painful in itself but extorts the accumulated penalties of passivity*' (2012: 252). In 2012, she drew attention to her 3 stages of reflexivity involving the interaction between structure and agency (as introduced in figure 1.1) in order to differentiate fractured reflexivity from her other three modes. She suggests that by working backwards through the stages, as follows, it is possible to identify the issues unique to the fractured reflexive:

The third of Archer's stages assumes an individual's ability to '*adopt a reflexive stance*'. Archer claims the fractured reflexive lacks '*instrumental orientation*' and thus the capacity to hold a reflexive stance.

The second of Archer's stages is associated with an individual's personal '*configurations of concerns*' that ultimately lead to stage 3 – their reflexive stance. Fractured reflexives within Archer's study found difficulty in identifying these configurations of concerns. Archer's first stage identifies the '*objective*' structural and cultural influences that lead to an individual's '*subjective*' response. According to Archer, fractured reflexives are unable to act as agents who have direction or control over structural enablements or constraints. Thus, they are unable to manipulate them in order to support their configurations of concerns.

Archer (2012) identified three categories of fractured reflexive:

Displaced Reflexive – where an individual’s internal conversation associated with their usual mode of reflexivity becomes no longer effective, as it no longer enables her to adopt a reflexive stance.

Impeded Reflexive – when changes to conditions external to the individual provoke a breakdown in the effectiveness of her usual means of internal conversation.

Near-non Reflexive or ‘Expressive Reflexive’ – Archer maintains that very few humans would fit this category as it demonstrates very little appreciation of the self in conjunction with society. However, within her 2012 text, she identifies one individual who limited use of internal conversation. Unlike the impeded or displaced versions, this individual did not appear to be experiencing negative emotion in relation to his near inability to utilise his internal conversation. My research analysis includes no reference to this category as it is associated with individuals that are unable to engage with their internal conversations. I assume that as my research participants are all educated to at least first degree level, they are all likely to be capable of Archer’s description of reflexivity (*‘...all normal people...2007:4*).

Archer argues that individuals suffering from fractured reflexivity of either impeded or displaced forms have the potential to return to their usual effective mode with the support of others. This possibility has been considered further within my analysis and is detailed in Chapter 5, my comparative analysis of themes across cases and again in Chapter 6, in my conclusions.

Flam (2010) creates linkage between negative emotion and Archer's fractured reflexivity, in that she suggests that emotion can block constructive thinking leading to '*short-circuited reflexivity*' which she links with fractured reflexivity. In her conclusion, she also argues that emotion can work to maintain the status quo or can act as a motor for change, but only if supported, thus supporting Archer's position regarding the temporality of fractured reflexivity.

In 2012, Archer shared the findings of her larger longitudinal research study that combined the quantitative and qualitative analysis of a wider participant group involving the analysis of undergraduate students based at a University in the Midlands. Criticisms relating to arguably the lack of class diversity represented by this participant group have been noted (Burkitt, 2012).

2.4.9.1 - Archer's Modes in Academia and Higher Education

This section presents a critical discussion relating to the incorporation of Archer's modes as a framework of analysis in existing literature.

Reflective of their use in my study, Lockett and Lockett (2009) utilise Archer's modes of reflexivity as a framework of analysis for their research into the mentoring support programmes included in the Masakh'iSizwe Centre of Excellence in South Africa. Their study focuses on financially disadvantaged undergraduate students as agents, and their involvement in the above mentoring scheme, representing the structure with which they were interacting. Lockett and Lockett claim that traditional learner research fails to centre the individual learner at the focus of learning. They argue that too much attention has

historically been paid in learning theory to either cognition, or the social context within which the learner operates. They maintain this dissolves attention on the learner as agent. As such, Lockett and Lockett identify with Archer's realist social theory and her perspectives around structure and agent interaction. Considerations of the interaction between structure and agency have thus been applied in their study. Lockett and Lockett's (2009) research notes, and importantly for the focus of their study, that Archer in 2007 identifies no obvious correlation between socio-economic circumstances and the modes of reflexivity utilised. Their reflections of Archer's modes of reflexivity find favour with her contention that individuals tend not to fit in neatly and exclusively with any one of Archer's modes. However, they also agree with Archer that at any particular time in their lives individuals are likely to be accessing one mode over and above the others.

Lockett and Lockett's (2009) findings identified no examples of fractured reflexivity within their student participant group. Their contention in this respect is that it would be unlikely that those successfully following academic studies would be suffering from fractured reflexivity. This, they argue, is due to such fracturing being associated with *'the invasion of non-hierarchical personal concerns and an inability to focus on their work'* (2009:478). Lockett and Lockett identify in their findings a movement of disadvantaged students from communicative reflexivity towards autonomous reflexivity as they develop their personal identities and move into professional employment - thus, they argue, moving participants' agentic interactions from local to more global professional contexts. They recommend that as far as the Masakh'iSizwe programme is concerned, all students be provided with their own mentors who will offer a safe environment that supports student negotiation and exploration of new identities. Due to issues with sample size and rigour in

their research, Luckett and Luckett propose that further research is required in order to validate their findings. Again, I posit that my study extends their research and goes some way to exploring further the movement between modes over time.

Although Kahn, in 2009, did not explicitly adopt Archer's modes of reflexivity, he utilised Archer's realist social theory and critical realism in his focus upon 'the exercise of agency' in the teaching efforts of early-career academics. Kahn claims that within his research, Archer's three stage model of structure – agency mediation was evident in the teaching practice of early-career academics. In line with Archer's claims, his findings suggest that participants were utilising agentic deliberations in relation to the enablements and constraints brought about by their objective situations. However, due to the limited scope of his research (inclusion of only three early career academics), Kahn contends that it was not possible to consider the involvement of Archer's modes within the variations of their practice of agency. However, he recommends that future research relating to early-career academics could explore the existence of Archer's modes in the development of their teaching. I suggest that within my study I have succeeded in at least partially fulfilling Kahn's recommendations, albeit in relation to their personal doctoral learning and not in the development of their teaching expertise.

Dyke et al. (2011) provide a critique of Archer's realist social theory perspective of reflexivity and introduce a more flexible consideration of her modes of reflexivity. Dyke et al. adopted a social network approach to analyse socially situated and embedded decision-making in a unique participant group of individuals who had the opportunity of embarking on higher education, but made the decision not to. They utilised Archer's modes of

reflexivity as a framework of analysis. They claim that by focusing on social networks and not individuals, as was the case in Archer's research, they were more able to study the reflexivity of individuals in relation to their networks over a period of time. The result of which was their identification of a more fluid adoption of modes of reflexivity, according to the situations being faced. They argue that unlike Archer's study their research did not restrict the identification of reflexivity to an individual's personal biographical accounts. My research has also aimed to avoid focusing on individual participant preoccupation with biography by inviting them to share their experiences of doctoral study, and other associated influences, over time.

For reasons linked with their perspectives of the fluidity or flexibility of modes of reflexivity, as alluded to above, Dyke et al. (2011) find particular difficulty with Archer's use of the term 'reflexive' in her description of the individuals demonstrating behaviours linked with certain modes. They claim that this assumes an enduring capacity, some form of longevity of an individual's adoption of one particular mode above others. They prefer the idea that an individual is capable of accessing different modes according to different points in their life-course or contexts. They contend that Archer's modes of reflexivity, rather than being identified as 'fixed traits' of an individual, should be identified as approaches available to people within different contexts over time. However, Dyke et al. maintain that while they weren't used to limit other possibilities, the utilisation of Archer's modes as a framework for analysis was a helpful means of distinguishing between different forms of reflexivity.

My research argues for an extension of Dyke et al.'s (2011) claim around the potential for those accessing effective modes of reflexivity to do so according to the contexts they are facing at the time. This will be discussed in much more detail within Chapters 4, 5 and 6.

2.4.9.2 Further Critique of Archer's Reflexivity Research

A shortfall in Archer's work identified by Mutch (2004), suggested that her preoccupation with individual agency disregarded the subtleties of structural influences that can facilitate agency without concrete conscious consideration or internal conversation. In his discussion regarding the 'constraints' of Archer's (2003, 2007, 2012) discussion of *'the internal conversation'* he supported Archer's claim that more research was required regarding *'inter alia, the making or breaking'* (Mutch 2004:435) of her modes of reflexivity. Mutch (2004) agreed with Archer that Bourdieu's (1977, 1984) offering of habitus (as detailed in section 2.4.5) was too crude an explanation for the intricacies involved in an individual's interaction with her structural and cultural environment. However, he claimed much could be gleaned in this area from, among others, Fairclough's (2002) contributions regarding critical discourse analysis.

Archer's study focused on the internal dialogue of students over the course of their studies. She states that her study *'makes its contribution less in relation to the social origins than to the social consequences of endorsing a particular mode of reflexivity as the dominant one, particularly in defining subjects' trajectories of social mobility'* (Archer, 2007:97). She claims that the issues discussed by these participants are not merely a product of personality as psychologists would have it. Sayer (2010), in his review of Archer's contribution, expresses his regret regarding the limit to his and other critical realists'

knowledge of the psychology connected with personality and the potential for it to influence Archer's reflexive modes. He acknowledges that Archer makes passing reference to personality but falls short of focusing on it in any detail. Perhaps, he claims, this is a reflection of sociological avoidance of anything remotely psychological and vice versa. However, literature that links reflexivity with emotion (Holmes, 2010, 2015; Burkitt, 2012) - as will be discussed in section 2.4.10 - does appear to dabble in the 'dark side' by raising the relevance of, and potential for, a psychoanalytic lens within this context. I wish to offer that the inclusion of a psychoanalytic dimension could respond to Sayer's concerns as it would add to that which may be absent from Archer's analysis. Sayer also raises issues around Archer's minimisation of modes to only four, and suggests the process that has resulted in the selection of these four modes has the potential to preclude other possibilities. Flam (2010) also highlighted an issue which had already been acknowledged by Archer (2003, 2007, 2012) that some of her modes didn't easily fit with some of her participants. This suggests that the rigidity of mode classification could be considered at times unhelpful. However, it is argued here that Archer's '*mode*' classification is utilised in a similar way to Weber's (1968[1904]) use of the term '*ideal*' bureaucracy. Rather than mode classification suggesting a preferred way of being, Archer's modes highlight four particular collections of reflexive positions and behaviours that appear to significantly contrast with each other.

To some extent, Sayer's (2010) and Flam's (2010) concerns around the limitations of four modes were unfounded. Archer's following work has provided evidence of her consideration of other and alternative forms, and includes a wider potential for additional variations of the four modes to exist (2012). In Archer's more detailed analysis of the

fractured reflexive (2012), variations such as impeded and displaced reflexives are considered. I will discuss within the following chapter, the potential for my longitudinal study to scrutinise the extent to which my participants (my cases) represent particular modes as described by Archer.

Also, according to Sayer (2010), there is an opportunity for future researchers to investigate further Archer's ideas around modes of reflexivity and sociological inferences such as gender, class and cultural differences. These considerations will, to some extent, be taken into account within my analysis.

Caetano (2015) has recently offered a critique of Archer's (2003, 2007, 2012) research, identifying the following issues:

'the weak role ascribed to social origins and to socialization' (2015:70) – even though Caetano observes Archer's claims that reflexivity involves the interaction between an agent and her social structures, Caetano questions the secondary role that is attributed to socialisation and social origins - similar to Mutch's critique in 2004. Drawing on the work of Bourdieu (1977,1984) and Bourdieu and Waquant (1992) and the focus on 'habitus' as detailed earlier, Caetano argues that Archer pays little more than theoretical attention to the role of the structural influences on the interaction between structure and agency.

'...the non-acknowledgement of the internalization of exteriority processes and of other social mechanisms mediating structure and agency' (2015:70) – Caetano claims that due to the lack of importance Archer places on structural influences (including differences in

spatial locations) in reflexive processes, an individual's internal or '*mental structure*' would be unlikely to resemble or reflect their social surroundings.

'...the strong emphasis on contextual discontinuity and incongruence in the analysis of social change' (2015:70) - Caetano suggests that Archer limits the interactions between structure and agency to the internal conversation. Pointing to the significance of social relations, Caetano draws on the work of Schutz (1972), Goffman (1990) and Garfinkel (1999), to highlight the significance of external interaction through other forms of mediation. Caetano argues that only the communicative reflexive mode of Archer's allows for external interaction. However, this is regarded by Archer more as an extension of the internal conversation rather than another form of structure-agent interaction.

Further, Caetano finds difficulty with Archer's focus on personal biographies in her research rather than on an individual's regular activities, a point that is also highlighted by Dyke et al.'s (2011), as discussed earlier in section 2.4.9.1. Archer's arguments around increased contextual discontinuity and decreased contextual continuity, according to Caetano, reduce the significance of social origins and promote ideas around upward social mobility. Thus, according to Caetano, personal biographies would be influenced less by their social structures.

In summary, for the purpose of this thesis, Archer's structure and agency relationship (in terms of the subject's agency in response to, and relational interaction with her physical and contextual environment) will form my philosophical and methodological position. Archer's notion of the '*internal conversation*' and subjectivity as the source of reflexivity,

will be my theoretical standpoint. As such, Archer's four modes of reflexivity form the analytical framework for discussion.

2.4.10 - Reflexivity and Emotion

As illuminated earlier by Archer, historically, attention to emotional influences within sociological and other (political, economic and philosophical) research have arguably been overshadowed by efforts to concentrate upon rationalisation and process. In the early 1990s, the association between reflexivity and emotion was initially highlighted by Rosenberg. Rosenberg's area of interest within sociology concentrated on the self and self-esteem. His concern was with the influence of reflexivity upon emotion in developing awareness and understanding of the self. He noted that individuals often reflect upon their environments in an attempt to make sense of their internal states. Rosenberg claims '*[r]eflexive processes [...] pervade virtually every important aspect of human emotions*' (1990:3). Also highlighting the linkage between emotion and reflexivity, feminist writer Rose (1994) called into question claims that emotions are simple instinctive responses that are not involved in the acquisition of knowledge or cognitive reflection. Her research into '*Love, Power and Knowledge*' challenges differentiations between, for instance, '*fact and value*' and '*head and heart*'.

For Bourdieu, the relationship between emotion and reflexivity is largely anticipatory. He considers that emotion prompts anxiety by forcing individuals to reflect upon their past experiences, thereby signposting the potential threat of failure of alternative actions. This, according to Bourdieu, is an explanation for individuals resorting to habitual courses of action. He claims '*[e]motion, the extreme case of such anticipation, is a (hallucinatory)*

'presenting' of the impending future, which, as bodily reactions identical to those of the real situation bear witness, leads a person to live a still suspended future as already present, or even already past, and therefore necessary and inevitable – 'I am a dead man'; 'I am done for'' (Bourdieu, 1990:292). Emotions, according to this perspective, are not conscious or reflective. Crossley (2001) observes that Bourdieu's view constrains subjects to remain within the confines of their social fields, thereby maintaining the status quo. Probyn (2004) describes Bourdieu's references to emotion as at best sketchy and identifies one major flaw in his perspective of emotion as unconsciously reinforcing habitus. Probyn claims that emotion can also upset previous courses of action and bring about change. Further critique of Bourdieu's standpoint relating to emotion is noted by Crossley in his reflection of Bourdieu's consideration of libido as a purely biological phenomenon.

For Holmes, reflexivity is defined as *'an emotional, embodied and cognitive process in which social actors have feelings about and try to understand and alter their lives in relation to their social and natural environment and to others'* (2010:140). She uses symbolic interactionism as a socially immersed model which portrays a self that is both feeling and reflecting. Holmes suggests that rather than emotion serving to constrain or enhance reflexivity, emotion is integral to it. Contrary to Giddens (1991) and Beck's (1992) perspectives, as detailed in section 2.4.2, that reflexivity is prompted by predominantly negative emotional associations connected with the fear of risk, Holmes argues that emotion - in whatever form it takes - is not, and cannot, be separated from reflexivity. She maintains that understanding emotionalisation will enable individuals to create a reflexive awareness of their thoughts and actions in a world that relies on others. Burkitt offers an extension of Holmes' perspective with his consideration of *'emotional*

reflexivity', arguing that '*emotion colours reflexivity and infuses our perception of others, the world around us and our own selves*' (2012:458). Burkitt is, however, quick to distance his standpoint from the concept of '*emotional intelligence*' that was introduced by Goleman in 1996. This concept promoted the potential for emotion to be monitored and managed to increase individual performance, resulting in a surge of interest into the potential for organisations to be able to manage emotions at work.

The relational aspects of reflexivity in terms of an individual's feelings, thoughts and actions in association or interaction with, or response to '*others*', is argued to take a prominent position in my research. With a relational focus in mind, Holmes claims to identify a shortfall in the work of Archer (2003), arguing that reflexivity is more than Archer's explanation of the '*internal conversation*'. Holmes maintains that reflexivity also includes a mixing of emotions in relation to '*others*'. These might include real or imagined interactions and responses. Burkitt (2012) asserts that Archer fails to place emotion at the heart of reflexivity. He contends that Archer's perspectives relating to the '*internal conversation*' involve emotion only after an individual's concerns have been satisfied, or not (Burkitt, 2014). In contrast, Sayer describes Archer's (2000) and others (Oakley, 1993; Barbalet, 2001; and Helm, 2001) positions to consider emotions as '*responses to and commentaries on our situations in relation to our concerns*' (Sayer, 2010:112).

Notably, contributions from Archer clearly demonstrate her appreciation of emotion as an inseparable component of the internal conversation. Archer acknowledges '*...our emotions are essential adjuncts to the pursuit of the morally good life, not in terms of emotivism but by way of vision and commitment*' (2000:764). Here, Archer posits that emotions are

necessarily part of our internal conversations as we head through our lives. This arguably supports Holmes' and Burkitt's positions that emotions are an important feature of reflexivity - contrary to their claims that the influence of emotion is largely missing from Archer's accounts.

In Archer's (2000) discussion of the inseparability of emotion from life thinking and decision making, she accuses the disciplines of economics, philosophy, politics and sociology - in their raising of Modernity's man - of '*excising emotion from desire*' in the encouragement of the pursuit of rational thought processes. Archer first singles out the economist school of thinking as proposing a shift from '*pleasures to preferences*' with the intention of achieving acceptable outcomes. She then highlights neo-utilitarians as offering an extension of this thinking that aims to remove emotion from considerations of rational decision making entirely in the pursuit of achieving these preferences. Archer moves on to criticise political science's attempts at identifying '*emotions and addictions*' as having the potential to undermine the '*rationality of desires*'. The fourth and final of Archer's observations relating to the '*dealing*' with emotions across these disciplines, suggests that moves to incorporate emotion into rational decision making have been recommended.

Individuals are encouraged to make positive emotional associations with the outcomes of their rational choices within the confines of their accepted structural norms without wider contemplation of hegemony. The above represents clear evidence that Archer upholds the significance of emotion as part of our internal conversations, and our agentic deliberations and interactions within the structures we operate.

Archer's clear concern with the influence of emotion is also highlighted by the blog contributions of Carrigan in 2012. Carrigan finds particular difficulty with Burkitt's (2012) assertions that Archer's position regarding reflexivity identifies a '*reflexive agent that floats free of all commitments, except for those that are self-chosen*' (Burkitt, 2012:463). I support Carrigan's argument that Archer's interpretation of the internal conversation clearly demonstrates the relational as well as the subjective nature of reflexivity. I agree with Carrigan that Burkitt appears somewhat misguided in his accusation of Archer failing to recognise the importance of relational interactions between an individual and surrounding influences in reflexivity.

Flam (2009), in her investigation into the influence of emotion on the internal conversation, also highlights Archer's acknowledgement of emotion as part of reflexivity. Flam observes that while Wiley (1994) marginalises emotions in his consideration of the '*I*' and '*you*' in the internal conversation (as discussed earlier in section 2.4.2), Archer sees them as thinking, imagining and, importantly, '*feeling*' in their exchanges and arguments, weighing up the pros and cons of potential actions/decisions.

A shortfall that Flam observes in Archer's work, however, is associated with the lack of explicit identification as to where emotions come from; where they reside in the self; and why emotions are so influential in our internal conversations. Flam acknowledges and agrees with Archer's claim that emotions are not morally situated, but then poses the question that if they aren't, why does Archer place emotions as significant in our important decision making? Flam's response to some of these questions that were arguably left unanswered by Archer, involves her reference to Cooley's (1970) focus on '*the self*'.

According to Flam, Cooley, ‘*offers an excellent point of departure for a model of the self which (i) from the beginning defines emotions as the intrinsic part of the self (ii) attributes these emotions to the “I” (iii) casts the “I” as an unevenly socialised self-centered emotional part of the self that via its emotions (iv) becomes connected – positively or negatively – to the others (Flam, 1990) among whom it (v) seeks self-assertion and social recognition (vi) by routine comparisons*’ (Flam, 2008:5). Flam’s reference to emotion as either positive or negative is reflected within my research analysis, as discussed in Chapter 3.

In her more recent research associated with ‘*emotional reflexivity*’, Holmes (2015) pays much more attention to how it can be researched. She argues that the reliance purely on text-based sources (including interview transcripts) misses opportunities to investigate the relational and embodied nature of emotional reflexivity. Holmes argues for interviewing two research participants at the same time, as a means of enabling the identification of these factors - as dialogue, gestures and other unspoken cues can also be observed. In addition, she claims the dialogue between participants in this setting can reveal relational features. Holmes argues that ‘*it is difficult to measure empirically whether interpretation of others’ and one’s own emotions has become more crucial within people’s reflexive practices, and more research is needed*’ (2010:145). It is aimed that this research will go some way to addressing this question. However, the extent to which it will be possible for these research findings to be applicable across other contexts is inevitably limited due to the ontological and epistemological philosophical positions I have adopted.

2.4.11 - Emotion, Reflexivity and Research Methodology

Holmes observes the tendency discussed earlier by Lynch and others, that reflexivity is usually concerned with addressing the ‘problem’ of how researchers interact with their areas and subjects of study (as she highlighted by making reference to Denzin, 1994; Mauthner and Doucet, 2003). Mauthner and Doucet (2003) suggest that ethnographers are likely to place too much attention on their own emotional responses to their research and in reflecting on their own contextual and structural positions when forming analysis. Holmes adds that not as much effort is made to ‘*de-centre*’ the researcher from his research as might be helpful. Also, Holmes suggests that often, a lack of attention is paid to the emotional reflexivity of research participants - an issue she and Burrows (Holmes & Burrows, 2012) attempt to address in their analysis of the experiences of migrating and returning UK citizens to and from Australia (ping-ponging Poms). They argue that new migration policy can be more effectively informed with the closer examination of research participant emotional reflexivity in relation to their experiences. Holmes acknowledges that the work of Bourdieu has been evident in many previous attempts to examine the influence of emotion upon reflexive action. For instance, Scott et al. (2012) explore issues relating to dramaturgy and researcher shyness, where their fieldwork experiences may be plotted on their so-called ‘*cringe spectrum*’. Interestingly, however, Sayer (2010) is surprised by the apparent lack of attention Bourdieu himself paid to emotion in his own work. Sayer states: ‘*Given that Bourdieu places such emphasis on our embodied and partly subconscious practical orientation to the world, it is curious how little he wrote about emotional responses, especially given their influence on action and their connection to the habitus*’ (2010:113).

Nonetheless, and as discussed earlier, Holmes' concern is that Bourdieu's preoccupation with habitus fails to effectively address issues of reflexive modernity. Holmes argues for the use of symbolic interactionism as a means of overcoming these shortfalls. However, Sayer calls for the inclusion of both Bourdieu's habitus and Archer's reflexivity. He argues that enough contextual continuity exists for many parts of social life to be routinised, but also that enough contextual discontinuity (change) exists in society to warrant reflexive deliberation. All of the above, he argues, inherently includes the involvement of emotions: *'The formation, reproduction and transformation of the habitus is mediated by emotional responses - for example, by the feeling of contentment at being valued and loved or the feeling of shame at being despised'* (2010:114). The difficulties Archer finds in Sayer's argument relate to the study of social science and include: the identification of social life as an 'open system' that creates and responds to contingencies, thus, according to Archer, works against considerations of routine and routinised actions; Realism's ontology of emergent personal powers; and the focus of social science on agency over hegemony in relation to social structures and cultures. For the purpose of this study, the potential for habitus to operate in conjunction with reflexivity will be scrutinised more closely.

2.4.12 - Emotions Management and considerations of "Emotional Reflexivity"

In her research focusing on the behaviour of activists, King made reference to the concept of emotional reflexivity as a practice that could be learned. As such, she claimed the activists involved in her research revealed *'three practices of emotional reflexivity'* which included *'sensitivity training, (active) meditation, and re-evaluation counselling (also known as co-counselling)'* (2006:876). Similarly, in 2008, Barker et al. referred to emotional reflexivity as *'skilful emotional self-management'* (2008:433) in their research

which also involved the study of activists. Arguably, each of these studies link with Hochschild's research on emotions management as discussed earlier in section 2.3.3. Barker et al. extolled the virtues of becoming emotionally aware - being self-aware and aware of individual and collective feelings. This work was also concerned with the inclusion of mindfulness in the management of emotions. In 2009, Brown and Pikerill drew on this perspective of emotional reflexivity as part of their research associated with activism - again focusing upon the importance of becoming aware of emotions in reflexive processes.

In 2008, Zembylas termed the phrase '*critical emotional reflexivity*' in his study into the emotional experiences of adult learners - particularly relating to cultural and diversity issues. He drew on critical theory relating to culture and diversity, making reference to emotional reflexivity, again within Hochschild's management of emotions and emotion work remit (1983). Zembylas' research suggests that adult educators could make use of online learning methods to invite adult learners to share their feelings about such issues as race and culture.

Whereas Holmes (2011, 2015) and Holmes and Burrows (2012) associate '*emotional reflexivity*' with methodological reflexivity and others (King, 2006; Barker et al., 2008; Zembylas, 2008; Brown and Pikerill, 2009) suggest it is something that can be learned, Archer's perspective does not take this stance.

Holmes (2010), Brownlie (2011) and Burkitt (2012) accuse Archer, in different ways, of discussing a lay reflexivity that applies to *'all normal people'* but fails to consider the emotion involved in this reflexivity. Brownlie's (2011) research focuses on reflexivity as part of the *'study of emotional lives'*. She suggests that research participants' emotional interaction with their social worlds, and researchers' emotions involved with relationships and foci of their studies are necessarily fundamental to, if not continuously unified with, both lay and methodological reflexivity. She highlights the acceptance between Holmes (2010) and Archer (2007) that emotion is a fundamental to our day to day existence.

Irrespective of the perspective of reflexivity adopted, Brownlie concludes *'A multidimensional, reflexive approach to researching emotional lives can, ultimately, only strengthen the analytical claims we make about those lives – not by prioritizing one type of reflexivity or smoothing out inconsistencies but, conversely, by giving space to, at times, competing reflexivities and jagged findings within and between methods'* (2011:478).

The purpose of my research, rather than providing advice or justification as to why and how emotion should be managed as part of reflexivity, or focusing on purely methodological considerations of emotion in reflexivity, focuses on understanding the influence of emotion on reflexivity. Thus, emotion is not identified as something that should be actively utilised within reflexive processes. Rather it is scrutinised in order to uncover its natural, unplanned or unsolicited place within reflexivity - more from a lay than a methodological perspective. However, the obvious overlap between the identification of emotional reflexivity within my participants who also happen to be researchers, supports Brownlie's observation of the necessary interconnectedness of these two theoretical perspectives.

2.4.13 - Critical Reflection, Critical Reflexivity and Emotion within a Management Education Context

The absence of a critically reflective stance from mainstream management education is an issue that has been recognised for some time (Coopey, 1995; Vince, 1996, 2001, 2010; Bain, 1998; Reynolds, 1998, 1999b; Rigg and Trehan, 1998; Coopey and Burgoyne, 1999; Reynolds and Vince, 2004; Hibbert, 2012). Reflecting the voices in these contributions, Vince (2001) accuses traditional learning approaches adopted within Business Schools of the following three shortfalls: a lack of focus on the social context of learning, with their preoccupation on learners as separate from contextual influences; the dearth of interest in the power relations at play within management education (for instance – the power imbalance between the educator as knower and the learner as the receiver of knowledge); and particularly pertinent to this research, the lack of focus on emotions involved in business and management learning and reflection, with an overly rationalistic position employed in management education. Reynolds and Vince (2004) add that communication and therefore collective reflection and reflective learning within a management education context are necessarily blighted by unequal power imbalances associated with contextual inequalities.

Cunliffe contributes to the varied and often contrasting terminology associated with conceptualisations of critical reflection and reflexivity in her use of the term critical reflexivity. She identifies critically reflexive practice as *'subjective understandings of reality as a basis for thinking more critically about the impact of our assumptions, values, and actions on others'* (2004:407). She maintains critical reflexivity is particularly

important in the area of management education as it helps inform our understandings of the relational nature of reality and identity. She claims that this can enable an inclusive and collaborative means of managing organisations. Cunliffe (2004) suggests ways in which management students can be encouraged to think more critically about organisational environments. She argues that management education should be associated with encouraging learners to become more than effective within their organisations. She maintains management learning should also involve students becoming '*critical thinkers*' and '*moral practitioners*'. Cunliffe finds favour with Pollner's (1991) description of reflexivity as '*unsettling*', as detailed in his research into the concept of radical reflexivity. Similar to Cunliffe's discussion of critical reflexivity, Pollner's explanation of radical reflexivity includes questioning and problematising the taken for granted assumptions, discourse and practices associated with social activity. Pollner posits that as such, radical reflexivity is imperative for those conducting ethnomethodological research and for sociology in general. Suffice to say, the critical questioning of societal assumptions and practices whilst having its place in management education, is also applicable to wider societal contexts.

Hibbert (2012) argues, however, that many teachers of management education do not share an interest or enthusiasm for incorporating considerations of reflexivity into teaching, as it is often identified as an additional unnecessary burden in an already difficult and challenging terrain.

The influence of emotion in management education has been the focus of research interest over the past few decades (Hochschild, 1983; Van Maanen and Kunda, 1989; Fineman, 1993; Willmott, 1997; Vince, 2001, 2002, 2010). One of the criticisms directed at mainstream management education by Vince (2001), as detailed earlier in this section, identifies the overly rationalistic stance adopted that fails to take into account the power, politics and emotions intrinsic to interactions and relationships in organisations. In his 2001 research, Vince makes the important distinction between learning in organisations and organisational learning – the latter of which is directed at issues facing organisation wide learning. Associated with this perspective, Bain’s (1998) research identifies problems created by ‘*social defences*’ that can obstruct or prevent organisational learning. Similarly, Coopey and Burgoyne (1999) draw attention to politics within organisations that impact on organisational learning. More recently, and in relation specifically to the pedagogy of management learning, Vince (2010) takes a critical management perspective to examine the anxiety and politics evident within the business school environment. Vince argues that his research into the classroom experiences of managers’ expectations of learning contribute to management education research in that they point the way towards ‘*making the business school more critical*’ (2010:S26).

2.4.14 Critical Perspectives and this Research

The focus of a critical stance within organisational learning and management education, as discussed above, is certainly identifiable in many participant contributions to my research. Indeed, these contributions have already formed the basis for publications (Mills et al., 2014; Mills & Lee, 2015) that have adopted a critical realist research philosophy to share

the perceived injustices of business academics operating within a new university environment. A point of departure, however, between critical perspectives of reflexivity and emotion within the context of management education, and the focus of this study, is in my decision to pay particular attention to the influence of emotion on specifically Archer's modes from a social constructionist philosophical position. I have, therefore, decided not to make issues of power and hegemony a major philosophical backdrop for this particular study.

2.5 – Summary of Chapter 2 – My Review of Emotion and Reflexivity

Literature

This chapter has provided a comprehensive overview of two large bodies of knowledge, those of emotion and reflexivity.

2.5.1 - Review of Emotion Literature

The beginning of this chapter introduced considerations of emotion and affect from a number of philosophical and theoretical perspectives. Towards the end of this section, my review concentrated upon particularly sociological viewpoints, with some reflection upon psychoanalytical influences as these were most pertinent to my research. This section culminated in my determination of the definition, description and explanation of the perspective I have adopted for this research - '*emotions are multi-dimensional and cannot be reduced to biology, relations or discourse alone, but belong to all these dimensions as they are constituted in ongoing relational practices*' (Burkitt, 1997:42). This is a

sociological perspective, acknowledging its relational nature whilst taking account of psychoanalytical considerations (Burkitt, 2012).

2.5.2 Review of Reflexivity Literature

I have offered a broad review of the variety of theoretical positions that exist in relation to the concept of reflexivity. These span a range of philosophical, conceptual and practical angles, demonstrating the diversity of opinion that exists in this area. My review then focuses particularly on Archer's (2003) perspective of 'the internal conversation', the interrelationship between structure and agency (2003), and her 'modes of reflexivity' (2003, 2007, 2012) research. I have also delivered a critique of Archer's perspectives in relation to: her theory of reflexivity (Bourdieu and Waquant, 1992); her apparent lack of focus on emotional influences (Holmes, 2010 and Burkitt, 2012); the absence of 'the generalised other' (Mead, 1974 and Caetano, 2015) in her interpretation of the internal conversation; and accusations of reductionism (Sayer, 2009) relating to her modes of reflexivity.

My review of relevant reflexivity literature also considers the potential for the merging between habitus and reflexivity, as proposed by Sweetman (2003), Adams (2006) and Sayer (2010). This is a consideration further reflected upon within Chapters 5 and 6 following my analysis of primary data collection.

This section culminates with confirmation of my decision to identify reflexivity as a lay reflexivity which is achievable by 'all normal people', involving an individual's engagement with her internal conversation (Archer, 2007).

2.5.3 Bringing together the two bodies of Emotion and Reflexivity Literature

Towards the end of this chapter, I have identified and discussed existing literature that brings together the concepts of emotion and reflexivity.

Early contributions in relation to the potential management of emotions (Hochschild, 1983) through to propositions of methodological research approaches involving the emotional reflexivity of participants (Brownlie, 2011 and Holmes, 2015) were included in this section.

2.5.4 Critical Perspectives of Reflexivity and Emotion within the Context of Management Education

The two concluding contributions within section 2.4.13 of this chapter draw attention to existing literature that focuses on issues of power relationships at play within a management education context. I acknowledge that these offerings - emotion (Vince, 2010), critical reflection (Reynolds and Vince, 2004) and critical reflexivity (Cunliffe, 2004) - pay attention to areas directly related to my research. I also identify the clear linkage between the context and setting of these contributions and my research. However, my decision to adopt a social constructionist ontology and epistemology, combined with my very specific focus upon the influence of emotion on particularly Archer's modes, has somewhat reduced their direct relevance to this study.

2.5.5 The Following Chapter

The following chapter provides an overview of the philosophical and methodological frameworks adopted for this research. My reflexivity is also shared in relation to my

perceived role as insider researcher within the context of doctoral study, academia and particularly the UK Higher Education environment. Towards the end of the following chapter, all research participants will be briefly introduced, with the inclusion of a table that depicts all participant contributions to this study.

Chapter 3 - Philosophical and Methodological Frameworks, Research Design and Methods

3.1 - My Research Focus and Approach

The previous chapter provided the theoretical underpinning of my research that seeks to investigate the following:

What is the influence of emotion on Modes of Reflexivity? - A longitudinal study involving the participation of Business and Management doctoral students.

As discussed in the previous chapter, Holmes (2010) and Burkitt (2012) accuse Archer of failing to pay enough attention to the influence of emotion on reflexivity - although Holmes accepts Archer's reference to emotion as being an important part of the internal conversation. Mauthner and Doucet (2003) and Holmes and Burrows (2012) also suggest that often, a lack of attention is paid to the emotional reflexivity of research participants particularly within academic research (as discussed earlier in section 2.4.11).

As such, my study addresses this apparent lack of explicit focus on emotion in Archer's reflexivity research by investigating the influence of emotion on specifically Archer's modes of reflexivity (2003, 2007, 2012). Addressing the arguable lack of focus upon the emotional reflexivity of participants, as identified above, the emotional reflexivity of my participants forms the main focus of this research.

I have conducted a longitudinal thematic analysis involving the participation of twelve Business and Management doctoral students based within UK higher education

institutions. Whilst the focus of my research pays particular attention to the influence of emotion on Archer's modes identified within participant reflections, it also tracks the emotion evident in the apparent movement between effective modes, and between effective and ineffective modes. The context within which this study has taken place is UK higher education, and has included the participation of a mix of part-time and full-time doctoral students. My participants are members of one of eight UK universities (each participant is associated with one or two of these universities in the capacity of student or employee, or both). My research adopts a localised ideographic approach to the study of discourse from a small number of individuals who are referred to within this research as 'cases'. Yin (2003) suggests that cases can be chosen as a source of analysis if they provide the researcher with more than one opportunity to carry out analysis. I adopted a longitudinal approach because I aimed to investigate the extent to which participant positions changed over the data collection period. Qualitative research data was gathered from these participants with varying success (some participants responded to every request for contributions whilst others were less responsive). A thematic analysis of the data available for each case, independently from that of other cases, was conducted. Themes for analysis were both deductively and inductively derived (as will be discussed further in section 3.10.2.1). A comparative analysis of reflexivity and emotion themes then followed. NVivo software was also used to conduct a quantitative analysis of coding across similar data sets in order to optimise the validity of research findings.

I am a full-time academic and part-time PhD student, and thus representative of my participant group. As such, I fully recognise the subjectivity with which I have undertaken this research. However, I maintain an ethnographic or auto-ethnographic research approach

in this study would not be appropriate. The lived experiences of my participants are part of, but not the whole of, the focus of my research. Therefore, in order to maintain a balanced overview of research analysis, the influence of emotion upon my own reflexivity has not been included.

The remainder of this chapter sets out the philosophical position and methodological framework for my research. It begins with an overview of the philosophical perspective I have adopted for the purpose of this research. I then move on to provide detail of the research strategy and methods used including my rationale for undertaking this approach.

3.2 - Philosophical Framework

Ontology relates to the study of the nature of social reality (Bryman, 2008). For instance, it is widely documented that social constructionists view reality as subjective - as perceived by human beings (Weinberg, 2009, Averill, 2012, Elder-Vass, 2012). In contrast, positivists take an objectivist stance and consider social phenomena are beyond the researcher's realm or influence. An associated distinction can be found in epistemological philosophical positioning; that of positivism (science is objective, and hypotheses can be tested to determine norms and trends); and post-positivism (argues the subjective nature of social sciences). Creswell (2007) describes epistemological assumptions to be those connected with the researcher's relationship with that being researched – knowing what to know.

Guba and Lincoln (1994) suggest that, when attempting to determine the appropriate ontological and epistemological approaches for a research study, three issues should be considered:

- 1) Aiming to create consistency between ontological and epistemological positioning.
Thus, our view of the world justifies our approaches to knowing how to learn about it.
- 2) Ontology and epistemology will determine how the data collected will be analysed.
Therefore, deciding what to take notice of and the potential for causality of research data and what exactly can be inferred from it.
- 3) A methodology must be used to create a framework which can enable the researcher to demonstrate how epistemology links with the data collection methods selected for research.

With the above contemplations in mind, I have aimed to adopt an ontology and epistemology that focus upon subjective considerations related to social constructionism (the world is made up of many perspectives - see Berger and Luckmann, 1966). The analytical framework utilised for this study will include Archer's 'modes of reflexivity', based on a backdrop of the interaction between structure and agency, also as illuminated by Archer. Additionally, my analytical framework includes the scrutiny of participant discourse, involving both positive and negative (and potentially not obviously identifiable as either) emotion in relation to Archer's modes of reflexivity.

Archer's research into the interaction between structure and agency utilises the philosophical position of critical realism. Bhaskar's (1998) view of critical realism argues

that, even though a reality exists outside of our perceptions of it, our understandings of this reality are varied and subjective. For Archer (2003), critical realism views humans as real, living entities that are capable of thought, reflection and decision making. She maintains that unlike social constructionism, with its focus on the existence of socially derived understandings of life through discourse, critical realism posits that within their social contexts, human capabilities (thought, reflection and decision making) exist outside of discursive interactions as well as influencing and being influenced by them. Additionally, and importantly within this philosophical position, considerations of its '*critical*' stance come from its focus upon power relationships, hegemony and emancipation.

The inclusion of perspectives relating to causality, in terms of the existence of certain circumstances having been in place resulting in particular outcomes, is also an important part of this research. However, rather than featuring as a positive - for example, if A and B are combined, they are likely to result in C, my focus will be on the relationship between - for example, A and B. Within this context, the interaction between A and B (representing, for example, an agent and structure) could have resulted in C within these particular circumstances. However, at another time and given similar circumstances, A and B could have just as easily resulted in D, E or F. Therefore, A and B might have resulted in C within this instance, but specific and generalisable conclusions relating to causality cannot be absolute and are not sought.

Some argue that realism and social constructionism are not necessarily mutually exclusive, but can benefit from being used in conjunction with each other to achieve a 'realist social constructionism' (Elder-Vass, 2012). Others, however (Cruickshank, 2011), maintain that

social constructionism is a rival to critical realism, as the former identifies the world as existing only through discourse and the latter accepts the existence of causal relationships within and between the subjects of research.

3.3 - Sociology and Social Constructionism

In 2010, Pitt provided an overview of what he sees as sociology's contribution, and particularly the work of Berger (*Invitation to Sociology* in 1963), that exceeded the contributions of other social sciences and humanities study. Pitt identifies four theoretical lenses which set the study of sociology as different or distinctive from the other areas mentioned above. These lenses include: (1) Social Action; (2) Embeddedness; (3) Social Problems; and (4) Social Construction. Pitt maintains that these theoretical lenses in no way represent all that the study of sociology has to offer. Neither, according to Pitt, should they be considered disparate from each other, as he maintains that they intersect with each other in many thought-provoking ways.

I suggest the lens with which this study is most closely connected, is that of social constructionism. The observation made from Berger's work, in this respect, is that the study of social constructionism within sociology has the potential to uncover the reality that is otherwise hidden or obscured by the assumed or taken for granted. According to Savin-Baden and Howell Major (2013), social constructionism takes the perspective that the world is made up of collective interpretations and understandings of entities and actions. They claim: *'Social constructionists believe that knowledge and the knower are interdependent and embedded within history, context, culture, language and experience.'*

The social constructionist believes that groups construct knowledge by creating a culture of shared artefacts with shared meanings' (2013:62). Social constructionists, rather than identifying knowledge claims as either true or untrue, identify them as mere representations put forward by their claimant(s). Rather than focusing on the development and application of knowledge (as is the case with both positivism and critical realism, but in different ways), social constructionism places emphasis on the positions, or constructions, of the knower(s) and is less concerned with the application of knowledge. Merttens, in 1998, identifies the social constructionist researcher not as a finder or developer of knowledge, but a story teller. The stories from this storyteller might be very different from another storyteller's tale of the same or similar focus of study.

Within the context of management education, Cunliffe, in 2008, argues that social constructionists have a choice to make between the identifying reality as '*objectified*', or, as always '*emerging in the moment*'. She contends that many organisational studies are based within the former, assuming realities hold a degree of continuity in respect of their norms, symbols, artefacts and systems. These studies, according to Cunliffe, tend to focus on macro considerations. A number of these, she suggests, take a critical stance involving the influence of structural constraints and power in social interactions.

In contrast, Cunliffe favours a perspective of social constructionism that is more closely related to the latter - that of '*relational social constructionism*'. From this perspective, the focus of research is on micro-processes of co-constructing and sustaining our perspectives of social realities in ordinary and routine interactions (Hatch, 1997). Social reality itself is

not the focus of our attention, but how individuals develop meaning in discursive interactions.

Particularly apposite within the context of reflexivity in my research, Cunliffe claims:

'Our behaviour is reflex—habitual and instinctive. A relationally responsive orientation to knowing and learning draws attention to this taken-for-grantedness and explores the nature of practical wisdom and skilful embodied responses as a means of relating with others in more responsive, reflexive and moral ways' (2008:134).

Cunliffe's position in relation to the *'reflex-habitual and instinctive'* nature of human behaviour and *'practical wisdom'* has a very close association with my observations in terms of my notion of emotional reflexivity, as discussed in more detail in section 5.7.8.

Bearing the above in mind, my ontological position within this study adopts a relationally responsive orientation, and accordingly my epistemological focus is interested in uncovering the interweaving of my participants' lives with others – including people, systems, structures, and indeed with myself.

I have used relational social constructionism to focus on my participants' perspectives and understandings of contextual, structural and cultural factors which appear to have influenced their thoughts, reflections and feelings. Therefore, in the context of my research, this would suggest that my participant reflections and reflexivity are a response to their social and contextual interactions. Also, in taking this perspective, I am able to identify whether my participants' reflections and reflexivity could be considered to have

influenced or changed these social and contextual structures. Additionally, it is important to note that by adopting this form of post-positivistic, subjective epistemology, the involvement of my participants and I will necessarily influence research outcomes.

3.4 - Using Qualitative Research Data

The collection of qualitative research data for my research is considered vital for my study to take place. My intentions are similar to those of Walkerdine et al. (2002) in their explanation of the subjectivity of using qualitative research data (a data source that is often accessed for the purpose of social constructionist research). They contend: *'We want to explore how we might begin to work with the multiple constitutions of those discourses through which the subject is produced, to examine how this works emotionally, this is, how the intersection of fiction and fantasy is lived for both participants and researchers and how, out of the intersection of these, certain research stories get to be told'* (2002:179).

I posit that the inclusion of social constructionism within my research has enabled me to gain an insight into participant perspectives, and to provide my interpretation of their stories, rather than to find an ultimate truth or to claim superior researcher knowledge.

3.5 - Structure and Agency

The interaction between structure and agency is at the forefront of sociological deliberation (Turner, 2009). Turner (2009:13) maintains *'It is necessary to retain a vision of human*

autonomy and agency (against behavior) if we are to regard social actors as moral agents capable of choice'. He makes reference to Kantian perspectives of self-directed tutelage and considerations of voluntary action operating within and with social structures.

According to Turner, ideas around Giddens' 'structuration' fall short of notions of free will, but Turner rejects positivist claims of determinism. Foucauldian perspectives around power relationships between agents and their social structures, and the potential for transformation (morphostasis versus morphogenesis) - as discussed within my review of relevant reflexivity literature in the previous chapter - also feature heavily within social theory. For the purpose of my study, structure and agency are utilised as the backdrop, or theoretical framework, within which my analysis takes place. Rather than placing Archer's critical realist lens on the relationship, I have used a social constructionist perspective on the interaction between agent and her social structures. In this way, I have been able to focus my study on the participant discourse that is revealed as having influenced their emotions and reflexivity.

According to Mutch (2004), since the 1970s Archer has used critical realism as a means to investigate the relationship between structure (the social structural context within which we operate) and agency (our activity as social or societal agents). Archer finds shortfalls with the perspectives of Giddens, who whilst maintaining the existence of both entities, is accused of failing to make clear distinctions between them. Thus, from Archer's point of view, Giddens' offering relating to the structure – agency relationship, doesn't pay enough attention to how each influences the other. Also, according to Archer, Giddens (like others such as Bourdieu) fails to make a clear distinction between the objectivity and subjectivity taking place within the structure and agency relationship. My argument from a social

constructionist position here is that discourse of both agency and structure, as does all discourse, involves subjectivity. Therefore, similarly to Giddens' perspective, I would argue that a distinction between subjectivity and objectivity within the two constructs is unlikely to be achievable or even desired. However, as discussed earlier, differences between the relative permanence and rigidity of social structures, in comparison with their agents, have been identified within my study. Therefore, I suggest that unlike Giddens, I have sought to identify differences between these social constructs.

With this study's focus on agentic positions, behaviours and understandings in the structure – agency relationship, I contend that this theoretical framework has proved invaluable to my research. It has enabled me to identify the potential interconnectedness of participant emotion and reflexivity in their agentic interactions with their contextual and structural influences. However, both the agent's response to structures and the potential for the agent to influence or impact upon structures, are scrutinised within my analysis.

3.6 - Cases

Within the context of this study, I use the term 'case' when referring to each my participants in my analysis. My 'cases' include twelve individuals who were each following Business and Management doctoral programmes within one of eight higher education institutions. Three out of the twelve cases were full time doctoral students at the beginning of my data collection. Out of the remaining nine part-time doctoral students who agreed to take part in this research, one withdrew his participation soon after the

commencement of data collection. However, he agreed for the data I had already collected from him to be included in this research.

Table 3.1 on the following page, provides a brief overview of research cases in relation to their sex, age range and ethnicity. It is clear that this participant group represented a mix of males and females from a broad age range. Even though the majority of cases were of White British ethnic origin, some cases of other ethnicity were included.

Table 3.1: Overview of Research Cases

Cases	First in their Family Network to embark on a PhD	Sex F/M	Age Range	Ethnicity
Case 1	Yes	M	20-29	White British
Case 2	Yes	F	40-49	White British
Case 3	N/K	M	30-39	White European
Case 4	Yes	M	40-49	White British
Case 5	Yes	F	30-39	White British
Case 6	Yes	F	20-29	Black African
Case 7	Yes	F	30-39	White British
Case 8	Yes	F	40-49	White British
Case 9	Yes	M	30-39	White British
Case 10	Yes	F	50-59	White British
Case 11	Yes	M	30-39	Arabic Asian
Case 12	Yes	F	40-49	White British

The significance of almost all cases identifying themselves as the first in their family networks to have embarked upon doctoral study is discussed within Chapter 5 –

Comparative Analysis of Themes and Sense Making across Cases. This follows my in depth analysis of each case in Chapter 4.

3.7 - Reflexivity, Emotion and National Cultures

Critique exists within ‘reflexivity’ and ‘emotion’ literatures in relation to their applicability across all national cultures. One of the main points of critique around areas relating to the self is that much research may have been carried out by academics representative of a small number of countries holding an Anglo/American or Western bias. This research arguably involves participants predominantly representative of these countries (Johnson, 1985). Russell, as discussed in section 2.3.1, claims *‘persons from different cultures might encode, respond to, and remember emotions in correspondingly different ways’* (1991:427). This highlights the need within my research to take account of differences in how experiences involving emotion are expressed and reflected upon within my data. I suggest that one way in which I have accommodated the potential for difference in recognising, capturing, and understanding emotion or feelings within my data, is by utilising broad categorisations in data coding (positive emotion, negative emotion, not obviously either). Also, as all participants have an excellent grasp of English language and have interacted with me using only English language, their reference to experiences within discourse are arguably easily identifiable as fitting into one of the above codes.

In relation to the area of reflexivity within qualitative data analysis, and also in consideration of my own reflexivity in this regard, Mauthner and Doucet (2003) criticise particularly feminist writers for their allocation of labels such as gender, class and ethnicity

in an attempt to acknowledge and respect difference. However, they urge that researchers should venture further and suggest '*the interplay between our multiple social locations and how these intersect with the particularities of our personal biographies needs to be considered, as far as possible, at the time of analysing data.* [We] also recognize, however, that the benefit of hindsight can deepen this understanding of what is influencing our knowledge production and how this is occurring' (2003:419). However, according to Giddens (1991) and Beck (1994) as detailed earlier in section 2.4.2, the rise of 'late modernity' is argued to have resulted in the prominence of individual reflexivity over the diminishing significance placed upon constructs such as gender, class and ethnicity. They provide an argument that individual reflexivity somehow overrides or supersedes individual associations with societal groupings. This, therefore, would downplay the significance of participants' contextual foundations (ethnic origin, sex and so on) within my analysis. The lack of focus upon social structures has been identified by Caetano (2015) as a flaw in Archer's modes of reflexivity, as detailed in section 2.4.9.2. Therefore, I have endeavoured to accommodate my cases' individual differences according to the basic detail of their social origins in this analysis. Within my analysis, I have also included a short commentary of contextual conditions or circumstances experienced by each case at times of reflection, and when they displayed or made reference to feelings.

In addition, focusing particularly upon Archer's modes of reflexivity classifications, I suggest that each of her modes could be argued to link with, and accommodate, different national cultural characteristics or tendencies. Some behaviours identified in Archer's Communicative Reflexive (CR) could be associated with individuals from cultural backgrounds that hold high regard and respect for elders, family networks and the

nurturing of personal relationships (see Hofstede's 1987 collectivist versus individualist national cultures). Behaviours associated with the Autonomous Reflexive (AR) could be closely linked with individuals who are representative of more individualistic national cultures. Also, Archer's Meta-reflexivity (MR) could arguably accommodate national cultures that prioritise religion, other beliefs or value systems. Whereas Archer's philosophical position recognises, at least theoretically (according to Caetano in 2015), the influence of social origin and structures on reflexivity, Giddens and Beck's perspectives of late modernity have made less significance of such specific national differentiations. My own perspective in this regard is, to a certain extent, reflective of late modernity in respect of the heavy focus of my research on the situational and contextual differentiations of individuals. However, I have also paid attention to the contextual circumstances shared by all of my cases - namely those associated with doctoral studies.

3.8 - Data Collection Methods

A longitudinal research design of approximately fifteen months was adopted, during which time I invited each case to attend an interview at the beginning, middle and end of the data collection period. In addition, cases were asked to complete monthly reflective reports over a twelve month period detailing their feelings in relation to their doctoral studies and associated experiences. The longitudinal nature of this research enabled me to identify examples of emotion and reflexivity evident in participant discourse over the data collection period. Part of this approach involved the plotting of examples of emotion against instances of Archer's modes of reflexivity identifiable in case reflections (capturing agentic reflections through the reflective reports and interviews). Also, changes observed

in case reflections over the longitudinal research period were scrutinised as they added to the insight gained by this analysis.

3.9 - Retrospective Accounts of Emotion

A possible limitation of this study is that it largely relies upon retrospective accounts of experiences, as opposed to the real time lived experiences of cases, as might have been possible through, for example, conducting observations. Thus, an assumption could be for the most part that the emotion discussed in reflections is based on retrospective accounts of experiences. However, it is also worth noting that the emotion stirred from participant experiences could have prompted the immediate completion of a reflective report detailing events. Indeed, some reflections could have been written concurrently with the emotion being experienced and so in real time e.g. minutes after a significant event such as receiving positive feedback or being refused time to attend a conference. The same could arguably be said for the identification of reflexivity within my study, in that particularly, my interviews rely on participant retrospection. As highlighted earlier in section 2.3.1, Thomas and Diener (1990) warn of the possible pitfalls of asking participants to recall emotions, in that their retrospections could suffer polarisation. The recall of bad experiences could make them even worse, whereas positive experiences might be remembered as better. However, I am satisfied that my combination of data collection methods have served to reduce the level of polarisation that occurred. My reflective reports asked my cases *'how they are feeling today'*, thus encouraging them to remain in real time as much as possible. My interviews could have, however, induced more extreme accounts of the emotions cases might have discussed in earlier reflections.

3.9.1 - Reflection on Doctoral Studies

As highlighted earlier in section 2.4.9.2, Caetano (2015) criticises Archer's focus (in her modes research) on data collected from personal biographies rather than concentrating on the regular activities of her research participants. Caetano claims that personal biographies are likely to be influenced less by peoples' social structures. As such, Archer's arguments around increased contextual discontinuity and decreased contextual continuity, according to Caetano, reduce the significance of social origins and promote ideas around upward social mobility. My research, in contrast to Archer's, encouraged participants to reflect on regular activities associated with their doctoral studies. Therefore, I have promoted the opportunity for contextual continuity/discontinuity to be scrutinised as part of data analysis. This directly addresses one of the shortfalls identified by Caetano (2015) in Archer's work.

3.9.2 - The Avoidance of 'Leading' Case Reflections

The guidance provided to cases in relation to the type of information I was seeking included the following statement that was shared with each case at the beginning of their first interview:

I am interested in hearing about any issues/events/challenges/successes during your studies that you consider significant. These could be connected with, for instance, discussions with or feedback from your supervisor(s), interactions with colleagues or research participants. They could be related to you PhD reading, writing, data collection or analysis.

Purposefully, no mention of the word '*emotion*' was included in the above statement. I did not assume this would be significant and therefore wanted to avoid leading my cases into feeling obliged to make reference specifically to their emotions. My inclusion of broad questions, seeking how cases felt about their studies, was as much as I considered appropriate. The terminological linkage between '*feeling*' and '*emotion*' was highlighted by Gorton (2007), among others, and discussed more fully in section 2.2.1.

3.9.3 - The Use of Multiple Data Collection Methods

My research data was collected through semi-structured interview and participant completion of reflective reports. This mix of research methods is argued to have enabled me to investigate the emotion of my cases more than would otherwise have been possible. A similar approach to data collection (as discussed in section 2.3.3) was adopted by Theodosius in 2006, who utilised a mix of interview, audio diaries and observations to identify relational, interactive and unconscious processes involved in emotion. My research, however, seeks to investigate the relational and interactive processes in emotion, particularly in their relationship with modes of reflexivity. Thus, data collection via observation was not sought (or possible) within this study.

It is worth remembering Theodosius' consideration that by making use of alternative data collection methods in the study of emotion, its '*full social significance*' (2006:894) can be investigated rather than restricting study by taking Hochschild's management of emotions perspective.

3.9.4 - Semi-Structured and Open-Ended Interviews

A series of up to three interviews were carried out with each case. Some interviewees were only available to attend one or two interviews, and unfortunately, a small number of interview audio recordings failed due to technical difficulties. A small amount of notes were taken within each interview, therefore, at least some data was available where audio recording had failed. Issues relating to shortfalls in interview data collection are detailed toward the end of this chapter within my introduction of each case.

During the first series of interviews (in which all cases engaged), my cases were questioned about the logistical circumstances associated with their doctoral studies and employment. They were asked about: their motives for undertaking doctoral study; their universities of study; the focus of their doctoral study; the stage they had reached in their studies; detail relating to their supervision and supervisory team; and any other information they considered to be relevant to their, or my, studies. These interviews were '*semi-structured*' so as to enable the exploration of new areas raised by cases. My role within these interviews was to facilitate and guide rather than direct. It was important in my study for my cases to retain responsibility for determining how the interview proceeded (Smith et al., 2009). Specific bio data (other than sex, age range and employment status) was not requested as this information was not relevant to the focus of analysis.

The second and third interviews took the form of a recap as to how cases felt their doctoral studies were progressing. They comprised questions relating to case experiences since their previous interviews. The second interviews took place approximately half way through the data collection period, and the third towards the end. I did not control the focus of

discussion any more than recapping on previous case contributions to my study and encouraging them to share with me their thoughts and feelings of anything they felt was related to their doctoral studies/progress – thus encouraging cases to reveal any relational ‘enablements’ or ‘constraints’ (Archer, 2007) they considered significant or important. I used the second and third interviews as an opportunity to ask those who had completed their monthly reflective reports to share more information about their main points of reflection. In order to prepare for this part of each interview, I carried out a short review of each reflective report, highlighting the main themes discussed. Likewise, I reviewed the content of preceding interviews in preparation for each second and third interview. I achieved this by listening to each full interview recording and reviewing the notes I had taken at the time. Again, this enabled me to create themes rather than using fixed questions for all interviews. For example, if a case had mentioned issues with competing demands upon their time within their reflective reports or previous interviews, I included the following type of question:

You mentioned in your last interview that you were struggling to make progress with (for example) your journal article. What has happened in relation to this since?

This enabled each case to direct the focus of discussion around this point, or even to delve into other issues they felt were relevant. Appendix 6 details the interview checklists for all three phases of case interviews. This style of interview has been described by Denzin and Lincoln as the open ended interview, explaining ‘*the open-ended interview rests on the assumption that the researcher will ask questions that are meaningful to the subject*’ (1994:410).

Within every interview, my cases were asked how they currently felt about their studies. During their third and final interviews, cases were asked specifically about their experiences of being part of my research. The purpose of this was to enable me to reflexively consider my impact and that of my research on cases and vice versa.

My reflections and reflexivity in this regard are shared in sections 3.11 - in relation to my role as insider researcher; 3.12 – regarding ethical considerations in educational research; 4.2 – connected with my ‘tapping in’ to the internal conversation; and again in 5.3.3 – regarding the conceptualisation of the relationship between my role as researcher and communicative reflexivity.

3.9.5 – The Transcription and Analysis of Participant Interviews

All interview material (including interview audio recordings, interview transcripts, hand written and electronically recorded notes) was uploaded onto the NVivo qualitative data handling software package. I sought support from a professional transcription service to support my transcription of interview audio recordings.

Ideally, I would have completed all interview transcription as this immersion within research data would have been likely to benefit my analysis (Oliver et al., 2005). However, due mainly to time restrictions, I requested help with this from an external provider.

I argue that my interview data analysis has benefitted from the use of NVivo software to enable my continued reflection against audio recordings in conjunction with full

transcriptions and notation. The accessibility and opportunities for notation of audio recordings provided by NVivo meant that I was able to repeatedly listen to the audio recordings, highlighting particular points of importance or interest, in conjunction with the full transcripts. I was also able to listen to spoken reflections that linked to particular reflective reports whilst visually reviewing the detail of their content.

3.9.6 - Reflective Monthly Reports/Journals

The second data collection method included in my research was my invitation for each case to complete monthly reflective reports over a period of twelve months. I offered each case the opportunity to choose how they would prefer to provide me with these reflections (for example, electronically written, hand written, audio recorded, some form of pictorial representation, or another reflection of their choosing). The purpose of which echoes Denning's perspective that maintains *'Reflective [writing] does not have to be 'Reflective [Writing]'. It need only be the heightened sense of experience in our utterances. It need only be a conscious effort to join the conversations around us. It need only be a sense that all narrations are to somebody as well as of something'* (1996:126).

Without exception, each case who contributed their reflections, did so electronically via email by answering the following four very open ended questions:

- (1) Please provide me with a reflective account of your PhD studies over the past month.*
- (2) Tell me about the feelings (if any) you experienced in relation to any events or activities detailed in this account.*
- (3) How do you feel about your PhD today?*

(4) Now that you have finished writing this month's account, tell me about the feelings you experienced while writing this.

The extent to which cases engaged in this part of data collection differed from almost monthly recording over the period of twelve months by some, to non-completion by others. Not one of my original twelve cases fulfilled every request for a report. The largest number I received from one case was ten monthly reflections. Three of my cases (including the one who provided me with only the first interview) did not send me any monthly reflections. Two cases (Case 2 and Case 9) provided me with additional data in the form of written documentation relating to their doctoral studies. Case 2 shared with me excerpts from a research journal she had been writing for the purpose of her doctoral studies. A couple of these excerpts detailed her thinking in relation to decision making around the development of her thesis. The other couple referred to her experience of interactions with her employer. Case 9 provided me with electronic copies of an application he had made to his employer for study leave and reflections he had put together of his development in preparation for his doctoral annual review. This additional documentation was deemed particularly relevant for my study as it all included reflection and reflexivity relating to case experiences as doctoral students.

3.9.7 - Reflective Report, Journal, Log or Diary?

The terminology associated with reflective report or journal writing is often used interchangeably. However, according to Hedlund et al. (1989) the terms '*diary*' and '*log*' mean different things. A diary is considered to be a relatively unstructured and private account that includes thoughts, reflections and feelings, whereas a log is a more objective

account or report of events. A journal is considered to combine the diary with the log, in that it merges accounts and reports of events with personal thoughts and reflections (Chabon and Lee-Wilkerson, 2006). Journaling also allows research participants to develop accounts of experiences that include emotional aspects of the events discussed (Smith and Hunt, 1997).

Billings and Kowalski describe journals as '*written documents that stimulate increased personal awareness regarding our own beliefs, values and practices, as well as, those of others with whom we interact*' (2006:24).

Hayman et al. (2012) agree with Simmons-Mackie and Damico (2001) that using journaling as a means of data collection can be effective in the analysis of phenomena in their natural contexts. However, they also argue that challenges exist when using this method to collect data. These, according to Hayman et al. (2012), include issues associated with participants' propensity to become, and remain, actively involved with recording their reflective accounts.

I suggest that, according to the above accounts of the various terms associated with gathering participant reflections, my reflective reports more closely resemble journals. In terms of the use of journals (reflective reports) as a source of primary data collection from research participants, I have experienced difficulties in relation to encouraging some cases to engage, and remain engaged, in journal writing over a prolonged period. Hayman et al. (2012) propose a number of possible reasons for participants choosing not to engage with this form of documented reflection. These could include: confidence issues associated with

the ability to write; participant apprehension in relation to the expected time that would need to be devoted to making regular journal entries as opposed to being interviewed; and concerns relating to confidentiality and the creation of permanent records of personal and often emotional experiences.

Some of the strategies I adopted in order to address these difficulties have included maintaining regular contact and communication between myself, as researcher, and my cases. I posit that participants are more likely to engage with journal writing if they have an understanding of its purpose and value in terms of: firstly, the study within which they are participating; and secondly, their personal benefit - for example within this context, as a very useful means of developing and recording their own critical thinking and reflexivity for their own doctoral study.

3.9.8 - The Use of Participant Narrative

Wengraf (2001) identifies the narrative as ‘the story’ that the research participant shares with the researcher. This perspective contrasts with those held by some theorists (see Franzosi, 1998 who identifies ‘*Russian formalists*’ as highlighting this difference) who make a distinction between ‘*story*’ and ‘*narrative*’. The former, arguably identifies the plot or sequence with which the action is discussed or described, and the latter refers to the action itself. However, research methods writers Lawrence and Maitlis (2012) state that they, like many others, do not make a distinction between these two terms and use them interchangeably. Accordingly, Hennick et al. (2011) maintain narratives are often sought as a means of gaining participant contributions relating to more conceptual forms of research questions. For example, narratives could be requested in order to gain an

understanding of participants' cultural representations or emotional considerations of their thoughts or experiences. According to Hennick et al., this has the potential to be a much more effective means of gaining these insights than a direct question relating to what their cultural orientation or emotions might be.

Also, Maitlis suggests that narrative places importance upon a recognised end point that is more or less likely to be achieved or accomplished. Franzosi, in 1998, provides a convincing rationale for the use of narrative within sociology and also offers guidance as to how this might be achieved. He pinpoints the richness of narrative text in terms of it being an effective source of sociological information.

More specifically related to my study, Maitlis (2012) makes linkage between narrative and Gergen's (1999) perspective of social constructionism, in as much as he claims narrative is a way of '*socially constructing reality*' - albeit that this construction is moulded by cultural and structural circumstances and available resources and skills. As such, my additional inclusion of the structure and agency approach, in terms of its reflection of agent narrative against social structures, to research design emphasises the relevance of the narrative within this research.

3.10 - Analytical Strategy – Thematic Analysis

Braun and Clarke (2006) provide an analysis of the purpose and potential uses of thematic analysis within qualitative research. Although the context of their analysis is specifically within psychology, they argue that their article also has relevance to other research areas. It

focuses upon thematic analysis, among other qualitative analytic approaches, and considers associated ontological and epistemological positions. I suggest the authors offer a valuable contribution regarding the methodological implications of, and guidance for, the incorporation into my research of such an approach to data analysis. Braun and Clarke claim that thematic analysis '*offers an accessible and theoretically-flexible approach to analysing qualitative data*' (2006:77). Although, in addition to discussing the relative merits of this approach, they also acknowledge that one of the major negatives associated with thematic analysis is the dearth of clarity in relation to how it should be conducted (the issue of '*anything goes*').

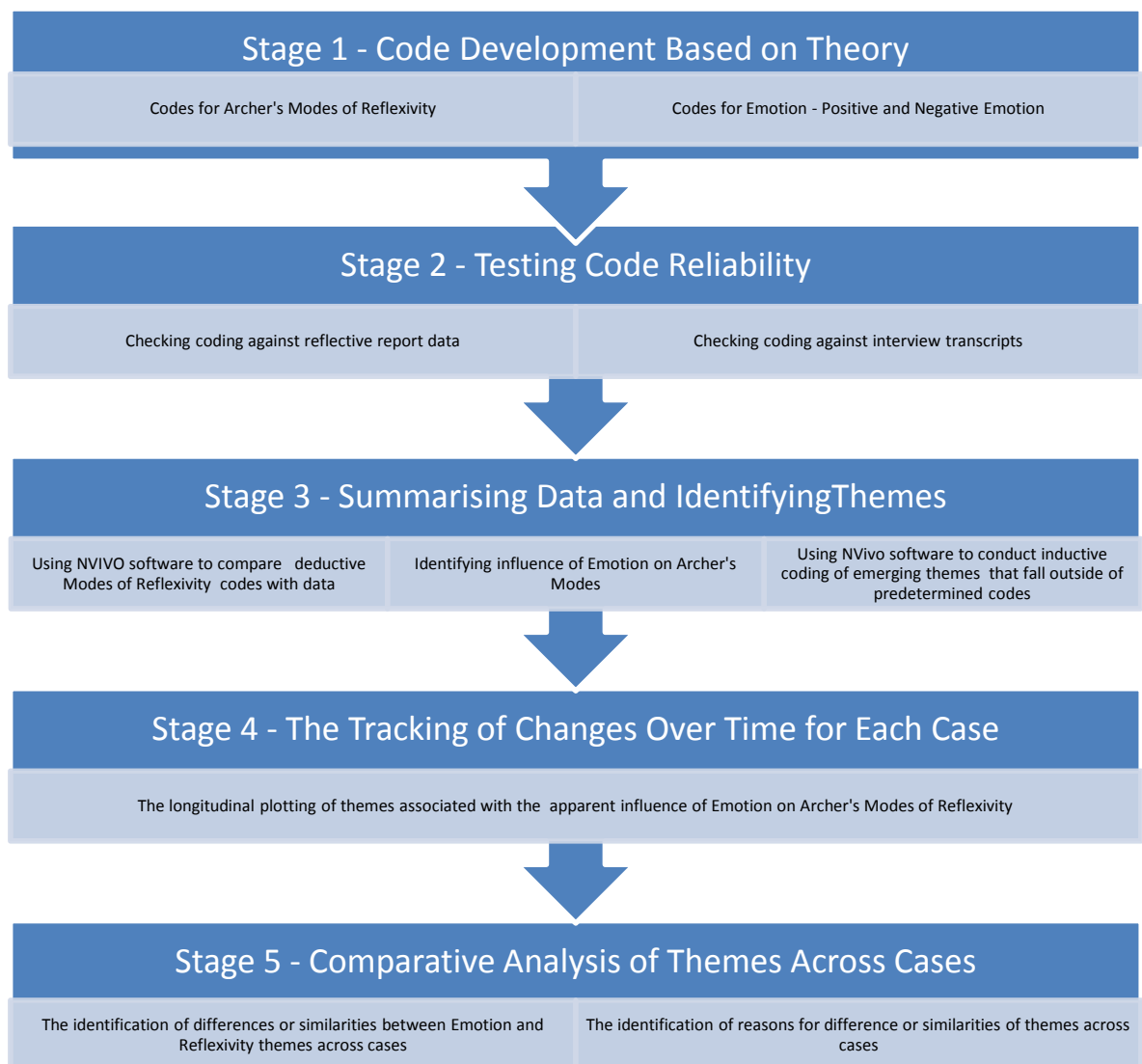
Braun and Clarke highlight Boyatzis' (1998) argument that thematic analysis, rather than a specific method of analysis, can be described as an approach which can be used across a range of methods. However, Braun and Clarke suggest that it should be considered a stand-alone method that lends itself to (among others) the constructionist paradigm.

For my research, I have adopted an approach to thematic analysis that initially involved the creation of '*a priori*' codes based upon themes derived from the scrutiny of Archer's modes of reflexivity. This demonstrates more of a deductive approach to coding, rather than relying solely on the inductive identification of emerging themes from raw data. This deductive approach has been combined with my inductive coding of case reflections involving emotion. My approach to thematic analysis links closely with an approach introduced by Fereday and Muir-Cochrane who developed '*A Hybrid Approach of Inductive and Deductive Coding and Theme Development*' (2006:80). Fereday and Muir-Cochrane's thematic analysis combined coding derived from both data (Boyatzis, 1998)

and theory (Crabtree and Miller, 1999) in the study of self-assessment within nursing practice. Schutz's (1967) social phenomenology (that includes both descriptive and interpretive theory of social action) was used as their theoretical framework. Similarly to Fereday and Muir-Cochrane's study, the initial coding within my research was conducted based on associated theory.

My research adopted an analytical framework comprising the five stages detailed in the following flow chart:

Figure 3.1: Analytical/Methodological Framework



3.10.1 - Stage 1 – Code Development Based on Theory - The Coding of Archer's Modes of Reflexivity and Emotion

My literature review included discussion relating to the different modes of reflexivity identified by Archer in her research involving the longitudinal analysis of university students over the course of their undergraduate studies.

For a recap, Archer (2003) identified the following 'modes of reflexivity':

1. *Communicative Reflexivity* – associated with the sharing of internal conversations with others.
2. *Autonomous Reflexivity* – referring to individuals, whose reflexivity focuses on issues directly involving them. It tends not to involve others and usually results with action.
3. *Meta-reflexivity* – reflexivity that questions an individual's values and beliefs, as well as those of others.
4. *Fractured Reflexivity* – represents the breakdown of purposeful reflexivity.

As discussed earlier in Chapter 2, Archer (2003) identifies emotion as one of many influencing factors involved in the internal conversation. However, my literature review observes that she does not provide a detailed analysis of emotion as part of her modes of reflexivity research. The focus of my research was thus, to investigate the influence of emotion explicitly upon these modes. My analysis utilised the above categorisation of modes as the framework for analysis. I consider this a fitting course of action as Archer's reflexivity research is also supported by an analytical framework based upon the relationship between structure and agency.

In addition to the coding of reflexivity, I developed a series of codes aimed at identifying emotion within my case reflective reports and interview transcripts. These codes reflect Holmes (2010) and Burkitt's (2012) position that highlights emotion as being integral to reflexivity and the emphasis they place on reflexivity's relational nature. My initial coding of emotion was established in accordance with Wetherell's (2012) claim of the issues associated with the specific identification and categorisation of emotional terms within discourse. Wetherell criticises approaches that seek 'emotives' within research data (as initially discussed in section 2.3.6). As such, I have used the categorisation of emotion as either positive or negative. In order to be able to identify the relational nature of emotion in case reflections, the following codes were developed: positive or negative emotion in relation to the self; positive or negative emotion in relation to others; neither positive nor negative emotion in relation to self; and neither positive nor negative emotion in relation to others. I contend that by combining reflexivity and emotion coding in this way, a distinctive contribution of my research is related to the linkage I have made explicit between cases' emotional discourse and Archer's modes. Also, the longitudinal nature of my data collection process enabled me to reflect on the emotion shared by each of my cases against Archer's modes in order to identify changes over time.

Analysis of each of the data sources involved the coding of discourse in accordance with both its reflective and emotional nature. Bryman and Cramer (2008) identify three 'principles' to guide the coding process: 1) categories must not overlap; 2) the list of categories should cover all possibilities; and 3) clear rules should apply to the exact application of coding to ensure consistency over time.

With reference to the second of Bryman and Cramer's principles, when new themes emerged from qualitative data part way through the coding process, new codes were then introduced, hence reflecting the potential for an inductive approach to coding to develop (as identified in the third text box of Stage 3 in figure 3.1, my analytical and methodological framework flow chart). Bryman and Cramer's final principle relating to the importance of applying 'clear rules' of coding, is of particular significance to this research due to its longitudinal nature. Appendix 1 details the codes that were arrived at during the process of theme development. I consider the themes included within these codes have enabled me to closely scrutinise the emotion involved in modes of reflexivity by following the interaction (agency) of these cases with contextual influences (structure).

Note - My use of labels that suggest emotion can be positive or negative, are in comparison with other examples of emotion from within each case. This addresses Holmes' (2015) perspective (initially discussed in section 2.3.6) that the definitive categorisation of emotion as either positive or negative is not possible. Positive and negative emotions are, thus, contextually defined and so supportive of my comparative (between the two) approach.

3.10.2 - Stage 2 – Testing Code Reliability

The testing of code reliability was undertaken by applying the reflexivity and emotion coding to data from one case. This coding was then checked by a colleague and any differences were identified and addressed through the creation of additional grandchild nodes as detailed above. The codes were identified at the point of testing to address

Bryman and Cramer's second principle, as they were observed to cover all possibilities within the data. No further alterations were required at this stage.

3.10.3 - Stage 3 – Summarising Data and Identifying Themes

NVivo software was utilised in order to compare each code with research data. Research data was scrutinised and summarised on a case by case basis. Key themes were highlighted and the apparent influence of emotion on modes of reflexivity was identified and investigated further before moving on to the next case. Additional coding for any emergent themes derived from research data was included and analysed at this stage.

NVivo software was also utilised to produce a series of pictorial representations of all research data. Appendix 2 includes tree diagrams developed to represent the split between modes of reflexivity from all coding within each case and across cases. Appendix 3 highlights the emotion (positive, negative or neither) and respective relationship(s) (for example: in relation to self; in relation to others; in connection with organisational systems and regulations; in connection with personal relationships with others) that were coded for each case. Appendix 4 includes a series of stacked area diagrams that provide a longitudinal overview of the coding of Archer's modes in each case. These pictorial representations of coding are a useful means of glancing at what might have been 'going on' in each case, but as will be discussed further at the beginning of Chapter 5, a more in depth analysis of each case was necessarily required.

3.10.4 - Stage 4 – The Tracking of Changes over Time for Each Case

The plotting of data coding onto a time schedule for each case was conducted in order to identify any significant patterns or changes over the data collection period. This then formed my initial analysis of each case. I then arranged Chapter 4, my first analysis chapter, on a case by case basis, breaking each case analysis down using Archer's four mode categorisations (my deductive themes). Relational discourse associated with positive or negative emotion (my inductive themes) were then identified and discussed as appropriate.

3.10.5 - Stage 5 – Comparative Analysis of Themes across Cases

Chapter 5 included my comparative analysis of themes across cases to interrogate further the unique characteristics identifiable in the deductive and inductive themes that were introduced in section 3.10.2.1. This analysis involved making comparisons between examples of the themes of emotion and reflexivity identified, rather than making direct comparisons between cases. A variation of the amount of data was collected from cases, as detailed in table 3.2. Some cases produced more reflective reports than others. Similarly, while most cases participated in all three interviews, others contributed to fewer. It could be argued that making comparisons between themes across cases, for which more data is available in some cases than others, could result in the skewing of research findings. However, due to the interpretive and subjective nature of this research and by placing my themes at the focus of attention, differences between the amounts of case' contributions are considered largely unimportant.

3.11 - Insider Researcher

As a part-time Business and Management doctoral student I am considered, by my cases and myself, as representative of my participant group. As a consequence of this I might be deemed by my cases as ‘one-of-them’, or an insider. Sociologist Chavez’s (2008) research into ‘*multigenerational Mexican American families*’ involved her conducting a series of interviews with her own family members and other participants of similar ethnicity. She suggests that researchers can either be classed as total insiders (those that share multiple identities or associations with their participants) or partial insiders (those that share one or a few identities with their participants, but are located away from the immediate community or system). I maintain that I might be considered to be a total insider by fellow part-time doctoral students from my own employment institution, and maybe less so by those employed by other institutions or undertaking full-time doctoral studies, or both.

Brannick and Coghlan describe insider researchers as ‘*researchers [that] are native to the setting and so have insights from the lived experience*’ (2007:60). Brannick and Coghlan identify this as a positive, whereas they observe that some theorists (namely Alvesson, 2003; Anderson & Herr, 1999; Anderson, Herr, & Nihlen, 1994) identify negative implications of this association. These negative implications include issues such as the potential for insider researchers to hold a ‘*personal stake and substantive emotional investment*’ in their situations. This personal association, according to those identified above by Brannick and Coghlan (2007:60), is perceived to result in insider researchers being ‘*prone to charges of being too close, and thereby, not attaining the distance and objectivity deemed to be necessary for valid research*’. However, in contrast, Brannick and Coghlan argue that insider researchers are able to utilise their ‘*reflexive awareness*’ in

order to identify and process the tacit knowledge derived from their environments and rearticulate it as theoretical information.

Reflecting upon her own research, Chavez (2008) reminds both insider and outsider researchers carrying out qualitative data collection that, due to its very nature, it must be assumed that their observations and representations will be influenced by their relative positionalities and identities. However, she claims that the unique set of circumstances created when the researcher is deemed to be an insider can result in the following outcomes:

Positives:

- Positionality – an equalised relationship between researcher and researched; immediate legitimacy and acclimating to the research field; reduced need for rapport building; a nuanced perspective for observation and interpretation.
- Access – easier access gained to research participants; more opportunities to be involved with in-group activities.
- Data collection – greater insight into positions of participants in terms of cognition, emotion and psychological factors; knowledge of the goings-on within the field; natural interaction with participants; more potential for the detection of hidden or non-verbal behaviours; the potential to identify any differences between participant *'normal'* verses *'performed'* selves; the opportunity to identify unusual or unfamiliar occurrences.

Negatives:

- Positionality – can overwhelm researcher role – over-reliance on status can obscure research objective; social role can constrain research objective; expectation to become involved with community events and practices; overload of reciprocity requests; requests to take sides in political disputes; compromised research ethics; participant moves to co-opt researcher.
- Access – bias upon entering the field; issues relating to limited access due to political differences.
- Data collection – researcher role might be culturally inappropriate; impression management obligations; difficulties in identifying patterns due to familiarity with participants; selective reporting; bias in selecting participants; potential breakdown of relationships when leaving the field.

In terms of my own experience of being an insider researcher and Chavez's (2008) above points, I consider I benefited from my positionality, ease of access to participants and greater insight into data. My familiarity with many of these individuals and the context within which they were operating, largely resulted in the free flow of dialogue between us. This experience was also extended to my interaction with participants who did not share the same work organisation as me, as well as those who I did not know prior to my research or who were studying on a full-time basis. Regarding the negatives identified by Chavez, my positionality and social role were deemed to cause some small issues, particularly for example between Case 4 and I. Prior to and during data collection, Case 4 and I had more or less daily work related interactions. I believe that one of the reasons Case 4 did not provide me with any reflective reports and failed to participate during the

mid-period of my research was due to a minor ‘falling out’ we had experienced at that time over a work issue. This is something that Case 4 referred to in his final interview with me:

“Em...because I know you, that was always a bit of a little issue, I suppose...but it shouldn't be, and I don't know why... But I think we had a bit of a spat over something sometimes, and that probably didn't help...”

The above comment does highlight the tension that we both felt about interacting with each other for the purpose of my research as a result of our work related differences. To a certain extent, it would have been very difficult to have avoided difficulties brought about by the overlapping parameters of work and research relationships. However, I have learned from this that part of my role as a reflexive researcher is to be careful wherever possible not to muddle my research with other issues to the detriment of fulfilling my research objectives. Rather, under future circumstances such as these I will aim to utilise this valuable capacity of insider so as to inform my research and not to stand in its way.

Watson (2000) introduced the concept of critical participative research in his approach to management research, in his paper discussing, among other things, the relative merits of interactive approaches to social science. Obvious differences exist between his research and mine in terms of research focus and researcher position. His research focus was the interaction between managers within a specific organisational context. However, similarities also exist between our research in relation to the connection we both had with our participants and their acceptance/assumptions that we were supporters of their efforts and thus were deemed by them to be trusted allies. Examples of the familiarity and trust I felt existed between my participants and I included:

- **Case 5** – part way through one of my interviews with Case 5, she indicated non-verbally that she did not wish to continue the topic of discussion around the influence

of her studies on her private life and vice versa. At the end of this interview and when I had stopped audio recording, Case 5 provided me with information of a very personal nature that she had wished to remain out of the focus of my research. I suggest this experience demonstrates the openness Case 5 felt in her relationship with me, even though she did not wish for these issues to be mentioned as part of my research.

- **Case 8** – this participant was employed at a significantly higher level than me within the same academic faculty. I posit that her level of disclosure of organisational information to me through our interactions would not have been achieved through our normal day to day work interactions. However, my capacity as trusted ally appeared to cut across traditional bureaucratic hierarchy and served to equalise our relationship. Case 8 went so far as to exclaim at the beginning of one of our interviews that the time had arrived for her counselling session. This implied that I was considered a support to her in her aims for doctoral and career development.
- **Case 2** – I hold a very close friendship with Case 2 who is also a work colleague. As such, we were already very familiar with the focus of each other’s doctoral research. This closeness led to my in depth understanding of the contextual circumstances surrounding Case 2’s reflections. However, I actually found this close proximity made it very difficult for me to conduct the strip coding of data relating to her for my analysis. I suggest one of the reasons for this is that I often felt as if I were in danger of reading too much into her comments, as I felt personally connected to many of the experiences she had reflected upon. In contrast, my slight detachment from other participants meant I was unlikely to attempt to ‘read between the lines’ or find the hidden meaning in what they had said as I wasn’t fully aware of the specific circumstances to which they referred.

- **Case 6** – this participant was a full-time doctoral student who had previously completed a Masters’ programme for which I was Course Director. This arguably placed me in a more powerful position in our relationship as she identified me as in a more senior position to her academically. The extent to which this affected her contributions to my research is unclear. However, often she did appear to me to be a little non-committal in her reflections. Perhaps this was associated with her wish to continue to meet my approval and not express feelings of weakness or failure. Or this could have been associated with her ethnic origin, in as much as ‘self-protection’ in terms of ‘saving face’ is arguably considered of greater importance within Nigerian culture, when compared with English culture (see, for example, House et al., 2004).

Largely, however, my research was able to benefit from my capacity as critical participative researcher (Watson, 2000). I was able to demonstrate my understanding of the social and political structures that were deemed by many to be unfair, constraining or impeding their progress. I was also able to question and challenge participant comments during interviews so as to encourage their clear and detailed accounts of events. Arguably, this might not have as been as easily achieved had an external researcher sought this level of contextual insight.

Often identified by some as being problematic in terms of the *‘dangers of turning native’*, Brannick and Coghlan (2007) maintain that within their experiences as insider researchers, they utilise both methodological (monitoring the behavioural impact of researcher involvement) and epistemic (focusing on the challenge of *‘metatheoretical assumptions’*

and belief systems) reflexivity, as described by Johnson and Duberley in 2000, in order to ensure they maintain consideration of their researcher, participant, context interaction.

3.12 - Ethical Considerations

Hammersley and Traianou (2007) identify a series of ethical principles that should be considered within educational research. I have considered these principles in relation to my research, as it involves the participation of doctoral students. My responses to these principles follow:

1. Is it possible that the research could cause harm to participants?

It is evident that my questioning of participant feelings in relation to their studies resulted in the stirring of negative emotion. However, all participants were made aware of my investigation's purpose from the outset and sensitivity was used in all interactions with participants, whenever it was clear they were experiencing negativity. Also, I believe that my capacity as insider researcher enabled participants to feel free to openly share their concerns with the assurance of anonymity and without fear of structural retribution.

2. Are participants able or capable of deciding whether to participate in the research?

Yes, all participants from my university were requested to take part in my research via a third party. All doctoral students from my faculty were invited to participate.

Every participant from the other institutions directly offered their support with my research as a result of hearing about my research at a UK based academic conference.

3. What data collected about participants will be made public?

Only basic data (sex, age range, type of study institution, type of doctorate, employment status (if applicable), approximate length of employment (if applicable) will be made public. Each of my twelve participants are associated with up to only two of the eight UK institutions involved in this study. These eight UK institutions were not named within my study and thus could be any of the possible one hundred and fifty higher education institutions operating in the UK.

4. Should participants expect to gain anything from their participation in the research?

Participants were invited to become involved in this research with the suggestion that in developing and sharing their reflections/reflexivity for my study, their own research might also benefit as a result.

During and upon completion of their participation in my research, some participants expressed that their involvement had benefitted their own studies in some way. No participant expressed negativity as a result of their participation. Although, it is possible this is due to my participants' wishes to respond in a favourable fashion to my request(s) for reassurance.

5. All participants should be treated equally and not unfairly discriminated against.

From the outset, and throughout my research, I sought to treat all participants with the utmost respect and regularly reminded them that I massively valued their ongoing participation.

Appendix 5 includes blank copies of my participant informed consent form and participant information sheet.

3.13 - Introduction to Cases and their Contributions

Table 3.2, on the following page, details the locations, type (full-time or part-time) of study and employment of my participants at the beginning and end points of the data collection period.

Table 3.2: Each Case Employment & Study Locations and Type of Study

Participant Cases	Location of Study at Beginning	Location of Study at End	Study (FT/PT) at Beginning	Study (FT/PT) at End	Location of Work at Beginning	Location of Work at End	Work (FT/PT) at Beginning	Work (FT/PT) at End
Case 1	Study A	Same	PT	PT	Employer A	Same	PT	Same
Case 2	Study B	Same	PT	PT	Employer A	Same	FT	Same
Case 3	Study A	Withdrawn	PT	N/A	Employer A	Withdrawn	FT	Withdrawn
Case 4	Study A	Same	PT	PT	Employer A	Same	FT	Same
Case 5	Study C	Same	PT	PT	Employer A	Same	FT	Same
Case 6	Study A	Same	FT	FT	None	Employer A	None	P/T
Case 7	Study A	Same	PT	PT	Employer A	Employer A	FT	Same
Case 8	Study D	Same	PT	PT	Employer A	Employer A	FT	Same
Case 9	Study E	Study H	PT	PT	Employer E	Employer H	FT	Same
Case 10	Study A	Same	FT	FT	Self Employed	Same	Variable	Variable
Case 11	Study F	Study F	FT	PT	Employer G	Employer I	PT	FT
Case 12	Study A	Same	PT	PT	Employer A	Employer A	FT	Same

Whilst most of my cases remained in the same study and employment capacities and locations for the duration of data collection, some movement/change was tracked and observed. Within individual case analysis, these changes have been investigated more

closely and the extent to which these actions reflect certain modes of reflexivity considered and discussed.

The following table provides a summary of all data collected from the twelve cases involved in this research.

Table 3.3: Summary of All Data Collected from the Twelve Cases

		Oct-12	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13	Dec-13	Jan-14	Feb-14	Mar-14	
Case 1	Interview		X					X								X				
	Reports		X	X	X	X	X	X		X			X							
Case 2	Interview	X										X							X	
	Reports		X	X	X	X	X													
	Other										X	X	X	X						
Case 3	Interview	X																		
Case 4	Interview	X																	X	
Case 5	Interview	X						X											X	
	Reports				X								X							
Case 6	Interview	X					X								X					
	Reports		X	X	X	X			X			X								
Case 7	Interview	X					X												X	
	Reports		X	X	X	X			X	X	X		X							
Case 8	Interview	X						X											X	
	Reports																			
Case 9	Interview	X					X												X	
	Reports		X	X	X	X			X	X	X		X	X						
	Other	X										X								
Case 10	Interview	X										X							X	
	Reports		X	X	X	X			X	X			X							
Case 11	Interview	X					X												X	
	Reports		X	X		X		X	X			X							X	
Case 12	Interview	X						X								X				
	Reports		X	X	X	X		X	X		X	X		X						
Key			Case 5 and Case 11 - Complications with audio recording of interviews left my reliance upon written notes.																	
			Case 2 - Sections from personal journal.																	
			Case 9 - October application document for rese arch sabbatical; August annual appraisal reflection document.																	

3.14 - Introduction to Individual Cases

A brief introduction to each case (participant) follows. I have provided details of sex, ethnicity, age range, employment and study capacities in this section. A chart is also included within each case introduction that identifies the data collected for each case along my data collection timeline.

3.14.1 - Case 1

Case 1 is Male, White-British and at the time of data collection he was in his mid-twenties. He was employed as a part-time Research Assistant in the first of a three year temporary contract. As part of his employment conditions, he was required to be enrolled as a part-time doctoral student with his employing institution.

Case 1 provided me with eight reflective reports and participated in all three interviews (at the beginning, middle and end of my data collection period). The following table provides an overview of the data collected from Case 1 over my data collection period. The darker line represents his reflective report submission over time and the lighter line details when each of his three interviews was conducted (a similar chart is included for each case, apart from Case 3 who only participated in one interview).

Case 1	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13	Dec-13
Reflective Report Data	Dark Blue							Dark Blue			Dark Blue			
Interview Data	Light Blue					Light Blue								Light Blue

3.14.2 - Case 2

Case 2 is Female, White-British, in her late forties and has been employed for over five years as a full-time Senior Lecturer. She was enrolled for part-time PhD study within a different higher education institution from her employment organisation. At the beginning of the data collection period she had successfully completed her second year of study and had just embarked on her third.

Case 2 provided me with five reflective reports, participated in all three interviews and also provided me with eight excerpts from her own reflective research diary (detailed below in pale blue).

Case 2	Oct-12	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13	Dec-13	Jan-14	Feb-14	
Reflective Report Data																		
Interview Data																		
Additional Personal Journal Entries											2	2	2	2				

3.14.3 - Case 3

Case 3 is Male, White-European, in his mid-thirties and had been employed as a full-time Lecturer for less than five years. He was enrolled as a part-time doctoral student at his employment institution at the time of data collection. Case 3 was initially enrolled at another higher education institution following an externally funded full-time PhD. Towards the end of his pre-determined funding period, he gained full-time employment with his current institution. Three and a half years after his initial enrolment at his study institution he transferred his PhD studies to part-time with his employment institution.

Case 3 failed to complete any reflective reports and participated in just one interview at the beginning of my data collection process. It is worth mentioning at this point that Case 3 was reaching the end of his doctoral studies when he agreed to become part of my research. I suggest that as his focus at this time was very much on PhD completion, he decided not to participate further in my research.

3.14.4 - Case 4

Case 4 is Male, White-British, in his mid-forties and had been employed as a full-time Senior Lecturer for over five years. He was enrolled as a part-time doctoral student at his employment institution. At the beginning of my data collection period, Case 4 had decided to withdraw after two years of part-time PhD study following the departure from his organisation of Case 4's original Director of Studies (DoS). Towards the middle of my data collection period, he enrolled to commence a completely new PhD at the same institution. Case 4 participated in two interviews, as detailed below.

Case 4	Oct-12	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13	Dec-13	Jan-14	Feb-14	Mar-14	
Interview Data																			

3.14.5 - Case 5

Case 5 is Female, White-British, in her late thirties and has been employed as a full-time Senior Lecturer for over five years. She is enrolled as a part-time doctoral student at an alternative higher education institution from her employment institution. She was originally enrolled on part-time study in 2007. She took a year out between 2008 and 2009, and then again between 2010 and 2011.

Over the data collection period, Case 5 provided me with two reflective reports and participated in all three interviews. However, difficulties with the audio recording of her first interview resulted in my reliance upon hand written notes for the analysis of this interaction.

Case 5	Oct-12	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13	Dec-13	Jan-14	Feb-14	
Reflective Report Data																		
Interview Data																		

3.14.6 - Case 6

Case 6 is Female, Black-African, in her mid-twenties and is studying full-time at a UK higher education institution. Prior to enrolling on her doctoral programme, she had completed a Masters qualification at the same study institution. At the beginning of my data collection period she was in the first year of doctoral study.

Case 6 provided me with six reflective reports and participated in all three interviews.

Case 6	Oct-12	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13
Reflective Report Data														
Interview Data														

3.14.7 - Case 7

Case 7 is Female, White-British, in her mid-thirties and enrolled as a part-time doctoral student at the higher education institution where she had been employed on a series of short term contracts for less than five years. Shortly before my data collection commenced Case 7 was promoted to Senior Lecturer.

Case 7 provided me with eight reflective reports and participated in all three interviews.

Case 7	Oct-12	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13	Dec-13	Jan-14	Feb-14
Reflective Report Data																	
Interview Data																	

3.14.8 - Case 8

Case 8 is Female, White-British and in her late forties. At the beginning of data collection she was a Principal Lecturer and was Acting Head of Department within the higher education institution where she has been employed on a full-time basis for over five years. She was enrolled as a part-time doctoral student at an alternative institution. Case 8 was mid-way through her studies at the time of my data collection.

Case 8 did not provide me with reflective reports but participated in all three interviews.

Case 8	Oct-12	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13	Dec-13	Jan-14	Feb-14
Interview Data																	

3.14.9 - Case 9

Case 9 is Male, White-British and in his late thirties. At the beginning of his studies, he had been employed by his work organisation for over five years on a full-time basis and enrolled as a part-time doctoral student at the same institution. Towards the end of my data collection period, Case 9 had moved his employment and was about to transfer his studies to an alternative institution.

Case 9 participated in all three interviews, provided me with nine reflective reports and provided me with additional reflective documentation he had originally prepared for submission as part of his doctoral studies.

Case 9	Oct-12	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13	Dec-13	Jan-14	Feb-14
Reflective Report Data																	
Interview Data																	
Additional Personal Documentation																	

3.14.10 - Case 10

Case 10 is Female, White-British and in her mid-fifties. At the time of my data collection, Case 10 was enrolled on a full-time externally funded PhD programme at her study organisation. Her PhD was being funded by the Economic and Social Research Council (ESRC) and she was also receiving a small amount of funding from a local organisation. She was also self-employed, delivering consultancy work for small businesses within her local area during my data collection period.

Case 10 provided me with seven reflective reports and participated in all three interviews.

Case 10	Oct-12	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13	Dec-13	Jan-14	Feb-14
Reflective Report Data																	
Interview Data																	

3.14.11 - Case 11

Case 11 is Male, Arabic-Asian and in his mid-thirties. At the commencement of my data collection period, he was enrolled as a full-time doctoral student at his study institution and carrying out work as an hourly paid Lecturer at another higher education institution. He

was awarded a grant for the completion of his doctorate. At the beginning of my data collection period, Case 11 had just commenced his third study year, which was identified at that time as his final year. Towards the end of my data collection period, Case 11 had gained full-time employment at another higher education institution whilst transferring his doctoral studies to part-time within the same institution as he was already enrolled.

Case 11 provided me with six reflective reports and participated in all three interviews. Unfortunately, due to audio difficulties my transcript of Case 11’s second interview includes my comments only. Therefore, I have relied upon these and my hand written notes to support data analysis.

Case 11	Oct-12	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13	Dec-13	Jan-14	Feb-14
Reflective Report Data																	
Interview Data																	

3.14.12 - Case 12

Case 12 is Female, White-British and in her forties. She had been employed on a full-time basis as a Senior Lecturer within her employment organisation for over five years. Case 12 was enrolled as a part-time student following a taught doctoral programme at another higher education institution. At the time of data collection she was reaching the end of the taught element of her doctoral programme and was beginning to focus on the completion of her thesis.

Case 12 provided me with nine reflective reports and participated in all three interviews.

Case 12	Oct-12	Nov-12	Dec-12	Jan-13	Feb-13	Mar-13	Apr-13	May-13	Jun-13	Jul-13	Aug-13	Sep-13	Oct-13	Nov-13	Dec-13
Reflective Report Data															
Interview Data															

Appendix 6 includes copies of interview checklists for all three phases of interviews.

3.15 - Summary of Chapter 3

3.15.1 - The Research Philosophy, Methodology and Methods selected for This Study

This chapter has provided a detailed overview of the research philosophy, methodological framework and methods adopted for my research. A rationale for my decision to adopt a social constructionist research philosophy, in contrast with that of critical realism utilised by Archer, was presented. I explained that interest in investigating participant sense making in relation to their reflections upon their doctoral studies and associated experiences, drove my preference for a philosophical approach that was not restricted by issues of power and hegemony.

I clarified within this chapter how I have included notions of the interaction between structure and agency, as also incorporated in Archer's (2003) research and promoted by Turner (2009). Turner claims that structure-agency interaction lies at the forefront of sociological deliberation. The scrutiny of my participants as agents and their relational interaction with the structures of their study and employment institutions thus formed the analytical backdrop for this study.

3.15.2 – Research Participant Profiles

This chapter introduced the twelve research participants at the centre of this study. Table 3.1 provides a breakdown of their sex, approximate age and ethnic origins as evidence that I did not consider my participants to be representative of any specific sociological group. In addition, Table 3.1 identified eleven of the twelve participants as considering themselves the first in their families to undertake doctoral studies. The relevance of this latter aspect is considered further within Chapter 5 in connection with Archer's autonomous reflexivity (2003) and associated notions of the importance of vocational advancement.

3.15.3 - Data Collection Methods

This chapter then moves on to discuss my decision to collect qualitative research data and its relevance to my social constructionist epistemology. I provide a detailed rationale for adopting two main qualitative research data collection methods: firstly, a series of up to three semi-structured interviews with each of my research participants; and secondly, the collection of up to twelve monthly reflective reports over my fifteen month data collection period.

3.15.4 - Analytical Framework, Coding and Thematic Analysis

Figure 3.1 provides a stage by stage overview of the process undertaken in the coding and analysis of research data.

Addressing issues identified by Wetherell (2012) regarding the difficulties with using specific categorisations of emotions, I have adopted the broad classification of emotions as

either positive or negative – this is also reflective of Flam’s work (2008, 2010). I allowed potential for both positive and negative emotion to be evident in reflections within my thematic analysis coding. I have also taken account of Holmes’ (2015) concerns relating to shortfalls associated with emotions being classified as definitively either positive or negative. Within my analysis, therefore, the identification of positive and negative emotion in each of my participant’s reflections is offered in relation or comparison to other reflections made by the same individual.

Archer’s modes of reflexivity (2003, 2007, 2012) were adopted as the focus and framework of analysis for this research. As such, the coding I have developed within my thematic analysis includes all four of Archer’s categories – autonomous reflexive; communicative reflexive; meta-reflexive and fractured reflexive. Further categorisations of displaced and impeded reflexives are offered to differentiate between examples of fracturing that has been documented in my cases’ reflections.

Appendix 1 provides an overview of my coding of deductive themes (associated with Archer’s modes) and inductive themes (derived from the emotion identified in participant data). NVivo software strip coding was then utilised in the analysis of interview transcriptions and reflective report data in order to scrutinise areas of data where both deductive modes of reflexivity and inductive emotion themes were identified.

3.15.5 – Insider Researcher

The subjectivity of my position as reflective of my research participants was discussed within this chapter. My perceived identity as insider researcher (as arguably perceived by

myself and my research participants) was considered in terms of my influence on their experiences and vice versa. My responsibility to ensure that I was not knowingly causing my research to negatively impact upon participants was of particular concern.

In section 3.12 of this chapter I addressed and answered a series of ethical questions that, according to Hammersley and Traianou (2007), should be raised in educational research.

3.15.6 – Research Participants

Towards the end of this chapter information relating to the employment and study status (Table 3.2) of research participants has been provided. This is followed by Table 3.3, which comprises a comprehensive breakdown of all data collected from each participant.

Finally, I have moved on to briefly introduce each participant in succession. Basic biographical information is included along with the contribution of each to primary data collection. These introductions include information relating to the employment and study situation and any other contextual information that was considered important and potentially significant to this research focus.

3.15.7 - The Following Chapter

The following chapter provides a detailed analysis of the emotion and reflexivity identified in each case. My thematic analysis demonstrates associations between the two constructs and provides discussion relating to these associations. Excerpts from case interview transcripts and reflective reports have been included and scrutinised as part of my detailed interrogation of research data.

Chapter 4 - Analysis of Cases

4.1 - Introduction

The previous chapter provided a methodological overview of my research. The purpose of this chapter is to make explicit the influence, if any, of emotion on Archer's *Modes of Reflexivity* within my research cases. As such, I have paid particular attention to the reflexive discourse of these research cases based upon their relational experiences over the period of data collection.

The research objectives of this study, as initially detailed in section 1.1.4, are as follows:

- 1) To analyse the extent to which Archer's 'modes of reflexivity' are evident in case reflections.
- 2) To analyse the extent to which emotion is evident in case reflections.
- 3) To identify the influence of positive emotion on Archer's modes within case reflections.
- 4) To identify the influence of negative emotion on Archer's modes within case reflections.

My analysis is structured on a case by case basis and each case has been scrutinised in line with Archer's modes. Unlike Archer's study (spanning her 2003, 2007 and 2012 publications), other than identifying case age, sex and place of birth, my research analysis does not investigate case perspectives around their natal or sociological origins. Thus, my research does not aim to delve into cases' childhood experiences, relationships with parents etc. My research focuses particularly on case reflections of their experiences during

the data collection period, and the social structures and contexts directly referred to within them. Evidence of emotion linked with these modes is then identified and discussed.

4.2 - Tapping into Reflexivity's Internal Conversation

In this research, I have endeavoured to encourage cases to externalise their reflexive inner conversations in order for me to be able to identify Archer's modes and the existence of emotion within them. Archer highlights, however, that much debate exists around the ease with which reflexivity's internal conversation is capable of interfacing with external conversation, or natural language (2007). She cites Tomlinson's (2000) research into '*second language learning*' as suggesting that it would be very difficult indeed for an individual to be able to translate her inner voice into a public voice due to what Archer defines (social) '*contextual discontinuity*'. The point Tomlinson is making, is that our inner dialogue uses a very different language from the language we use with others.

However, Archer also draws attention to Tomlinson's suggestion that a long-married couple would be much more likely to bridge the gap between internal and external conversation (using shortened sentences, gestures, abbreviations, signals, codes etc.) due to their familiarity with each other. Thus, in the same vein, Archer posits it would be much easier for an individual to externalise her inner conversation with someone sharing a similar social context (e.g. a family member, friend or peer). She states, '*These [contextual factors] furnish a mental landscape with the same topographical features*' (2007:84). Therefore, I maintain this is particularly apposite within my research as I shared a similar context (higher education) and identity (doctoral student) with my research cases. This familiarity was particularly apparent from the candidness with which cases expressed their

experiences, thoughts and feelings with me both through their reflective reports and during interview.

The following abbreviations are used to represent Archer's modes of reflexivity in order to eliminate repetition:

AR – Autonomous Reflexive

CR – Communicative Reflexive

MR – Meta-reflexive

FR – Fractured Reflexive

4.3 - Individual Case Analysis

A Case by Case analysis follows. It brings together Archer's modes of reflexivity and emotion evident in case reflections over my data collection period.

4.3.1 - Case 1

Case 1 had held a supervisory administrative role at his employment and study organisation prior to gaining his part-time researcher position within the same institution. Thus, he was already familiar with many of the organisation's enrolment processes, systems and staff, prior to commencement of his doctoral studies.

Case 1 participated in this research regularly throughout my data collection period. His contributions to my data collection include the completion of eight monthly reports and all three interviews.

The following sections highlight the extent to which, firstly, each of Archer's modes is evident; and secondly, the identification of emotion within Case 1's reflections (a similar analysis is conducted for each Case). At the end of each Case analysis, a short summary provides an overview regarding the reflexivity - according to Archer's modes - and emotion included in these reflections.

4.3.1.1 - Case 1 and Autonomous Reflexive (AR)

Case 1 explained that he had decided to move from full-time employment as an Administrative Officer to part-time employment as a Research Assistant (resulting in a drop in his monthly income, even though his new academic role was paid at a higher rate). This is highly reflective of Archer's AR, as he purposefully arranged his work life and employment position around his desire to progress with his studies. Similarly, Archer observed from her study that ARs demonstrate the following behaviour: '*[E]xtremely active [autonomous] agents worked reflexively at dealing with the structural constraints and enablements that they activated in the course of and as a consequence of their doings*' (2007:193).

Examples of Case 1's reflections associated with AR are highlighted below:

Frustrations with structural constraints – Case 1 stated at the beginning of my data collection period:

“Although I understand the reasons as to why these are necessary from an institutional quality point of view, these tasks do, at times, feel like a distraction from the research work I could otherwise be doing. Being a part time student, the hours I can spend on my PhD are restricted and bureaucracy is yet another item to factor in.” RR (Reflective Report) NOV12

When discussing negative associations with the organisation's structures and processes, Case 1 appeared to be representing characteristics of Archer's AR, in that his focus was very much on his own development and frustrations with the systems around him that he considered to be impeding his progress:

"However with regards to the bureaucracy, there definitely was a feeling of frustration and an almost constant sense of 'why didn't they tell me sooner?'. This is particularly compounded by the fact that the relevant admin office have been slow to respond to some of my queries, if they responded at all. On occasion, I received an email saying that a particular form has not been handed in or is due to be submitted in the near future, which is frustrating as this is the type of information that I would have been trying to find out". RRNOV12

Neither positive nor negative in relation to balancing work, study and personal life –

Case 1 shared a determination to develop his work and career with no obvious positive or negative feelings:

"As I write this, I am very conscious that my activity this month may come across as being uncaring/blasé about my PhD. However, I feel that my PhD experience will always have an element of 'give and take'. Although I very much wish to complete the PhD as early as possible in order to become a doctor, I feel that my work/work experience is of equal (if not greater) value to my academic study – after all, I will not be able to find a suitable job as a doctor if I do not have the work experience to back it up. I also feel that having a decent work/study/life balance is very important so as to avoid burning out". RRDEC12

Mixed emotion when facing new experiences and novel situations – The following

excerpt includes Case 1's positivity regarding an opportunity he gained to conduct research abroad:

"I have also been invited to go to Morocco again this spring to work again with the charity I joined last year, something which will be incredibly useful for my purposes as it will allow me to see first-hand how a project grows and changes over the years – this will be particularly interesting in terms of replicability". RRJAN13

In April, following this trip, Case 1 described how he decided to try using data collection methods that were new to him due to shortfalls in the data collected in the previous year:

“I mean, I did take a slightly different approach this year as well in terms of what I did with the Moroccan participants. Interviews just don’t really work with them. Their English is okay but they don’t understand contextually sometimes what you’re asking in an open – they can misinterpret what you’re saying, and there’s very much an element of they want to please, so... Because they feel sort of honoured that someone’s come across to deliver a project, they don’t want to say anything negative about that project because they’re like...they feel that if they do, they’ll insult the people delivering it and that it won’t happen again, which is what they don’t want. [...] they’re sort of...you know, “Oh, it was fantastic!” – that’s what they’ll tell you. So, this time, I had chosen different participants, and I went out with a video camera this time and recorded a lot of the sessions, so I’m gauging their sort of involvement and everything by how much they’re getting involved and how they’re looking and sort of body language and stuff. Although it’s a little bit more imprecise, you get a feel of what people are doing”, INT (Interview) 2APR13

In terms of the emotion he recalled as a consequence of being part of this research, Case 1 expressed negativity in relation to a range of logistical and political issues:

“...part of me was very frustrated with the experience this year. I was only asked to come along this year at late notice and the two-week delivery of the project clashed with work commitments. As the project has grown so large this year (doubled in terms of the project delivery team) there was a lot more interpersonal drama and setbacks this time, which made it awkward for me as an evaluator for the project [...] As I was conducting interviews with the workshop leaders and the management, I had to bear the brunt of people’s opinions and feelings on the project and each other. Although this was useful for my purposes, it did not make for a pleasant experience overall” RRMAR13

Archer suggests that the AR, rather than monitoring oneself in relation to his/her job role, takes on observation of the social context within which he/she is employed (2012). Case 1 arguably was mindful of the social context within which he found himself operating during this research data collection experience.

4.3.1.2 - Case 1 and Communicative Reflexive (CR)

Mixed emotion regarding interaction with supervisors - The following comment highlights the positivity Case 1 felt after receiving positive reinforcement from his supervisors, which is somewhat reflective of Archer’s CR:

“It is also pleasing when my supervisors provide formative feedback as it helps to create a feeling of progression and that I am on the right track”. RRNOV12

Later in my data collection period, Case 1 expressed negativity regarding the lack of feedback he felt that he received from his supervisors:

“It was just very basic, sort one or two words, and, yes, no, have you thought about this, em, but I think it would be nice to sit down or have some kind of further information or feedback just so I know exactly what I’m doing with it or, you know, if needs to be changed or if it is just okay, so, you know...” INT2APR13

At times he did not appear to be comfortable with relying upon the guidance of his inner voice, or internal conversation.

4.3.1.3 - Case 1 and Meta-reflexive (MR)

Valuing the purpose of research - Archer claims that Meta-reflexives’ ‘value commitments are not taken for granted, nor are they a tacit part of the subject’s mindset, but they are identical to every other concern: something to be prioritised, nurtured and promoted’ (2007:230).

When discussing his chosen PhD research area, Case 1’s focus was arguably driven by values in that he considered his research had the potential to make a positive impact on wider society - thus reflecting Archer’s MR. Although no obvious positive or negative emotion was observed within this discourse, it is clear Case 1 felt strongly about educational programmes that are worthwhile:

“A very good example I quite often use is, in Africa, there’s a huge push for HIV and AIDS awareness, and there’s this very good project which goes around claiming to be fully replicable, amazing, all-singing, all-dancing, anyone could get test results or information anytime they want – and the caveat is they have to have mobile phone access and internet access. This is Northern Africa, so is it replicable? Can they call it replicable if it has such a huge caveat?” INT1NOV12

Case 1 also spoke of his values in relation to the importance of academics having practical experience of the types of initiatives they discuss, and not just relying on their theoretical understandings:

“there’s quite a few people who write from a purely academic point of view, without having actually gone to deliver anything or had that involvement, and it just seems a little bit wrong to me that that’s the case because they’re writing about things in theory, where, if you actually go and experience it, it wouldn’t work in fact in practice”. INT2APR13

It could be argued here that Case 1 felt negativity towards academics he identified as writing in his area of study without considering the contextual circumstances of those attempting to practically apply their guidance. This, therefore, could demonstrate negative feelings associated with those that fall outside of his values, again reflective of MR.

In the following reflection on his trip to Morocco, Case 1 was arguably demonstrating MR in that whilst he understood he might not be able to ultimately use his involvement in Morocco as part of his PhD, he still identified gaining this experience as a very important part of his academic role:

“I won’t necessarily be able to use the stuff from Morocco as a huge chunk of my PhD, or I might not be able to use it as a case study, but I can still draw from it and have that working understanding of how these projects operate. So, yeah, that’s the main reason I’m doing it, is just to get that sort of working understanding about how these operate and what goes on on the ground and how they plan, how they think about replication and everything”. INT2APR13

I maintain that it would be misguided to claim that no emotion was associated with these reflections. I would also add that in order to hold these thoughts as values, he necessarily held some kind of emotional attachment to them. If he didn’t care about them, these values wouldn’t be values. Thus, it is suggested that Archer’s MR – ‘*valuing values*’ was demonstrated here. Further, I suggest Case 1 appeared to share positivity in relation to the enthusiasm and commitment he showed regarding his values, and negativity toward those that didn’t fit with them.

4.3.1.4 - Case 1 and Fractured Reflexive (FR)

Negative emotion associated with issues in private life – Towards the middle of my data collection period, Case 1 failed to supply me with regular monthly reflections as he had done during the previous months. Then in June, Case 1 stated that he had almost considered “*putting a temporary halt on his PhD*” (RRJUN13) until he was in a “*better position*” (RRJUN13) emotionally. Following another gap of three months between reflective reports, Case 1 expressed:

“It has been good to be able to pick up the PhD again after a terrible few months in my private life. I really have not been able to concentrate or focus on the PhD for a while, but it is reassuring that I have been able to pick things up again and have been able to start working on it fully again”. RRSEPT13

I posit that these comments are linked with Archer’s FR, in the sense that Case 1 appeared either to have suffered from ‘impeded’ or ‘displaced’ reflexivity during this time. Impeded reflexivity occurs, according to Archer, when events inhibit an individual’s ability to conduct inner conversations. Displaced reflexivity, however, is when one’s usual mode of reflexivity is no longer capable of enabling the individual to successfully hold their inner conversations. Here, it could be argued that impeded reflexive is more likely. The personal issues he mentioned did not appear to be directly related to Case 1’s usual work or study life, so were more likely to be identifiable as an event or experience that had impeded this usual work and study life.

4.3.1.5 - Summary of Case 1

It is apparent from my analysis that AR was evident in Case 1’s reflections from the outset. Case 1’s decision to embark on his studies so as to develop his career is highly reflective of AR. He shared a significant amount of negativity in relation to his feelings about the

processes and systems incorporated in his university's PhD programme that he felt were unnecessarily delaying his progress. He also spoke very positively of experiences he identified as supporting the development of his studies. CR was evident, to a lesser extent, in the early stages of my data collection period when he discussed difficulties with coming to terms with not receiving as much formative feedback from his tutors as he had done in his previous studies. Further, he shared positivity at receiving reassurance from his supervisors regarding the progress he made. MR was identifiable in his reflections relating to both his focus of research study and his involvement with data collection abroad. He appeared to demonstrate negative feelings when he considered individuals were operating outside of his values.

A shift in Case 1's reflexivity was observed to have happened around the time he suffered a relationship split. In this instance, Archer might posit that Case 1 was experiencing 'fractured autonomous reflexivity', as AR had been more prominent in his reflections prior to the problems in his private life. However, I would argue that as Case 1's reflections prior to these circumstances also include evidence of CR and MR, terming Case 1's fracturing as 'fractured AR' would be too restrictive. This is a point that is discussed in more detail within the following cross case analysis chapter.

Within his final interview, evidence of positive emotion, AR (in terms of making progress with his study and work as a Research Assistant) and MR (regarding decision making associated with the case studies he wished to include within his PhD research) reappeared in his reflections. However, he did make mention of the negative emotion he had

experienced within his private life over the past few months and the impact it had on his PhD progress:

“The spanner in the works has just been the sort of...the personal bits, because, whereas I would be working at home, that’s been where I’ve not been able to work, so now that I’m sort of getting back together again and sort of on-track, I think that’s where I’m going to see the biggest improvement. So, work has just carried on, em, teaching has just carried on, so it’s just that sort of...that sort of personal life overlap that I wasn’t expecting but...it’s, yeah, it’s just kind of resolving that and moving forward so...” INT3DEC13

4.3.2 - Case 2

Case 2 participated with this research regularly over the period of data collection. Her contributions to my data collection included participation in all three interviews, the completion of four monthly reflective reports and Case 2 also supplied me with eight excerpts from her personal research journal.

During her first interview, Case 2 reflected upon her previous and current study organisations. She explained that having signed up and spent six months following a doctorate with her work organisation, her DoS resigned and moved to Australia, which resulted in her transferring her studies to another institution. Throughout my data collection period, Case 2 maintained that she was very happy that she had registered with another study institution. This was because she identified it as having provided her with more opportunities for networking with peers from her subject area outside of her employment organisation.

4.3.2.1 - Case 2 and Autonomous Reflexive (AR)

Negative emotion relating to work pressures – A recurring theme within Case 2’s reflections was negativity regarding employment demands on her time:

“General feeling that I am still out of depth with my whole PhD, although I do go from periods of feeling really energized and positive, to feeling overwhelmed. I am happiest when I have periods of concentrated time that allow me to focus solely on my studies and writing, but I am only able to do this by taking leave. During these times I become very resentful of work (i.e. my paid job) and the restrictions it places on my personal time”. RRNOV12

Within the following reflection, Case 2 was still observed to be swaying between positivity in relation to her studies, and negativity regarding her employment - particularly her employer:

“I left the ethnographic workshop feeling extremely energised and motivated and couldn't wait to start work on my PhD. Unfortunately, these feelings of elation were quickly quashed as soon as I returned to the reality of work, teaching and a mountain of marking. Within a couple of days I felt totally deflated”. RRJAN13

Later in the same reflective report Case 2 shared clear resentment in relation to her employer:

“I have begun to feel more resentful towards the University for placing so many demands on staff, whilst still expecting a very high standard of work. I do set myself high standards and maybe this is why I feel I am not achieving as much as I would like. As I have been reflecting while writing these accounts I have come to realise that something has got to give and it is just not possible to devote as much time to my PhD as I would like whilst working full-time in a demanding job”. RRJAN13

Mixed emotion in relation to study and work commitments - Case 2 began discussion of her PhD studies with positivity during our first interview:

“I actually feel quite positive about my PhD, em, in terms of what I'm doing and the focus, not so positive about the time because I constantly worry that I'm going to miss deadlines or am under pressure because of my workload, full-time workload. When I'm working on my PhD, I'm very, very happy, but then when I'm not working on it, I feel guilty that I'm not spending time on it”. INT1OCT12

She explained that the most progress she made on her studies tended to be by taking holiday or utilising non-work hours:

“Annual leave, yeah, which is how I have to do – most of the work that I’ve done on my PhD, pretty much, has either been done through the night, weekends or during periods of holiday. If I didn’t do that, I wouldn’t get anything written”. INT3FEB14

Case 2’s frustrations with her employer included signs of AR, in that she demonstrated negative emotion in relation to the constraints to her doctoral progress, and a sense of obligation she felt to fulfil all work requirements. In contrast, Case 2 expressed positive emotion when she discussed the focus and progress of her PhD. This positivity also links with Archer’s AR, in that she identified her study and career development as of central importance and as an enabler (or enablement).

4.3.2.2 - Case 2 and Communicative Reflexive (CR)

Mixed emotion in deciding whether or not to pull out of doctoral study - At the time her original DoS left the organisation six months after she commenced her studies at her employment institution, CR was noticeable in Case 2’s decision making as to whether or not to pull out of doctoral study:

“And so, the big thing then, at the time, it was “Shall I just stop?” and then my colleague said, no, you must get in touch with other people and see who’s out there, so I emailed quite a few academics from other universities and was lucky enough to get myself a new supervisory team at [current study institution], and I started with them September last year, 2011”. INT1OCT12

It could be argued that the above reflection initially included evidence of Archer’s impeded reflexivity, in that events negatively influenced her potential to hold an effective internal conversation. I suggest she found the solution from the involvement of a colleague who appeared to provide Case 2 with a favourable course of action. This is suggested to be indicative of CR, in that Archer suggests an individual operating in this mode seeks guidance and affirmation from others as she does not trust her own internal conversation.

Positivity in relation to learning from others - In one of her reflective reports, Case 2 reflected upon her attendance at a workshop based on ethnography. She expressed strong feelings of positivity regarding learning from others' experiences of conducting this form of research:

"It really invigorated me and reassured me about the ethnographic research approach I am taking. It was fascinating to hear about different approaches that are taken in this field, but also the potential pitfalls that ethnographers face, particularly in the way their data may be misused". RRJAN13

She appeared to be reassured in light of the opinions and suggestions of others, reflecting CR in that CRs 'must have at least one other particular Thou whom they trust implicitly in order to exercise the 'thought and talk' pattern' (Archer, 2007:159).

Case 2 also shared positive feelings regarding a member of staff from her employment department who she had found very supportive and helpful:

"...we have a particular professor, part-time professor, who has also been very supportive, at a personal level, em, who has given me lots of guidance and just somebody to sound, em, a sound-board and talk to about things but it's almost more at an individual level rather than the organisation, and that individual is interested in what I'm doing, so he'll talk to me, and that has been very helpful. I have found that very supportive". INT2AUG13

Positive relationship with supervisors – Case 2 shared expressions of positivity regarding her interactions with both supervisors. Within her February reflective report, for example, she stated:

"When I submitted my first draft to my supervisors I thought it was OK, but the comments I got back showed me I still had a long way to go and that was rather depressing. However, when I started responding to their comments I felt more confident in what I was producing. I was also nervous about emailing them with my updated versions so often, but they were happy to continue providing feedback and this really helped me". RRFEB13

Throughout my data collection period, Case 2's positivity regarding the feedback and support she received from her supervisors continued:

"But the support from my supervisors is fantastic, both in terms of the paper that I've submitted for a journal and my chapter, my methodology chapter and my confirmation report, I've had an awful lot of feedback, you know, ongoing feedback, and I've had two or three Skype meetings with my supervisor over the last month, em, to sort of help me with that preparation, and they are there if I need them, whenever I need them. If I don't get in touch, they don't pester me, but the support's been fantastic". INT3FEB14

I suggest that predominantly elements of CR were at play in her relationship with her supervisors. Often, Case 2's development appeared very much dependent upon the guidance she received from them.

Negative emotion relating to lack of support – Case 2 expressed negative emotion regarding the lack of support she felt she had received from her line manager regarding her studies:

"...although my Head of Department is very supportive of me as an employee and as a lecturer, I don't feel that she's really interested in my research and my PhD. There are never really the opportunities for us to discuss our research, em, and although she'll ask how I'm getting on, she doesn't really want to know what I'm doing. She doesn't really talk about it or it's not... It's almost as though it's an add-on. It's something that you do, you have to do, but it's not really, you know, as important as, you know, running the courses and getting the students in and those types of things". INT3FEB14

4.3.2.3 - Case 2 and Meta-reflexive (MR)

Negative emotion reflecting on the behaviour of others - Case 2's negative feelings toward her employment organisation were expressed clearly in the following excerpt as she even made mention of the potential mortality of her employment within this institution:

"I still do everything that is required of me, and I think I still do it to a good standard, but I don't think the University really values that, because there are people here who don't do anything and do things badly and are unchallenged. So, with that, with still trying to take pride in my job and doing a good job, and trying to keep on top of my PhD, and I don't think that is valued at all, and I want to concentrate on research, and I think, for the kind of future I've got in mind that this University will not support me. So, long-term, I don't

see myself staying here, unless something changes dramatically, which it may do... I have an open mind. And I shall certainly stay here as long as I need to stay here to get my data [laughing]". INT3FEB14

I suggest the negativity she expressed in contemplating leaving her employment institution links heavily with the mismatch she identified between her institution's and her own values and ideals. Archer goes so far as stating '*It is not possible [for Meta-Reflexives] to have a genuine concern and to do nothing about it*' (2007:231). I maintain this highlights MR, in that Case 2 is unwilling to ignore this mismatch and do nothing about the situation.

In addition to my data collection, Case 2 offered to send me excerpts from her own reflective diary that formed one of the auto-ethnographic elements of her doctoral research. Details from these diary entries (I received two from her each month for four months) made reference to a range of issues. Her first July reflection focused upon an event organised by her employer for course directors and was designed to allow students a '*no holds barred*' opportunity to share with them the issues they had with their studies. This event was apparently attended by her university Vice Chancellor (VC). She expressed very negative feelings regarding this experience. She maintained that many colleagues were humiliated before the VC with no opportunity to respond to student comments:

"The whole episode left many staff humiliated without the right to reply. Students berated their courses in front of the faculty and to the obvious discontent of the VC. Many of the issues raised by my own student had already been addressed through student forums, but this was not evident from the discussions taking place. After this we got into smaller groups to address the issues raised and many in my group became defensive (myself included) particularly as many issues had arisen due to pressure on our department to admit an additional January cohort of students, for which we were ill-prepared".

JRNL1JUL13

The negativity Case 2 expressed here appeared to demonstrate a continuation of the frustrations she had been feeling towards her employer. I suggest this diary account demonstrated MR, in that she gave the impression that she was very unimpressed with the

behaviour of her university's senior members and their motivations of staff humiliation, in this instance. MR holds values in high regard. Case 2's description of events implied that her university had gone against her values and principles. Obvious negative feelings were expressed at this time.

Negativity influencing the direction of research focus - Case 2's September reflective diary included discussion relating to her reading around particular literature and her plan as to how she might utilise it in her own writing:

"Just read a section on page 267 where she refers to academic resistance being forestalled and it reminded me of the forthcoming paper by Martin Parker which was presented at the CMS conference. One of the key themes emerging from his research was the lack of overt resistance displayed by academics in the face of increased managerialism and performativity. Instead academics were opting to exit the organisation. Perhaps this was as a result of the feeling that 'Resistance is futile' - see Borg in Star Trek, this could make for an interesting title of a paper". JRNL9SEP13

MR is evident here regarding her learning around new managerialism and academia. It is argued here that her apparent frustrations and disappointment were related to her engagement with literature that is representative of her values in this area.

4.3.2.4 - Case 2 and Fractured Reflexive (FR)

Considerations of dropping out of doctoral studies - When she shared feelings relating to losing her first DoS (as detailed earlier in her CR section), Case 2 explained how she had considered ceasing her studies altogether. This, as mentioned earlier, included evidence of Archer's impeded reflexivity, in that events negatively influenced her potential to hold effective internal conversations. The solution in this situation was found from the involvement of the advice she received from a colleague, thus reflecting CR.

Negative emotion regarding juggling work and studies – Case 2 stated:

“Stressed! I intended to work over Christmas on my PhD to try and catch up, but this was a stupid idea and did not happen. I have taken a week off work to concentrate on my writing and so far have written about 50 words. I am now panicking that I will not be able to meet my end of January deadlines as the new semester is much busier for me in terms of teaching and we have a large intake of new students”. RRJAN13

This arguably represents a failure of her internal conversation that overwhelmingly weakens her subjective association towards both herself and society (Archer 2012).

A couple of months later, Case 2 continued to share similar concerns:

“At this rate I feel as if it is going to take me 10 years to get my doctorate finished and it has made me realise that I will have to change things if I have any hope of getting it completed in the next couple of years. The only trouble is I don’t know how I am going to do this and even when I do plan time in it still gets eaten up with other things. I am going to stop writing this now as it is starting to make me feel fed up again”. RRMAR13

I suggest that impeded reflexivity is evident above, in as much as she felt her attempts to progress with study were stifled by pressures imposed by her employer.

4.3.2.5 - Summary of Case 2

It is worth noting that feelings of negativity toward her employer regarding the amount of work she was expected to complete were apparent throughout my data collection period.

The experiences Case 2 expressed in relation to her doctoral studies included elements of a range of Archer’s modes. Perhaps her determination to progress in the face of adversity and the positivity Case 2 shared when she felt she had indeed made progress with her doctoral studies, is to some extent an example of AR. Also a form of fracturing was identifiable in terms of the negativity this case claimed to feel when she shared difficulties with making progress with her studies. However, as these expressions of negativity often shifted to predominantly positivity when she discussed receiving advice from others, it

could be argued that elements of CR were also evident. In addition, MR is identifiable in her reflections of her negative feelings relating to her employer's behaviour and her positive associations with the focus of her studies (new managerialism).

4.3.3 - Case 3

Case 3 claimed to have experienced negative emotions as a result of the lack of support he had received from his original doctoral supervision team when he was following a full-time doctoral programme. Since transferring his PhD study to part-time with his new employment institution, he stated that he had not engaged with his new doctoral supervision team due to the late stage he had reached with his doctorate.

Case 3's contribution to my data collection was limited, as he provided me with just one interview and failed to complete any reflective reports. His lack of engagement with my research, as I mentioned at the end of my research methods chapter, was likely to be attributable to his nearing the completion of doctoral studies and thus had limited time for engagement with mine. However, Case 3's contribution to this research remains significant, as much emotion was revealed through the course of this interview.

4.3.3.1 - Case 3 and Autonomous Reflexive (AR)

Career development and advancement as 'ultimate concern' – During his interview Case 3 clearly prioritised successful doctoral completion:

"It is a full-time job because we're talking about intellectual process here and, everything, it is in your mind. You go to...you go to have a dinner with your mates, your PhD is there. You go to play some sports, the PhD is there. You go to have a bath, the PhD is there".

I suggest that Case 3's reflections regarding the priority he attributed to his studies

demonstrated the importance he placed upon gaining a PhD for his career development:

"I mean, they pay me here – I don't know if I should tell you, they pay me here, but my job comes next, you know, after my PhD. I can't put my job first...or whatever, in my mind. I'm here on time. I leave after - you know, I deliver my classes, I'm a highly professional lecturer, but in my mind, the PhD comes first".

These comments are highly representative of Archer's AR, in that the development of his career is of paramount importance.

4.3.3.2 - Case 3 and Communicative Reflexive (CR)

Negative emotion regarding lack of support from supervisors – Case 3 claimed that lack of support from his supervision team had caused him much distress:

"So I had problems...psychological, emotional...and, I mean, can I cope with this supervisor? I mean, does...does this person really understand what I'm trying to do, or what...or to help me to understand what I want to do or to guide me. So, I had all these kind of...question marks myself in my head, taking energy from...the energy that I should be putting on my actual intellectual process, for the PhD. So, I also. Anyway, so I was trying to cope". INTOCT12

He complained that he was not directed to read any particular literature or provided with any valuable advice from his supervisor. In terms of CR, it could be argued that Case 3's obvious negative feelings associated with not having received the guidance and advice he felt he needed from his supervisor(s) (one of whom he claimed to have only ever seen once during a lecture) had been a particular barrier to progress in his studies. Thus, in terms of CR, it could be argued that even though he sought the voice of others in order to support his internal conversation, his efforts had been stifled.

4.3.3.3 - Case 3 and Meta-reflexive (MR)

Brief demonstration of values in motivations to conduct doctoral studies – In answer to my question of why Case 3 embarked on doctoral study, he responded by stating:

“Why you want to climb to the Everest?” and his answer was, “Because it is there.” So, why am I doing a PhD? Because it is there, and it’s the highest qualification. It is the path through which I can challenge my mind and my intellectual capacity. This is why I’m doing it. That is the main reason”. INTOCT12

I posit the above statement linked with Case 3’s values. However, later in the interview, he claimed that his studies had since become a ‘*tick-box exercise*’, reflecting the negativity he felt about it and his wishes to complete them as quickly as possible.

4.3.3.4 - Case 3 and Fractured Reflexive (FR)

Negative feelings impeding progress – Case 3 demonstrated clear evidence of negative emotion regarding the difficulties he experienced whilst being employed full-time with his current employer and still enrolled at his first study institution:

“So I had these tensions in my mind: how can I cope now? And plus, full-time here, knowing nobody, not knowing the process, although in that institution, I was...I wasn’t doing too much anyway – some seminars. Ten minutes before the kick-off, “Oh, by the way, [Case name], go there and, you know, give that...you know, facilitate the discussion.” It’s...it’s not fair. So, anyway, mm...I moved here. Very, very limited communication between me and my supervisor, and em, I wasn’t feeling good”. INTOCT12

4.3.3.5 - Summary of Case 3

The negativity felt by Case 3 in relation to his doctoral studies was abundantly clear. In terms of the modes of reflexivity identifiable from this interview, I suggest his progress thus far had been as a result of AR. Case 3 had apparently failed to receive the guidance he felt he needed, and only made progress when he decided to take it upon himself to achieve it. His negative experience of supervision is considered to link mostly with CR, in that he

sought the support and guidance of others, but felt as if he had been left alone. The initial result of this negative emotional experience appears to have been impeded reflexivity, in as much as he could not make progress because his internal conversation failed to provide him with the answers he felt he needed. Finally, Case 3 made very brief reference to his values (MR) when he mentioned his initial desire to achieve the highest possible academic qualification. This positive association with achieving a doctorate became somewhat of a negative when he mentioned thinking of it as a tick-box exercise.

4.3.4 - Case 4

Case 4 contributed to my research at the very beginning and again at the end of my data collection period. He provided me with two interviews and no reflective reports.

During each of his two interviews, Case 4 shared issues he had experienced prior to my data collection period relating to the departure to Australia of his first DoS two years into his PhD enrolment. He also revealed tensions he had felt at the subsequent imposed rearrangement of his supervision team. Case 4 explained that he initially felt a sense of negativity regarding losing his DoS. This negativity, he claimed, soon turned to relief as he claimed to have already reached a point of having second thoughts about the focus of his PhD.

4.3.4.1 - Case 4 and Autonomous Reflexive (AR)

Positive association with career development - The reasons Case 4 gave me for embarking on PhD study were associated with wishing to gain credence; a desire to continue learning; for job security; career; and employability. The importance Case 4 placed on developing within his employment thus links closely with Archer's AR.

Evidence of ‘contextual discontinuity - Case 4 shared the initial negativity he felt relating to the departure of his first DoS eighteen months after the start of his studies, in as much as he considered this would impede his doctoral progress. However, he claimed that he had developed a much more self-reliant approach to his studies as a result. These feelings of independence were evident in his attitude towards taking responsibility for his studies:

“...the supervisor isn’t playing a major part in this. [...] It’s all down to me, and I don’t need... And to rely on someone to say “Do this and do that” is bad, and it’s just...I’m taking control of it and realising that nobody else will, and if I don’t do it, it doesn’t affect and nobody else gives a toss really”. INT2MAR14

I consider the above links closely with AR, in that Case 4 appeared to be relying heavily on his own internal conversation without the support or influence of others.

4.3.4.2 - Case 4 and Communicative Reflexive (CR)

Negative emotion associated with the breakdown of supervision team - It was clear from Case 4’s discussion about the departure of his initial DoS that it was quite a shock to him at the time. He described it as ‘a kick in the bollocks’ INT2MAR14. Case 4’s reflexivity had appeared to be heavily dependent upon his guidance and direction, claiming “I trusted him too much” INT2MAR14. As a result, the rearrangement of his supervision team negatively affected his attitude to study:

“...my second supervisor became my supervisor. In hindsight, that was the wrong step, not because of the person, because of...this person’s role as a senior lecturer, with a doctorate, didn’t have... It’s a different relationship when you’re working with someone who’s a professor as opposed to somebody who’s a senior lecturer, so em...it was a different relationship, which had a big influence on doing things, and it was...probably didn’t suit me personally”. INT1OCT12

Positive emotion associated with new supervision arrangements – Case 4 stated that the level of guidance he had been used to from his first supervisor was significantly different from the guidance he had sought and received since:

“I’m actually far less needy, and it’s more...a lot more now succinct, and very much more...very this, this, this and that, that, that, rather than, “Oh, can we have a chat for four hours?” and me listening for words of inspiration, listening to the words of a guru, em, because that’s not the way it should be. And I’m now...I can get that from elsewhere, in terms of inspiration. This is more “What do you reckon to this? What do you reckon to that?” So, I’m giving the options, not waiting for options to be given to me”.

INT2MAR14

In terms of reflexivity, I suggest that Case 4 originally appeared to think his development was much more in the hands of his original DoS, and thus, his internal conversation was dependent upon external intervention. This is highly reflective of Archer’s CR. Since his original DoS’s departure, as detailed in the excerpts above, Case 4 appeared to have utilised the voice of others in a very different way - arguably as less of an extension of his own internal conversation than he had done before. He spoke favourably of the guidance he received from his new supervisors, but appeared to be much more in control of what, when and how he accessed their support.

Positive emotion regarding interacting with others - Case 4 discussed his development of a book chapter for a visiting professor and his interactions with her for this purpose:

“... it was great to work with a professor, to sit down for batches of two and three hours and just discuss critical research is like wow [laughing]! You know, it’s so motivating, and you can learn just such a lot, and the way they write is wow... You can see how they get more produced”. INT2MAR14

The above statement exemplified the regard he felt towards this individual. Case 4 also discussed how important he considered his impromptu discussions with colleagues - referring specifically to some advice he had been given by a colleague as he was

developing a paper for submission to a conference. He described these interactions as “sugar boosts” in that they gave him the “energy to carry on”. I suggest CR was evident here as he regarded the guidance he sought and received from others as an important factor in his approach to making progress. In terms of the emotion associated with this reflexivity, Case 4 was very positive about these interactions.

4.3.4.3 - Case 4 and Meta-reflexive (MR)

Expression of values in relation to research and work role - Case 4 revealed strong feelings regarding the importance he placed upon his role as educator. He stated:

“To me – this is based on my values, my perspective of education – we’re here for a reason, and that’s not just to pick up a salary, not just so that people can listen to me talk. It’s so that we can actually educate people who are paying a lot of money, and we have a duty of care in that sense, and if something’s not working properly, then you should do something about it. If you were in business and you were doing something that...and you were losing orders, you’d do something about it. Here, if we’re losing students, even though we know they’re better, we should do something to not lose them. So, it’s value-driven, and it’s the pure fairness, and it’s not fair. So, everything is driven by the value of fairness. It’s not fair, and we...I think we’re paid well enough to care”. INT2MAR14

Evidence of his values in relation to Case 4’s research focus was also identified in the following excerpt:

“I get incredibly upset when I see... I’ve just done an assessment, a written assessment, and there’s eight students failed and they’re all Chinese. Now, I would hazard a guess, put a bet on, and this is where ethical issues have got to be looked at, they’ll pass their verbal exam – I know they will, not because I’m going to make them pass, because they will...it will be moderated and marked, but they do know enough, but they just can’t do it in writing and it’s not fair. And I’ve spent six, no, the last couple of months reading on the role of higher education. Nowhere does it say that the role is to assess students in a written format. It doesn’t exist. There’s no protocol to assess you in a written format. There’s a whole list of reasons for higher education, and using the written exam is not one of them, in any document – Deering Report, you name it, it doesn’t exist, so why are we doing it? And it winds me up because we’re not doing what we’re meant to be doing. What we’re doing is measuring – and it’s unfair on the students. It’s affecting their life, and it could affect the rest of their life”. INT2MAR14

Case 4 clearly demonstrated negative emotion in relation to people and practices that went against his values - regarding what he identified as unfair assessment practices. His decision to undertake research in this area demonstrates Archer's argument - as mentioned earlier - *that 'it is not possible [for MRs] to have a genuine concern and to do nothing about it'* (2007:231). He revealed the Dean of his faculty had suggested to him that a Pedagogy PhD might not be regarded as highly as one in Business. However, he claimed that he was not perturbed by this. Case 4 valued conducting research he considered to be worthwhile.

4.3.4.4 - Case 4 and Fractured Reflexive (FR)

Negative emotion relating to changes in supervision – Case 4 shared emotional turmoil and negative feelings regarding enforced changes to his doctoral supervision team. He stated:

“My original supervisor was...they were very...they had their own agenda. They wanted...eh...I mean, I was...his comments were “You’ll probably do the quickest ever PhD,” and now I might do the slowest ever PhD, because the motivation was there, but he had a big interest, which allowed you to remain very motivated. When that’s taken away and you realise that that wasn’t the norm, speaking to other people, what I had originally was an unfair advantage, and to suddenly realise that’s not the way it is is quite difficult to cope with”. INT1OCT12

Case 4 spoke of feeling very upset by the behaviour of his first DoS in relation to being pushed into conducting research he did not want to do:

“...everything had to be around that and nothing else, and I was pushed into a method that I didn’t really want to...but I’ve since realised and been told, because that was going to be quicker to get it sorted, but not actually what I wanted to do, and that did upset me a lot. I trusted him too much, to be honest, that that was the right thing to do...” INT2MAR14

He mentioned that he contemplated ceasing studies altogether after his DoS's departure. I posit that this unsettling, brought about by Case 4's experience of losing his DoS, resulted

in a breakdown of his internal conversation and evidence of impeded reflexivity as discussed earlier. I also suggest that prior to his DoS's departure, Case 4's relationship with him represented CR, in that he relied on this relationship more than his own judgement.

4.3.4.5 - Summary of Case 4

It is argued here that Case 4's relationship with his original DoS exemplified CR, in as much as he admitted to being very reliant upon him for direction and guidance.

Subsequently, following a period of impeded reflexivity, I suggest he utilised much more AR, both in his recovery from FR and in his attitude toward making progress with his work and studies. Also, CR was evident in his positivity regarding seeking and receiving the support from colleagues and a visiting professor. MR also featured in Case 4's reflections in relation to the value he placed upon developing strategies for fairer student assessment.

4.3.5 - Case 5

Prior to my data collection period, Case 5 shared that she had undergone a transfer to a new department in her employment organisation. She claimed this had been the catalyst for two temporary suspensions of her PhD studies in order to enable her to catch up with her work and study commitments.

Case 5 provided me with three interviews and completed two reflective reports over my period of data collection. Unfortunately, and as mentioned earlier, audio recording difficulties during her first interview resulted in my reliance of handwritten notes.

A recurring theme throughout her reflections was negative emotion regarding the lack of support for her studies she felt that she had received from her employment institution. She claimed that the demands placed upon her to produce publications, deliver high quality teaching outputs and to make progress with her PhD were unrealistic and unreasonable.

4.3.5.1 - Case 5 and Autonomous Reflexive (AR)

Negativity relating to difficulties juggling work commitments with PhD study – Case 5

shared negative feelings in her reflections regarding the support she had received with juggling work and study commitments. She stated:

“...institutionally, support has been incredibly poor. I’m sick and tired of being told I’ve got to write two papers a year, whilst still sort of trying to write my PhD, and be leading knowledge in the area and be teaching people research, and be doing, and be doing, and be doing, and be doing, and “Oh, could you?” and do this, and do that. I can’t do it all”.
INT2APR13

I consider Case 5’s reflections regarding her progress, or lack of it, signify AR, in that many frustrations were related to issues she identified as slowing her PhD progress.

Positive emotion in relation to PhD progress – However, much later in my data collection period, Case 5 shared much positivity in her reflections of the progress she had made with her studies:

“Much lighter, surprised by the motivation that has come out of the whole experience and impressed by my own work rate – without self-aggrandisement, if you’d asked me a year ago, I honestly wouldn’t have thought I’d be where I am now ... Relieved too, I guess 😊”.
RRSEP13

4.3.5.2 - Case 5 and Communicative Reflexive (CR)

Positive emotion regarding gaining support from others - During her reflective reports and her interviews, Case 5 reflected upon her feelings of positivity regarding her

attendance each year at a conference in Australia where she presented her doctoral research. The positive feelings within the following account are clear:

“I was surprised how easy I found it to integrate with the people at the conference; it’s the first time I’ve been in a ‘professional’ group and felt entitled to be there. That made me more confident about what I’m doing which has definitely rubbed off onto the way I feel about the PhD now”. RRJAN13

She explained that she had developed a network of critical friends who had helped her make progress with her studies:

“So, I’d just been carrying on enthusiasm and energy from being at the conference, again, em, and also from contact I’ve had with other academics, people I know through networking afterwards, had contact with them afterwards in their own institutions, em, which has made a big difference to the way I felt about it again, as it did the previous year, and come back and cracked on. I’ve done more in the last month than I’ve done in probably the previous three years”. INT3

Archer’s CR and the positivity that Case 5 felt about her interactions with others was clear from her reflections.

Mixed emotions relating to support from supervisors - In relation to her supervisory team, Case 5 described her DoS as having been there from the start of her studies and as “*long suffering*”. She, however, questioned the extent to which her DoS appreciated the strain she felt from employment in a so called ‘post-92’ or ‘*new university*’, as he was working in a traditional ‘red brick’ institution.

Case 5 shared negativity when she discussed the lack of support and guidance she received from her doctoral supervisors:

“I mean, em...and I...it’s to do with a different approach to work and a different understanding of what the role of the academic is in different types of institutions. I know that, but if I get one more email from them saying, “Oh, I’ve got too much marking on, I can’t possibly respond to you,” I will ram the fucking marking down their throats because

they don't – they've no idea what a heavy workload is until they come to a place like this, you know. So...it's frustrating". INT3FEB14

4.3.5.3 - Case 5 and Meta-reflexive (MR)

Negative emotion regarding lack of equity - Very little evidence of MR was identifiable from Case 5's reflections. She spent very little time discussing her research subject area.

However, she did make mention of the unfairness she felt regarding the amount of time her employer allocated to staff members following part-time doctoral study:

"...because there's no equity in the way people are treated... I can feel very little equity in the way people are treated. You know, some people get away with not being in at all. Some people do it, have a life and get away with it. Other people take up the slack and get slated for it. That feels very unsupportive too". INT2APR13

MR is argued to be present here, in that she considered her employer to be operating against her values.

4.3.5.4 - Case 5 and Fractured Reflexive (FR)

Difficulties with private life that hindered doctoral progress - Case 5 described a 'blip' in her life that meant she hadn't made as much PhD progress as she had hoped:

"I came back and thought I'd got on with things okay over Christmas, but I then hit personal issues at the early part of the year, em, and basically couldn't cope with anything going on. So, I got some hassle from my supervisor, and I sent an email saying...go away, you know, otherwise I'm going to run and...em...which he did, and then [half-laugh], about a month ago, I got a letter from Sheffield saying I had to do something or pull out, which I wasn't very happy about. INT2SEP13

I suggest the turmoil in her private life, accompanied with the pressure she felt from her study organisation, demonstrated impeded reflexivity in that experiences in her private life had negatively influenced the capability of her internal conversation.

Crisis of confidence in abilities - Also, displaced reflexivity is evident as she made the following statement:

“The whole process of the PhD has brought me a number of issues that I’ve managed to duck so far. It’s not been an easy process. I think some of the weaknesses that I have, personal weaknesses, are ones that I’ve managed to hide. And this has brought them out, yeah. And without the support of peers or a network, that’s been very isolating emotionally”. INT2APR13

The above reflection suggests that with the absence of the opportunity for CR, Case 5 reverted to FR. This negativity is suggested to be associated with displaced reflexivity in as much as her usual internal conversation didn’t appear to be coping with her doctoral study demands.

4.3.5.5 - Summary of Case 5

Much of Case 5’s discussion involved her interaction with others, often as the catalyst for productivity, which is arguably highly reflective of CR. She made reference to numerous work - and some private life - pressures that had inhibited progress with her studies which is reflective of impeded reflexivity. At the times she claimed to be suffering from these pressures, she admitted to making very little progress until an alternative approach was adopted. These alternative approaches usually involved the participation and involvement of others, again linking heavily with CR. She found answers from individuals who advised her how to progress with her studies. Case 5’s reflections also provided some evidence of displaced reflexivity, in that she had suffered from a crisis of confidence in her own study capabilities.

AR was evident to a lesser extent within Case 5’s reflections. AR was identified in her negative emotion regarding the constraints on progress with her studies she felt were

placed upon her by her employer, and positive emotion regarding the progress she had made arguably in spite of this lack of support. Very little MR was evident in her reflections apart from the unfairness she associated with the way her employer had operated.

4.3.6 - Case 6

Case 6's contribution to my research involved participation in three interviews and the completion of six reflective reports. Case 6's answers to each month's reflective report questions were fairly brief. As a result, it was rather difficult to identify linkage of her reflections with one or more of Archer's modes and the feelings she encountered. For example, in answer to my question - 4) *Now that you have finished writing this month's account, tell me about the feelings you experienced while writing this* – in her first report she answered, *“Having a mixed feeling, as reflection reminds me of the good and the bad moments of this whole programme”*. RRNOV12.

4.3.6.1 - Case 6 and Autonomous Reflexive (AR)

Focus on career development - Case 6 stated her motives for embarking on doctoral study were to fill a career and study gap. The importance she placed on her own development in this way is arguably reflective of Archer's AR, in that her career development was prioritised. She is an international student and she has moved away from the familiarity of her birth country.

Prioritising 'getting on' - Case 6 stated that her studies required her to step out of her comfort zone, arguably exemplifying her wish to challenge herself outside of what was comfortable and familiar to her - again suggesting a form of AR in action:

“So they, suggested a series of training that could help me build my confidence, which, I applied for, yeah, to attend. I attended them, but then I thought there was this need to put that into practice, because it’s a different thing from attending a training then putting them into practice, like it’s not really practically-based. So a couple of things that I thought, okay, could, help me. There was a post of ‘student researcher’ being advertised [...] at that point in time [...] which I felt like it’s going to build my networking skills and ...having to...having to be the main contact between your research students and the University, which, I did apply for, and was accepted. So, presently, it’s really, really helped me “. INT2MAR13

Case 6 revealed positive feelings regarding the efforts she has made to overcome her lack of confidence.

Negativity regarding the (lack of) actions of others - At one point, Case 6 expressed concern that she was running behind schedule with her data collection. She spoke of ‘*patiently awaiting*’ access from organisations in Nigeria to enable her to commence collecting data. However, in answer to the question of how she felt about these experiences, in her March reflective report, Case 6 showed signs of resolve and commitment to overcoming these issues:

“Getting a little bit nervous, as reflection puts it straight that I honestly do not have all the time in achieving required results. Hence, spurred me to explore other alternatives to overcoming the present challenges”. RRMAY13

4.3.6.2 - Case 6 and Communicative Reflexive (CR)

Confidence issues and the guidance of others - Early on in my data collection process, Case 6 made direct reference to her confidence issues and how her supervision team was working with her to address them:

“...[t]he last time I met with my supervisory team, I bitterly complained about my confidence, building my confidence, it’s been an issue, so right now, I’ve got a couple of, em, workshops, yeah, that should help me to build my confidence”. INT1OCT12

Throughout her reflections, she continued to share only positivity regarding the relationship she had with all members of her PhD supervision team. However, she showed determination to use their guidance alongside other opportunities available to her in the way that would be most likely benefit her own progression. This demonstrated an internal conversation that was not wholly dependent upon the decision making of others. Thus, a real mix of CR and AR are argued to be apparent in Case 6's reflections.

4.3.6.3 - Case 6 and Meta-reflexive (MR)

Very little evidence of MR was identifiable from Case 6's reflections. She did not provide much detail at all of her connection with the focus of her research or the values she held in relation to her studies or study institution. Her values were not easily identifiable from my data.

4.3.6.4 - Case 6 and Fractured Reflexive (FR)

Very little FR was evident within Case 5's reflections. However, she did show signs of worry (as detailed above in AR) when she was awaiting the go ahead for data collection from case organisations.

4.3.6.5 - Summary of Case 6

Case 6's reflections included a mix of emotion. She discussed negative feelings of being under pressure caused by juggling study, personal development activities and paid work. Her reflections also included positivity in relation to her achievements. Both of these arguably largely demonstrate AR's navigation through and management of constraints and enablements. Throughout my data collection process, Case 6 expressed a mix of feelings

(negativity relating to challenges, obstacles and sometimes her own ability, and positivity in relation to her development and progress) whilst predominantly displaying AR, with some CR and very little FR or MR in her reflections.

4.3.7 - Case 7

Case 7 made regular contributions to my research throughout my data collection period. She participated in all three interviews and completed eight reflective reports. This meant that I was able to clearly identify similarities and differences in her contributions over the research period. Case 7 mentioned at the beginning of my data collection period that she had originally embarked on doctoral study in 2009 but took a break from studies when she had her second child. Interestingly, at this stage she did not take maternity leave, arguably demonstrating her very strong focus on work and career. Immediately prior to my data collection period and then approximately half way through, Case 7 undertook job moves. These were jobs that she had applied for, again indicating the importance she placed on developing her work and career progression.

4.3.7.1 - Case 7 and Autonomous Reflexive (AR)

Prioritising career development – Case 7 was very clear that she identified doctoral study as crucial for a career in academia:

“Mainly, because I needed to for a career. When I was looking at different options for me, a PhD is necessary in most jobs now”. INT1OCT12

Positive emotion connected with structural enablements - Case 7 shared positive feelings regarding her research participants who appeared to go out of their way to support her data collection:

“I just find it amazing that people are prepared to do that for nothing, because I’m not incentivising the stakeholders. I’m planning to with the focus groups later on, but for these stakeholders, there’s a few people that, you know...I’ve - because everyone knows everyone, everyone knows all the other stakeholders, I’ll say, “Oh, I’m going to meet ‘Kirk’ later on.” “Oh, good luck with him - I’m surprised he’s agreed to see you. He won’t speak to anybody like you, normally.” The first time I met him, he was a bit suspicious, and then he was one of the guys that said, “Come to my house, we’ll sit and we’ll have a cup of tea and I’ll tell you about...” He just completely opened up and I thought, I don’t know.... Like the mayor of the town, “Yeah, come and meet me one night,” like opened his office up especially, got his PA to stay an extra couple of hours just so that he could meet me. Why would people do things like that? It’s obviously because they’re really passionate about what they do”. INT2MAR13

I suggest the above excerpt demonstrated AR in Case 7’s reflexivity as she was supporting the actions of others that who would be likely to have a positive impact upon her research progress.

Negative emotion regarding structural constraints - Case 7’s frustrations relating to the lack of dedicated time she felt she had to concentrate purely on her studies were apparent in the following excerpt:

“What I’d really love to be able to do is just have six months - I mean I could finish this PhD by next September if I could just do it full-time, if I could just have no children [laughing], no husband, nothing to worry about, and I could just sit and have this like protected writing space. [...] I’m incredibly frustrated because I’ve got so much to read and... I just... I need some space and some time to do it...” INT1OCT12

The frustrations detailed above are associated with Archer’s AR as she shared wishes to create an environment that would be more conducive with progressing with her studies.

4.3.7.2 - Case 7 and Communicative Reflexive (CR)

Positive association with the support and guidance of others – Case 7 claimed she was very satisfied with her doctoral supervision team:

“...my supervisor is, you know, I believe, the best person in the country to talk to about the subject that I’m looking at. So, no, I wouldn’t change my PhD, I wouldn’t change the topic, I wouldn’t change my team”. INT1OCT12

Case 7 also shared positive feelings in relation to the support she received from a staff member who was originally appointed by her institution to act as her mentor:

“I’ve got a mentor, who is somebody that...it started out as somebody separate, it was more of a career-based mentor, arranged through the university, but as we got talking, she had a very similar, em, I guess philosophical stance that I had, that I’d identified for mine, so now, I meet her and...[...]she said, “Let’s have a look at your objectives then,” and pretty much put a line through them all, saying that they’re not really objectives - and the way she explained it was completely right. My objectives have changed so many times. She said, “What you tell me is not what is written on paper.” INT2MAR13

Again, I suggest CR is evident here, as Case 7 appeared to be externalising her internal conversation.

4.3.7.3 - Case 7 and Meta-reflexive (MR)

Positive emotional connection with research area - Case 7’s focus of research involved her scrutiny of the work and career opportunities available to disadvantaged individuals from the area she had lived in as a child:

“So, it fits the stereotype of a council estate, but you actually look at what people do in that estate, and they still contribute to society, but not in a financial way. So, there’s so many volunteers there, so many people that look after other people’s kids while they’re at work, and I’ve started to think, well, whereas before, I’d have just looked at that estate and said “Oh, they’re on benefits, all on benefits, all, you know, don’t help themselves,” actually, they do contribute, but just not in a way that the Government would recognise”.
INT2MAR13

Hence, Case 7 appeared to be very much emotionally connected with the focus of her research. Many of her reflections related to the importance of building positive relationships through data collection and ‘being in the field’. These reflections were

arguably reflective of MR. Case 7's values associated with the focus of her research were often very clear.

4.3.7.4 - Case 7 and Fractured Reflexive (FR)

Negative emotion regarding work, study and private life pressures - Case 7 expressed negative emotion in her third interview regarding work and study commitments that were having a negative impact upon her health:

"Awful - it's been worse than ever. [...] In fact, I go to my doctor occasionally, regularly [laughing], to talk about it, and one thing he told me to do last time I went was to defer my PhD. He said, "Take a year out, take stock, maybe wait until your children are little bit older," but...that won't take the weight of it off my shoulders, because I've still got to do it., so that's not going to make me feel any better". INT3FEB14

It is argued here that her concerns about being stifled by too little time to concentrate on her studies, were associated with impeded reflexivity (the impediment in this context being her struggles to juggle work, study and home life). At times, it could be argued that Case 7's AR was often mixed with impeded reflexivity, in that although she knew what she wanted and felt confidence in her own decision making of how to get there, she was still constrained by the pressures she felt under from the combination of work, study and home life:

"I also feel overwhelmed, my new role is quite demanding and it is not possible to work as flexibly as I had before. My house is a tip! I constantly feel guilty about not spending time with my children and husband. If I do, I feel guilty that I am not doing my PhD!"
RRJAN13

4.3.7.5 - Summary of Case 7

Case 7's feelings were largely positive when she discussed the importance she placed upon her research focus and her cases (reflective of MR). In contrast, they were negative when she discussed her lack of writing progress and constraints associated with part-time PhD

study. In relation to the impact her work and study had on her private life, she expressed feelings of guilt and frustration.

Her feelings associated with her employment tended to appear more mixed. She expressed enthusiasm in the work she was involved in. However, this was combined with negativity regarding the stress she felt from having to manage her work, study and private life.

It was apparent that Archer's AR was in operation within Case 7's reflexivity as her work and career were at the forefront of her internal conversation. She appeared, however, very mindful of how these job changes might impact upon both her PhD studies and her home life. She claimed that she did not believe full-time work and having a family were conducive with part-time PhD completion, thus appearing to be fully aware of the constraints she faced. Case 7 also stated more than once, the stories she heard about PhD study causing marital breakdown.

Towards the end of my data collection period, Case 7 mentioned that she was encouraged by her line manager to apply for a more senior position within the department. She explained that she decided not to apply for it as she considered this work would have a negative impact on her studies, and ultimately her long term career aspirations. In terms of the reflexivity associated with these reflections, it is argued here that her predominant AR could easily slip (and possibly sometimes did) into impeded reflexivity. It is also argued that her MR seemed very much a part of why she was conducting this particular doctoral research.

4.3.8 - Case 8

Case 8 participated in all three interviews but chose not to provide me with monthly reflective reports. This meant I was able to identify changes in reflections less frequently than if she had been reporting her reflections to me on a monthly basis.

Case 8 explained that her reasons for commencing doctoral study were associated with career development. She claimed that she had originally felt pressured into enrolling by a professor who was working in her department at the time. However, she stated that since the commencement of her studies, she had experienced some benefits, such as attendance at conferences and publications. Case 8 explained that the reason for her enrolment with her chosen study institution was associated with her choice of DoS. She stated that this individual was researching a similar area, and she was someone that Case 8 thought she would be able to work with.

4.3.8.1 - Case 8 and Autonomous Reflexive (AR)

Commitment to career - Throughout the period of data collection, Case 8's heavy focus on the priority she gave to her work role as Acting Head of Department and her career development were evident:

"I think it's really tough, to be honest. I mean, it's not kind of... The job itself seeps over into evenings and into weekends, em, a lot, you know, not just occasionally but like most of the time, and so, therefore, it is really difficult to carve out time to spend on the research so em... And it's quite stressful I think, managing 20 people, it's stressful, em, and you've got lots of different objectives and targets that pull you in different directions".

INT3FEB14

This is considered reflective of AR as Case 8 appeared willing to spend significant time and energy on her work.

Positive emotion regarding taking control over time management – Case 8 stated that since taking on her Acting Head role, she felt that she had been able to gain a certain amount of control over her work commitments:

“my experience over the years has been that you can...you can always be obliging when this person or that person says, “Please come and attend this meeting” or “Please come and do this extra open day” or “Please come and do...” You can always be obliging because they are your seniors and everything else, but at the end of the year, what they look at on the DPR is what have you produced, where is your research output, and actually going, “Well, I missed out on most of my research days because I came to things that you or you or you made me come to” doesn’t wash! They don’t...you know, it doesn’t wash at all because it sounds pathetic. So, actually, just say no, and if they really, really want me to come, they’ll come down here and say “You need to be at that” and then I’ll be “Alright then, I’ll go to that one then” [laughing], but do you know what I mean? That’s what I’ve realised. I mean, I reckon I’ve probably spent 10 years of attending anything and everything that I felt that I needed to attend”. INT2APR13

4.3.8.2 - Case 8 and Communicative Reflexive (CR)

Influence of others - When sharing her reasons for initially embarking upon doctoral studies, Case 8 maintains that she felt under pressure to do so:

“I was, eh, prompted into it primarily by the professor that we had at the time, who was [professor name], who, em, put quite a lot of effort into persuading as many of us as possible to embark on PhDs in order to further our own career and also to, em, obviously sort of benefit the University as such. Em, I did feel quite pressured into doing it really. I don’t feel that I particularly did it because I particularly wanted to do it. I did feel that I was pushed into it”. INT1OCT12

It could be argued here that Case 8’s internal conversation in her decision to embark upon PhD studies was heavily influence by an external voice - that of her professor. This is suggested to be reflective of CR.

Mixed emotions associated with the support of others - In relation to her DoS, Case 8 shared largely positive comments about their relationship. However, one point Case 8

mentioned in all three interviews, was that her DoS failed to provide her with clear written feedback on the work she produced:

“So, no written feedback, it’s verbal, and I don’t like that, and I think that’s quite difficult. It feels good at the time, but it doesn’t feel good when you – I try and write as many notes as I can, but it doesn’t feel good afterwards. I think that actually somebody writing all over your stuff and that would be better, and I’ve asked her, but that isn’t what she does and she didn’t want to do it”. INT1OCT12

Case 8 shared feelings of frustration with this, as it apparently often left her unclear as to how best to improve her work. This negativity was arguably associated with CR, in that her internal conversation sought external guidance that was not forthcoming.

Case 8 explained to me, at the beginning of my data collection period, that she had conducted approximately twenty eight interviews for her research. She explained that she was encouraged to do this by a new professor who joined the department and encouraged her to start gathering data:

“... she just got straight into “What are you doing with your PhD then, where are you at, what are you doing..?” you know, and she said to me, “[Case 8], if you’ve got access, just get on and gather data,” she said, “because once you’ve got the data, you’ll want to do something with it. You won’t want to give it up.” And she’s right, and that’s the only...that’s why I’m still doing it, because even though I haven’t had anything like as much time as I wanted to spend on it this year, and I haven’t made anything like the amount of progress that I wanted to make by this stage, I now have something like 26...28 interviews, each of them an hour long”. INT1OCT12

This is suggested to have demonstrated the professor’s role in Case 8’s internal conversation. Case 8 felt positive that she was able to make progress following their interaction.

4.3.8.3 - Case 8 and Meta-reflexive (MR)

Very little MR was evident in Case 8's reflections. She spent very little time discussing her values.

4.3.8.4 - Case 8 and Fractured Reflexive (FR)

Negative emotion associated with juggling work, study and private life - Case 8 revealed that she found juggling work, home life and study commitments very hard indeed, and had considered giving up her studies every year since her enrolment:

"I have seriously considered giving it up and chucking it in and not continuing with it, em, particularly this time last year. This time last year, I felt extremely emotional about it. When I was on holiday last summer, em, after a few drinks, we were just talking, me and my husband – we were out, just the two of us, for once – and I said, "Do you know, I'm just sick of my life just being about feeling guilty, feeling guilty about all of the stuff that I haven't done, whatever it is, you know, whether it's work stuff that I haven't done, whether it's family stuff that I haven't done, and PhD stuff in particular that I haven't done." And actually, I felt with it, why should I live like that? I'm nearly bloody 50, do I really need to spend all of my life feeling inadequate because I can't actually do all of the things that I need to do?" INT1OCT12

The sense of inadequacy Case 8 referred to could be associated with Archer's impeded reflexivity, as her internal conversation did not appear to be able to resolve the pressures that were placed upon her in relation to work and study overload.

4.3.8.5 - Summary of Case 8

It would appear from the above that Case 8 felt a real mix of positivity and negativity in relation to her studies. Positivity, in as much as she claimed to enjoy research, and negativity in terms of her struggles to make progress with her studies alongside her work and family commitments. It was evident from all three interviews that Case 8 often felt that

she prioritised work over other parts of her life. Her role as Acting Department Head placed many additional pressures on her.

Throughout my data collection period, Case 8 appeared to be struggling with competing work, study and home life pressures. Very little positivity was identifiable within her reflections. Her negativity was particularly directed at the circumstances within which she was attempting to operate. The question here is; did these circumstances arise as a result of her AR and the priority she placed upon her studies? And, if this were the case, could her negativity now be connected with a form of displaced reflexivity, where her previous internal conversation was no longer effective? Also, effective in which context? After all, her reflexivity had supported her career advancement, so it had been effective in that respect. However, her reflection of experiencing pressure, stress and negativity in terms of her studies and from family members, might also be considered a negative outcome of her internal conversation.

4.3.9 - Case 9

Case 9's contribution to my research included participation in all three interviews, the completion of nine reflective reports and the provision of two documents he had originally prepared for other purposes within his studies. I was therefore able to regularly identify similarities and differences between his reflections.

Prior to moving into academia, Case 9 explained to me that he had enjoyed a managerial career with the NHS. Since moving into higher education, he considered gaining a PhD vitally important for gaining credibility as an academic. Throughout my data collection

period, Case 9 expressed concerns about juggling work and study pressures. He claimed that although he enjoyed his employment as a Lecturer, he felt that mounting work pressures placed upon him by his employment organisation, had stifled his ability to successfully progress with his studies as much as he would have hoped. Arguably, as a direct consequence, towards the end of my data collection period, Case 9 advised me that he had transferred to a more ‘research focused’ institution.

4.3.9.1 - Case 9 and Autonomous Reflexive (AR)

Prioritising work and career development – It was clear from our first interview that Case 9 identified his doctoral studies as an important contributor to his career development. He stated:

*“I don’t really see much impact from mine initially, but what you’re doing is you’re getting entry into an exclusive club, and it’s a very academe club, obviously, and it’s one where you have to have, you know, an original contribution to knowledge, at least in Social Sciences, you have to have theoretical frameworks, you have to understand research strategy and methodology, and as those things shape it, you also then think, well, who the bloody hell are my research participants going to be and...and then you get the opportunity”.*INT1OCT12

AR was argued to be present in Case 9’s above reflection regarding the focus and strategy he had adopted for his doctoral development.

Positive emotion relating to an ‘enablement’ - Case 9 shared positive feelings related to being provided with an eleven week sabbatical from work in order for him to concentrate on making progress with his doctoral studies:

“It’s a good place now because I’ve got focus and I’ve got time and I’ve got opportunity to really think about things and redefine things, but you don’t, you know, it’s...you know, it’s not very often you get these opportunities, and I’ve worked at [employment organisation] for five years and four months now and this seems to be, you know, my golden chance, so I’ve got to make the most of it. I’m probably not as productive at the moment, but actually

I'm thinking, and it's amazing that you get time to think, so that's quite nice, yeah".
INT1OCT12

These reflections are argued to have included AR, in that Case 9 appeared to feel determined to make the most of this chance to progress.

Negative association with current work organisation – As detailed earlier, Case 9 expressed much negativity in relation to the demands placed upon him by his work institution and the demands of higher education:

"It's made me realise no one is actively going to support me in doing this; the current HE employment climate and the type of management it results in means that, although people say they are supportive and understanding blah blah blah, in reality, they want teaching covered and with staff leaving in their droves and another round of voluntary severance on the go, they're just happy that students get taught, assessments get marked and then research gets done (of course to a magnificently high REF-contributing standard!) in that order! It's also made me realise that post-PhD a career in academia long term may not be for me, although probably more likely a career in another institution working for good people, with good people, in a team environment, perhaps more research-based than teaching would be the direction I would want to go". RRJAN13

Positivity relating to acquiring employment that better suited his ambitions – Case 9's

positivity was apparent in relation to his new employment role, and the potential for him to make significant progress within this new research focused environment. He explained that he felt it was time to move from his previous employer:

"I'm glad to have moved on really, but, you know, it's also a really formative part – it's a bit like when I trained to be a manager in the Health Service, my first job was kind of a site manager for a surgery department, and I always look back at that job with real fondness because I learnt so much. And academically I suppose, in this new career – "new" because it's been I suppose six years – I feel like that with [previous employer], is that, you know, I can't...I can't move on from here without that experience. So, I'm really grateful – that's not to the institution, I'm grateful to the people because they're what make the institution really". INT3FEB14

Case 9 expressed that he was pleased to be transferring his doctoral studies to his new employment institution, even though it meant that he would take longer to complete it:

“I’ve met all the criteria informally – I’ve just got to go through all the bureaucracy. It does mean I’m re-setting the clock a little, because the transfer, you have to do at least 50% at your finishing institution”. INT3FEB14

Archer’s AR is arguably demonstrated here, in that Case 9 placed value upon a set of circumstances that was supportive of enabling him to achieve his career ambitions.

4.3.9.2 - Case 9 and Communicative Reflexive (CR)

Mixed emotion regarding the advice and guidance from supervisors - Case 9 was mostly positive at the beginning of my research period regarding his choice of supervisory team (he was able to choose his supervisors and to include his old Masters supervisor from his previous institution), and the support he received from them. However, this positivity had changed to frustration by his second interview for two main reasons. His first supervisor had relocated to the USA, but had agreed to continue with Case 9’s supervision, and secondly, he was less than impressed with the feedback he had gained from his second supervisor in the lead up to submitting a conference paper.

He made it very clear that his expectations of his second supervisor were not being met:

“So I don’t feel...I mean, this is partly me as a personality, but I don’t feel...I don’t feel valued or cherished, you know, it’s almost... Because although I’m, as I said, you know, 15 years into a career and I’m an academic member of staff, you feel a bit like you still need a bit of nurturing as a PhD student”. INT2MAR13

This is argued to demonstrate elements of CR, in that he was unhappy about being left with his own internal conversation when he felt as if he required direction with his studies.

4.3.9.3 - Case 9 and Meta-reflexive (MR)

Negative emotion regarding the current HE climate – As already detailed above, the following excerpt demonstrates Case 9’s negativity regarding his dissatisfaction of the current higher education climate:

“... the current HE employment climate and the type of management it results in means that, although people say they are supportive and understanding blah blah blah, in reality, they want teaching covered and with staff leaving in their droves and another round of voluntary severance on the go, they’re just happy that students get taught, assessments get marked and then research gets done (of course to a magnificently high REF-contributing standard!) in that order!” RRJAN13

Positive emotion regarding focus of research – Case 9 clearly identified the focus of his doctoral studies as meaningful and worthwhile:

“[...] it was an interest I had as a manager really about, em, what goes on in medics’ heads really. We ask them to be brilliant clinicians, and we also ask them to be somehow these, em, kind of amazing service deliverers, service organisers, service managers, in many respects, and they clearly do need to be involved, or at least I thought at the time, because, you know, they do know their services really well, and if you’re going to provide services to patient populations, you need people who know what they’re talking about, and that’s what I was interested in”. INT1OCT12

I suggest Case 9 demonstrated MR in relation to the value and importance he placed upon the focus of his research.

4.3.9.4 - Case 9 and Fractured Reflexive (FR)

Negative feelings about the part-time PhD experience – At times, Case 9 was observed to feel stuck in an environment that he was unhappy with:

“How do I then move...how can I move on? I can’t move on without the PhD. So, I’m in a classic Catch 22”. INT2MAR13

However, even after making statements such as this, Case 9 appeared to have some voice in his internal conversations:

“I’m pretty tired both mentally and physically from the competing demands and with 16 hours teaching last week and the same going forward for the next few, I’m precariously balancing all the various demands on my time. I’m frustrated by the lack of support, some of that perhaps self-inflicted, but at the moment I’m just trying to focus on little milestones, like the conference paper submission and not get too wrapped up in the bigger stuff”.

RRFEB13

The extent to which Case 9’s internal conversation was enabling him to make his way through the difficulties he was facing, could be debatable.

4.3.9.5 - Summary of Case 9

Contemplating Archer’s modes, I suggest Case 9 - in his reflections - adopted predominantly AR, in that he appeared particularly focused on his career development aspirations, the issues and individuals that were likely to support his achievement of them, and those that were more likely to constrain them. Thus, his internal conversation did not always rely on the decision making or opinions of others. However, he did express negativity in reflecting upon the lack of support he received from one doctoral supervisor, demonstrating an element of CR in this regard. His emotions were mixed in relation to his studies. He reported feeling positive when he felt he had made progress, but expressed frustration when he felt that he hadn’t made as much progress as he thought he should have. He made evident predominantly negative feelings in relation to his employment (where he was employed for the majority of my data collection period) especially regarding the pressure he felt in attempting to juggle his work and study commitments. It is worth noting here that he claimed to enjoy his work role, but considered the demands placed upon him by his employer to be excessive. However, this negativity was replaced with positivity when he discussed his new, more research focused role at his new employment institution. The above reflections are suggested to predominantly reflect AR.

4.3.10 - Case 10

Case 10 contributed regularly to during my period of data collection. She participated in all three interviews and provided me with seven reflective reports. I was thus able to regularly identify similarities and differences in her reflections.

At the beginning of my data collection period, Case 10 explained to me that the selection process for this funded PhD research opportunity had been rigorous, and she had treated it as if she had been applying for an employment vacancy. She stated that as she was self-employed, this opportunity to follow a full-time doctoral programme served a dual purpose. Firstly, she enjoyed study and wished to embark upon a new academic challenge, and secondly, she considered this a useful source of income that could be supplemented by other paid work over the duration of her studies.

4.3.10.1 - Case 10 and Autonomous Reflexive (AR)

Focus upon work and career development - The reasons Case 10 gave for her commencing doctoral studies were a combination of; the opportunity of receiving an income; for career development; and to be part of an academic community. It is argued here that her interest in career development is commensurate with Archer's AR, in as much as Case 10 prioritised her career.

Negative emotion associated with institution systems and processes – Case 10 shared clear frustrations with her study university's processes and systems. During her first interview she stated:

"I find any...all the kind of systems in the University incredibly impenetrable and difficult to wade through. Partly that's me I think and partly it's because I live a long way away so

it's harder for me to keep coming and lobbying and find people, and also it's just I think because they are... Oh, I've spent days and days trying to sort out expenses or, you know, stuff like that, just...just days, hours and...yeah". INT1OCT12

It is argued here that this negativity suggests Case 10 was utilising Archer's AR. She was expressing negativity when considering any areas that would have been likely to distract her from her professional development.

Mixed emotion relating to balancing full-time study and work commitments - Case 10

made reference to her experience of balancing her full-time studies with the community project consultancy she was contracted with completing:

"So, one of the things that's slowing me down with the writing-up and giving me a lot of stress at the moment is all the work for [an Arts Council Project]. So, I'm now managing three pilots of my own findings, which is through a bridging company, you know, bridging organisation, which is fantastic. I'm very pleased and excited about that and my supervisors are dancing around about it, but of course, it is an enormous pressure because also my sponsor's asked me, and I just didn't feel I could say no – they'd already written it in the bid without telling me – to evaluate a big project they've got on at the moment as well. So, I'm being paid to do it, but it's...I just feel I can't say no because they sponsored me for three years. And it's...at the moment, I've got so much work on that it's totally doing my head in. So, I've had a whole horrible crisis weekend". INT3FEB14

Case 10 expressed feelings of frustration with the sponsor organisation's demands for additional outputs as described above. These reflections are all argued to link closely with AR, in that she appeared to feel frustration regarding individuals and activities that slowed down her progress, and positivity with those aspects she identified as progressing her studies and career profile.

4.3.10.2 - Case 10 and Communicative Reflexive (CR)

Mixed emotion relating to guidance and support from others - Case 10 stated that she had been pleased with the support she had received from all members of her supervision team

during the first year of her studies. However, she expressed frustration regarding one of her supervisors who had been promoted to Head of Department after her first year of study:

“I couldn’t get hold of him and I just felt I wasn’t getting enough support, but that has righted itself only in the last month really. It’s been very difficult to get him to, you know, do his bit, the ethical sub. It was alright in the first year. This is just a period during this year. You know, to get him to respond to emails, sign things and all that...but he was swamped with work. He is a decent chap. I’m his only PhD student. He’s very clever, and I like him and appreciate him, but it’s been...I felt extremely unsupported this...for two-thirds of this year by him. And he was upset, he was worried about it – it wasn’t that he didn’t care”. INT1OCT12

The above excerpt reveals negative emotion relating to the lack of support Case 10 felt she received. The extent to which she was seeking her supervisor’s support and to externalise her reflexivity is worth considering.

Positive emotion following receiving positive feedback - Case 10 stated in her first

interview that part way through her studies she began to struggle with academic writing.

However, she felt that a breakthrough came after she received some very useful feedback from her supervision team:

“And I re-wrote it with much more confidence, and today, when I saw them, they said it was really, really good and it’s obviously going to get a good mark and... So, I feel massively encouraged and also...I’ve told them this as well, I said, you know, “This is what I need – constant praise [laughing]!” and em...so em...I’ve... And it’s kind of fed into me feeling I’m beginning to get a grip on the theory as well”. INT1OCT12

In terms of Archer’s modes, her apparent reliance at times upon the feedback, direction and reassurance from her supervisors could reflect elements of Archer’s CR.

4.3.10.3 - Case 10 and Meta-reflexive (MR)

Evidence of valuing research area - Case 10’s focus on her area of research clearly represented her passion for her area of study:

“The thing that really struck me at the [...] conference was that I was giving a presentation about something that I really deeply cared about and was quite evangelical about and wanted people to understand, and other people seemed, some of them, to be giving presentations that would get them a PhD and they, you know, were very...you know, not things that they were like passionate about”. INT2AUG13

It is suggested here that MR was evident in Case 10’s reflections about her enthusiasm for her studies.

4.3.10.4 - Case 10 and Fractured Reflexive (FR)

Crises of confidence – During her first interview, Case 10 shared concerns relating to her writing ability:

“... I felt that I...what I lost confidence in was my ability to do academic writing, and so I felt I wasn’t reading enough, I found it difficult to write – it was like blood out of a stone, and I really did lose...and got sort of fed up with it”. INT1OCT12

It is suggested here that displaced reflexivity could have been evident in this case, as she did not identify any factors that were likely to have impeded her internal conversation.

4.3.10.5 - Summary of Case 10

Case 10’s frustrations (for example, with her supervisor, with the sponsor organisation and with her university’s systems and processes) all represent issues that had the potential to slow down her PhD progress. Therefore, AR is argued to be evident throughout Case 10’s reflections.

The negativity she shared regarding difficulties with academic writing appeared to demonstrate displaced reflexivity in her reflections. Following the support she had received from her supervisors in relation to the submission of her coursework, Case 10 claimed to

have found her voice within her academic writing, thus reflecting elements of CR.

Although Case 10 often shared positivity regarding her studies, she did mention the worry she was feeling in relation to her private life. She claimed these concerns caused her high levels of anxiety and thus, when combined with her juggling of work and study commitments, had a detrimental effect upon her doctoral progress. However, at no point did she suggest these issues within her private life would stop her from completing her studies.

4.3.11 - Case 11

Case 11 contributed to my research regularly over the period of data collection. He participated in all three interviews and provided me with six reflective reports. I was therefore able to identify changes in his reflections over time

Prior to embarking on doctoral study, Case 11 had trained and practiced as an optician in his home country. He explained to me that he then learned that if he wished to continue being an optician once he had moved to the UK, he would have needed to undertake further training and gain additional certification. Case 11 explained that his wife was French, so he had contemplated continuing as an optician in France, but a similar issue regarding French qualification requirements meant that he decided not to pursue this avenue. Case 11's reasons for embarking on PhD study were associated with wishing to change career due to the negativity he had developed towards the optical profession:

“It was also a little bit boredom of opticians because, especially in the UK, it's very retail-focused and it's...the working hours are just absolutely horrible. There is a limit to what you can do. There's a ceiling to what you can do and what you can earn and how you can move around – it's a bit boring actually so...” INT1OCT12

4.3.11.1 - Case 11 and Autonomous Reflexive (AR)

Negative emotion regarding studies – The following excerpt reveals Case 11’s growing disdain in relation to his doctoral studies:

“...I think I’m really...I am...I know its hate/love relationship with the PhD, but I’m in a really deep hate relationship at the moment [laughing]. It just feels like a burden I need to get...get rid of, and I don’t know if this attitude is the right way to do it, but this is how I feel so I can’t change much about it”. INT3MAR13

I suggest his determination to complete his studies, even though he was obviously not enjoying them, is reflective of AR in that he believed he needed to complete them for his career.

Positive emotion regarding career – Two months later, Case 11 shared positivity when he discussed being appointed to a permanent full-time lecturing position in France:

“... then I got an email to say that my job interview went very well and I was (to my surprise) offered the job on the condition that I finish my PhD within 1 year from joining the business school. Can’t complain at all BUT, I realised how much work I need to do before I start the new job- it’s in France so we have to relocate in August before starting in Sept”. RRMAY13

His positivity in relation to progressing with his academic career was reflective of AR, in that this remained very much a priority.

4.3.11.2 - Case 11 and Communicative Reflexive (CR)

Negative emotion regarding lack of support from others – Case 11 stated he was disappointed with the lack of support he had sought and received from his supervisors:

“Still frustrated with how long it takes, and with how little hand-holding I experience. I started to see where my supervisors could’ve helped, and saved me a lot of time. But then maybe I didn’t ask for help, or maybe I didn’t ask in the right way. Who knows, and who cares really? I just want to get on with it and finish as soon as I possibly can giving the circumstances”. RRAUG13

This suggests that he was regretting the ‘hands off’ relationship he tended to experience with his supervisors. This negativity is linked with CR, in that in hindsight he decided he could have accessed the advice from his supervision team more often in order to optimise his progress.

4.3.11.3 - Case 11 and Meta-reflexive (MR)

Case 11 did not speak very much about his values in relation to his studies or employment. As such, MR was not markedly evident in Case 11’s reflections.

4.3.11.4 - Case 11 and Fractured Reflexive (FR)

Negative emotion regarding studies – Case 11 shared clear negativity regarding the lack of progress he felt he had been making with his studies:

“I felt a bit lazy, and very very guilty. I must have finished analysis by now but I’m still way from finishing- I think I need another 6-8 weeks to really finish. So every night and every day I’ll force myself to sit in front of the pc and read something or try to write something, but it doesn’t work. I don’t remember anything I read when I force myself to do it. And I usually ending up throwing away everything I wrote (it’s usually a page or so) because of guilt. I must stop doing this and let myself to go with the flow”. RRFEB13

It is suggested that evidence of displaced reflexivity is included in Case 11’s reflections relating to progress with his studies as his usual internal conversation appeared to be stifling his progress.

4.3.11.5 - Summary of Case 11

I suggest that AR was evident in Case 1’s reflexivity, particularly in his reflections relating to career development. Positive feelings were often linked with the progress he had made (e.g. developing research papers and securing full-time employment). In contrast,

negativity was apparent when he discussed slow progress (e.g. with his writing issues and his home life).

To a lesser extent, CR was evident in Case 11's reflections about the support he received, and sometimes didn't receive, from his 1st and 2nd supervisors.

Negativity, in the form of impeded reflexivity (in relation to time pressures) and displaced reflexivity (regarding difficulties with his writing ability), was also evident in many of Case 11's reflections. Both were connected with lack of progress with his studies.

4.3.12 - Case 12

Case 12 contributed regularly during my data collection period. She participated in all three interviews and provided me with nine reflective reports. As a result I was able to regularly identify changes in her reflections.

Case 12 explained that she had been allocated a supervision team as part of her taught doctoral studies. She claimed she was happy with her relationship with her main supervisor.

Case 12 stated that she had worked out strategies in relation to making progress with the development of her thesis. For example, Case 12 stated that she was more productive if she left her studies a little late, allowing for adrenalin to *'kick in'* before working relentlessly. Also, she found that she could work for long periods before stopping for a few hours of sleep and then getting back to writing.

As detailed below, during my data collection period Case 12 shared her experience of significant political difficulties with her employer which she claimed had caused her significant emotional strain.

4.3.12.1 - Case 12 and Autonomous Reflexive (AR)

Prioritising career development - Case 12 stated her initial reasons for commencing doctoral studies were associated equally with “*personal satisfaction*” and “*professional endorsement*”. However, as she was reaching the latter stages of her studies, she claimed this association had shifted much more toward professional endorsement and away from personal satisfaction. She identified achieving a doctorate as increasingly important for academic career development.

Mixed emotion relating to making progress with studies - As Case 12 was working toward the completion of her thesis during my data collection period, many of her reflections related to her the completion of various sections of her thesis. She shared a mix of emotions linked with progress with her studies and the pressures she described of juggling work, study and personal life commitments:

“I have done very very little actively over the last month but I did wake up at 3.00am one morning with a plan for my literature review structure. I have also set aside the next two days to try and catch up with my regular work and emails and to dust off my PhD material. This is planned time. I have also booked three days leave just before I next meet with my supervisor so if all else fails then I have some pressured time to try and make some progress”. RRFEB13

In her second interview she shared her doctoral progress almost in spite of her work pressures:

“Well, I’ve...I carried out my focus groups last week actually, my three focus groups, which I hope will be the core of my data. I’m planning to transcribe those myself. I’m

going to Canada on Sunday and I'm planning to transcribe them on the plane going there and back, because that's just the kind of thing you do when you have no time. Not for me the champagne lifestyle [laughing]!" INT2APR12

AR is arguably linked with these reflections, in that she appeared to be very much in control of her internal conversation in relation to her studies and was determined to make progress.

Negative emotion relating to the behaviour of her employer – Case 12's comments in her February reflective report revealed clear animosity towards her employer:

"I think it is realising just how impersonal and lacking in humanity [work organisation] has become that is most upsetting. None of this extra crap I have had to deal with has been personal but that was entirely the problem. I think my PhD has been set back about three or four months but I am keen to get back into it". RRFEB13

The above reflection demonstrated Case 12's exasperation regarding the delays in her studies which she felt were caused by members of her organisation.

4.3.12.2 - Case 12 and Communicative Reflexive (CR)

Positive emotion regarding support and encouragement of others – Case 12's final interview demonstrated her positivity regarding the support she had received from her doctoral supervisor:

"That was the first time she emailed me back after looking at the data analysis chapters again and the conclusions, and it was the first time ever she sent me an email where there was nothing negative in it". INT3DEC13

I suggest that Case 12's interactions with her supervisor enabled her to utilise her supervisor's voice in her reflexivity, as reflected by Archer's CR.

4.3.12.3 - Case 12 and Meta-reflexive (MR)

Negative emotion regarding employer behaviour - Case 12 spoke negatively of the demands placed by her employer upon academic employees engaging in part-time study:

“[It’s a] battery hen mentality, and I also feel that, in the main, the people who are managing at a senior level have absolutely no understanding of what it is they’re asking people to do when they are trying to get people to do doctoral study”. INT1OCT12

She continued:

“They have no idea what it is they’re asking of people. They also have no idea of the transformation that goes on in those people while they’re doing the study, and I would say the...the deep resentment that builds up inside of people [laughing] when they realise that they’re being asked to do the impossible by their senior managers”. INT1OCT12

I suggest that the above negativity links with MR, in that Case 12 demonstrated negative feelings regarding her rejection of the values held by her employer.

4.3.12.4 - Case 12 and Fractured Reflexive (FR)

Negative emotion regarding conflicting pressures – The following excerpt clearly highlights the emotional turmoil Case 12 felt she was under:

“Guilt and frustration are the main feelings that I have. I feel guilty that I am not putting in enough energy into my family. I feel frustrated that there appears to be no concept of what is a reasonable level of teaching and administration for someone who is trying to get a Doctorate and to produce some outputs along the way”. RRNOV12

A particular set of circumstances emerged within Case 12’s employment which resulted in her facing informal disciplinary action that has since been dropped. The exasperation within Case 12’s reflections from this experience appeared to have negatively affected her ability to concentrate upon her studies:

“I (along with four others) am being made scapegoats to help cover up incompetency in other parts of the University. It is totally unjust and so I spent most of my free time last week compiling a letter to the VC and the Board of Governors to protest the injustice of it.

This upset me a lot. The fact that it took over two days that I had cleared for my PhD upset me even more". RRDEC12

She spoke of having to deal with the distress of colleagues as well as her own. Arguably, the debilitating nature of her experiences were reflective of Archer's impeded reflexivity.

4.3.12.5 - Summary of Case 12

I suggest that Case 12's reflections demonstrate predominantly AR due to this being the last stage of her studies and the success of the strategies she had learned to make progress – she knew what she needed to do and was determined to succeed. To a lesser extent, Case 12 spoke of the interactions she had with her supervisor, reflective of CR. She appeared very grateful for this guidance. I maintain MR was evident in Case 12's reflections in two ways. Firstly, in relation to the mismatch she claimed existed between her employer's and her own ideals. Secondly, she argued that her values were reflected in the focus of her doctoral studies.

The difficulties she experienced with her employer clearly demonstrated impeded reflexivity as, within these reflections, she claimed to have been unable to concentrate on making progress with her studies.

4.4 – Summary of Chapter 4

4.4.1 – The Fulfilment of Research Objectives

To recap, the research objectives of this study, as initially detailed in section 1.1.4 and again at the beginning of this chapter in section 4.1 are as follows: 1) To analyse the extent to which Archer's 'modes of reflexivity' are evident in case reflections; 2) To analyse the extent to which emotion is evident in case reflections; 3) To identify the influence, if any, of positive emotion on Archer's modes within case reflections; and 4) To identify the influence, if any, of negative emotion on Archer's modes within case reflections.

The purpose of this chapter was to scrutinise the apparent influence of emotion on modes of reflexivity discovered in each case in accordance with my research objectives. The research objectives were addressed in relation to each case before moving on to the next. Excerpts from case interview transcripts and reflective reports were included in order to provide clarity and support for my interpretation of their reflections. Case analysis was initiated by my strip coding of case data in line with the modes of reflexivity and emotion themes as discussed in the previous chapter.

4.4.2 - Tapping into Reflexivity's Internal Conversation

This chapter included my reflections against Archer's (2007) perspectives around the potential for externalisation of an individual's internal conversation. This has been argued by Tomlinson (2000) to be somewhat difficult to achieve. However, I have claimed within this chapter that my familiarity with the social contexts faced by my research participants has encouraged them to openly reflect with me on their doctoral (and associated)

experiences. I suggest that this externalisation of my participants' conversations within my research, as described above, has enabled me to successfully 'tap into' their reflexivity.

4.4.1.1 – Case 1, Archer's Modes and the Influence of Emotion

This analysis has demonstrated that AR was more evident than the other effective modes in Case 1's reflections. However, both CR and MR were also identified. FR, namely impeded reflexivity, was observed to be present in some reflections.

Positive, negative, and often a mix of emotions, were identified in Case 1's reflections.

Positive emotion was connected with AR and CR in Case 1's reflections. Positive emotion was less easy to identify within the MR identified in Case 1's reflections, although clear evidence existed of strong feelings in association with his beliefs and values. The only evidence of positive emotion in Case 1's FR was linked with his recovery from impeded reflexivity. Negative emotion was clearly evident within AR, CR MR and particularly FR within Case 1's reflections.

4.4.1.2 – Case 2, Archer's Modes and the Influence of Emotion

Again, my analysis has revealed that AR appeared to be more present than CR or MR in Case 2's reflections. I also observed evidence of FR within Case 2's reflections.

Both positive and negative emotion was identifiable within Case 2's reflections. However, more negative emotion was evident than positive. Positive emotion was identified within AR and CR. Very little evidence of positive emotion was identified in the reflections that were identified as involving MR. Similarly to Case 1's reflections, Case 2's reflections

included some positivity in relation to recovering from FR. Negative emotion was more apparent in all modes, including FR, than positive emotion.

4.4.1.3 – Case 3, Archer’s Modes and the Influence of Emotion

Although Case 3 only participated in one interview, all three of Archer’s effective modes and FR were identified in his reflections. Case 3’s reflections included clear evidence of emotion. Very little positive emotion was evident within any of the modes identified in Case 3’s reflections. My data analysis of Case 3 identified negative emotion in all of Archer’s modes, including FR and impeded reflexivity.

4.4.1.4 - Case 4, Archer’s Modes and the Influence of Emotion

Each of Archer’s modes, including FR, were identified in Case 4’s reflections. A mix of both positive and negative emotion was identifiable within Case 4’s reflections. Positive emotion was identified within AR, CR and MR. Some evidence existed of positive emotion where Case 4 reflected upon recovering from a very negative situation in relation to his PhD studies and supervision. Negative emotion was evident within all of Archer’s modes that were identified in Case 4’s reflections.

4.4.1.5- Case 5, Archer’s Modes and the Influence of Emotion

Case 5’s reflections included clear evidence of all three of Archer’s effective modes. However, AR was evident to a lesser extent. Also, both impeded and displaced reflexivity were identified.

Strong evidence of emotion was shared throughout Case 5's reflections. Positive emotion was identified within AR and CR, with some evidence of positive emotion identifiable within Case 5's apparent recovery from FR. Much of the AR identified within Case 5's reflections was accompanied by negative emotion. Negativity was involved with each of Archer's modes and both the displaced and impeded reflexivity observed within her reflections.

4.4.1.6 - Case 6, Archer's Modes and the Influence of Emotion

Predominantly AR was observed within Case 6's reflections, although CR was also noticeable. Little evidence of MR or FR was identified.

Positive and negative emotion was associated with Case 6's reflections. Positive emotion was identifiable within the AR and CR evident in Case 6's reflections. Very little negative emotion was observed within CR. However, negative emotion was identified within the AR evident in Case 6's reflections.

4.4.1.7 - Case 7, Archer's Modes and the Influence of Emotion

All of Archer's effective modes were identified within Case 7's reflections. However, AR appeared to dominate. FR, namely impeded reflexivity was also evident.

A mix of both positive and negative emotion was included in Case 7's reflections. Positive emotion was apparent in AR, CR and MR within Case 7's reflections. However, very little evidence of positive emotion was identified in Case 7's reflections associated with FR.

Negative emotion was evident in AR and CR, but less so in MR within Case 7's reflections. Negative emotion dominated Case 7's reflections that linked with impeded reflexivity.

4.4.1.8 - Case 8, Archer's Modes and the Influence of Emotion

Both AR and CR were evident within Case 8's reflections. FR, in the form of impeded reflexivity was also apparent. Very little evidence of MR was observed within Case 8's reflections.

Both positive and negative emotion was identified within Case 8's reflections. However, negative emotion dominated her reflections. Positive emotion was evident in AR and CR, but no positive emotion was identified within Case 8's reflections associated with FR. Negative emotion dominated Case 8's AR, CR and FR. This was deemed to be connected with her struggled to reconcile work, study and private life pressures.

4.4.1.9 - Case 9, Archer's Modes and the Influence of Emotion

All three of Archer's effective modes were evident within Case 9's reflections.

Both positive and negative emotions were identifiable within his reflections. Positive emotion was associated with AR, CR and MR. However, very little positive emotion was evident in FR. Negative emotion was identified within all of Archer's modes in this case.

4.4.1.10 - Case 10, Archer's Modes and the Influence of Emotion

All three effective modes were evident in Case 10's reflections. FR, in the form of displaced reflexivity relating to difficulties with writing, was also identified.

Clear evidence of both positive and negative emotion was evidenced within Case 10's reflections. Positive emotion was associated with each of Archer's effective modes within Case 10's reflections. Positive emotion was also argued to be evident in Case 10's recovery from displaced reflexivity. Negative emotion was clearly evident within Case 10's AR, CR and FR. However, very little negative emotion was identified within her reflections that were related to MR.

4.4.1.11 - Case 11, Archer's Modes and the Influence of Emotion

Predominantly AR, with some CR, was the effective modes apparently accessed by Case 11. FR, in the form of displaced and impeded reflexivity, was also identified within Case 11's reflections.

More negative emotion than positive emotion was evident within Case 11's reflections. Positive emotion appeared to be involved in AR, with very little positive emotion evident in the other modes identified in Case 11's reflections. Predominantly negative emotion was associated with AR, CR and FR within Case 11's reflections. Negative emotion was associated with Case 11's reflections including both displaced and impeded reflexivity.

4.4.1.12 - Case 12, Archer's Modes and the Influence of Emotion

AR and to a lesser extent CR and MR were evident in Case 12's reflections. FR, in the form of impeded reflexivity, was also identified within her reflections.

A mix of positive and negative emotion was clearly identifiable within Case 12's reflections. Positive emotion was evident in AR and CR and some MR. No positive emotion was identified within Case 12's reflections that related to FR. Negative emotion was clearly identifiable within the AR, MR and FR evident in Case 12's reflections. Very little negative emotion was associated with CR in this case.

4.4.2 – The Following Chapter

The purpose of the following chapter (Chapter 5) is to provide a comparative analysis across cases, evidencing commonalities and differences between themes in relation to the influence of emotion on modes of reflexivity. Due to the subjective nature of participant contributions, at no point are my cases directly compared with each other. This will be discussed shortly in more detail.

Chapter 5 – Comparative Analysis of Themes and Sense

Making Across Cases

5.1 Addressing My Research Objectives

The overall aim of my research is to make explicit the influence of emotion on reflexivity specifically within Archer's modes. As a means of achieving this, the previous chapter shared my data analysis of the apparent influence of emotion on modes of reflexivity evident in each case. This analysis was based on the NVivo strip coding that was utilised in order to identify areas linking emotion with Archer's modes. The apparent influence of emotion on each mode of reflexivity in each case was then scrutinised and discussed in association with relational contextual factors, as identified by cases.

The purpose of this chapter is to examine the emotion and modes of reflexivity themes across cases in order to conduct a sense making exercise and gain insight into common and contrasting occurrences. This comparative analysis of themes across cases commences with a reflection against my original research objectives as identified in section 1.1.4 and at the beginning (section 4.1) and end (section 4.4.1) of the previous chapter. I then move on to consider these findings in relation to existing emotion and reflexivity literature that was originally introduced in Chapter 2. Finally, this chapter summarises my interpretation of the most significant factors identified from this research process, leading to my conclusions in the following chapter (Chapter 6).

My research objectives included the identification of Archer's modes (Objective 1), the identification of emotion (Objective 2) and the apparent influence of positive or negative emotion (Objectives 3 and 4) on each of Archer's modes. NVivo data analysis produced a series of tree diagrams and stacked area diagrams to create pictorial representations of the coding of my themes. These diagrams are detailed in my Appendices as follows:

Appendix 2 – Tree diagrams of case modes of reflexivity.

Appendix 3 – Tree diagrams of case emotion.

Appendix 4 – Longitudinal stacked area diagrams that represent the modes of reflexivity evident in each case over my data collection period.

At no point within this study have I directly compared cases with each other. This is in line with my epistemological appreciation of the subjective nature of both reflexivity and emotion. However, any marked differences between individual case tree diagrams and the cross case tree diagrams were investigated further, as they were identified as potentially signalling new or contrasting occurrences.

Although the tree diagrams mentioned above provide useful pictorial representations of the coding of themes included in my research, I must stress that their significance within the context of my research will necessarily be limited. For instance, one case might have spoken for a few minutes at one point during an interview sharing reflexivity that resembled MR and another may have made a number of very brief reflective report comments that also linked with MR. Coding of MR in the reflective reports in this example

would have been more prolific according to the diagrams detailed in my Appendices. This scenario represents the potential pitfalls of attempting to mix two conflicting epistemologies and trying to quantify qualitative data. Thus, strip coding and these diagrams acted merely as ‘at a glance’ indicators that paved the way for the more in depth scrutiny of qualitative data.

The longitudinal stacked area diagrams detailed in Appendix 4 highlight the modes apparent within each case over my data collection period. These diagrams indicate case utilisation of more than one mode at any point in time. I suggest this supports my claim of case adoption of modes as flexible and contextually specific, as will be discussed in section 5.6.

5.1.1 – Quantitative Data Analysis Addressing Research Objective 1 - To analyse the extent to which Archer’s ‘modes of reflexivity’ are evident in case reflections

Comparative analysis of modes of reflexivity themes across both interview transcripts and reflective reports, highlight that overall, AR was most evident in case reflections. This is supported by the tree diagrams in Appendix 2 and longitudinal stacked area diagrams in Appendix 4, as introduced above. My tree diagrams also show that the amount of CR and MR was similar across both data sets. MR appeared more prominent in interview transcripts than reflective reports. Impeded FR was more apparent than displaced FR in both data sets.

5.1.2 – Quantitative Data Analysis Addressing Research Objective 2 - To analyse the extent to which emotion is evident in case reflections

My tree diagrams detailed in Appendix 3, suggest that fewer reflections represented the ‘neither positive nor negative’ category in the reflective report data set than in the interview data set. This could be argued to reflect my interaction with cases during interview. For example, I might have asked them to tell me more about a particular area for which they had no noticeable feelings at that point in time. Conversely, all reflective reports were written without my interference as cases were left to their own devices to complete them at a time, in a place, and in the form of their choosing. Therefore, case reflective reports would have been more likely to detail issues and experiences with which they were emotionally connected at the time of completion.

The tree diagrams, detailed in Appendix 3, suggest a little more negative emotion was identified than positive emotion in case reflections across both data sets. This data analysis also suggests that emotion relating to study was more evident in reflections across both data sets than emotion relating to work and private life. This potentially signifies case acknowledgement of the focus of my research, in that I asked them to share with me their feelings of experiences of being doctoral students. Significantly, the tree diagrams (Appendix 3) indicate more negative emotion was shared by cases than positive emotion when reflecting upon organisational processes and systems. The relationship between case reflexivity and the processes and systems of their study and employment organisations is discussed in more detail below in the context of AR and MR.

5.2 - Autonomous Reflexivity

The mode that featured most frequently across all case reflections was AR. Archer maintains that individuals using AR hold self-reliance and '*personal power, a generative mechanism fostering upward social mobility*' (2007:192). She argues that closely associated with AR is a fundamental desire to get on in work and employment. She adds that another characteristic of AR is connected with '*contextual discontinuity*' and '*monitoring of the social context of one's employment rather than merely to engage in self-monitoring on the job*' (2007:195).

I suggest the reasons AR was most prominent in case reflections were likely to include the following:

- 1) The nature of these cases. They were all focused on developing themselves. First and foremost, they were all enrolled on doctoral programs of study, demonstrating their interest in '*getting on*' with their employment. Without exception, all cases maintained in their first interviews that their initial motivation for embarking on doctoral study was associated with their career development as academics. This reflects Archer's discussion around the importance of work in the internal conversation of ARs.
- 2) My cases' claims that they were first in their families to undertake doctoral studies. Section 3.6 details that all but one (one case failed to provide an answer to this question) considered themselves to be the first in their family to attempt this type of study. This signified a possible break from the accepted norms or expectations of

their families and social networks. This is highly reflective of Archer's AR and the desire to look further than the familiar, safe, tried and tested courses of action in order to progress with one's life plan. In this mode, Archer maintains '*[t]he subject must find himself acquiring new experiences and confronting novel situations for which his natal context provides no guidelines. [Having] to rely on his own resources*' (2007:194). Another example of cases acquiring new experiences might include Case 1's reflection of working abroad and the challenges he gave himself to utilise data collection methods that he had no previous experience of. Also, Case 7's approach to engaging with key stakeholders from her research community was something very new to her; Case 4's development and introduction of a student assessment method was completely new to him; Case 8 was observed to take on new challenges accompanying the Acting Head of Department role; and Case 10 embarked on piloting her doctoral research in three organisations.

- 3) The suggestion that my analysis has revealed much evidence of cases '*monitoring the social contexts*' of their employment in their reflexivity, as opposed to just focusing on their activities within their own work roles. Also, Archer's linkage of this mode with '*contextual discontinuity*' could generally be attributed to the role of academics. A major assumption would be that academics are necessarily expected to consider the wider contextual significance of situations and experiences as part of their work.
- 4) My research. Another reason for all cases sharing their reflections on their work, study and career in their discussions could be associated with their understanding of

my research interest and also the phrasing of my questions. For example, had they not been aware of my interest in their experiences of being doctoral students, and had I asked less focused questions that related to their decision making experiences per se (as Archer had in her research), case responses might not all have been as closely related to their work and studies.

5.2.1 – Addressing Objective 3 - To identify the influence of positive emotion within AR

Examples of positive emotion, associated with AR in case reflections, include the following:

Case 1 – Feelings of positivity in relation to the opportunity for gaining new work related experiences; Case 2 – Positive emotion related to making progress with PhD studies and gaining experiences identified as worthwhile for her studies; Case 4 – Feelings of positivity in relation to making progress with his career; Case 5 – Positive emotion regarding making progress with her PhD study; Case 6 – Feelings of positivity regarding taking charge of decision making regarding her development; Case 7 – Positive emotion relating to social structures and networks that she considered to be supporting her research; Case 8 – Positive feelings regarding taking more control over her time management; Case 9 – Positive emotions relating to being provided with devoted study time and gaining alternative employment with an institution he felt better suited his academic career ambitions; Case 10 – Feelings of positivity relating to the piloting of her research with other organisations; Case 11 – Positive emotion relating to gaining a new employment

opportunity; Case 12 – Evidence of positive feelings relating to making progress with her studies.

Comparative analysis of AR across cases reveals that much positive case emotion was associated with environmental or structural factors external to the individual that were identified as enablers (or *enablements*). Therefore, cases found favour with contextual circumstances that allowed them to make progress with their studies.

5.2.2 – Addressing Objective 4 - To identify the influence of negative emotion within AR

Examples of negative emotion associated with AR in case reflections include the following: Case 1 – Negative emotion linked with constraints to his progress including difficulties with organisational systems and processes; logistical and political issues associated with his data collection abroad; Case 2 – Negative emotion relating to the pressures she felt her work organisation placed upon her; Case 4 – Feelings of negativity in relation to imposed changes to his supervision team that resulted in his reassessing his behaviour; Case 5 – Negative emotion in relation to the pressures she felt under by her employer; Case 6 – Feelings of negativity regarding delays in being able to commence data collection caused by organisations participating in her research; Case 7 – Feelings of negativity relating to her work organisation's structural constraints which she felt were slowing down her doctoral progress; Case 8 – Negative feelings relating to work pressures; Case 9 – Negative association with structural constraints he felt had been placed upon him by his work organisation; Case 10 – Negative feelings relating to difficulties experienced

with organisational systems that she felt had wasted a lot of her time and distracted her from her studies. She also discussed issues with taking on a heavier workload than she anticipated, due to external organisations wishing to implement some of her research outputs; Case 11 – Feelings of negativity in relation to a strong dislike of his studies; Case 12 – Negative emotion relating to delays to her studies caused by her employer.

Much negative emotion identified within this mode again related to factors external to the individual. However, in direct contrast to the positive emotion identified, negative emotion was shared when cases reflected on contextual circumstances that were considered to, or were likely to, constrain their doctoral progress.

Many of the above accounts included positive emotion associated with enablements – people, experiences or circumstances that had supported their progress or development. In contrast, mainly negative emotion was expressed when cases made reference to constraints - people, behaviour and often organisational processes and systems that stood in the way of case progress. Archer claimed from her analysis that '*extremely active agents worked reflexively at dealing with the structural constraints and enablements that they activated in the course of and as a consequence of their doings*' (2007:193). Therefore, I posit my research revealed that when cases were using AR, they were demonstrating positive emotion in relation to structural enablements and negative emotion regarding constraints.

The structural constraints facing my cases ranged from issues with personal relationships, and difficulties with processes and systems, to excessive work pressures. As such, it was

identified that some cases sharing negativity in this regard, resolved themselves to attempting to manoeuvre their studies around these structural constraints. For example, Case 1 shared particular frustrations with organisational systems but managed, wherever possible, to make progress. He managed, for instance, to arrange an impromptu supervision meeting following administrative problems that resulted in the unexpected postponement of his annual review. Case 12 appeared to manage the people around her in her work organisation in order for her to be able to make the best out of what she identified as a bad situation (among other things she spoke of 'taking on' the VC of her organisation). Some arguably more active ARs, faced with being unable to deal with these constraints, opted to find alternative avenues altogether - for example, Case 9 deciding to find alternative employment.

I suggest that those feeling unable to deal with the contextual constraints placed upon them, slipped into impeded reflexivity. For example, Case 1, Case 2, Case 5 and Case 11 all spoke of not feeling able to cope with the situations they were facing. Also, those facing limitations brought about by their own perceived inadequacies or shortcomings (Case 5, Case 10 and Case 11), are argued to have slipped into displaced reflexivity. This supports Archer's position regarding the AR mode that even though the challenge of '*getting on*' is of paramount importance, issues associated with personal misjudgement (possibly leading to displaced reflexivity) and the negative influence of structures or behaviour of others (possibly leading to impeded reflexivity) can stifle attempts at gaining upward mobility. The shifts toward FR as detailed above, are argued to have been identifiable due to the regularity and frequency with which my data was collected.

5.3 - Communicative Reflexivity

Archer's (2003, 2007, 2012) description of this mode argues that individuals using CR are not confident in relying on their own internal conversations. Thus, CR acts as an externalisation or extension of the internal conversation that involves the input of others. In her 2012 text, Archer suggests however, that the decline of '*contextual continuity*' in society has resulted, to a significant extent, in the demise of CR. The reason she gives for this relates to the advance of late modernity and the increasing unpredictability of social life. This, according to Archer, results in a decrease in the opportunity for reflexivity that involves seeking the security and familiarity associated with what Archer describes as 'staying put' within social structures. In the context of this study, I suggest CR was demonstrated as my cases sought exactly that – to '*stay put*' within the confines, rules, regulations, expectations and protocols of what was widely recognised in the society of academia as doctoral study. The term '*society*' within this context fits with Kroeber and Parsons' in 1958, as detailed in section 2.3.4. I posit, therefore, that students aiming to progress with their studies were attempting to fit in with the quite specific parameters devised by higher education social structures. This would arguably explain their apparent reliance upon supervisors and other more experienced researchers to help them remain within these parameters for the duration of their studies. This temporal and contextual consideration when adopting Archer's modes will be discussed in more detail towards the end of this chapter.

Based on my proposition that all cases were somewhat reliant on the direction of their supervisors and dependent upon them to make progress with their studies, I suggest it

would be highly likely for most doctoral students to have used CR to some extent in their interactions with them. Arguably, most doctoral students would be new to research and thus require support with developing their study related reflexive thinking. Archer stated that those using CR *'must have at least one other particular Thou whom they trust implicitly in order to exercise the 'thought and talk' pattern'* (2007:159). This would therefore explain the positivity associated in my analysis with successful student – supervisor relationships, and negativity when supervisors did not provide the opportunity for interaction or meet the expectations of their students. CR appeared to exist in all case reflections to a greater or lesser extent.

5.3.1 - Addressing Objective 3 - To identify the influence of positive emotion within CR

Examples of positive emotion associated with CR included: Case 1 - Expressed positive emotion relating to the guidance and support of supervisors; Case 2 - Shared feelings of positivity relating to the guidance she received from supervisors, advice she sought and received from colleagues and the learning she gained from others; Case 4 - Revealed positive emotion regarding current arrangements for supervision and the guidance he sought and received from others; Case 5 - Expressed positive emotion relating to the guidance and advice she sought and received from others; Case 6 - Felt positive emotion relating to the support she received from others to overcome her confidence issues; Case 7 - Shared feelings of positivity regarding the guidance she received from supervisors and the advice she sought and received from others; Case 8 - Shared feelings of positivity regarding the advice she received from others; Case 9 - Appeared to experience positivity regarding the support he received from some members of his supervision team; Case 10 -

Expressed positive emotion regarding the support and advice she received from her supervisors; Case 12 - Shared feelings of positivity when her work met her supervisor's approval.

These examples highlight episodes within my period of analysis where cases appeared to rely heavily upon the voices of their supervisors or peers for their internal conversations to be effective. When they were perceived as having achieved the successful extension of their internal conversations, they were observed as demonstrating very positive associations with these trusted others.

5.3.2 - Addressing Objective 4 - To identify the influence of negative emotion within CR

Examples of negative emotion associated with CR included: Case 1 – Shared negativity regarding the lack of formative feedback he received from supervisors; Case 2 – Expressed negative emotion relating to the lack of interest or support she received from her line manager; Case 3 – Appeared to show negative emotion regarding lack of support from supervision team; Case 4 – Revealed feelings of negativity regarding losing the support of his DoS with very little notice; Case 5 – Shared negative emotion linked with lack of support from supervisors; Case 8 – Appeared to show negative feelings associated with the lack of written feedback she received on her work; Case 9 – Expressed negative emotion regarding one supervisor that did not meet his expectations; Case 10 – Shared negative feelings relating to a lack of support from one supervisor; Case 11 – Revealed negative emotion regarding his realisation that he could have made better progress with more

support from his supervisors. There was very little evidence of negativity regarding the support and guidance of others in Case 6, Case 7 and Case 12's reflections.

These examples detail episodes where cases made mention of having failed to receive support from their supervisors or line managers in the way they had expected or desired. These examples also reveal negative emotional association with circumstances that resulted in their failure to achieve the externalisation of their internal conversations through some form of trusted other.

Suffice to say, both positive and negative emotion was clearly associated with this mode.

Another point to take note of is Archer's suggestion that CR involves '*Smooth dovetailing of their multiple concerns - family and friends being their ultimate concern, and this was greatly distanced from other concerns in every case*' (Archer, 2007:159). It could be argued here that this statement does not necessarily fit with my cases, in that they didn't all identify '*family and friends*' as being their ultimate concern. However, they were not specifically asked this particular question. Also, every case without exception discussed their concerns about the impact of their studies and/or work on their families and some (Case 8, Case 12) also discussed their friends. This demonstrates a certain level of concern in this regard.

In addition, as suggested above, one aspect of their lives they wished to remain the same would be the pursuit of their doctoral education and the relative longevity of guidance and support they needed from their supervisors to do so. Therefore, from an AR perspective,

their careers were important. However, without the externalisation of their inner conversations (CR) through the course of their doctoral studies, they would be unlikely to achieve their career goals. I propose that within the specific context of my research, cases appear to have adopted versions of Archer's modes of reflexivity dependent upon the focus of their deliberations.

Archer claimed that at the time of being interviewed for her research, '*none [in the CR category] reported anything other than the ease with which their other concerns, particularly those of work and leisure, were harmoniously accommodated to their prime concern*' (2007:168). Again, this profile does not necessarily fit with my cases, in that they all prioritised their work and careers. Neither did my cases claim that their work, studies and careers were '*harmoniously accommodated to their prime concern*'. However, it could be argued this might account for negativity associated with the pressures shared by many cases in managing these competing priorities, and even their possible slippage into impeded reflexivity (e.g. Case 1, Case 7 and Case 8).

5.3.3 - My Research providing an opportunity for Externalisation or Extension of the Internal Conversation

My interaction with each case provided the opportunity for them to share their thoughts and feelings. However, apart from perhaps appearing to lend an ear or offer a shoulder to cry on, I did not offer any guidance or solutions to their comments. Even so, I suggest that my presence was definitely felt both in interviews and reflective reports.

It is worth reflecting at this point on the relationship between thought and emotion, as highlighted by Goldie (2000) in his phenomenological argument (initially introduced in section 2.3.1). He posits that an individual might be consciously unreflective of her feelings until she is asked about how she feels, at which point she becomes consciously reflective. I suggest this is particularly apposite to my research, in that comments made by cases indicated that my data collection processes had prompted them to become consciously reflective of their feelings relating to their doctoral studies.

The table detailed in Appendix 7 provides case comments that demonstrate their awareness of me as they shared reflections. This, I suggest, highlights CR in cases' externalisation of their internal conversations, as detailed by Archer, using me as their '*other particular Thou whom they trust implicitly*' (2007:159). To a certain extent, perhaps my data collection methods became the source of externalisation in some cases' CR. It was evident that many case statements shared positivity about being able to share their thoughts and feelings. It was also clear that I was identified by many, if not all, cases as 'a familiar' - someone who would understand the context of their discussions. However, it is also evident that negative emotions were often stirred through the completion of reflective reports and participation in interviews. I suggest this indicates reflexivity was occurring at the time of their involvement with my data collection.

Other evidence of CR in my cases was identified through some reflections regarding the influence of peers on their studies. For example, Case 8 mentioned positive association with her work colleague who provided her with critique on her writing (something that Case 8 claimed to be missing from the support she received from her supervisor); Case 7

highlighted the influence of the person originally formally appointed as her mentor who provided her with guidance regarding research objectives; Case 2 referred to the value she placed upon the support network she had developed through her study institution; and Case 5 suggested she would have failed to make progress without the contributions she received from her peers at a conference in Australia. I suggest that these examples point to the establishment of research friendships or communities that could resemble the interaction between *'similars and familiars'* - a form of social friendship, group or family as identified by Archer to be important for CR.

It is also suggested that where FR, or the potential for FR, was identified in some of my case reflections (e.g. statements of stress brought about by difficulties with juggling competing pressures), the influence of another appeared to enable the case to break free from an ineffective internal conversation, again reflecting CR. Examples of where this is suggested to have occurred include Case 2 - with her colleague providing advice on finding a new DoS; Case 5 - regarding her interaction with a new network of peers from her attendance at a conference; and Case 8 - when she described speaking with the Dean of her faculty when she had made the decision to give up her studies.

I claim the extent to which my cases demonstrated CR differed from time to time, and from case to case. In addition, some shared more positive associations with contributions from their supervisors and peers than others. Positive emotion expressed from the influence of others appeared to be associated with making progress. For example:

Case 5 *"By the end of the grilling, they both grinned at me and said "that's your PhD done; now go away and write it. You know what you're doing, you've got it sorted, you understand what needs to go in and what doesn't and why – what else is there?!" That*

one conversation has increased my confidence in what I'm doing so much; I feel I've made huge strides since, just as a result of that". RRJAN13

Conversely, negative emotion relating to a failure of others to meet case expectations was associated with a lack of progress. For example:

Case 9 "I mean, as much as I feel empowered as an academic member of staff and a guy who's had, you know, 15 years of work experience, I do feel like a child, as the PhD student, you know, and really what I want to say is, you know, "I didn't find your comments very helpful, I'd already uploaded the paper," em, I don't...it doesn't work for me at the moment. And it's partly me because I need to probably approach people more, but the nature of being a staff member doing a PhD is...you know, you kind of don't need someone and then, a bit like buses, you need them very quickly". INT2MAR13

I suggest a temporal or contextual form exists of this and the other two effective modes (AR and MR) identified by Archer in that my cases seem to have adopted tendencies associated with a particular mode dependent upon the context within which they were operating. This supports conclusions drawn from Dyke et al. (2011) in their study involving a social network approach to analyse socially situated and embedded decision-making in a unique participant group of individuals who had the opportunity of embarking on higher education, but made the decision not to (as discussed earlier in section 2.4.9.1). Dyke et al. (2011), similarly to my research analysis, call for a more contextualised adoption of Archer's modes according to the social circumstances being faced.

5.4 - Meta-reflexivity

Cross case analysis revealed that MR evidenced through case discussion about the focus of their research, was more apparent in interview transcripts than in reflective reports. One reason for this could have been connected with my presence at interview possibly

prompting cases to feel the need to justify to me their values in connection with their research. Whereas they were left to their own devices to complete reflective reports when and how they desired, arguably placing their attentions more on the issues that were concerning them at those particular moments in time.

5.4.1 - Addressing Objective 3 - To identify the influence of positive emotion within MR

Examples of positive emotion associated with MR in case reflections include: Case 7 – shared feelings of positivity when she described the types of people included in her research target population; Case 9 – demonstrated positive feelings associated with the focus of his research; Case 10 – revealed positive feelings about the focus of her research.

The examples of positive emotion detailed above all appear to demonstrate some form of connection or correlation between the principles or values espoused by cases and the focus of their doctoral research, or the values held by representatives from their research populations.

5.4.2 - Addressing Objective 4 - To identify the influence of negative emotion within MR

Examples of negative emotion associated with MR in case reflections include: Case 1 – appeared to experience negative emotion when discussing academics who did not consider the social contexts of the issues they were discussing; Case 2 – shared negative emotion

regarding the apparent mismatch between her and her employment institution's values; Case 4 – spoke with negative feelings when he referred to the disadvantages experienced by particularly Chinese students; Case 5 – brief mention of the inequity she felt about her employer's behaviour; Case 9 – expressed negative feelings associated with the current HE climate; Case 12 – shared negative emotion relating to her opinion of her employer's behaviour.

The negative emotion evident in the above examples links with areas where there appears to be some form of mismatch between cases and either the values held by people involved in their research, or more frequently between cases and the behaviour of their employment organisations.

5.4.3 - MR and neither obviously Positive or Negative Emotion

Some comments did not appear overly positive or negative, but the value cases placed on the issues they discussed was still very clear:

Case 1 – spoke of the value of his involvement in a research project to support his learning and development as an academic; Case 3 – claimed to have decided to embark on doctoral study because it was 'there' and he identified it as the path through which he could challenge his mind; Case 4 – spoke of the sense of obligation he felt regarding fairness of assessment in academia.

As detailed above in sections 5.4.1 and 5.4.2, two predominant areas of discussion were identified in relation to case values; one associated with the focus of their doctoral research; and the other linked with conflicting values between my cases and particularly their employment organisations.

5.4.4 - Case Research

Evidence of values in the justification of case research was found in Cases 1, 2, 4, 7, 9, 10 and 12. Negative emotion was displayed where cases discussed values that did not fit with their own. More positive emotion was displayed when these cases were sharing their enthusiasm for their research areas.

5.4.5 - Differences in Values between Cases and their Employers

Evident in both reflective report and interview transcript data, was case identification of a mismatch between their values and the values held by others (namely members of their study or particularly work institutions). This mismatch was discussed by Cases 2, 5, 9 and 12. Without exception, negative emotion was shared by these cases largely due to the sense of unfairness they felt was demonstrated by their employment and/or study organisations.

Archer argues that MRs' *'value commitments are not taken for granted, nor are they a tacit part of the subject's mindset, but they are identical to every other concern: something to be prioritised, nurtured and promoted'*. (2007:230). I suggest this heavy concern with value commitments was clearly evident in these case reflections. Archer also claims that it

would be impossible for MRs to hold genuine concerns and fail to act upon them. This would justify my cases' decisions to involve themselves with research in areas associated with their values. Also, this could explain the existence of such negative attitudes expressed by cases about the perceived unfairness of their employers. Unfortunately, some appeared unable to act upon these concerns (for example Case 2, Case 5). However, some were observed to take action (Case 9 leaving his employer and Case 12 challenging her university's VC) to overcome issues of unfairness or to remove themselves from situations where misalignment was apparent.

Feelings of helplessness were apparent in cases when they felt unable to act upon the mismatch between their values and those held by others, as discussed above. It was evident that some (Case 9 and Case 12) appeared to take action so as to either remove themselves from a situation that worked against their values and beliefs, or confront those identified as working against them. The potential for fracturing to result where cases did not feel able to redress this sense of inequity or unfairness was not made explicitly clear from this research. However, I propose that the negativity demonstrated by Cases 2 and 5, in their sense of inability to resolve the mismatch of values and beliefs (as detailed above), if not having been the sole reason for slippage into impeded reflexivity, was likely to have contributed to it.

5.5 - Fractured Reflexive

5.5.1 - Addressing Objective's 3 and 4 - To identify the influence of positive or negative emotion within FR

All case reflections relating to FR were associated with negative emotion. This might have been expected in that FR represents failure of the internal conversation to operate effectively. Significantly, the only reflections on FR that were also linked with positive emotion were identified in case discussion relating to overcoming traumatic experiences, thus emerging from FR. The prominence of impeded over displaced FR within case reflections, arguably exemplifies the difficulties cases experienced (brought about by people and/or processes) that were outside of their immediate control. These issues were observed as blocking reflexivity by disrupting their lives in some way.

Examples of impeded reflexivity were associated with case struggles with facing situations that were new to them. Case 1 experienced FR following a crisis in his private life; Case 2 in relation to her juggling of work and study commitments; Case 3 when faced with a lack of support from his PhD supervision team; Case 4 in relation to losing his DoS and facing imposed changes to his supervision team; Case 5 experienced issues in her private life that impeded her ability to work on her studies; Case 7 in relation to juggling competing priorities; Case 8 similarly in relation to juggling work, study and family commitments; Case 9 in relation to managing workload and studies; and Case 12 regarding juggling competing demands and issues faced by her involving the potential for disciplinary action against her.

Displaced reflexivity was evident in Case 5's discussion relating to her feelings of inadequacy in her studies; Case 10's struggles with her writing abilities; and Case 11's lack of progress in writing his analysis chapter.

The stark differences between the above examples of FR demonstrate the negative influence of social structures resulting in impeded reflexivity and incapacities originating from the self that resulted in displaced reflexivity. All examples of impeded and displaced reflexivity above, included negative feelings and had a limiting influence upon case powers of reflexivity - exemplifying Archer's claim that '*the persistence of fractured reflexivity of any form is not only painful in itself but extorts the accumulated penalties of passivity*'(2012:252).

A point at which I wish to separate my analysis from that of Archer is in her use of the term 'usual modes of reflexivity'. Although I accept that many of my cases appeared to use one mode more often than others, my analysis also demonstrates a shifting between modes depending upon the context of the situations faced. Therefore, if someone were observed to have slipped into a form of FR after using predominantly AR, I would not classify this slippage as moving into 'fractured autonomous reflexive', as Archer would (2012). My reason for this is that, from my perspective, the classification of an individual's slippage into FR shouldn't be restricted to being from a single dominant mode. The slippage into FR, in my opinion, demonstrates movement from effective reflexivity that could have included all modes, depending upon the social structures encountered, as argued above.

This perspective is exemplified in section 5.4.5, where I identify negative case feelings of imbalance between their values and those exuded within their social structures. Here I posit that negative feelings associated with MR and an inability to take action, could be linked with negativity relating to AR and not being able to manage one's constraints, or could be connected with CR and case difficulties with student – supervisor relationships. I therefore argue that slippage to fracturing could be influenced by an accumulation of negative feelings with not being able to cope associated with a breakdown of any, some, or all of the effective modes.

5.5.2 - The Mending of Fractures

Archer posits that it is possible for FR to be mended. She claims that those experiencing displaced reflexivity could return to their earlier mode if '*circumstances became more favourable and provided that their relations supported their return*' (2012:290). I suggest this was the scenario with Case 5 overcoming her inadequacies. More than her relations supporting the return of an effective mode of reflexivity, I suggest that she was observed to utilise the voice of others (her new found Australian network) through CR to recover from her displaced reflexivity. Similarly, Case 10 was observed to recover by seeking and receiving positive reinforcement from her supervisors, thus again arguably utilising CR as a means of recovering from displaced reflexivity. Case 11 was a little different in as much as he initiated the acquisition of new employment as a means of moving on from the stagnation he had reached with his studies. This shift in mind set appeared to result in a rejuvenated interest in completing his doctorate, as this was also one of the stipulations stated by his new employer (he was expected to complete his studies within one year of joining his new employment organisation). I suggest that Case 11 returned to using

predominantly AR in his re-taking control of his situation. This scenario also demonstrated Archer's consideration of the external support for the return of an earlier mode in as much as his employer placed expectations on him doing so.

In relation to impeded reflexivity, Archer stipulated individuals were only able to return to an earlier mode if they were '*given effective support from their chosen network of friends*' (2012:290). Again, this was very much a feature of the shift I identified in cases from impeded reflexivity.

Archer's reference to the recovery from both displaced and impeded reflexivity, involves the support of 'relations' (in the case of displaced reflexivity) or the 'effective support' of others (in the case of impeded reflexivity). However, I would argue this support is reflective of Archer's CR - hence, I propose that a shift from FR often requires, and occurs as a result of, CR.

5.6 - Analysis Overview

5.6.1 - The Potential for Movement between Modes

When Archer referred to her four modes of reflexivity, she identified them as exemplifying particular sets of reflexive behaviours as distinct from each of the others. As suggested previously in section 2.4.9.2, this distinction between modes resembles Weber's (1904) use

of the word '*ideal*' in his ideal bureaucracy. Rather than describing a preferred way of being, it exemplifies a particular and unique set of behaviours. Archer's quantitative data collection method (questionnaire) enabled her to identify individuals that most closely reflected each of these modes in order for her to carry out interviews with them. She made clear, however, that it would be possible for individuals to exemplify a mix of more than one of these modes, as was apparent from her research.

Archer also discussed the potential for individuals to change modes. For example, if someone were demonstrating reflexivity that resembled FR, she would have the potential to change to another more productive mode, as discussed previously in section 5.5.2. I maintain that my research has enabled me to track, in detail, case reflexivity over time. As such, I have analysed as often as every month, the emotion involved in reflexivity associated with each of Archer's modes that were utilised by cases, and therefore have been able to more closely track the use of different modes over time. I propose my analysis demonstrates case adoption of effective modes as contextually appropriate within my research, as will shortly be discussed in more detail.

My research focus and context differed from that of Archer. Her research involved asking participants to share personal biographies (as detailed in section 1.1.4) on their approaches to decision making and their interactions with others. My research, however, involved asking cases how they felt about their experiences and interactions with others, specifically within the context of their doctoral studies. My analysis has uncovered that as all cases were attempting to achieve the same level of qualification, some similarities existed in the

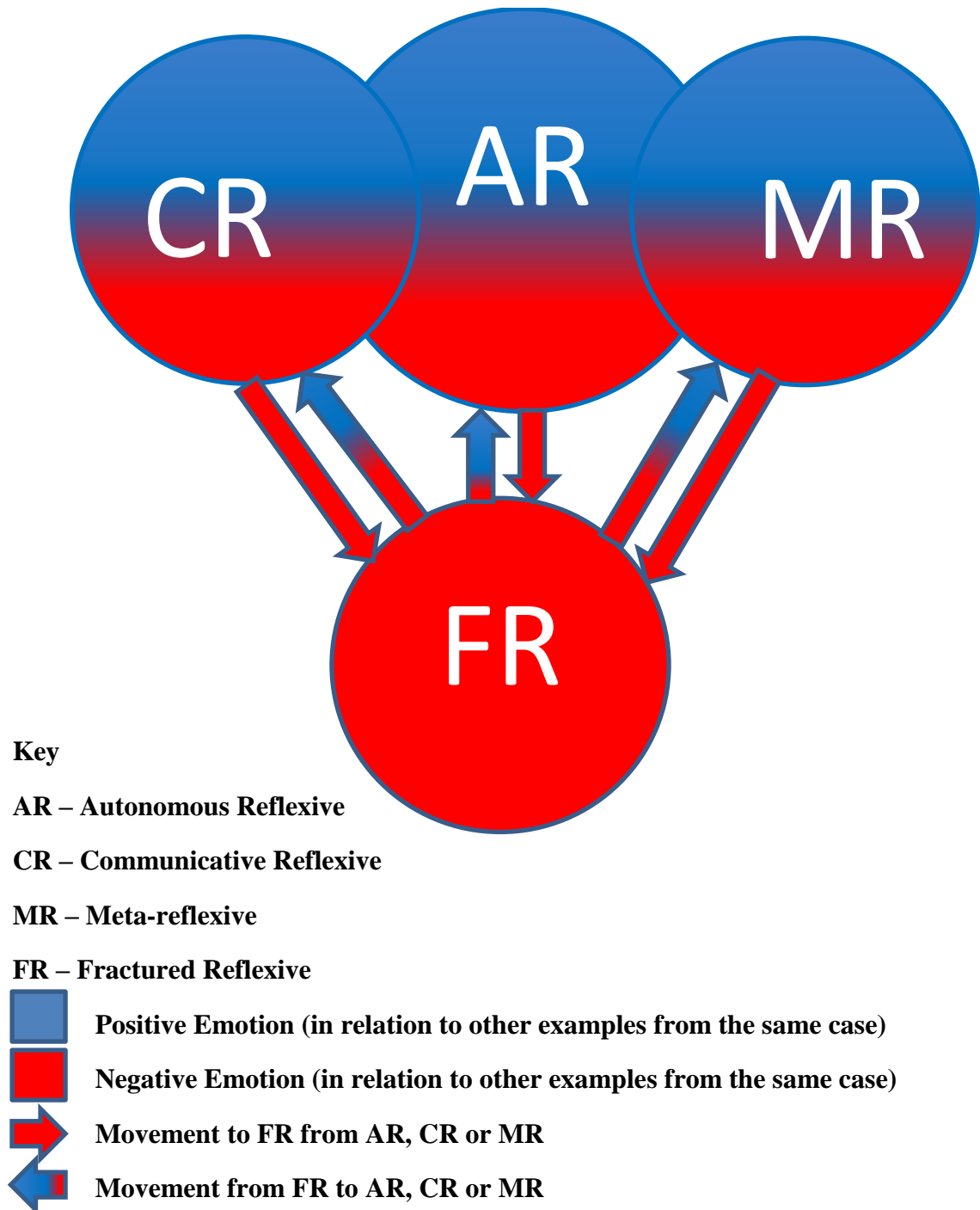
modes of reflexivity that were adopted. I suggest that cases altered their modes of reflexivity according to the contextual circumstances they were facing. For example, when requiring guidance relating to their studies, many would invite another (often a supervisor) to contribute to their internal conversations - actions which are reflective of CR. However, when reflecting negatively on the behaviour of their study and employment organisations, some would compare their own values with those exemplified by their institutions - thereby demonstrating MR. This is reflective of the perspective shared by Dyke et al. (2011) as initially discussed in section 2.4.9.1. I agree with Archer that some individuals tend to use one mode more than others. For instance, one individual might be struggling to make progress with her studies, but fail to ask for help from her supervisor even when she doesn't trust her internal conversation, potentially resulting in FR or just a lack of progress in her studies.

I propose that when individuals were utilising modes as contextually appropriate, any of AR, CR or MR were adopted. Mode utilisation is argued here to have been dependent upon the circumstances at the focus of their reflexivity, allowing for movement between the three. This movement enabled a more appropriate, and perhaps a more effective, mode to be adopted. However, when cases were observed to have slipped into FR, the debilitating nature of the break down in their internal conversations meant that they ceased to effectively utilise any of the other modes.

I suggest the model detailed on the following page (Fig. 5.1) highlights participant utilisation of Archer's modes, within the contexts of their experiences through the course

of my data collection period. The longitudinal nature of my data analysis has revealed case adoption of different modes according to the focus of their internal conversions.

Figure 5.1: The Contextual Adoption of Modes of Reflexivity



The overlap between the circles that represent Archer's effective modes demonstrates movement between them. This overlap highlights the flexibility that I claim exists between modes, thus these modes could be operating in parallel or in conjunction with one another, depending on the contextual circumstances being faced. The colour blue highlights positive emotion (in relation to other examples of emotion demonstrated by the same case) and red represents negative emotion (demonstrated by the same case, as above). The arrows represent a clear shift from one of the effective modes into fractured reflexive, or vice versa.

While movement from meta-reflexivity into fractured reflexivity has not been widely evidenced through the course of this research, I suggest movement between them in this way is conceivable. It is worth noting that some evidence of movement from FR to MR was arguably identifiable within Case 4's reflections, in that he showed signs of FR at the time of the departure of his original DoS. During that experience, he appeared to be questioning the imposing upon him of a new reorganised supervision team and the research methods he had been strongly urged to use. He also questioned the value of his original research focus compared with his new interest in the fairness of student assessment. Further research would be required in order to determine if this potential for movement between MR and FR were more widely expected.

5.6.2 - The Predominance of AR

This study included the participation of doctoral students pursuing their studies for the purpose of career development - often among other things. This, as discussed earlier,

perhaps explains the reason AR was most prominent across all case reflections. I specifically asked students to reflect upon their experiences of their studies, thus it is of little surprise that their work and studies appeared to be at the forefront of their reflections. Also, as discussed earlier in section 5.2, all cases that were asked identified themselves as being the first in their families to embark upon doctoral study, demonstrating a break with family traditions and expectations. Again, this exemplifies the characteristics Archer attributes to AR. Both positive and negative emotion was identifiable within this mode. Positive emotion was associated with relational aspects that supported or enabled cases to pursue their aims, and negative emotion was associated with aspects that impeded or constrained them.

5.6.3 - CR Representing the Involvement of Others

Evidence of CR was identified where cases had sought the support of others to help them resolve the issues they faced. This is argued to represent Archer's CR, in that these cases were not considered confident in relying upon their own internal conversations and thus externalised them in order to seek resolution. Positive emotion was identified where cases felt this externalisation had been successful in aiding their reflexivity. Negative emotion is suggested to have been apparent where cases' seeking of external advice and guidance to support their reflexivity was unsuccessful.

5.6.4 - MR Providing Justification for Research and Evidencing Perceived Shortfalls in Others

MR was apparent in some cases when they shared with me the value they placed upon their research. This was particularly noticeable from my interviews as cases stressed to me the importance they placed upon the focus of their studies. Positive emotion was identified where cases were reflecting on the value of their research. Negative emotion was shared when discussing people that held conflicting positions or who were not supportive of their research foci.

Additionally, negative emotion was evident when cases were sharing MR in relation to the behaviour of others within their employment. Of particular significance was case negative emotion directed at social structures - the questioning of values held by the leaders of their work organisations that conflicted with their own.

5.6.5 - FR - The Result of Failure of Effective Modes or Precursor to Resolution

Without exception, FR was accompanied by case reflection of negative emotion. Much of the impeded reflexivity evident from case reflections was connected with the negative impact of external conditions that resulted in the breakdown of their previous mode(s) of reflexivity. Displaced reflexivity was evident where individuals felt limited or inhibited by their own capabilities. In many cases, CR appeared to be sought and utilised as a means of recovering from FR. Also, in some cases individuals were observed to have moved from FR toward AR when they found themselves able to adopt new strategies to overcome their short-circuited reflexivity.

5.6.6 - Archer's Modes of Reflexivity in the context of Higher Education

Within the context of this study, the changing nature of the role of 'academic' is of particular interest, especially in relation to Archer's so called 'enablements' and 'constraints' to getting on in academia. Enablements, within the structural environment of higher education identified from my analysis, include aspects such as: Research Excellence Framework (REF) and other sources of research funding; internal opportunities for the development of research capabilities including support with fees for study; opportunities for collaboration with researchers from other disciplines or universities; and opportunities to share research at national and international conferences. In contrast, constraints within this specific structural context have included: issues associated with lack of support from line or senior management; increasing and often conflicting demands upon the time available for work; universities adopting specific and arguably narrow strategic agendas which have placed limitations regarding the autonomy granted to academics; and lack of guidance and support received from informed others.

In terms of the linkage between Archer's modes and the context of this study and in direct response to Objective 1 - I posit that all four modes have been evident at different times and for the following different reasons:

- AR in the effective management of enablements and constraints
- CR and the interaction between students and their supervisors
- MR and value commitments relating to research foci and conflicting ideals
- FR and a breakdown in reflexivity resulting from the failure of any of the above or the displacement of personal capabilities

5.6.7 - MR, Critical Reflection, Critical Reflexivity and Radical Reflexivity

I contend that linkage exists between MR and the perspective shared by Reynolds (1998), Vince (2010) and Hibbert (2012) of critical reflection, Cunliffe's (2004) considerations of critical reflexivity and Pollner's (1991) discussion of radical reflexivity. All of these perspectives are aimed at 'unsettling' and problematising taken for granted notions of reality. Those utilising Archer's MR are thought to question their own beliefs and values, as well as the beliefs and values held by others.

In terms of value commitments, my analysis supports the idea that individuals using MR identify and reflect upon inconsistencies between their values and those held by others. They aim to right the wrongs of the unfairness they observe or experience within their societal structures. Notions of Critical Management Theory and the identification and response to hegemonic ideals are resonant in the reflexivity and actions taken under the circumstances faced by some within this research. When confronted with value systems that conflicted with their own, individuals were observed to challenge those holding contrasting values, or take action to move away from the injustices they experienced or were exposed to. The emancipatory nature of this mode of reflexivity seeks to uphold the importance of beliefs and values to the potential detriment of career advancement or other ideals held by the societal structures within which they operate.

Where value systems are reflective of their own, my analysis has demonstrated that individuals are likely to make every effort possible to work towards achieving outcomes that are supportive of these shared values.

Archer (2007) reminds us that it is highly likely for individuals with a tendency of utilising MR not to achieve their full employment potential in their bid to remain true to their beliefs and values. This is a point which I have not been able to fully explore within this research context. However, it is clear from examples such as Cases 4, 9 and 12 that individuals operating within the MR mode often placed the importance of remaining true to their values and beliefs above opportunities for swifter doctoral progress or personal advancement.

5.6.8 - The Relational Nature of Emotion and Reflexivity

I suggest my research has demonstrated that reflexivity was not only triggered by case interactions with social structures, it was also in some cases, the precursor for change to external conditions. For example: FR was observed to lead to negative changes in the way individuals dealt with external conditions; AR was identified as promoting enablements and managing constraints; CR was observed as positively supporting personal development and advancement within social structures, or negatively limiting personal development; and MR was considered to problematise unfairness and inequity and bring to the fore opportunities for change. Therefore, my analysis demonstrates that reflexivity does not only respond to external conditions, it also acts as a precursor for changes to them.

Burkitt positions emotions within human interaction and social relationships. His study in 1997 particularly focused on the emotions of love and aggression and concluded the following:

'Emotions exist only in the context of relationships and are to be conceptualised as complexes – that is, as irreducible to social structures, discourses or physiology. All these elements are constitutive of emotions which are felt by active, embodied beings who are locked into networks of interdependence' (1997:52).

My research analysis fully reflects this perspective of emotions as being situated, relational, and embodied. The temporal and situational nature of emotion, as discussed earlier, for example in section 2.3.4, has been very much supported by this research analysis. I suggest that Parkinson's (2012) charge for the extension of emotion research that focuses on how social processes influence emotion, has been partially addressed by this study. Emotional involvement in agentic responses to structural influences has dominated my analysis. Similarly, the role of emotion on case agency in influencing structural circumstances has also been scrutinised. For instance, evidence of emotional involvement in meta-reflexivity that has resulted in changes to social structures, albeit relatively minor, has been noted and discussed. Further, actions taken by cases arguably in spite of their social structures have been observed and deliberated.

My research has observed the embodiment of case emotions to a lesser extent, as my data collection methods relied heavily on gathering their cognitive reflections and not investigating physiological changes. Also, my research focus was on emotional involvement in reflexivity – a cognitive process of reflection, thus focused more heavily on conscious thought processes. However, Clarke (2003) urges - in his charge for a multi-disciplinary approach to be taken that involves a combination of sociology and

psychoanalysis as previously discussed in section 2.3.4 – that it is important to not completely disregard the embodiment of emotion. In an attempt to gain an insight into case feelings and associated physiological influences, my case questioning at interview did revolve around asking about feelings and how these feelings affected them. Experiences of positive emotion that furnished cases with a sense of wellbeing were identified. Conversely, issues such as stress and anxiety that often resulted in periods of illness or incapacity were directly associated by my cases with negative emotion.

Burkitt maintains that in adopting a relational understanding of emotions, much of the dualism of opinion which exists regarding the study of emotions within social research can be accounted for. His proposition that the relationships between people are central to the focus of emotion is very much reflected in my research. My research focus clearly highlights the presence of emotion in reflexivity that includes others - either as an extension of an individual's internal conversation (as identified in CR), or, interaction with the generalised other, exemplified by Mead's '*Me*' in 1974 (as identified in AR and MR). My research analysis clearly identified negative emotion as part of Archer's FR. The negative emotional association with particularly impeded reflexivity, was relational in as much as the impediments felt by cases, without exception, were derived from their interactions with others. Even the displaced reflexivity observed within my analysis is deemed relational, as changes in social structures had resulted in cases' past approaches to reflexivity becoming no longer appropriate or effective.

5.6.9 - Emotion, Reflexivity and Habitus - Archer versus Burkitt

Burkitt (1997) speaks of culture as providing individuals with '*emotional habitus*' (initially discussed in section 2.3.5). Burkitt uses the term emotional habitus to describe a series of emotional dispositions that equip people with certain language and behaviours that are accepted or expected ways of being. This is supported by Russell in 1991 (discussed in section 2.3.1), in her highlighting of the differences between cultures in the languages and behaviours used to express emotion.

In terms of Archer's perspective of reflexivity, however, she distances the internal conversation from habitus in that she identifies reflexivity in its association with the rise of modernity and '*contextual discontinuity*'. As such, a potential dichotomy exists within my analysis between my association with Burkitt and his relational understanding of emotions involving habitus, and Archer's identification of reflexivity as a response to '*contextual discontinuity*'. It is also worth reflecting at this point on Holmes' position introduced in section 1.1.3 that emotional reflexivity has become more important as individuals find themselves '*drawing on emotions to navigate their path, especially when facing new situations or ways of living where an emotional habitus is little help and feeling rules are unformed or unclear*' (2015:61). As such, my proposition here is that emotional involvement within reflexivity could either include some form of habitus, or it could represent Archer's 'morphostasis' (as discussed earlier in section 2.4.8). If habitus were involved, emotion evidenced from my case reflections would be argued to reflect emotion, thoughts, behaviours and language that are largely recognisable and routinised by members of their social structures. Importantly, emotional dispositions and actions, from Burkitt's (as in Bourdieu's perspective of habitus) perspective, would be reflective of our

‘embeddedness’ in social class and structure (as detailed earlier in section 2.4.8). If emotion were involved in terms of Archer’s morphostasis, emotional reflexivity would result in a reproduction of what has gone before and a reinforcement of recognised structures.

The question here, therefore, is - to what extent was emotion in my case reflections: a) reflexive, as in Archer’s morphostasis; b) a form of ‘*hybridisation*’ of habitual and extended reflexivity, as perceived by Adams (2006) and Sweetman (2003); or, c) a series of ‘*semi-conscious responses that [arose] from the dispositions of our habitus [and] merge[d] into the conscious monitorings of our internal conversations*’, (Sayer, 2010:121) thus calling for the combination of ‘*analysis of both habitus and internal conversation to make sense of these relations*’ (2010:121).

I posit that Sayer’s merging of the two would be a possible resolution within this context. Emotional disposition or habitus, i.e. an acceptance within social structures that certain expressions of feelings have positive and others have negative connotations and associated behaviours, is observable within my research analysis. However, I also support Archer’s relational nature of reflexivity that identifies it as being a highly individual response to, and interaction with, unique contextual circumstances (reflective of the structure – agency interaction as detailed earlier in section 3.5). Thus, it does not follow, or play out, any preconceived idea of how someone’s reflexivity ‘should’ operate.

I suggest that, to some extent, it could be argued that Archer's philosophical position of structure and agency, contextual discontinuity and the relational nature of reflexivity, appear to somewhat go against there being any need for the classification of *'modes of reflexivity'*. I would go as far as to suggest that by identifying these modes of reflexivity, Archer is inferring the existence of some form of *'contextual continuity'* - especially in the case of CR. This perspective is shared by Sweetman (2003) and Adams (2006) as originally discussed in section 3.5. To recap, Sweetman argues *'not only does the concept of habitus not, in and of itself, preclude reflexive engagement with the self, but also that certain forms of habitus may be inherently reflexive, and that the flexible or reflexive habitus may be both increasingly common and increasingly significant due to various social and cultural shifts'* (2003:529). However, Archer's (2007, 2012) discussion relating to CR and its demise or reduction as a result of modernity and contextual discontinuity, could be argued to explain the relevance of mode identification in this way. By the same token, Archer posits that contextual discontinuity has brought about more use of the other three modes. This is where my research analysis differs to a certain extent from Archer's. My analysis has demonstrated the contextual specificity with which particularly CR, AR and MR of Archer's modes are adopted. The use of these modes might be in parallel and/or in conjunction with each other, depending upon the contexts being faced and thus complimentary to effective reflexivity. I wish to reflect on my findings of case emotions and reflexive behaviours in relation to each of Archer's modes in order to consider this point further.

Without exception, all case reflections that shared positive feelings regarding Archer's CR, were associated with their successful seeking and receiving of support from their

supervisors or informed/expert others. Thus, my cross case analysis suggests that reflexivity involving successful or desirable student – supervisor interaction, involves the following assumption (or disposition) from those operating within the social structures of academia: positive emotional experience is associated with the extension of a student’s inner conversation to involve the contribution of an expert or informed other. However, I accept that the extent to which this form of interaction is sought and relied upon, is based upon an individual’s unique circumstances and lifetime experiences. In this regard, Archer’s ideas around contextual discontinuity are somewhat supported.

In another example, my cross case analysis into Archer’s AR mode has identified the following: firstly, a relationship between positive emotion and cases working with structural enablements; and secondly, negative emotion and cases facing, and addressing, structural constraints. Again, the implication here is that contexts prompting the use of AR reveal individuals’ emotional habitus in their demonstration of the characteristics associated with this mode.

Finally, in Archer’s MR, cases were observed to hold positive feelings in association with their experiences of working towards upholding their values, and negative feelings toward those identified as working against them. This once more suggests some form of habitus associated with the emotion involved in the reflexive behaviour of those using MR. It is of course noted, that differentiation necessarily exists in terms of the values held by individuals - again supporting Archer’s ideas around contextual discontinuity. However, in terms of cases’ expression of feeling and behaviour in relation to this mode, certain emotions and actions appear to be expected.

5.6.10 - Addressing Critique directed at Archer's Modes

Caetano (2015), as discussed earlier in my literature review, offers a comprehensive critique of Archer's modes of reflexivity research. She finds particular difficulty, for example, with the largely theoretical secondary role Archer attributes to socialisation and social origins in the interaction between structure and agency. This point is also a focus of Mutch's (2004) critique of Archer's work. Similarly, Dyke et al. (2011) call for a more contextualised adoption of Archer's modes according to the social circumstances being faced. This analysis has considered much more closely, the interactions between agency and structure in the reflections of cases involved in my research. As such, my analysis has revealed clear contextual relationships between an agent and her structures, connected specifically to different modes in different ways. This, as discussed above, supports the possibility of some form of habitus in operation within Archer's modes.

Caetano also argues that due to Archer's lack of focus on structural influences, she fails to acknowledge the internalisation of '*social mechanisms mediating structure and agency*' (2015:70). My analysis has demonstrated the influence of an individual's social surroundings on her reflexive processes. For example, I was able to identify how in CR positive student – supervisor relationships tended to influence the externalisation of an individual's internal conversation. Another example from my analysis includes the reflexivity exemplified in AR as a response to, and in efforts to work with, the influence of structural enablements and constraints. In MR, my analysis clearly demonstrated case response to, and actions toward, issues with which they held strong values. Finally, in terms of particularly impeded reflexivity, the influence of external social structures was observed, without exception, to result negatively on case reflexivity.

Caetano found weakness in Archer's heavy focus upon '*contextual discontinuity and incongruence in the analysis of social change*' (2015:70). I suggest that my analysis has revealed evidence of contextual continuity, as detailed above, under certain societal circumstances. For example, an expectation of particular reflexive responses involved in student – supervisor interactions, or the meta-reflexivity involved in case' responses to those working against their values. However, Caetano's criticism of Archer limiting structure –agency interaction to '*the internal conversation*', has not been addressed by my analysis as the influence of '*the internal conversation*' formed the main focus of my research.

Holmes (2012) accuses Archer of placing too much emphasis on reflexivity as taking place with the '*self*' in the internal conversation. The exception to this within Archer's work would arguably be her CR mode, in that she specifically identifies the involvement of others in the extension or externalisation of this mode. Holmes finds favour with Mead's perspective of the internal conversation that involves the '*generalised other*' (as discussed in section 2.4.2). My research would suggest that the relational nature of reflexivity involves the internal conversation deliberating in response to the real or imagined influence of others comprising their social structures. Therefore, in answer to Archer's question (also detailed in section 2.4.2) as to who may be speaking to who, I favour Holmes (2010) and Mead's (1934; 1974) perspectives of '*the generalised other*'.

5.6.11 - Emotions, Reflexivity and Fracturing

I agree with Burkitt (1997) that Craib's (1995:39) psychoanalytical position of emotions as '*individualistic experiences that arise internally*' takes a far too individualistic perspective. This perspective does not pay enough attention to the influences of an individual's contextual or social circumstances. However, I suggest that my analysis finds some association between Craib's introspective ideas of emotion, and the ineffective reflexive turmoil that is evident in Archer's FR. Craib suggests (initially discussed in section 2.3.5) turmoil could occur as a result of the potential mismatch between different emotions often caused by differences between internal and external processes - for instance, history and experience. This turmoil is arguably reflective of the disarray that is demonstrated by those who experienced fractured reflexivity within my analysis. Arguably, the shortfall identified in Craib's perspective (the individualistic nature of emotion), is precisely the reason for a breakdown in an individual's usual mode reflexivity. Under these circumstances, the individual is unable to resolve the confusion created by her internal conversation that is no longer effective. This turmoil is largely caused by internally or externally imposed circumstances that the individual was not able to deal with. Efforts to find resolution in this context would be demonstrated by those attempting to re-engage their previous effective mode(s) of reflexivity - for example, as in Case 1's move from predominantly AR, to impeded reflexivity, returning to predominantly AR. Alternatively, these efforts could involve the engagement of a previously underutilised mode - as in, for example, Case 4's shift from predominantly CR, to impeded reflexivity, to predominantly AR. Importantly, my analysis has demonstrated that this endeavour to find resolution often required and utilised the interaction of '*others*'. This supports Archer's claim that movement from FR

involves the support of others, as detailed earlier. This, therefore, contradicts Craib's claim of emotion not involving the interaction of others.

5.7 - Summary of Chapter 5

This section provides a brief overview of the content of this chapter, focusing particularly upon the main findings that have been drawn as a result of my process of sense making.

5.7.1 – Quantitative Data Analysis of Themes

This chapter initially provided a quantitative analytical snapshot of the emotion and reflexivity identified in primary data, by means of NVivo tree diagrams and longitudinal stacked area diagrams. This pictorial analysis supports my understanding that AR was the predominant effective mode accessed across all cases over the period of data collection. Impeded reflexivity appeared to be more apparent in case reflections than displaced reflexivity.

Negative emotion appeared to dominate where cases were referring to the behaviour of the leaders of their work organisations. Positive emotion, particularly within reflective reports appeared to be more closely associated with case reflections relating to their studies.

However, the emotion tree diagrams suggest both positive and negative emotion appears to be linked with a range of relational influences.

The longitudinal stacked area diagrams support my position that movement exists between effective modes, or even that effective modes may be utilised in parallel with each other.

5.7.2 – Addressing My Research Objectives

I have then moved on to each of Archer's modes (my deductive themes) in turn, explaining the apparent influence of emotion on each.

Autonomous Reflexivity - AR was observed to be the dominant effective mode utilised by my research cases. Both positive and negative emotion was evident within this mode.

Positive emotion was evident where cases were observed to be optimising 'enablements' (Archer, 2003). Negative emotion was apparent when cases were dealing with constraints (Archer, 2003). I have argued within this chapter that AR was likely to have been the predominant mode evident across cases, as all participants prioritised their careers and identified their doctoral studies as part of their career development.

Communicative Reflexivity - CR was observed to be apparent in cases to a lesser extent than that of AR. Both positive and negative emotion was evident within this mode. Positive emotion was observed where cases considered the externalisation of their internal conversations with trusted others to be successful. Negative emotion was evident when cases had not been able to successfully externalise their internal conversations with trusted others.

Also, this chapter observes cases to have demonstrated evidence of CR in their involvement with this research. I have discussed the influence of my research on cases and

vice versa. As such, I maintain that my interaction with cases demonstrated the externalisation of their internal conversations.

I also posit within this chapter that whereas Archer (2007) claims a reduction in the accessing of CR can be seen as a result of late modernity, my cases appeared to aim to access this mode in their interactions with particularly their doctoral supervisors. I have thus argued that the effective accessing of CR appears to be as relationally and contextually appropriate. I argue it follows that the same applies to the other two of Archer's effective modes.

Meta-reflexivity - Although MR was clearly evident within case reflections, very little MR was observed in three of my twelve cases. Both positive and negative emotion was evident in this mode. Positive emotion was often identified where cases held similar values and beliefs to those featuring in their structural contexts. Conversely, negative emotion was apparent where cases' values and beliefs contrasted with those held by others. These scenarios were observed to exist particularly in relation to the focus of case' PhD research, and/or the sense of justice or injustice demonstrated by their employers.

In addition, I have discussed within this chapter the difficulty I experienced with identifying the nature of emotion as either positive or negative within some MR. I have argued that even though cases might not have overtly shared positivity or negativity in relation to their values or beliefs, they would not hold these values or beliefs if they did not have an emotional attachment to them.

Fractured Reflexive - I have discussed in this chapter that FR was evident across almost all cases (although arguably to a lesser extent in Case 6). Impeded reflexivity was more apparent than displaced reflexivity across case reflections. Impeded reflexivity was evident when cases had experienced external influences that had debilitating effects on their reflexivity. Displaced reflexivity was apparent where cases had shared experiences of having crises of confidence in their own abilities. Without exception, and reflective of Flam's (2010) observations as discussed in Chapter 2, all FR evident across case reflections included negative emotion. I have also suggested that positive emotion was only linked with FR where the apparent mending of fractures had taken place.

5.7.3 - The Potential for Movement between Modes

My position differs from that of Archer (2012) in relation to the extent to which separate modes can be identified as 'usual'. I have argued that it is possible for individuals to access more than one mode, dependent upon the situations or contexts being experienced. I support Archer's claim that it is possible for fracturing to be mended and explain how this is demonstrated in my analysis. I have highlighted how movement between effective modes and fracturing appear to have taken place in my research participants, by means of the diagram detailed in figure 5.1.

5.7.4 – Archer's Modes across Cases

Having analysed my research data in association with each of Archer's four modes, I have made the following observations within this chapter: the predominance of AR across all cases; CR representing the involvement of others in the internal conversation; MR in case

justification for research and evidencing the perceived shortfalls of others; and FR as the result.

5.7.5 - Implications for Higher Education

I have considered within this chapter the changing nature of the role of the academic, as discussed in section 2.4.9.1, and the implications of my research findings for higher education. I posit that evidence of Archer's modes within my cases links with the following issues: AR in the effective management of enablements and constraints; CR and the interaction between students and their supervisors; MR and value commitments relating to research foci and conflicting ideals; and FR and a breakdown in reflexivity resulting from the failure of any of the above or the displacement of personal capabilities. I discuss in more detail the potential repercussions for academics and those in control of academic institutions within my concluding chapter in section 6.5.2.

5.7.6 - MR and Critical Reflection, Critical Reflexivity and Radical Reflexivity

I have suggested within this chapter the potential to take a critical management stance in the application of my results in terms of the linkage between MR, critical reflection, critical reflexivity and radical reflexivity. I have argued that the MR evident within this analysis bears resemblance to critical perspectives associated with values, beliefs and the unsettling of taken for granted hegemonic conditions. I consider that MR also has the potential to result in FR where emancipation is sought but not achieved.

5.7.7 - The Relational Nature of Emotion and Reflexivity

I have explained how my research supports the perspective of the likes of Holmes (2010) and Burkitt (2012) that reflexivity is relational, in as much as it involves the interaction between an individual and her context or environment.

5.7.8 - Emotion, Reflexivity and Habitus

Particular attention has been paid to Burkitt's (2012) and Holmes (2010, 2015) consideration of 'emotional reflexivity' and its potential relevance to this study. I have posited within this chapter that emotional reflexivity involves some form of merging between reflexivity and habitus, supporting Sayer's (2010) standpoint. I suggest that emotional responses to circumstances include expected or assumed behaviours, and thus some form of emotional habitus. Differences of opinion shared within this review regarding the potential for the hybridisation (Sweetman, 2003; Adams, 2006) or merging (Sayer, 2010) of reflexivity and habitus provides an important analytical focus within this part of my study.

5.7.9 - Addressing Critique of Archer's Modes

I address the critique of Archer's modes of reflexivity research which was initially introduced in section 2.4.9.2. Mutch (2004), Dyke et al. (2011) and Caetano (2015) all criticise Archer for paying secondary attention to structure-agency interaction within her reflexivity literature. This chapter has considered much more closely the interactions between agency and structure in the reflections of cases. As such, my analysis has revealed clear contextual relationships between an agent and her structures, connected specifically to different modes in different ways.

Caetano (2015) also claims that Archer fails to acknowledge the internalisation of ‘*social mechanisms mediating structure and agency*’ (2015:70). I have demonstrated within this chapter the influence of an individual’s social surroundings on her reflexive processes, for example: the CR in positive student – supervisor relationships tended to influence the externalisation of an individual’s internal conversation; AR was utilised as a response to, and in efforts to work with, the influence of structural enablements and constraints; MR clearly demonstrated case response to, and actions toward, issues with which they held strong values; and particularly impeded reflexivity was influenced by external social structures that resulted negatively on case reflexivity.

Caetano (2015) criticised Archer’s heavy focus upon contextual discontinuity. This chapter demonstrates evidence of contextual continuity under certain societal circumstances. For example, an expectation of particular reflexive responses involved in student – supervisor interactions, or the meta-reflexivity involved in case’ responses to those working against their values. However, Caetano’s criticism of Archer limiting structure –agency interaction to ‘*the internal conversation*’, has not been addressed by my analysis as the influence of ‘*the internal conversation*’ formed the main focus of my research.

Holmes (2012) accuses Archer of placing too much emphasis on reflexivity as taking place with the ‘*self*’ in the internal conversation. In this chapter I suggest that the relational nature of reflexivity involves the internal conversation deliberating in response to the real or imagined influence of others comprising their social structures.

5.7.10 - Emotions, Reflexivity and Fracturing

Finally, I suggest that my analysis finds association between Craib's (1995) introspective ideas of emotion, and the ineffective reflexive turmoil that is evident in Archer's FR. This turmoil is largely caused by internally or externally imposed circumstances that the individual was not able to deal with.

5.7.11 - The Following Chapter

The following concluding chapter brings together the main findings of this research and offers my perspective relating to opportunities for its development within research and practice.

Chapter 6 - Conclusions and Opportunities for Future Research

6.1 Overview of my Research Focus and Objectives

My research has set out to examine the influence of emotion on reflexivity in Archer's 'Modes of Reflexivity' (2003, 2007, 2012). After conducting a comprehensive review of existing literature and detailed analysis of the qualitative data collected for this study, I have successfully addressed my original research objectives.

To recap, my original objectives are detailed below:

- 1) To analyse the extent to which Archer's 'modes of reflexivity' are evident in case reflections.
- 2) To analyse the extent to which emotion is evident in case reflections.
- 3) To identify the influence of positive emotion on Archer's modes within case reflections.
- 4) To identify the influence of negative emotion on Archer's modes within case reflections.

6.1.1 – Reflection against Objectives 1 and 2 - The Extent to which Archer's 'Modes of Reflexivity' and Emotion are Evident in Case Reflections

The structured approach adopted to conduct thematic analysis resulted in the detailed identification of each of Archer's 'modes of reflexivity' (2003, 2007, 2012), and clear evidence of the influence of positive and negative emotion.

6.1.2 – Reflection against Objectives 3 and 4 - The Extent to which Emotion is considered to influence Archer’s ‘Modes of Reflexivity’

My research analysis has demonstrated that emotion forms an integral part of each of Archer’s modes. Both positive and negative emotions are identified as influencing AR, CR and MR, whereas exclusively negative emotion is involved with the fracturing of reflexivity. The latter is reflective of Flam’s (2008, 2010) perspective linking FR with negative emotion. Also, my findings support Sayer (2010) and Carrigan’s (2012) claims that emotion does figure in Archer’s view of reflexivity and the internal conversation (2003).

6.1.3 - Autonomous Reflexivity (AR)

AR was most prominent in student reflections over the course of my data collection period. These findings support Archer’s (2012) critical realist position regarding the rise in late modernity prompting an increase in reflexivity that resembles AR and the reduction in accessing CR. However, as will be discussed in section 6.1.4, my findings, through a social constructionist philosophical lens, support more closely the position of Dyke et al. (2011), who favour the adoption of Archer’s modes as contextually specific.

My analysis demonstrated that emotion influenced the AR in student reflections. Positive emotion was apparent where students were observed to be recognising contextual influences that were identified as supporting or enabling them to achieve their study and career aims. In contrast, largely negative emotion was involved with students managing their way through contextual circumstances that were considered as constraints to

achieving their study and career aims. The cases experiencing negative emotion in relation to their apparent failure to 'deal with' their structural constraints, had the potential to slip into either displaced, or more frequently, impeded reflexivity.

6.1.4 - Communicative Reflexivity (CR)

Archer's (2003, 2007, 2012) CR was evident in case reflections to a lesser extent than that of AR. However, the tendency for cases to seek and receive advice from others was a significant factor associated with the utilisation of this mode. Emotion was identified in case reflections that appeared to be accessing Archer's CR. Again, this supported the perspectives of Sayer (2010) and Carrigan (2012) of emotion being an integral feature of Archer's (2000, 2003, 2007, 2010a, 2010b) reflexivity research. Positive emotion was observed to be involved with the effective externalisation of case internal conversations, in that it was linked with the successful seeking and receiving of advice and guidance from others. Negative emotion was identified as being related to cases failing to externalise their internal conversations with trusted and informed others. This appears either to be linked with unsuccessful case efforts to gain support and guidance from others, or cases not seeking guidance from others when they were struggling to trust their own internal conversations. The cases experiencing negative emotion in their apparent failure to successfully externalise their internal conversations, had the potential to slip into either displaced, or more frequently, impeded reflexivity. My analysis demonstrated that CR was often utilised as a means of moving from FR, or as a way of avoiding it entirely. Positive emotion was identified where this had occurred. I argue that this extends Archer's (2012) perspective relating to the role of others in an individual's recovery from both impeded and displaced fracturing, as detailed earlier in section 5.5.2.

6.1.5 - Meta-reflexivity (MR)

Similar to CR, Archer's MR was evident in case reflections to a lesser extent than that of AR. This mode was linked to cases sharing and upholding their values in relation to their studies and work organisations. Emotion identified in case reflections was associated with influencing Archer's MR. Positive emotion was involved in case reflections that shared the perceived importance they placed on the focus of their research studies. Negative emotion was related to participant reflections of others, who were considered to hold values that conflicted with their own, in terms of their research focus. Negative emotion was also shared when cases reflected on the perspectives of those who held conflicting values to their own within a work context. This included case reflection upon the attitudes and behaviours demonstrated by senior management at their respective work and study institutions.

It was apparent from my research that cases operating within this mode often shared with me their dissatisfaction with others. They could even be observed to have taken action against those identified as exuding behaviours that conflicted with their deeply held values and beliefs (see for example, Case 5, Case 9, Case 12). It is conceivable that the negativity shared with me relating to the values my cases held, had the potential to negatively affect their potential for progression or advancement. This is reflective of Archer's (2003, 2007, 2012) consideration, as discussed in section 2.4.9, that those engaging in MR were often observed to have chosen life courses that reflected their values and beliefs, irrespective of whether or not they might negatively affect their employment advancement.

6.1.6 - Fractured Reflexivity (FR)

Without exception, all case reflections relating to FR were associated with negative emotion. These findings are representative of Flam's (2008, 2010) perspective as discussed earlier. The relational nature of reflexivity was particularly evident in examples of impeded reflexivity, in as much as issues external to the individual resulted in the breakdown of their preferred modes. Also, in cases of displaced reflexivity, preferred modes of reflexivity appeared no longer effective in light of new contextual circumstances being faced.

I suggest my position as insider researcher (Chavez, 2008; Brannick and Coghlan, 2007) and my familiarity with the endeavours of my cases facilitated their openness with me and the ease with which they were able to share reflections on their negative emotions in relation to this mode. This could also be identified as involving the externalisation of my participants' internal conversations (Tomlinson, 2000; Archer, 2007) as discussed earlier in section 4.4.2.

6.2 - Addressing Some Critique of Archer's Modes

6.2.1 - Absence of Emotion?

Holmes (2010) and Burkitt's (2012) critique of Archer's (2003) theory of reflexivity bring to the fore the apparent absence of explicit discussion of emotion in her modes of reflexivity research. I maintain that (like Sayer (2010) and Carrigan (2012)) although often

not the focus of her studies, emotion and feeling formed an important part of her work. I suggest my research has successfully contributed to existing reflexivity research by making explicit the influence of emotion on reflexivity, within the context of Archer's modes.

6.2.2 - Internal Conversation and 'the Generalised Other'

Caetano (2015) argued, among other things, that Archer's theory of reflexivity (2003) failed to fully consider external influences upon reflexive deliberation. Particularly, and as discussed earlier in my literature review, Caetano suggests that Archer plays down the external features of Mead's (1967) perspective of the internal conversation. Whereas Mead argued the internal conversation involved an individual communicating with 'the generalised other', Archer claimed that Mead over-socialised this interaction. I suggest that my research has identified the strong influence of social context upon the internal conversation, thus is supportive of the viewpoints of Mead and Caetano. My decision to adopt a social constructionist perspective within this research, highlighting the subjectivity of social structures, arguably further supports Mead's interpretation of the internal conversation and involvement of 'the generalised other'.

6.2.3 - The Interrelationship between Structure and Agency

Caetano (2015) also suggests that Archer's modes fail to fully acknowledge the interrelationship between structure and agency in terms of an individual's interaction with others leading to reflexive deliberation. This is a perspective about Archer's work also shared by Dyke et al. (2011). Caetano identifies that the exception to this is Archer's CR. However, Caetano argues that rather than acknowledging the influence of structure on agency, within this context CR is observed by Archer as purely an extension or

externalisation to the internal conversation. My research has clearly identified the interrelationship between an individual's reflexive deliberations and the structures associated with the focus of her attentions in all of Archer's modes: CR – in the seeking of and response to guidance from others (either as an extension of, or in addition to, their internal conversations); AR – an individual's management of structural enablements and constraints according to her 'constellations of concerns' (as detailed in my adaptation of Archer's 3 Stage Model in figure 6.1); MR – the promotion of one's own values and rejection of others as part of reflexive deliberation; and FR – the often debilitating influence of social context, particularly in conjunction with Archer's impeded reflexivity. I suggest my research has been able to achieve this as I have utilised case reflections on lived experiences associated with participants' studies over the course of my data collection process. My approach to data collection and analysis is argued to be similar to the approach adopted by Dyke et al. (2011), whose data collection and analysis more effectively facilitated the scrutiny of an individual's relational interaction with others. This is in contrast with Archer's (2003, 2007, 2012) accessing of participants' personal biographies which, according to Caetano, failed to fully consider the influence of social structures.

6.3 - Contributions of This Study

6.3.1 - The Contextual Nature of Modes and the Potential for Movement between Modes

Archer (2012) maintained that it was possible for those demonstrating FR to move to a more effective mode with the support of others. My analysis supports this position and extends her perspective of the potential for movement between modes. My research suggests that movement between the three ‘effective’ modes (AR, CR and MR) is possible, depending upon the contextual circumstances being faced at the time. For example, when an individual was seeking the support of others, CR was likely to become evident; if an individual was attempting to share the importance of the purpose of their studies, their reflections were likely to include MR; and if an individual were reflecting on their plans for career development, they were likely to demonstrate AR. However, where FR was evident none of the other modes was apparent. The reason for this is representative of Archer’s (2012) offering that FR marks the breakdown of previously effective modes.

As detailed earlier in figure 5.1 and then in figure 6.2, I posit that my research extends Archer’s claim that each mode of reflexivity represents a form of reflexive response exercised according to the social origins and experiences of individuals. My research suggests that these modes reflect the internal conversation adopted by individuals dependent upon the cultural and social structures being experienced at the time. Thus, ‘any normal person’ could be observed to access any of AR, CR or MR at any particular time so as to utilise the mode most likely to achieve effective reflexivity. Also as detailed in figure 5.1 and figure 6.2, my research supports Archer’s claim that when individuals are observed

to be experiencing impeded or displaced reflexivity, they have ceased to effectively utilise any of the other three modes.

6.3.2 - Modernity resulting in the Demise of CR?

As briefly discussed in section 6.1.3, my research does not fully support Archer's (2012) claim that the rise of modernity has resulted in a reduction in the use of, or need for, CR. Archer also maintains that CR would be more evident in individuals who, among other things, hold lower levels of education. My research takes a different, more contextual stance. I have identified CR to a greater or lesser extent in all cases, in their efforts to seek the input from others in their doctoral deliberations. My perspective supports Archer's (2003, 2007, 2012) position that CR represents attempts to maintain contextual continuity. However, I would argue that contextual continuity could be associated with anyone operating within, and wishing to remain within, a specified set of circumstances. So, in my study's context, this would be representative of the contextual continuity of doctoral study and continued strong and supportive student – supervisor relations. I therefore posit that CR could be a factor in all pedagogy where the student aims to remain reflexively effective within the parameters of a particular programme of study. I suggest that widening this research to other study environments would enable these ideas to be considered further.

6.3.3 - The Application of My Research Methodology and Focus on Archer's 3 Stage Model

The differences between the philosophical framework of Archer's (2003, 2007, 2012) - critical realism- and mine -social constructionism - are predominantly associated with the 'subject' - 'object' divide and the existence, or not, of objectivity. The position adopted for my research holds that social structures are subjectively derived irrespective of their longevity, permanence or potential to change.

Therefore, in relation to Archer's 3 Stage Model of Reflexivity, my analysis has demonstrated that the adjustments detailed on the following page, in figure 6.1, are required in order to take account of the influence of emotion on reflexivity from a social constructionist perspective.

The adaptation of Archer's 3 Stage Model (2007) as detailed in figure 6.1 is argued here to form a significant contribution to theory in the area of reflexivity. I suggest that my inclusion of emotional reflexivity (Burkitt, 2012; Holmes, 2010, 2011, 2015) in this way, through a social constructionist (Bhaskar, 1998) philosophical lens, offers a new dimension to reflexivity research.

Figure 6.1: Archer's 3 Stage Model of Reflexivity (2007:17) adapted to include a Social Constructionist Epistemology and Ontology and the Influence of Emotion

(Adaptation is in bold and has been underlined)

1. *Structural and cultural properties **relationally influence** the situations that agents confront involuntarily, and inter alia possess generative powers of constraint and enablements in relation to*
2. *Subjects' own constellations of concerns, **including emotional associations**, as subjectively defined in relation to their **social and cultural experiences**.*
3. *Courses of action are produced through the **emotionally** reflexive deliberations of subjects who subjectively determine their practical projects in relation to their **contextual circumstances**.*

My contribution acts as a departure from the limitations of reflexivity research that is based on an agent's subjective response to objective structural and cultural conditions, within the context of power imbalance and hegemony. I posit that my adapted model offers the opportunity for the scrutiny of emotional influences involved in an individual's sense making in relation to their contextual circumstances. The implications of which, I argue, are widespread and have the potential for application across a diverse range of sociological studies.

Reflecting on Holmes' (2015) utilisation of the 'double interview' as a means of identifying participant emotional reflexivity, I suggest that my adaptation of Archer's 3

stage model (2007) also has the potential for incorporation within a research methods context. This consideration will be discussed further in section 6.4.6.

6.3.4 - Emotional Habitus + Reflexivity = Emotional Reflexivity

I posit from my research analysis that emotional reflexivity involves Sayer's (2010) consideration of reflexivity which includes a merging of habitus and reflexivity. This is in contrast to Bourdieu's (1984, 1999) position of the primacy of habitus and the potential for hybridisation as extolled by Sweetman (2003) and Adams (2006). I suggest that the emotion involved in reflexivity derives from preconceived and generally accepted understandings of feelings and associated behaviours (Burkitt, 1997) – their emotional habitus - in relation to the contextual circumstances at the focus of an individual's internal conversation. My aim is to further scrutinise this perspective of emotional reflexivity in my extension of the current study. My plan will be to extend my study of doctoral student reflections on their experiences in order to achieve this.

I also wish to engage with Holmes (2015) methodological suggestions in relation to analysis of emotional reflexivity within participants, in the adoption of the 'double interview'.

6.3.5 - Emotional Reflexivity and This Research

Holmes (2015), as discussed in section 2.4.11, associates the term '*emotional reflexivity*' with research methods and methodological reflexivity. Others identify emotional reflexivity as something that can be learned (King, 2006; Barker et al., 2008; Zembylas,

2008; Brown and Pikerill, 2009). Both of the above perspectives identify emotional reflexivity as beneficial in some way or an aid to doing things better. Holmes (2015) suggests that emotional reflexivity can lead to a better understanding of the issues at play within research. King (2006), Barker et al. (2008), Zembylas (2008) and Brown & Pikerill (2009) perceive it as including a series of techniques that can be trained.

My association with the concept of emotional reflexivity adopts a definition of the term offered by Burkitt - *'emotion colours reflexivity and infuses our perception of others, the world around us and our own selves'* (2012:458) - that is argued to support Holmes' perspective. However, in contrast, I have supported Archer's definition of reflexivity - *'the regular exercise of the mental ability, shared by all normal people, to consider themselves in relation to their (social) contexts and vice versa'* (2007:4) for this research. This has enabled me to consider emotional reflexivity from a different perspective. I do not agree that emotional reflexivity is a construct which is always sought or desired, as above. My research posits that emotional reflexivity occurs naturally in 'all normal people' and can have both positive and negative connotations, implications and consequences.

My social constructionist philosophical position has enabled me to scrutinise closely the emotional reflexivity taking place in each of Archer's (2003, 2007, 2012) modes. This study highlights that emotional reflexivity had clearly supported my cases' identification of enablements and constraints in relation to their doctoral studies and associated concerns. I contend the emotional reflexivity identified within each mode was a response to structural influences and a precursor for action. Different outcomes were observed where emotional reflexivity was effective within each mode. For example: in AR, individuals were able to

effectively respond to and work with their enablements and constraints in order to make progress; in CR, individuals were able to effectively access and utilise the voice of others in making progress; and in MR, individuals were able to consider their values in relation to others and act upon them as they deemed necessary. This is not to say that positive emotion is exclusively associated with effective emotional reflexivity. Examples of effective emotional reflexivity included evidence of the influence of both positive and negative emotion.

According to this research, emotional reflexivity acts as a reaction or response to structural constraints and enablements. It can influence morphogenesis and individual transformation and it also has the potential to influence social structures. In addition, it has the potential to achieve morphostasis, as in the example of CR within this study - when individuals were observed to be seeking to maintain the status quo between student and supervisor.

Conversely however, emotional reflexivity has the potential to lead to impediment or displacement of the internal conversation if it fails to be effective. Ineffective emotional reflexivity was predominantly identified as leading to FR, or to be operating within FR. In these cases, without a shift in their internal conversations, often prompted by structural changes, external support or intervention, their emotional reflexivity was unable to aid their recovery. Individuals using ineffective emotional reflexivity are thus identified as not being able to effectively engage with their internal conversations.

6.3.6 - Taking notice of the ‘Emotional Reflexivity’ of Research Participants

Holmes and Burrows (2012) claim ‘*emotional reflexivity*’ of research participants, is often missing from research analysis. As discussed earlier in section 2.4.12, they suggest that a closer focus upon the emotional reflexivity of participants can result in more well informed contributions to theory and practice. I claim my research addresses this shortfall directly by focusing upon the emotional reflexivity of research participants. My research has demonstrated the depth of understanding that can be achieved through including in analysis, the emotional reflexivity of research participants and their relational associations with contextual influences. For example, I suggest that without my scrutiny of the emotion involved in participant reflexivity, I would not have appreciated the extent to which this reflexivity was influenced by or was likely to influence their doctoral development. Positive emotion was often associated with reflections relating to making progress. Negative emotion was linked with facing constraints and it was particularly noticeable within the fracturing of reflexivity. It was most insightful to consider the power of emotional attachments to: value commitments in the choices participants made around their research foci (MR); the emotions expressed relating to CR and successful (for example, Cases 2, 6) and unsuccessful (for example Cases 3 and 4) relationships with supervisors; and the emotional determination demonstrated by those appearing to successfully negotiate contextual enablements and constraints (AR).

6.4 - Building on this Study's Conclusions

6.4.1 - Movement between MR and FR

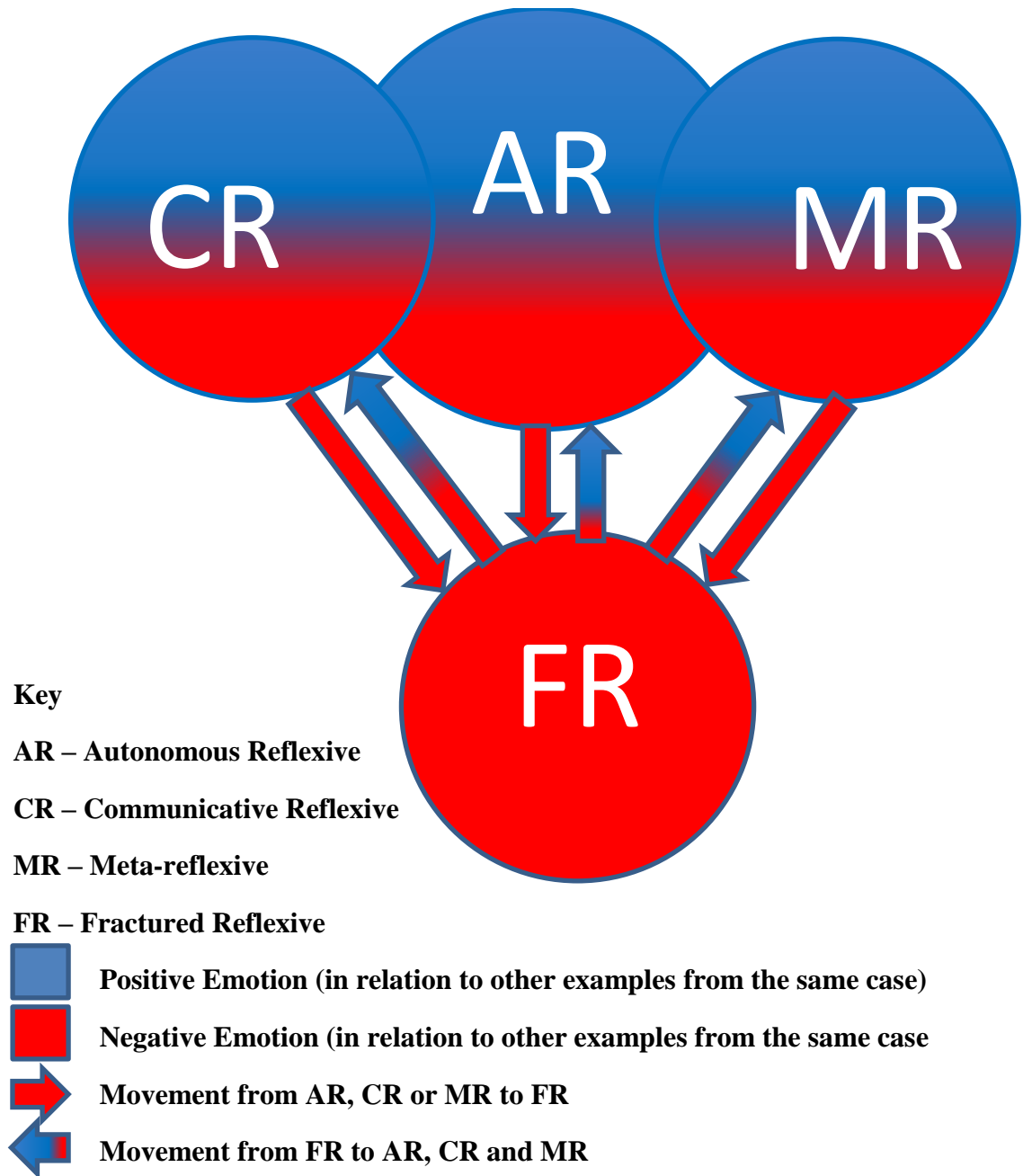
Figure 6.2, on the following page, details the movement this research suggests is possible between modes of reflexivity.

The overlap that exists between circles in figure 6.2 is used to represent the potential for movement between Archer's so called effective modes. The arrows represent movement between effective modes and fractured reflexivity. It is worth noting that only limited evidence of movement between meta-reflexivity and fractured reflexivity was observed within this research (predominantly from Case 4). I suggest that this research could be extended to include participants who are representative of different societal groups in order to investigate this consideration further.

6.4.2 - Adapted 3 Stage Model

Figure 6.1 offers my extension of Archer's 3 Stage Model of Reflexivity as an outcome of the findings of this research. My particular contributions to theory demonstrated by this model include the subjective interaction between structure and agency, and the involvement of emotional reflexivity as part of the reflexive process. I plan further research in this area in order to investigate the potential applicability of this model across other sociological contexts. Drawing from my work (with Trehan and Stewart) published in 2014, and in 2015 (with Lee), for example, potential exists for me to apply this model to the reflexivity involved in the career development of academics.

Figure 6.2: The Contextual Adoption of Modes of Reflexivity



6.5 - Potential for the Practical Application of This Research

6.5.1 - Insider Researcher

I have argued within this study that my position as insider researcher (Chavez, 2008; Brannick and Coghlan, 2007) has proved invaluable – both in terms of benefitting from the depth of insight I was able to achieve from participant reflections and my arguably largely positive influence on research participants, as supporter and confidant. I plan to develop into a full paper for an appropriate research methods journal, a conference paper I presented of my experiences in this regard that was originally shared in the summer of 2015 at the European Conference for Research Methods in Malta. My particular contribution to this area relates to the extent of candidness participants appeared to feel able to reach with me, due to their recognition that I understood ‘what it was to be a doctoral student’. Also, my contribution adds to perspectives relating to the benefit of equalised relationships between researchers and participants, as discussed earlier in section 3.11.

I suggest my close association with the situations of my cases encouraged them to share their concerns without worry of repercussion or reprisal. I maintain that I was perceived as a ‘familiar’ (Tomlinson, 2000; Archer, 2007) or an equal and thus this reduced the potential for cases to feel reverent in their contributions to my research. I would argue that their association with the focus of my research encouraged cases to reveal many of the concerns they were experiencing for two main reasons. Firstly, as a means of supporting my research, and secondly, often in order to utilise my involvement as some form of safe outlet for their concerns.

My experience in this regard supports the perspectives of Brannick and Coghlan (2007) and Chavez (2008) in concluding that my role as insider researcher had a predominantly positive influence on this research.

6.5.2 - Application within UK Higher Education

My research has not only contributed to existing theory by achieving a greater understanding of how emotion features within Archer's (2003, 2007, 2012) modes of reflexivity. I have also created the potential for closer consideration of emotional influences to be taken into account by those responsible for dealing with individuals that are illustrative of my participant group. I suggest potential exists for the outcomes of this research to be used in practice by those responsible for the development of others, particularly, but not necessarily exclusively, in the context of doctoral study. If we pay more attention to the emotional reflexivity of those who are seeking to develop themselves within the social structures we operate and can influence, then arguably we are more likely to be able to support them in a way that is favourable to their development. For instance, I suggest that members of UK higher education institutions interested in optimising the number and quality of doctoral completions (see Mills et al., 2014), and the welfare of their academic employees (see Mills and Lee, 2015), would significantly benefit from understanding the emotional reflexivity of those attempting to progress within academia.

6.5.3 The Emotional and Academic Experience of Doctoral Students – Implications for Supervision and Support

As detailed above, I posit that my contribution to research is associated with revealing the emotional reflexivity of doctoral students. Of particular significance within my analysis is

the importance placed by students upon the fruitful interaction between them and their supervisors. This research identified CR as the means by which doctoral students seek to externalise their internal conversations. Case examples have demonstrated the positive emotion associated with effective interactions between students and their supervisors. Conversely, negative emotion is identified in case reflections sharing experiences of the lack of support and guidance received by their supervisors. In extreme cases, a failure of effective CR between student and supervisor has the potential to lead to FR, as students find themselves unable to cope with the issues they were facing. It is also identified within my analysis that movement from a state of FR often involved CR.

I claim that doctoral students appear to be seeking two distinct means of support from their supervisors. They are undoubtedly seeking emotional support in the form of reassurance from their supervisors that they are performing well and are producing acceptable work. Crucially, however, this reassurance is only sought from those identified as capable of providing this guidance. Reflecting on my findings that are in support of Archer's perspective of CR, I have identified that my cases are seeking the advice and guidance from 'trusted and informed others'. Therefore, I posit that cases' emotional needs are sought and fulfilled when they feel able to trust their supervisors with their internal conversations. The 'informed others' aspect relates to the academic capabilities they have identified in their supervisors to provide them with the guidance they have sought. I suggest significant implications exist of these findings for the future development of doctoral supervision research and practice.

6.5.4 Wider Implications for the Support of Doctoral Students

I maintain that further potential exists for my perspective of emotional reflexivity to inform research and practice relating to the support and supervision of doctoral students. This research has highlighted, firstly, the importance doctoral students place upon progression with their studies. Secondly, all cases have identified career development as their reason for embarking on doctoral studies. Both of these aspects, I argue, involve AR in that cases prioritise their work and career development. In terms of emotional reflexivity, positive emotion is associated with successfully engaging with enablements. However, negative emotion is related to those attempting to negotiate perceived constraints. In terms of optimising the support offered to doctoral students, I suggest that those responsible for organising doctoral student development should work closely with students in order to help them identify and optimise enablements while seeking to reduce constraints.

Those responsible for the development of doctoral students, and for the management of academics following doctoral studies, can learn from my research in relation to the potential for ‘mending of fractures’. I suggest that at some stage over the duration of their studies, there is huge potential for those following doctoral study to suffer from the fracturing of reflexivity. My research has supported the claim of Flam (2008, 2010) that only negative emotion is associated with both impeded and displaced fracturing. I contend that doctoral supervisors, doctoral programme managers, and managers of academics following doctoral studies, all have an interest and hold responsibility for supporting doctoral students through these difficult times. Also, and as briefly mentioned in Chapter 5, those supporting students have the potential to be instrumental in student recovery from fracturing. However, I posit that as evident from this research, it is all too often the case

that the above stakeholders in doctoral student development have no idea of the stresses and strains being experienced by them. This, I maintain, strengthens my call for closer attention to be paid to the emotional and academic support provided by parties interested in doctoral student development.

Finally, my research analysis has identified MR as contributing to my cases' engagement with the focus of their studies. My analysis has identified the association between positive emotion and those sharing with me the importance of their research in terms of upholding personal values and beliefs. It is also evident that a small number of my participants failed to overtly identify any relationship between the focus of research and their values.

Importantly, I contend this highlights the significance of helping students develop research interests that are meaningful to them, in order to optimise the potential for successful outcomes.

My study demonstrates that negative emotion is identified in cases who have found a mismatch between their own values and the values held by leaders of their employment organisations. This is especially apparent in relation to perceptions of employer unfairness identified in many case reflections. I suggest that my research highlights the importance for senior members of higher education institutions to take heed of this. Archer claims that those utilising MR will often actively limit their career potential if they are faced with employment environmental conditions that are identified as contrary to their own values and beliefs. I, therefore, posit that it is strongly in the interests of the leaders of higher education institutions to be seen to be recognising, respecting and upholding the values of their employees.

6.5.5 – Potential for the focus on Emotional Reflexivity

I have claimed within this research that my role as ‘trusted supporter’ encouraged participants to share their concerns and achievements without fear of repercussion or reprisal. The emotional reflexivity of participants was clearly evident from the candidness of their reflections. My study has demonstrated the worth of identifying emotional reflexivity in order to gain depth of insight into the reflections of others.

I suggest potential exits for the practical application of my explanation of emotional reflexivity as detailed in this study. I maintain that opportunities for considerations of effective and ineffective emotional reflexivity could be introduced within areas such as supervision, tutorial, counselling, mentoring, development review - or any areas where we have the opportunity of supporting the development of others. Particularly in the case of ineffective emotional reflexivity, the application of my research could be incorporated into the recovery of the ineffective internal conversations of others.

As briefly mentioned above, the potential to widen this research to include other participant groups would provide the opportunity to further scrutinise the influence of emotional reflexivity within each of Archer’s modes. Also, by using the end point of this research, future investigations could determine the extent to which it is possible for individuals to practice different modes within the same timeframes.

6.6 - Opportunities for Future Developments

One of my two main data sources involved encouraging participants to provide me with monthly reflective reports. I have explained within this research that this approach appeared to benefit my research participants in the following ways. I have argued within this study that participants were able to use their reflective reports as a form of extending their own internal conversations. I maintain that they did not expect to receive a response from me, or my opinion of their reflections. However, I suggest my position from the perspectives of my participants could be likened to that of a confidant and trusted supporter of their efforts. I suggest the role of researcher as ‘trusted supporter’ and the potential benefits and pitfalls of this is an area worthy of my further scrutiny and analysis.

Another positive outcome of utilising monthly reflective reports as a means of data collection was that every participant engaged in the recording of monthly reflections claimed to have benefited from the experience. The apparent ‘win – win’ nature of research methods and participant involvement in data collection, has been the subject of attention particularly within, for example, research involving hard to reach groups (Harper and Carver, 1999) and community participative research (Loughran and McCann, 2013). I suggest in my research that the encouragement of participants to share their reflexive deliberations in relation to their studies often brought to the fore issues of concern and prompted them to make decisions about how to overcome them. This was very much apparent in case reflections on their participation in my research, detailed earlier in section 5.3.3. Following the current study, I have the opportunity to advance ideas of the potentially mutual benefits for researcher and participants in encouraging participant reflexivity as a means of data collection.

6.6.1 - A Critical Lens

An arguably unexpected by-product of this research involved revealing the particularly scathing assessments a number of my cases offered in relation to the unfairness they felt they had witnessed or experienced from their employers. These concerns are reflective of the issues raised by others (Vince, 2001; Reynolds and Vince, 2004; Vince, 2010), as discussed in section (2.4.13), in relation to business schools and mainstream management education. Accusations of unfairness within this study were often associated with employer demands for results, increasing workloads and a lack of practical support from their employers with their doctoral studies. The strength of feeling expressed by participants prompted me to explore this data adopting a Critical Management lens. As a result, I produced a paper (with Trehan and Stewart) relating to part-time doctoral students and academic career development that was published in the *Human Resource Development International (HRDI)* journal in November 2014. This critical lens was also adopted in my book chapter contribution (with Amanda Lee) relating to the radical reflexivity of academics in UK HEIs, for a *Critical HRD* text edited by Callahan et al. and published in 2015.

My plans for future development using this philosophical perspective involve opening my analysis to include a wider academic participant group, focusing specifically on developing the concept CCD – critical career development – a term I initially introduced in my 2014 published co-authored paper.

Other opportunities for the development of my research include the closer scrutiny of the experience of academics following part-time doctoral studies. Findings from the 2015

PRES study that I included earlier in this research, relating to research student experiences in UK higher education, noted the small percentage of part-time students represented within that study's participant group. I suggest the opportunity exists for me to contribute further to existing understandings and investigate more widely the experiences particularly of part-time doctoral students.

6.7 - Closing Comments

This research was initiated with my exploration of two very broad areas of literature and culminated with the development of new perspectives, the extension of, and original contribution to existing reflexivity theory. By contextualising this research within doctoral student experiences of the UK Higher Education environment, I have been able to gain a depth of insight arguably unlikely to be achievable from researchers more detached from their research contexts. This study has created many opportunities for advancing research in the areas of, for instance: doctoral student experience; academic career development; critical perspectives relating to the changing nature of academia; the role of insider researcher; the use of participant reflection as a means of data collection; and emotional reflexivity within sociological study.

I have very much enjoyed the experience of developing this thesis, although I must admit to having been very much able to identify with many of the struggles shared by my research participants in this regard. I have already achieved multiple publications from the

data gathered in this study and plan to develop my research profile further in the extension of this work.

Appendix 1

Coding of Themes

Archer's Modes of Reflexivity (2003)	
<i>Code 1</i>	
Name	Communicative Reflexive
Definition	Individuals as reflexive agents share their internal conversations with others and require confirmation or approval by others prior to taking action.
Description	The externalising of deliberative processes, sharing problems and discussing decision making, with importance placed upon very close links and familiarity with family and friends.
<i>Code 2</i>	
Name	Autonomous Reflexive
Definition	Individuals as reflexive agents require little input from others in their internal conversations that lead directly to action.
Description	Internal conversation is selective, evaluative and elective in which the subject finds him/herself. The experience of discontinuities and the confidence to handle them are mutually reinforcing; together they generate self-reliance.
<i>Code 3</i>	
Name	Meta-Reflexive
Definition	Individuals as reflexive agents critique their own understandings, values and beliefs and those held by others.

Description	This mode is often linked with values associated with spirituality, membership or participation with religious or environmental organisations. Also, single nouns, such as ‘happiness’ were offered in response to a question aimed at uncovering what some participants valued. Individuals practicing an extreme version of this mode identified some form of value or set of values within the top three of their life concerns.
<i>Code 4</i>	
Name	Fractured Reflexive
Definition	This form of reflexivity, often drawing from earlier negative life experiences, represents the breakdown of purposeful reflexivity that would otherwise lead to progressive action and is more likely to result in internal conversations that induce trauma, upset and distress, and fail to lead to resolution.
Descriptions of Child Nodes	
	Impeded - when changes to conditions external to the individual provoke a breakdown in the effectiveness of her usual means of internal conversation.
	Displaced - where an individual’s internal conversation associated with their usual mode of reflexivity becomes no longer effective, as it no longer enables her to adopt a reflexive stance.
	Expressive - Unlike the impeded or displaced versions this individual did not appear to be experiencing negative emotion in relation to his near inability to utilise his internal conversation.

Emotion (Burkitt, 2012)	
<i>Code 1</i>	
Definition	Positive emotion in relation to self
Description	Discourse that included words, phrases, or general content in relation to the self that appeared positive in comparison with other discourse from the same individual.
<i>Code 2</i>	
Definition	Positive emotion in relation to others
Description	Discourse that included words, phrases, or general content in relation to factors outside of the self that appeared positive in comparison with other discourse from the same individual.
<i>Code 3</i>	
Definition	Negative emotion in relation to self
Description	Discourse that included words, phrases, or general content in relation to the self that appeared negative in comparison with other discourse from the same individual.
<i>Code 4</i>	
Definition	Negative emotion in relation to others
Description	Discourse that included words, phrases, or general content in relation to factors outside of the self that appeared negative in comparison with other discourse from the same individual.
<i>Code 5</i>	
Definition	Neither positive nor negative in relation to self
Description	Discourse that did not clearly indicate positive or

	negative words, phases or general content in relation to the self when compared with other discourse from the same individual.
<i>Code 6</i>	
Definition	Neither positive nor negative in relation to others
Description	Discourse that did not clearly indicate positive or negative words, phases or general content in relation to factors outside of the self when compared with other discourse from the same individual.

The following child and grandchild coding was then added to each of the codes that included the phrase ‘in relation to others’

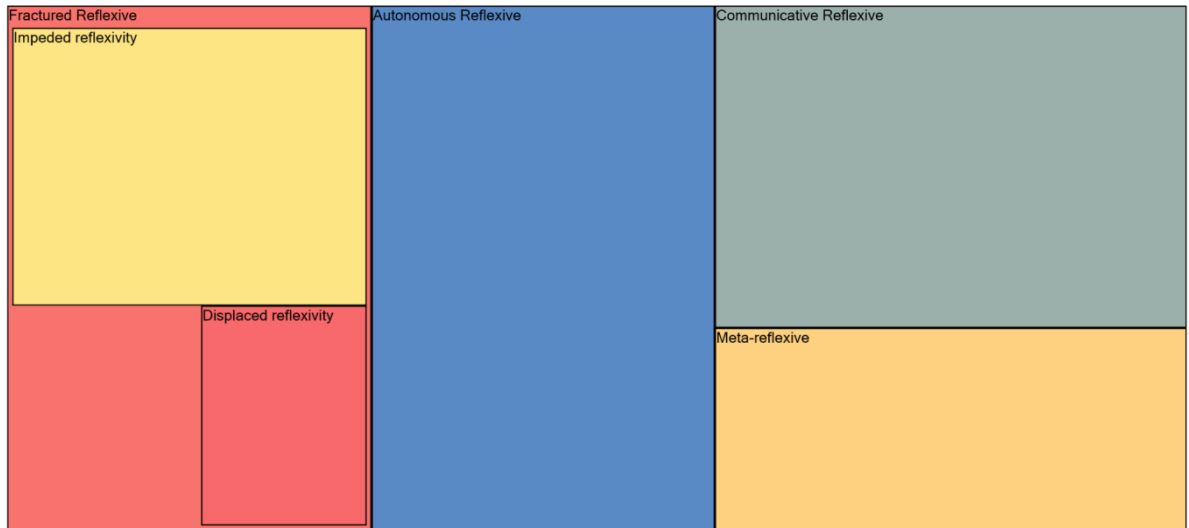
<i>Code Name including</i>	<i>Child Code</i>	<i>Grandchild Code</i>
‘...in relation to others’	Organisational systems and regulations	Study
		Work
	Personal relationships with others	Private life
		Study
		Work

Appendix 2

Tree Diagrams of Participant Modes of Reflexivity

Across All Interviews

Nodes compared by number of items coded



Across All Reflective Reports

Nodes compared by number of items coded



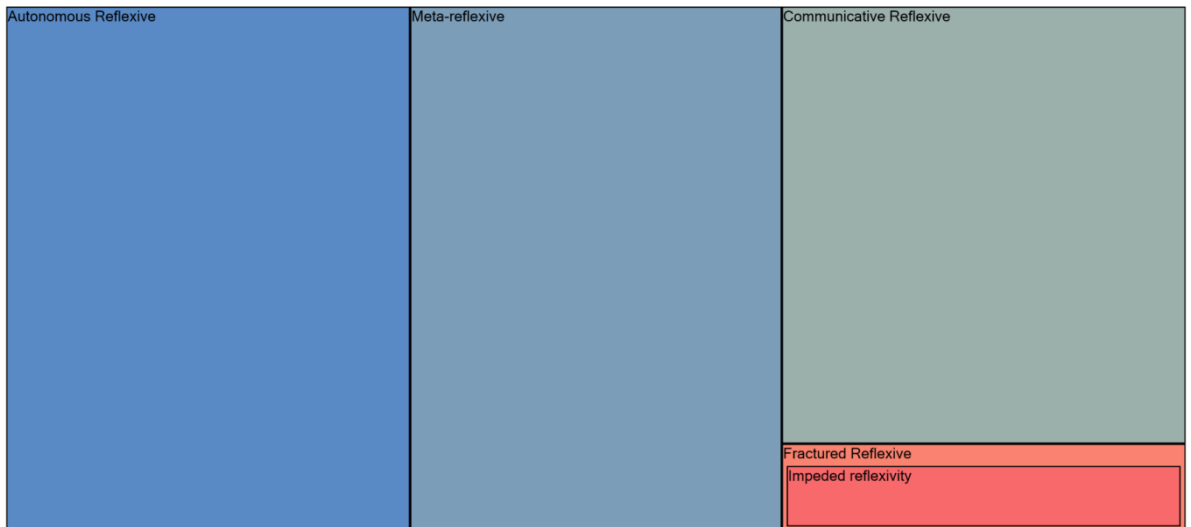
Case 1

Nodes compared by number of items coded



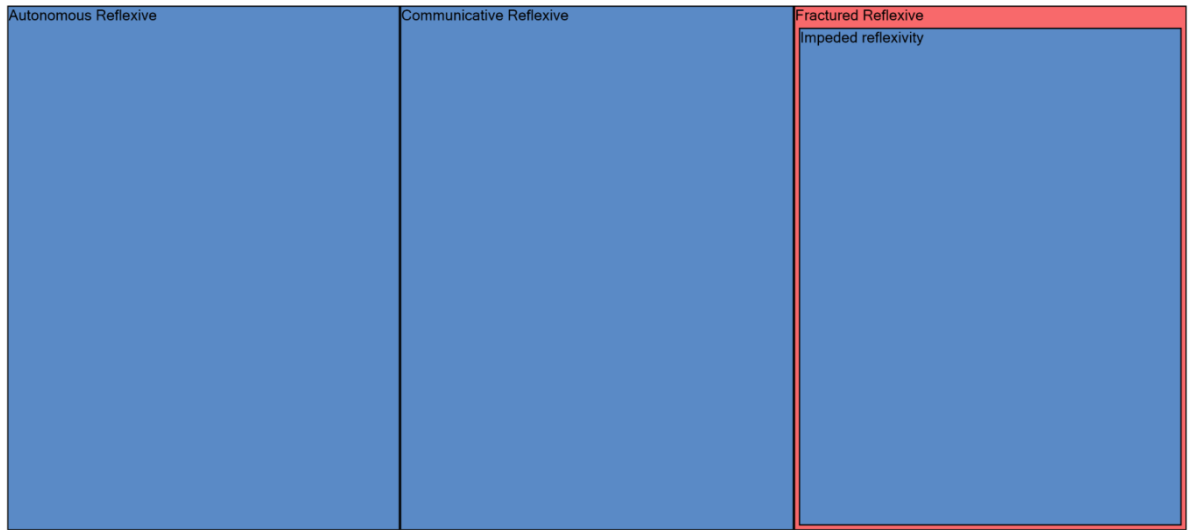
Case 2

Nodes compared by number of items coded



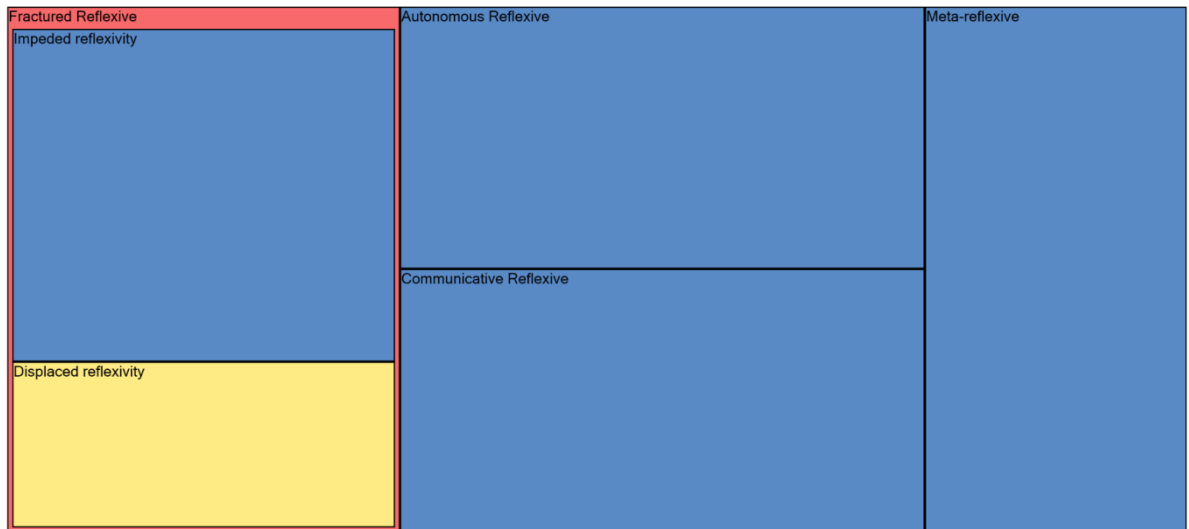
Case 3

Nodes compared by number of items coded



Case 4

Nodes compared by number of items coded



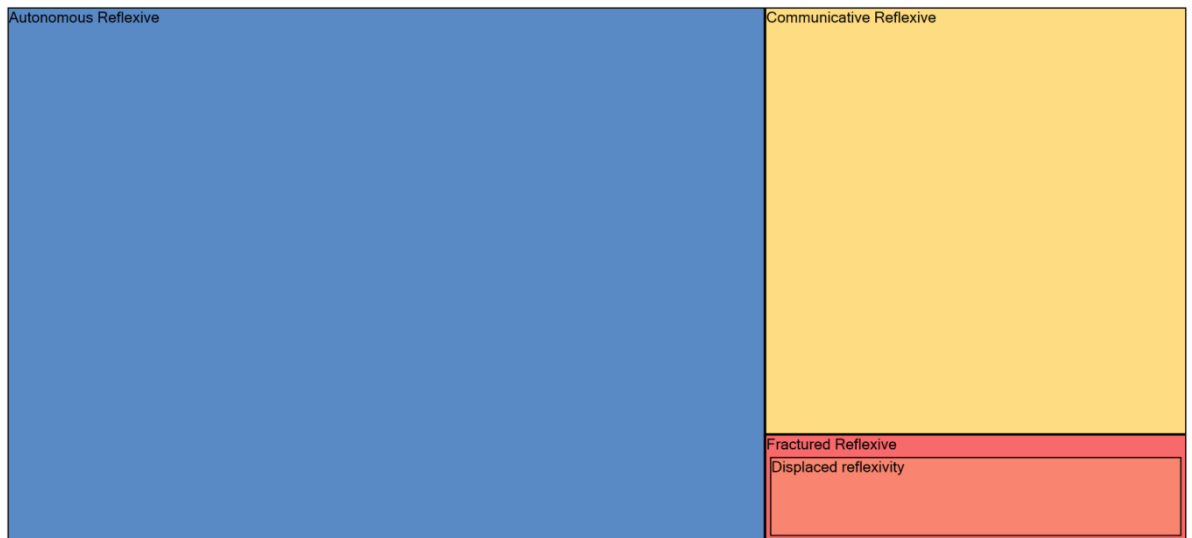
Case 5

Nodes compared by number of items coded



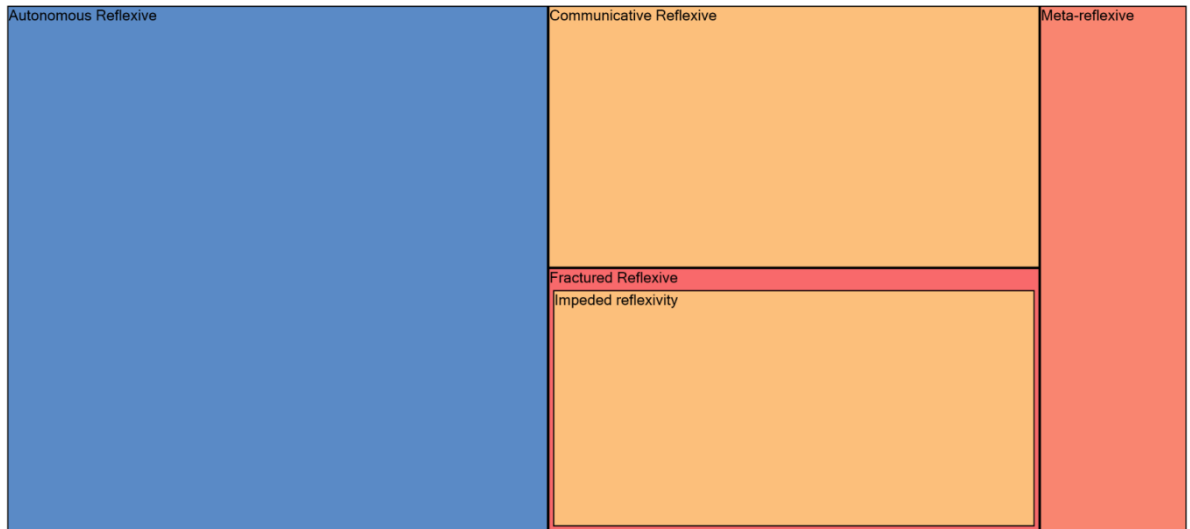
Case 6

Nodes compared by number of items coded



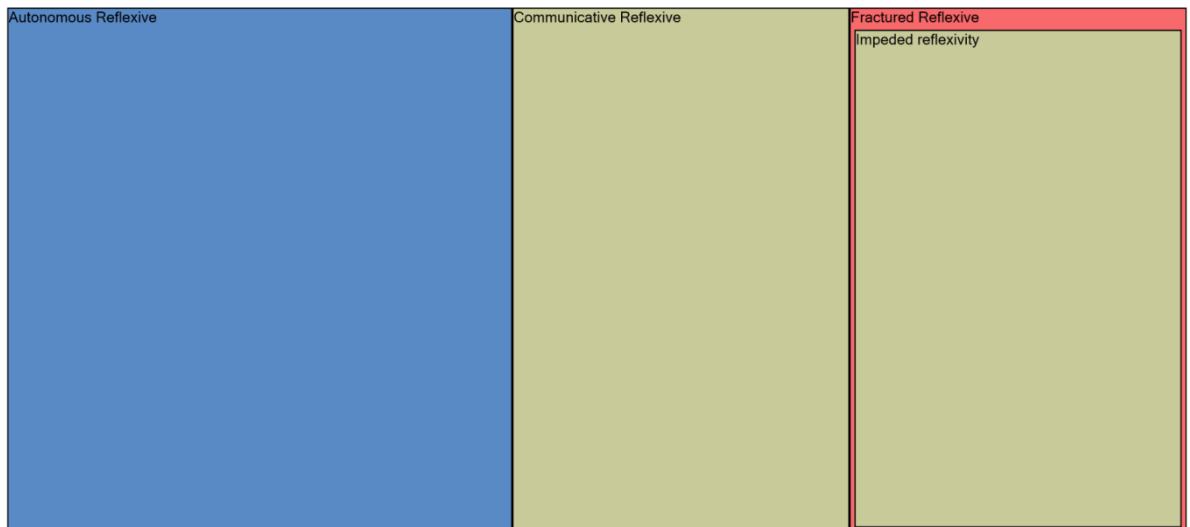
Case 7

Nodes compared by number of items coded



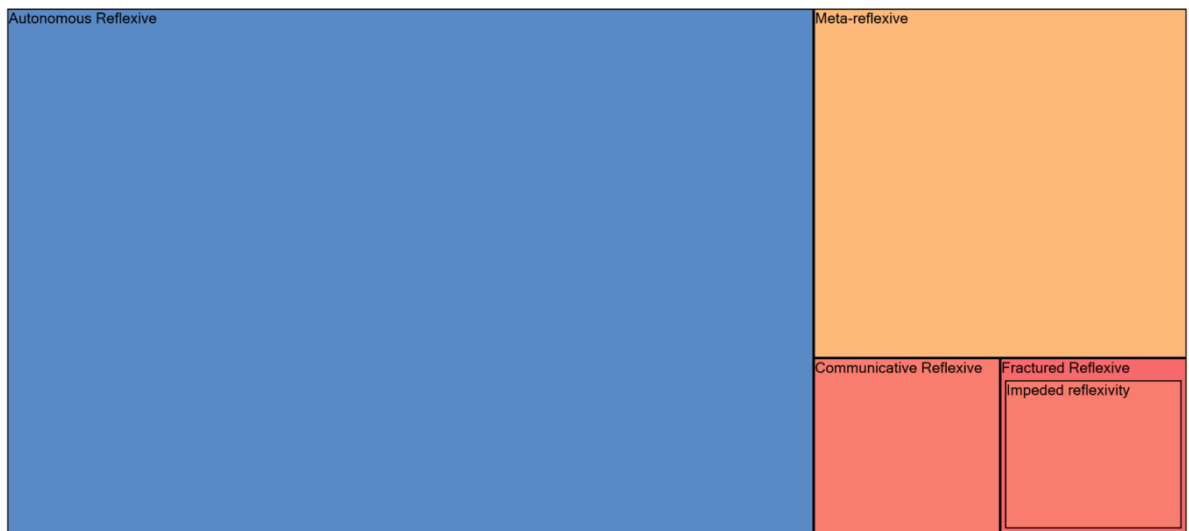
Case 8

Nodes compared by number of items coded



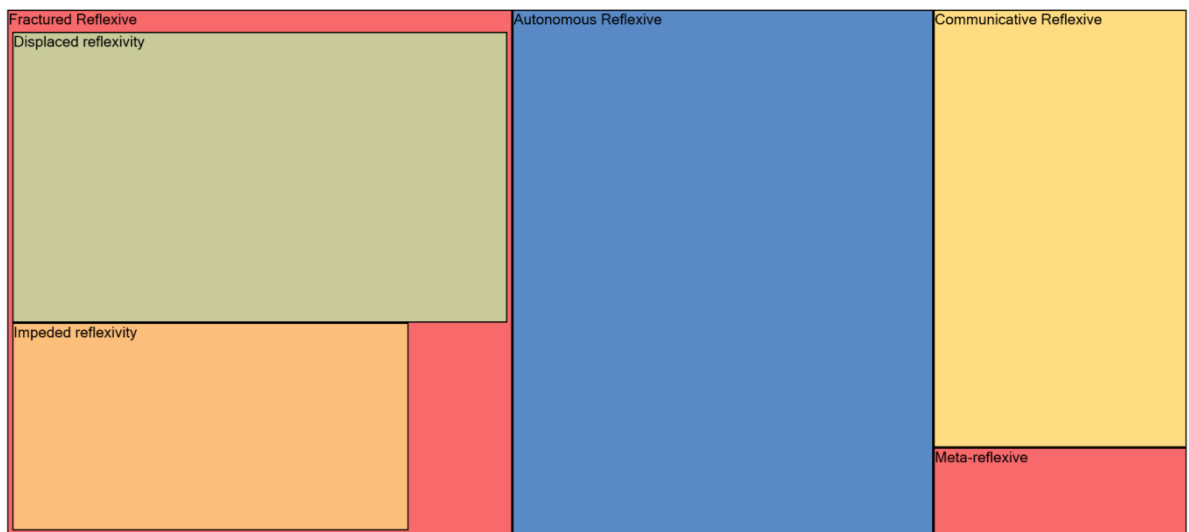
Case 9

Nodes compared by number of items coded



Case 10

Nodes compared by number of items coded



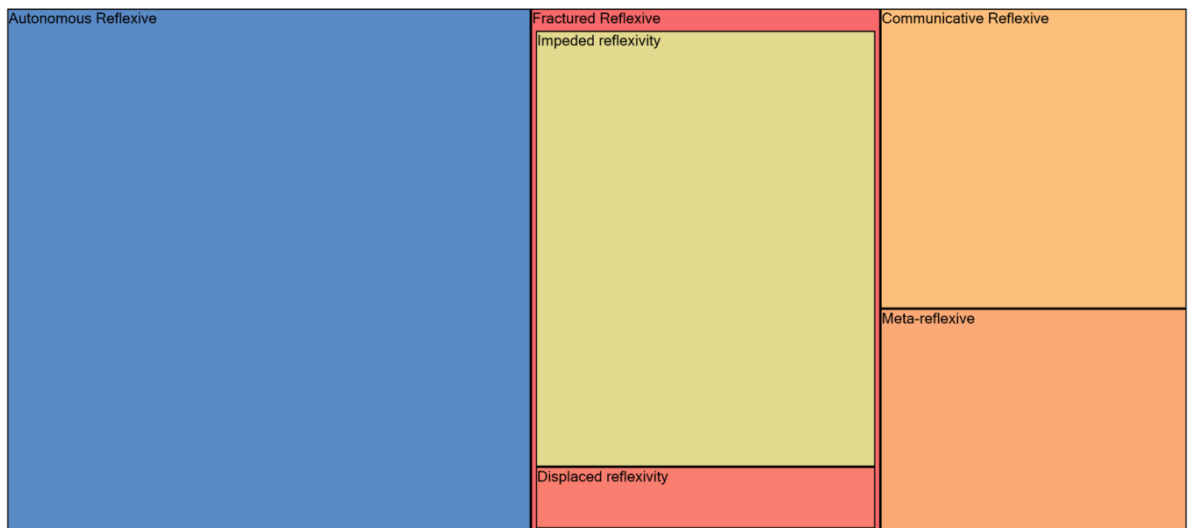
Case 11

Nodes compared by number of items coded



Case 12

Nodes compared by number of items coded



Appendix 3

Tree Diagrams of Participant Emotion

Across All Interviews

Nodes compared by number of items coded



Across All Reflective Reports

Nodes compared by number of items coded



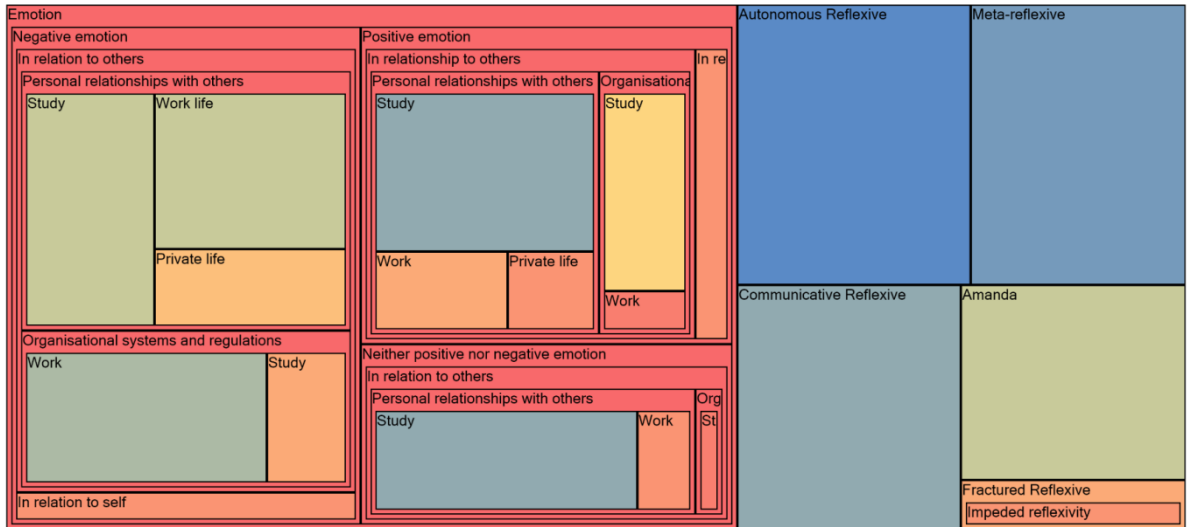
Case 1

Nodes compared by number of items coded



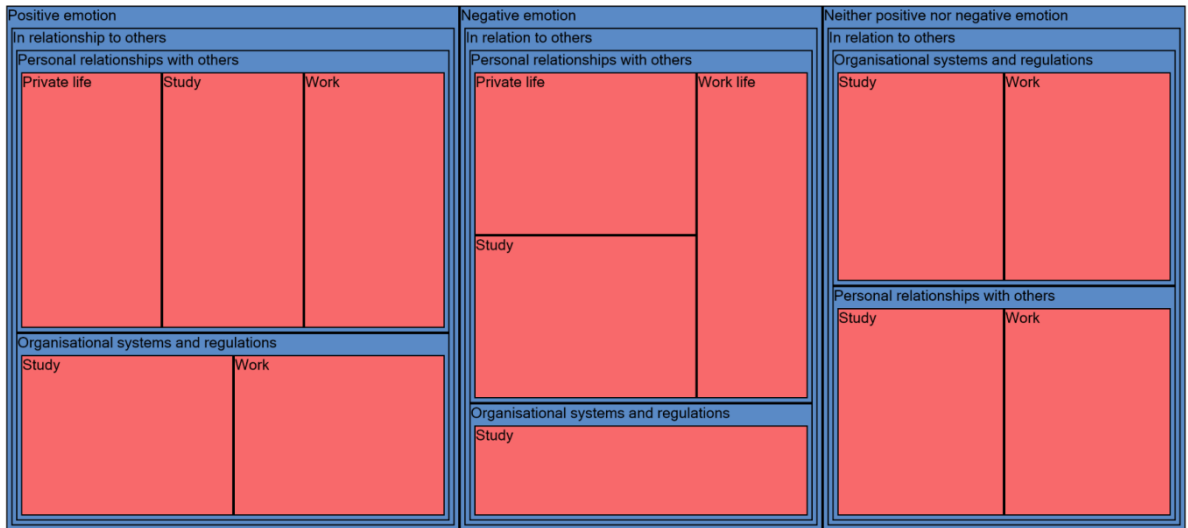
Case 2

Nodes compared by number of items coded



Case 3

Nodes compared by number of items coded



Case 4

Nodes compared by number of items coded



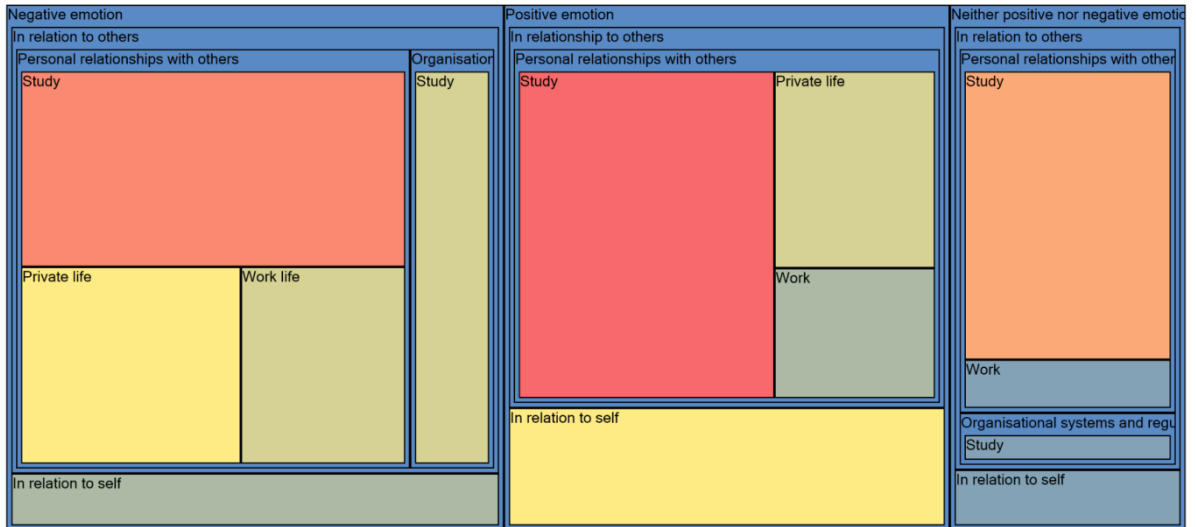
Case 5

Nodes compared by number of items coded



Case 6

Nodes compared by number of items coded



Case 7

Nodes compared by number of items coded



Case 8

Nodes compared by number of items coded



Case 9

Nodes compared by number of items coded



Case 10

Nodes compared by number of items coded



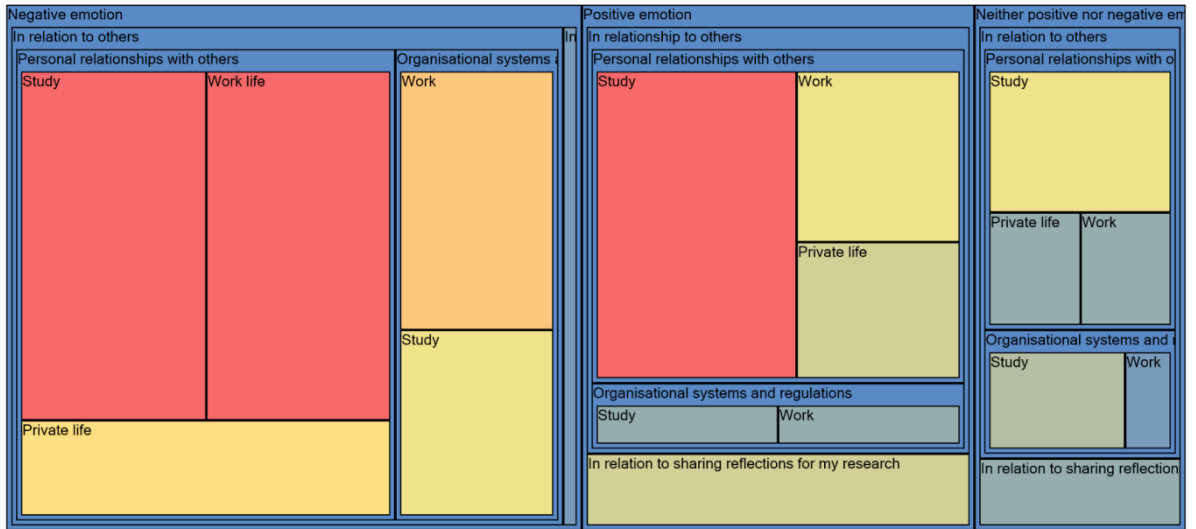
Case 11

Nodes compared by number of items coded



Case 12

Nodes compared by number of items coded

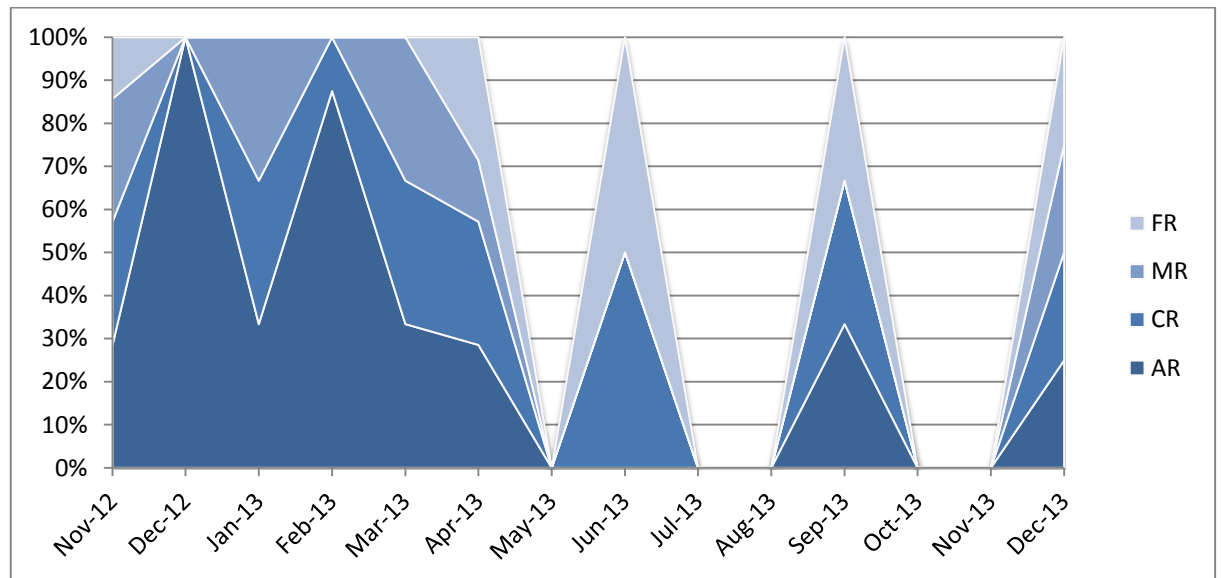


Appendix 4

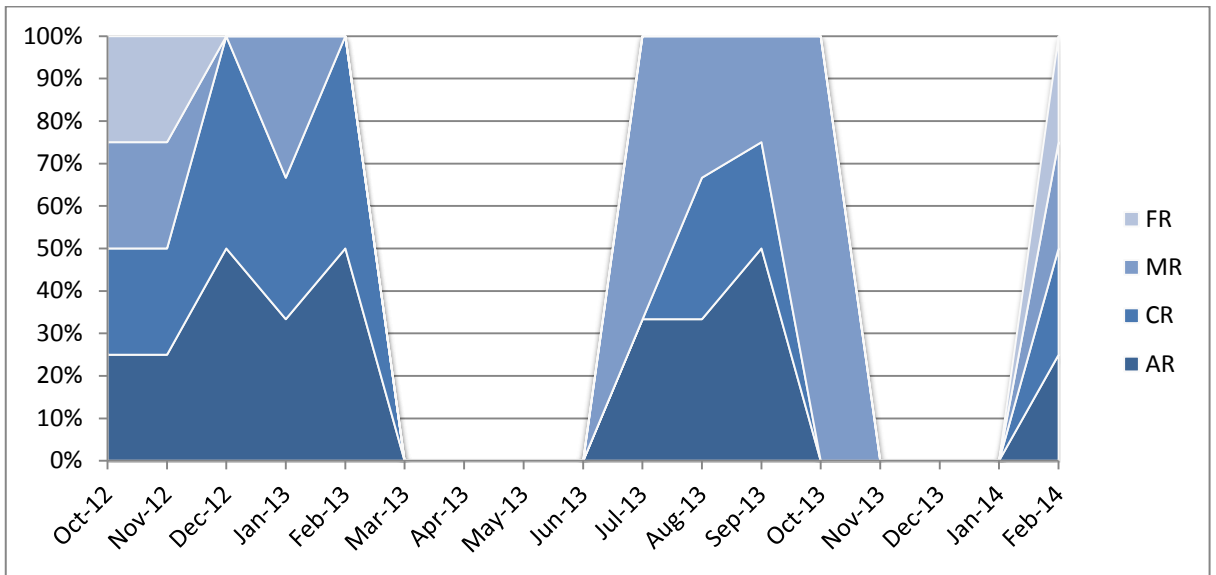
Longitudinal stacked area diagrams that represent the modes of reflexivity evident in each case over my data collection period

Case 1

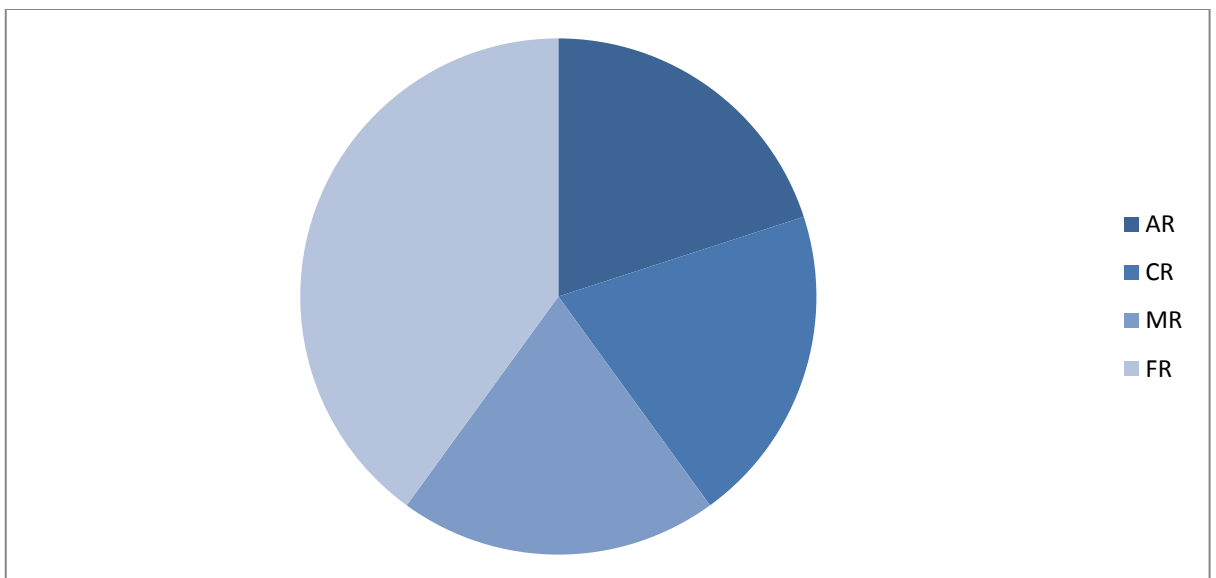
I have utilised Nvivo software to produce the following stacked area diagram in order to highlight the different modes of reflexivity that were evident from Case 1's reflective reports and interview transcripts over my data collection period. A similar diagram has been included for each participant, apart from Case 3, as he only contributed once to my data collection – thus a pie chart is used to represent modes of reflexivity evident in his reflections:



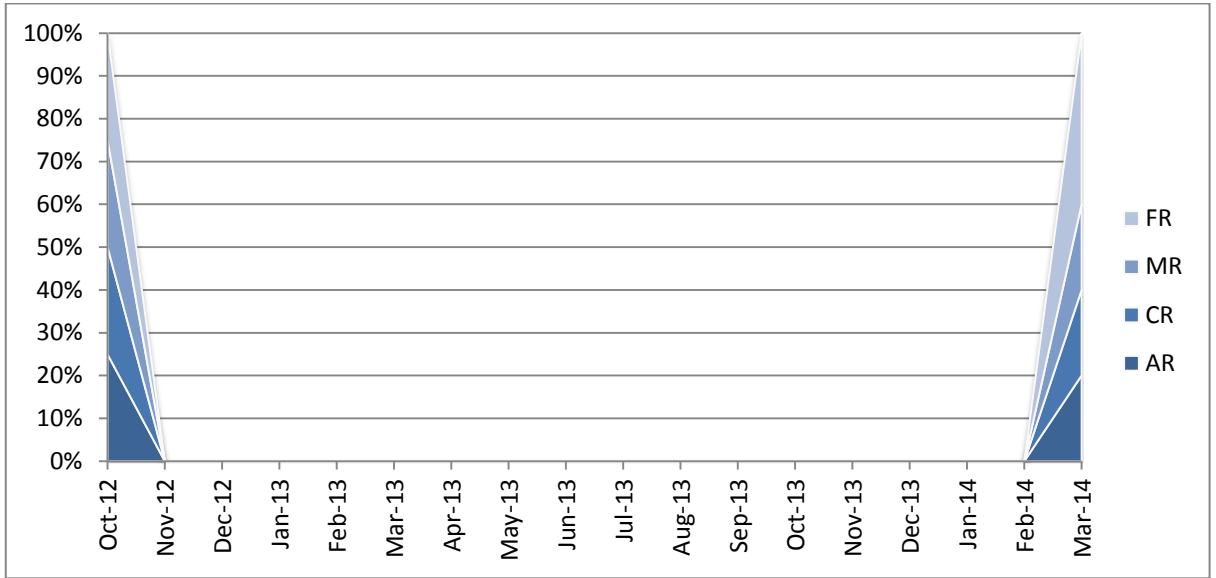
Case 2



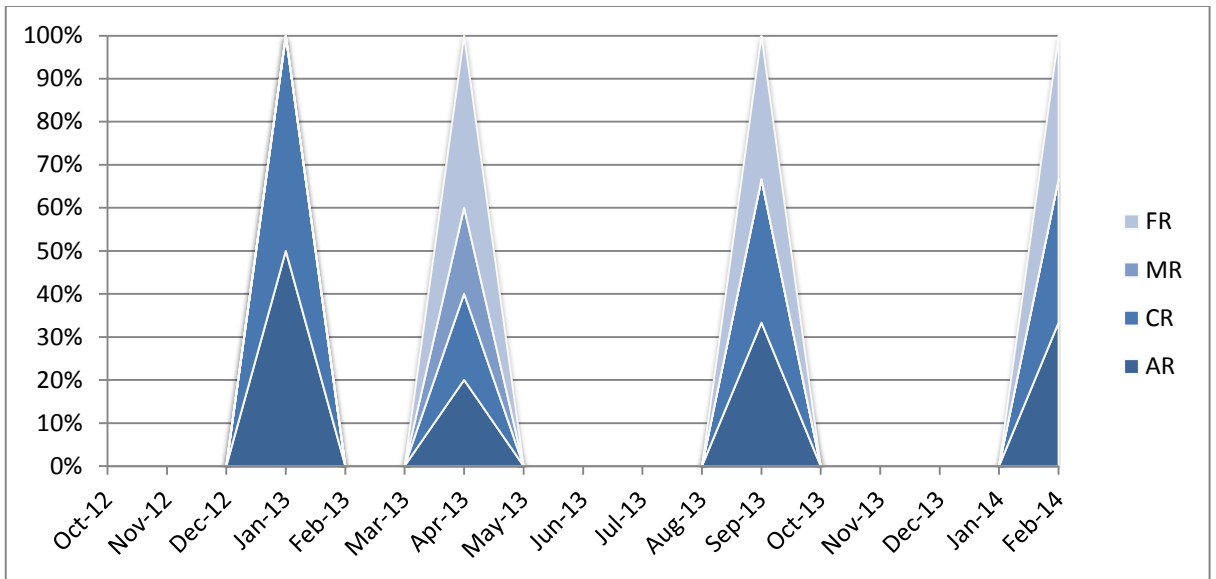
Case 3



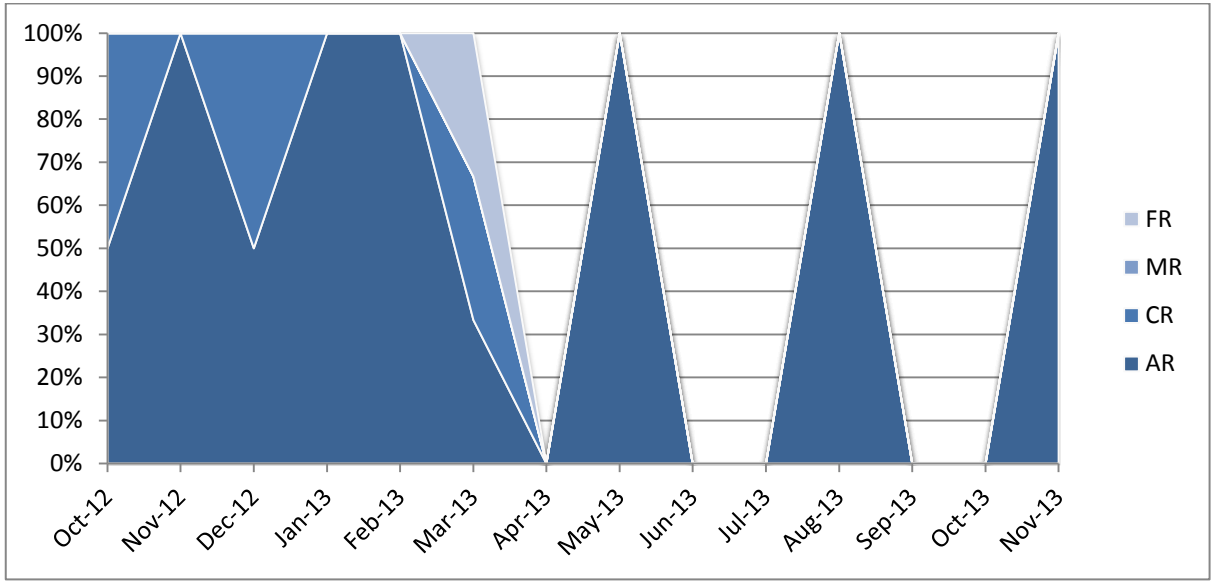
Case 4



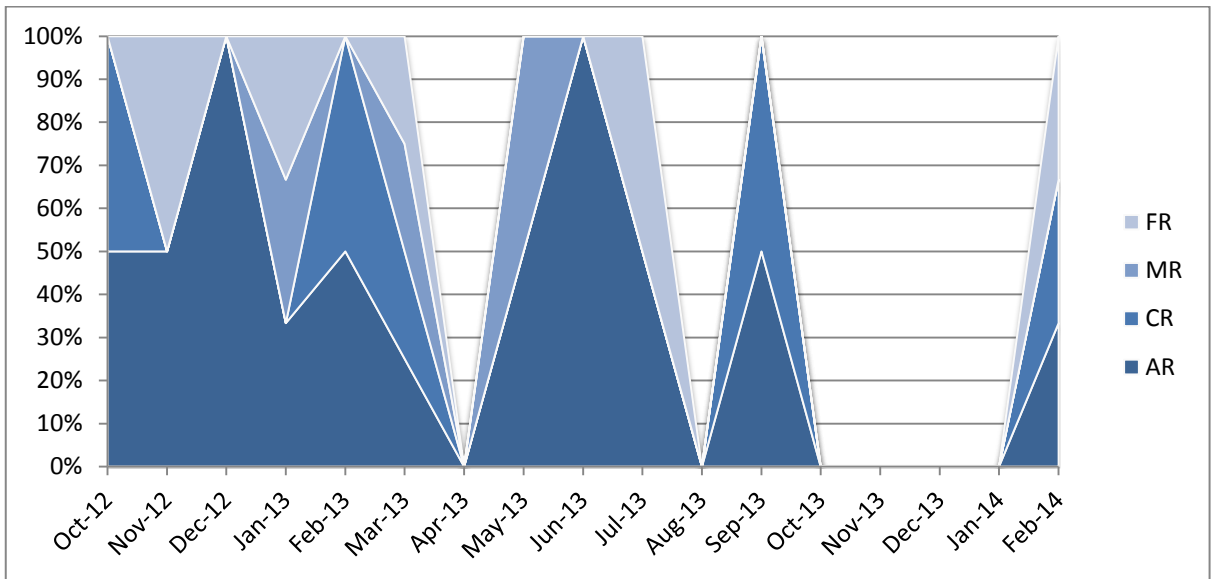
Case 5



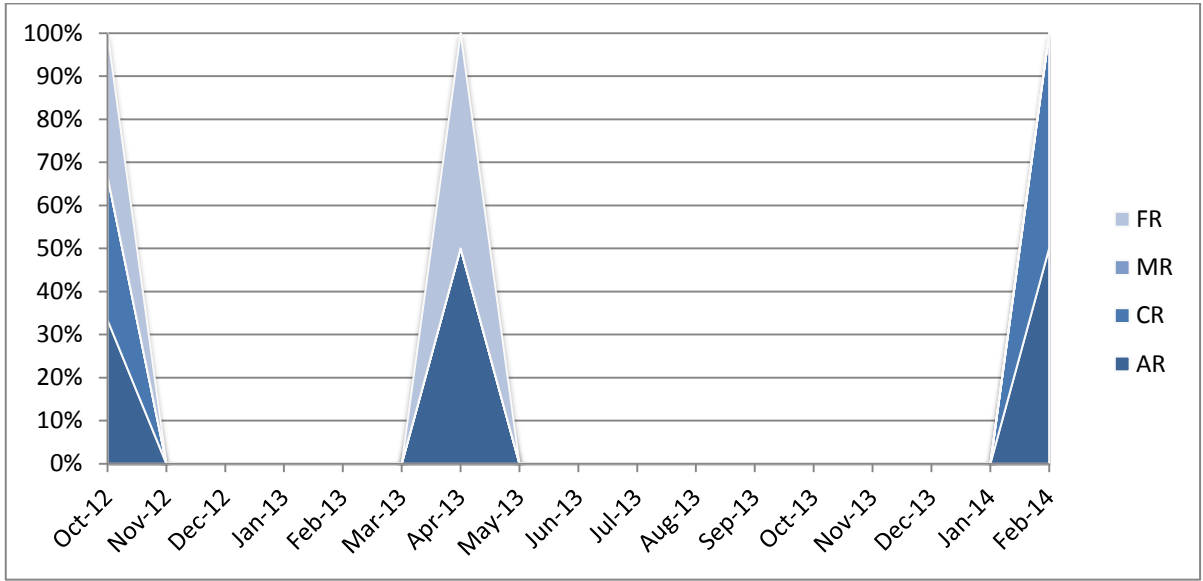
Case 6



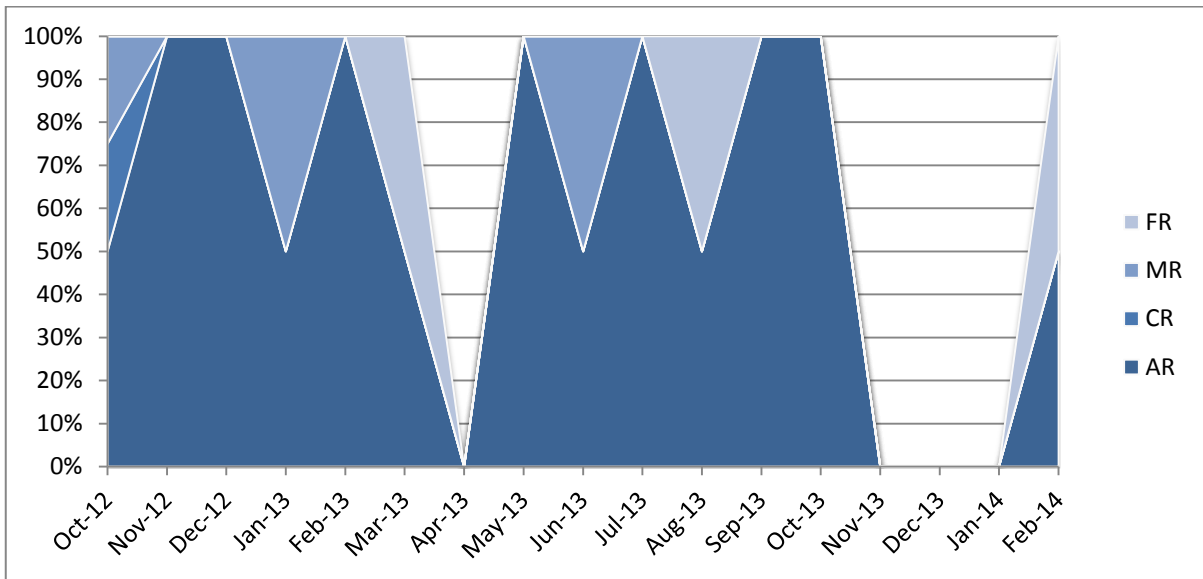
Case 7



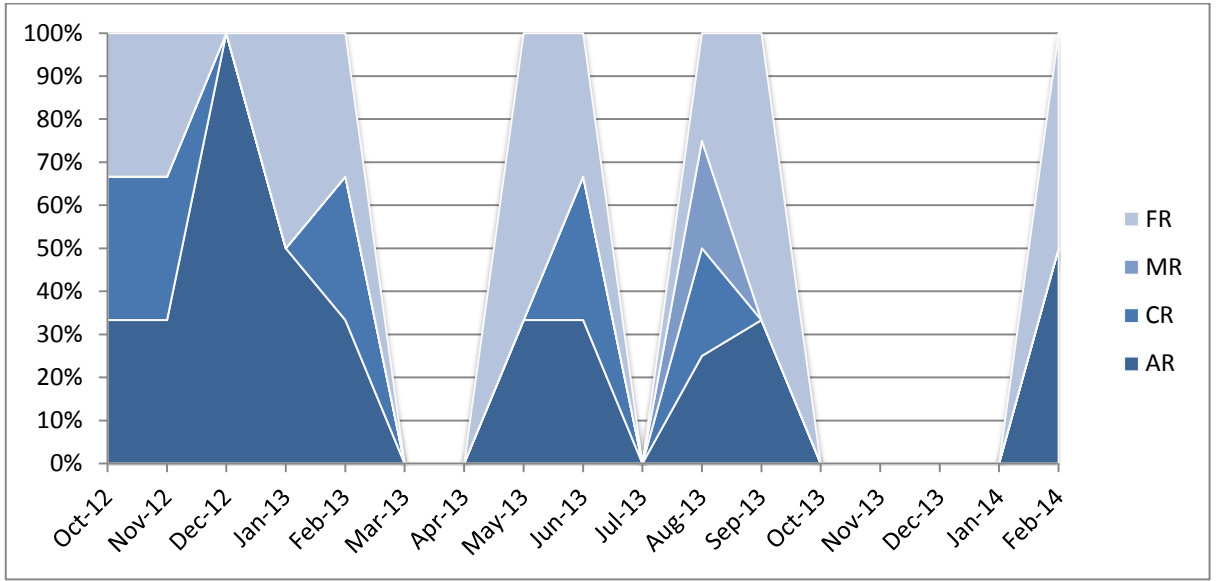
Case 8



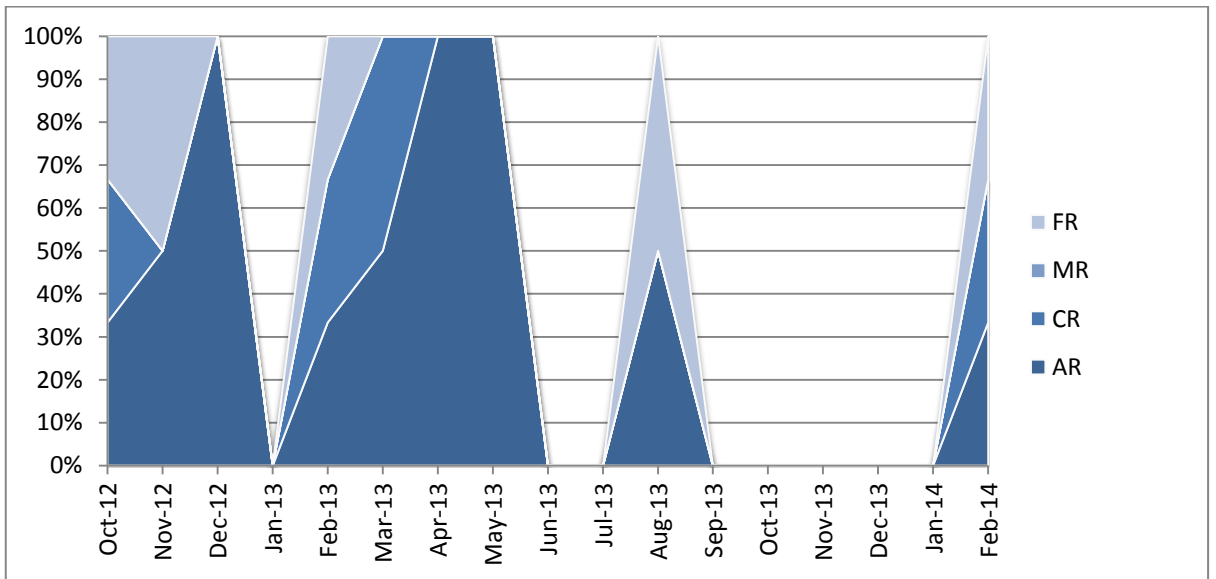
Case 9



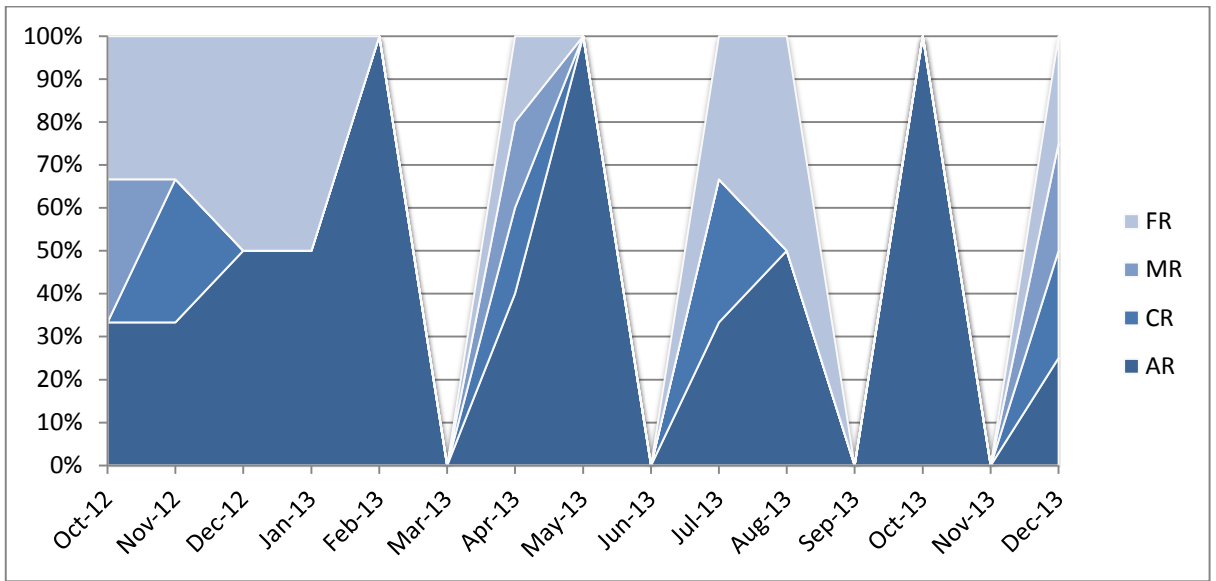
Case 10



Case 11



Case 12



List of References

- Adams, M., 2006. Hybridizing Habitus and Reflexivity: Towards an Understanding of Contemporary Identity? *Sociology*, 40(3), pp.511–528.
- Adkins, L., 2002. Reflexivity and the Politics of Qualitative Research. In T. May, ed. *Qualitative Research in Action*. London: Sage Publications, pp. 332–48.
- Alvesson, M. & Skoldberg, K., 2000. *Reflexive Methodology: New Vistas for Qualitative Research*, London: Sage Publications.
- Alvesson, M. & Willmott, H., 1992. *Critical Management Studies*, London: Sage Publications. Cited in Elliott, C., 2003. Representations of the Intellectual: Insights from Gramsci on Management Education. *Management Learning*, 34(4), pp.411–427.
- Archer, M.S., 1995. *Realist Social Theory: The Morphogenetic Approach*, Cambridge: Cambridge University Press.
- Archer, M.S., 2000. *Being Human: The Problem of Agency*, Cambridge, UK: Cambridge University Press.
- Archer, M.S., 2003. *Structure, Agency and the Internal Conversation*, Cambridge, UK: Cambridge University Press.
- Archer, M.S., 2007. *Making our Way through the World*, Cambridge, UK: Cambridge University Press.
- Archer, M.S., 2010a. Reflexivity. *Sociopedia.isa*, pp.1–13.
- Archer, M.S., 2010b. Routine, Reflexivity, and Realism * . *Sociological Theory*, 28:3(September), pp.272–303.
- Archer, M.S., 2010c. *Conversations About Reflexivity* M. S. Archer, ed., London, UK: Routledge.
- Archer, M.S., 2012. *The Reflexive Imperative in Late Modernity*, Cambridge, UK: Cambridge University Press.
- Argyris, C. & Schön, D., 1978. *Organizational learning—a theory of action perspective* . Reading, MA: Addison Wesley.
- Armon-Jones, C., 1986. The social functions of emotion. In R. Harré, ed. *The social construction of emotions*. pp. 57–82. Cited in Thoits, P.A., 2007. The Sociology of Emotions, 15(1989), pp.317–342.
- Arnold, M.B., 1960. *Emotion and Personality*., New York: Columbia University Press.

- Averill, J.R., 1980. A constructivist view of emotion. In *Emotion: Theory, research and experience*. New York: Academic Press, pp. 305–339.
- Averill, J.R., 2012. The Future of Social Constructionism: Introduction to a Special Section of *Emotion Review*. *Emotion Review*, 4(3), pp.215–220.
- Bain, A., 1998. Social defenses against organisational learning. *Human Relations*, 51(3), 413–29.
- Barbalet, J., 2001. Pragmatism and Symbolic Interactionism. In B. Turner, ed. *Social Theory*. Oxford, UK: Blackwell Publishing.
- Barker, C., Martin, B. & Zournazi, M., 2008. Emotional self-management for activists. *Reflective Practice*, 9(4), pp.423–435.
- Bateson, G., 1972. *Steps to an Ecology of Mind*, London: Paladin Press. Cited in Lynch, M., 2000. Against Reflexivity as an Academic Virtue and Source of Privileged Knowledge. , 17(3), pp.26–54.
- Beck, U., 1992. *Risk Society: Towards a New Modernity*, London: Sage Publications. Cited in Sweetman, P., 2003. Twenty-first century dis-ease? Habitual Reflexivity or the Reflexive Habitus. *The Sociological Review*, 51(4), pp.528–549.
- Beck, U., Giddens, A. & Lash, S., 1994. *Reflexive Modernization: Politics, Tradition and Aesthetics in the Modern Social Order*, Cambridge, UK: Polity Press.
- Bendilow, G. & Williams, S.J., 1998. *Emotions in Social Life: Critical Themes and Contemporary Issues*, London: Routledge.
- Ben-Ze'ev, A., 2000. *The Subtlety of Emotion*, Cambridge, MA: MIT Press. Cited in Lacewing, M., 2007. Do Unconscious Emotions Involve Unconscious Feelings? *Philosophical Psychology*, 20(1), pp.81–104.
- Berger, P., 1963. *Invitation to Sociology*, Harmondsworth: Penguin Press. Cited in Collinson, D.L., 2003. Identities and Insecurities: Selves at Work. *Organization*, 10(3), pp.527–547.
- Berger, P.L. & Luckman, T., 1966. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, Garden City, New York: Anchor Books. Cited in Raelin, J.A., 2007. Toward an Epistemology of Practice. *Academy of Management Learning & Education*, 6(4), pp.495–519.
- Berridge, K.C. & Winkielman, P., 2003. What is an Unconscious Emotion ? (The case for unconscious " liking). *Psychology*, 17(2), pp.181–212.
- Bhaskar, R., 1998. *The Possibility Of Naturalism: A Philosophical Critique Of The Contemporary Human Sciences* 3rd ed., London: Routledge. Cited in Elder-Vass, D., 2012. Towards a Realist Social Constructionism. *Sociologia, Problemas e Praticas*, 70, pp.9–24.

- Billings, D. & Kowalski, K., 2006. Journaling: A strategy for developing reflective practitioners. *Journal of Continuing Education in Nursing*, 37(3), pp.104–105.
- Booth, C., 2000. The Problems and Possibilities of Reflexivity in Strategy, pp.1–16.
- Bourdieu, P., 1977. *Outline of a Theory of Practice*, Cambridge, UK: Cambridge University Press. Cited in Peterson, D., 2012. Where the Sidewalk Ends : The Limits of Social Constructionism. *Journal for the Theory of Social BehaviourSocial*, pp.465–484.
- Bourdieu, P., 1984. *Distinction: A Social Critique of the Judgement of Taste*, London: Routledge. Cited in Johnson, P. & Duberley, J., 2003. Reflexivity in Management Research*. *Journal of Management Studies*, 40(5), pp.1279–1303.
- Bourdieu, P., 1990. *The Logic of Practice*, Cambridge, UK: Polity Press. Cited in Fenge, L.-A., 2010. Sense and Sensibility: Making Sense of a Professional Doctorate. *Reflective Practice*, 11(5), pp.645–656.
- Bourdieu, P. & Waquant, L., 1992. *An Invitation to Reflexive Sociology*, Chicago: University of Chicago Press. Cited in Lynch, M., 2000. Against Reflexivity as an Academic Virtue and Source of Privileged Knowledge. , 17(3), pp.26–54.
- Boyatzis, R.E., 1998. *Transforming Qualitative Information: Thematic Analysis and Code Development*, Thousand Oaks, CA: Sage Publications.
- Brannick, T. & Coghlan, D., 2007. In Defense of Being “Native”: The Case for Insider Academic Research. *Organizational Research Methods*, 10(1), pp.59–74.
- Braun, V. & Clarke, V., 2006. Using Thematic Analysis in Psychology, 3, pp.77–101.
- Brew, A., Boud, D. & Un Namgung, S., 2011. Influences on the formation of academics: the role of the doctorate and structured development opportunities. *Studies in Continuing Education*, 33(1), pp.51–66.
- Brown, G. & Pickerill, J., 2009. Space for Emotion in the Spaces of Activism. *Emotion, Space and Society*, 2(1), pp.24–35.
- Brownlie, J., 2011. “Being there”: Multidimensionality, Reflexivity and the Study of Emotional Lives. *The British Journal of Sociology*, 62(3), pp.462–81.
- Bryman, A., 2008. *Social Research Methods* 3rd ed., Oxford, UK: Oxford University Press.
- Burkitt, I., 2012. Emotional Reflexivity: Feeling, Emotion and Imagination in Reflexive Dialogues. *Sociology*, 46(3), pp.458–472.
- Burkitt, I., 2014. *Emotions and Social Relations*, London: Sage Publications.
- Burkitt, I., 1997. Social Relationships and Emotions. *Sociology*, 31(1), pp.37–55.

Caetano, A., 2015. Defining Personal Reflexivity: A Critical Reading of Archer's Approach. *European Journal of Social Theory*, 18 (1), pp.60–75.

Calhoun, C. & Solomon, R.C., 1984. *What is an Emotion?: Classic Readings in Philosophical Psychology* C. Calhoun & R. C. Solomon, eds., Oxford: Oxford University Press. Cited in Lazarus, R.S., 1999. *Stress and Emotion: A New Synthesis*, New York: Springer Publishing.

Carrigan, M., 2012. Blog 27/07/2012 - Tradition, Common Sense and The Emotional Burden of Reflexivity.

Chabon, S. & Lee-Wilkerson, D., 2006. Use of Journal Writing in the Assessment of CSD Students' Learning about Diversity: "a Method Worthy of Reflection." *Communication Disorders Quarterly*, 27(3), pp.146–158.

Chavez, C., 2008. Conceptualizing from the Inside: Advantages, Complications, and Demands on Insider Positionality. , 13(3), pp.474–494.

Cieslik, M., 2006. Reflexivity, learning identities and adult basic skills in the United Kingdom. *British Journal of Sociology of Education*, 27(2), pp.237–250.

Clarke, S., 2003. Psychoanalytic Sociology and the Interpretation of Emotion. *Journal for the Theory of Social Behaviour*, 33(2), pp.145–163.

Clore, G.L., 1994. Why Emotions are Never Unconscious. In P. Ekman & R. J. Davidson, eds. *The Nature of Emotion: Fundamental Questions*. New York: Oxford University Press, pp. 285–290.

Collinson, D.L., 2003. Identities and Insecurities: Selves at Work. *Organization*, 10(3), pp.527–547.

Cooley, C.H., 1970. *Human Nature and the Social Order*, New York: Schocken Books. Cited in Board, C. & Contents, T.O.F., 2008. Theory - The Newsletter of the Research Committee on Sociological International Sociological Association Spring/Summer 2008 CURRENT BOARD.

Coopey, J., 1995. The learning organization, power, politics and ideology. *Management Learning*, 26(2), 193-213.

Coopey, J. & Burgoyne, J., 1999. Politics and learning. In Mark Easterby-Smith, Luis Araujo and John Burgoyne (Eds), *Organisational learning: 3rd international conference*, Vol. 1. Lancaster: Lancaster University.

Cornelius, R.R., 1996. *The Science of Emotion: Research and Tradition in the Psychology of Emotion*, New Jersey: Prentice Hall.

Cornelius, R.R., 2000. Theoretical approaches to Emotion. In *ISCA Workshop on Speech and Emotion*. Belfast.

- Crabtree, B.F. & Miller, W.L., 1999. *Doing Qualitative Research*, Thousand Oaks, CA: Sage Publications.
- Craib, I., 1992. *Anthony Giddens*, London, UK: Routledge.
- Craib, I., 1995. Some Comments on the Sociology of the Emotions. *Sociology*, 29(1), pp.151–158.
- Craib, I., 1997. Social Construction as a Social Psychosis. *Sociology*, 31(1), pp.1–15.
- Craib, I., 1998. *Experiencing Identity*, London: Sage Publications.
- Creswell, J.W., 2007. *Qualitative Inquiry and Research Design: Choosing among Five Approaches* 2nd ed., Thousand Oaks, CA: Sage Publications.
- Crossley, N., 2001. The Phenomenological Habitus and its Construction. *Theory and Society*, 30(1), pp.80–120.
- Crossley, N., 2006. *Reflexive Embodiment in Contemporary Society*, Berkshire, UK: Open University Press.
- Cruickshank, J., 2011. Working Papers to Empirical Research in the Social Sciences, (August), pp.1–20.
- Cunliffe, A. L., 2004. On Becoming a Critically Reflexive Practitioner. *Journal of Management Education*, 28(4), pp.407–426.
- Cunliffe, A. L., 2008. Orientations to Social Constructionism: Relationally Responsive Social Constructionism and its Implications for Knowledge and Learning. *Management Learning*, 39(2), pp.123–139.
- Cylwik, H., 2001. Notes from the Field : Emotions of Place in the Production and Interpretation of Text. *Social Research*, 4(3), pp.243–250.
- Darwin, C., 2000. *The Expression of the Emotions in Man and Animals*, Chicago: University of Chicago Press. In Cornelius, R.R., Theoretical Approaches to Emotion. In *ISCA Workshop on Speech and Emotion*. Belfast.
- Davis, E.A., 2006. Characterizing Productive Reflection among Preservice Elementary Teachers: Seeing What Matters. *Teaching and Teacher Education*, 22(3), p.281—301.
- De Vaujany, F-X., 2008. Capturing Reflexivity Modes in IS: A Critical Realist Approach. *Information and Organization*, 18, (1), pp. 51-72.
- Dening, G., 1996. *Performances*, Chicago: University of Chicago Press. Cited in Booth, C., 2000. The Problems and Possibilities of Reflexivity in Strategy. , pp.1–16.

Denzin, N.K., 1994. The Art and Politics of Interpretation. *The Handbook of Qualitative Research* N. K. Denzin & Y. S. Lincoln, eds., Thousand Oaks, CA: Sage Publications.

Denzin, N.K. & Lincoln, Y.S., 1994. *The Handbook of Qualitative Research*, Thousand Oaks, CA: Sage Publications.

Dobson, P., Jackson, P. & Gengatharen, D., 2013. Explaining broadband adoption in rural Australia: Modes of Reflexivity and the morphogenetic approach 1. , 37(X), pp.1–27.

Donati, P., 1991. *Teoria relazionale della societa*, Milano: FrancoAngeli.

Donati, P., 2010. Reflexivity after Modernity: from the Viewpoint of Relational Sociology. In *Conversations About Reflexivity*. London: Routledge, pp. 144–64.

Donati, P., 2011. Modernization and Relational Reflexivity. *International Review of Sociology*, 21(1), pp.21–39.

Duncombe, J. & Marsden, D., 1993. Love and Intimacy: The Gender Division of Emotion and 'Emotion Work': A Neglected Aspect of Sociological Discussion of Heterosexual Relationships. *Sociology*, 27(2), pp.221–241.

Dyke, M., Fuller, A. & Johnston, B., 2011. Approaches to reflexivity: navigating educational and career pathways. *British Journal of Sociology of Education*, 5692 (August 2015).

Elder-Vass, D., 2012. Towards a Realist Social Constructionism. *Sociologia, Problemas e Praticas*, 70, pp.9–24.

Elliot, A., 2002. Beck's Sociology of Risk: A Critical Assessment. *Sociology*, 36(2), pp.293–315.

Elliot, C., 2008. Emancipating Assessment: Assessment Assumptions and Critical Alternatives in an Experience-based Programme. *Management Learning*, 39(3), pp.271–293.

Ellsworth, P., 1994. Is a Century of Fame worth a Century of Misunderstanding? *Psychological Review*, 101, pp.222–229.

English, A. & Stengel, B., 2010. Exploring Fear : Rousseau , Dewey , and Freire on Fear and Learning. *Educational Theory*, 60(5), pp.521–543.

English, H. B. and English, A.C., 1958. *A comprehensive dictionary of psychological and psychoanalytic terms*, New York: Longman's Green. Cited in Op't Eynde, P. & Turner, J.E., 2006. Focusing on the Complexity of Emotion Issues in Academic Learning: A Dynamical Component Systems Approach. *Educational Psychology Review*, 18(4), pp.361–376.

- Fairclough, N., 2002. Language in New Capitalism. *Discourse and Society*, 13(2), pp.163–166.
- Fereday, J. & Muir-Cochrane, E., 2006. Demonstrating Rigor Using Thematic Analysis: A Hybrid Approach of Inductive and Deductive Coding and Theme Development. *International Journal of Qualitative Methods*, 5, pp.1–11.
- Fineman, S., 1993. *Emotion in organizations*. London: Sage.
- Flam, H., 2008. The sentient “I”: Emotions and Inner Conversation. *The Newsletter of the Research Committee on Sociological Theory, International Sociological Association*, Spring/Summer, pp.4–7.
- Flam, H., 2009. Authentic Emotions as Ethical Guides? A Case for Scepticism. In M. Salmela & V. Mayer, eds. *Emotions, Ethics and Authenticity*. Amsterdam: John Benjamins Publishing, pp. 195–214.
- Flam, H., 2010. Emotion, and the Silenced and Short Circuited Self. In *Conversations About Reflexivity*. London: Routledge, pp. 187–205.
- Franzosi, R., 1998. Narrative Analysis—Or Why (and How) Sociologists Should Be Interested In Narrative. *Annual Review of Sociology*, 24(1), pp.517–554.
- Frijda, N.H., 1986. *The Emotions*, Cambridge, UK: Cambridge University Press.
- Gardner, S., 1993. *Irrationality and the Philosophy of Psychoanalysis*, Cambridge, UK: Cambridge University Press.
- Garfinkel, H., 1999. *Studies in Ethnomethodology*, Cambridge, UK: Polity Press.
- Garfinkel, H. & Sacks, H., 1970. Onformal Structures of Practical Action. In J. McKinne & Tiryakian. E.A., eds. *Theoretical Sociology*. New York: Appleton- Crofts, pp. 337–366.
- Gergen, K., 1991. *The Saturated Self: Dilemmas of Identity in Contemporary Life*, New York: Basic Books.
- Gergen, K.J., 1994. *Realities and relationships*, Boston, MA: Harvard University Press.
- Gergen, K., 1999. *An Invitation to Social Construction*, Thousand Oaks, CA: Sage Publications.
- Gergen, M.M. & Gergen, K.J., 2000. Qualitative Enquiry: Tensions and Transformations. In N. K. Denzin & Y. S. Lincoln, eds. *Handbook of qualitative research*. Thousand Oaks, CA: Sage Publications, pp. 1025–1046.
- Giddens, A., 1976. *New Rules of Sociological Method*, London: Hutchinson.

- Giddens, A., 1979. *Central Problems in Social Theory*, London: Macmillan Press. Cited in Archer, M., 2010. Routine, Reflexivity, and Realism * . *Sociological Theory*, 28:3(September), pp.272–303.
- Giddens, A., 1984. *The Constitution of Society*, Cambridge, UK: Polity Press. Cited in Adams, M., 2006. Hybridizing Habitus and Reflexivity: Towards an Understanding of Contemporary Identity? *Sociology*, 40(3), pp.511–528. Giddens, A., 1990. *The Consequences of Modernity*, Cambridge, UK: Polity Press.
- Giddens, A., 1991. *Modernity and Self-Identity: Self and Society in the Late Modern Age*, Stanford, CA: Stanford University Press. Cited in Collinson, D.L., 2003. Identities and Insecurities: Selves at Work. *Organization*, 10(3), pp.527–547.
- Giddens, A., 1993. *New Rules of Sociological Method*, Stanford, CA: Stanford University Press. Cited in Dionysiou, D.D. & Tsoukas, H., 2012. Understanding the (Re)Creation of Routines from Within: A Symbolic Interactionist Perspective. *Academy of Management Review*, 38(2), pp.181–205.
- Gilbert, A. & Slipe, Y., 2008. Reflexivity in the Practice of Social Action: from Self- to Inter-relational Reflexivity. *Society*, 39(4), pp.468–479.
- Goffman, E., 1962. *Asylums*, Garden City, NY: Doubleday-Anchor. Cited in Lynch, M., 2000. Against Reflexivity as an Academic Virtue and Source of Privileged Knowledge. , 17(3), pp.26–54.
- Goffman, E., 1967. *Interaction ritual*, Boston, MA: Doubleday. Cited in Turner, J.H., 2009. The Sociology of Emotions: Basic Theoretical Arguments. *Emotion Review*, 1(4), pp.340–354.
- Goffman, E., 1974. *Frame analysis: An essay on the organization of experience*, New York: Harper & Row. Cited in Turner, J.H., 2009. The Sociology of Emotions: Basic Theoretical Arguments. *Emotion Review*, 1(4), pp.340–354.
- Goldie, P., 2000. *The Emotions*, Oxford, England: Oxford University Press.
- Goleman, D., 1996. *Emotional Intelligence: Why it Can Matter More than IQ*, London: Bloomsbury.
- Gorton, K., 2007. Theorizing Emotion and Affect: Feminist Engagements. *Feminist Theory*, 8(3), pp.333–348.
- Greenspan, P., 1988. *Emotions and Reasons*, New York: Routledge.
- Griffiths, P., 1997. *What emotions really are*. Chicago: University of Chicago Press.
- Gross, E. & Stone, G., 1964. Embarrassment and the Analysis of Role Requirements. *American Journal of Sociology*, 70(1), pp.1–15. Cited in Scott, S. et al., 2012. The Reluctant Researcher: Shyness in the Field. *Qualitative Research*, 12(6), pp.715–734.

- Guba, E.G. & Lincoln, Y.S., 1994. Competing paradigms in quantitative research. In N. Denzin & S. Y. Lincoln, eds. *The landscape of qualitative research*. Thousand Oaks, CA: Sage Publications, pp. 105–17.
- Habermas, J., 1972. Individuation through Socialisation: On George Herbert Mead's Theory of Subjectivity. In *Postmeta-physical Thinking: Philosophical Essays* (trans. William Mark Hohengarten). Cambridge, UK: Polity Press, pp. 149–204.
- Hammersley, M. & Atkinson, P., 1983. *Ethnography: Principles in Practice*, London: Tavistock Press.
- Harding, S., 1996. Rethinking Standpoint Epistemology: What is “Strong Objectivity”? In E. Fox Keller & H. E. Longino, eds. *Feminism and Science*. Oxford, England: Oxford University Press, pp. 238–248.
- Harper, G.W. & Carver, L.J., 1999. “Out-of-the-Mainstream” Youth as Partners in Collaborative Research: Exploring the Benefits and Challenges. *Health Education & Behavior*, 26(2), pp.250–265.
- Harré, R., 1986. *The Social Construction of Emotions*, Oxford, UK: Basil Blackwell.
- Harris, A., 2004. *Future Girl: Young Women in the Twenty-first Century*, New York: Routledge.
- Hatch, M. J., 1997. ‘Irony and the Social Construction of Contradiction in the Humor of a Management Team’, *Organization Science* 8(3), pp. 275–88. In A.L. Cunliffe, 2008. Orientations to Social Constructionism: Relationally Responsive Social Constructionism and its Implications for Knowledge and Learning. *Management Learning*, 39(2), pp.123–139.
- Hatton, N. & Smith, D., 1995. *Pergamon*, 11(1), pp.33–49.
- Hayman, B., Wilkes, L. & Jackson, D., 2012. Journaling: Identification of Challenges and Reflection on Strategies. *Nurse researcher*, 19(3), pp.27–31.
- Hedlund, D., Furst, T. & Foley, K., 1989. A Dialogue with Self: the Journal as an Educational Tool. *Journal of Humanistic Education and Development*, 27, pp.105–113.
- Helm, B.W., 2001. *Emotional Reason: Deliberation, Motivation and the Nature of Value*, Cambridge, UK: Cambridge University Press.
- Hennick, M., Hutter, I. & Bailey, A., 2011. *Qualitative Research Methods*, London: Sage Publications.
- Hibbert, P., 2012. Approaching Reflexivity Through Reflection: Issues for Critical Management Education. *Journal of Management Education*, 37(6), pp.803–827.

Hochschild, A.R., 1979. Emotion Work, Feeling Rules, and Social Structure. *American Journal of Sociology*, 85(3), pp.551–575.

Hochschild, A.R., 1975. The Sociology of Feeling and Emotion: Selected Possibilities. In M. Milan & R. Kanter, eds. *Another Voice*. New York: Anchor Books. Cited in Theodosius, C., 2006. Recovering Emotion from Emotion Management. *Sociology*, 40(5), pp.893–910.

Hochschild, A.R., 1983. *The Managed Heart: Commercialization of Human Feeling*, Berkley: University of California Press.

Hofstadter, D.R., 1980. *Gödel, Escher, and Bach: An Eternal Golden Braid*, Harmondsworth, UK: Penguin Press. Lynch, M., 2000. Against Reflexivity as an Academic Virtue and Source of Privileged Knowledge. , 17(3), pp.26–54.

Hofstede, G., 1980. Motivation, Leadership and Organization: Do American Theories Apply Abroad? *Organisational Dynamics, American Management Associations*, pp.42–63.

Holmes, M., 2010. The Emotionalization of Reflexivity. *Sociology*, 44(1), pp.139–154.

Holmes, M., 2011. Emotional Reflexivity in Contemporary Friendships: Understanding It Using Elias and Facebook Etiquette. *Sociological Research Online*, 16(1).

Holmes, M., 2015. Researching Emotional Reflexivity. *Emotion Review*, 7(1), pp.61–66.

Holmes, M. & Burrows, R., 2012. Ping Pong Poms : Emotional Reflexivity in Contemporary Return Migration from Australia to the United Kingdom. *Australian Journal of Social Issues*, 47(1), pp.105–124.

Holmes, P., Cockburn-Wooten, C., Motion, J., Zorn, T., & Roper, J. 2005. Critical reflexive practice in teaching management communication. *Business Communication Quarterly*, 68, 247-256. Huxham.

House, R.J., Hanges, P.J., Javidan, M., Dorfman, P.W., Gupta, V. 2004. Culture, Leadership and Organisations: The GLOBE Study of 62 Societies. Thousand Oaks: Sage Publications.

Izard, C.E., Kagan, J. & Zajonc, R.B., 1984. *Emotions Cognition and Behavior* 1st ed., Cambridge, UK: Cambridge University Press.

Jackson, S., 1993. Even Sociologists Fall in Love: An Exploration in the Sociology of Emotions. *Sociology*, 27(2), pp.201–220.

James, W., 1890. *The Principles of Psychology* 2nd ed., New York: Henry Holt. In Cornelius, R.R., 1996. *The Science of Emotion: Research and Tradition in the Psychology of Emotion*, New Jersey: Prentice Hall.

Jenkins, J., Oatley, K. & Stein, N., 1998. *Human Emotion*, London: Blackwell Publishing.

Johnson, F., 1985. The Western concept of self. In A. Marsella, G. De Vos, & F. L. K. Hsu, eds. *Culture and Self*. London: Tavistock Press.

Johnson, P. & Duberley, J., 2000. *Understanding Management Research: An Introduction to Epistemology*, London: Sage Publications.

Kahn, P., 2009. Contexts for teaching and the exercise of agency in early-career academics: perspectives from realist social theory. *International Journal for Academic Development*, 14(3), pp.197–207.

Kemper, T.D., 1981. Approaches and Positivist Social Constructionist to the Sociology of Emotions'. *American Journal of Sociology*, 87(2), pp.336–362.

Kemper, T.T., 1978. Towards a Sociology of Emotions: Some Problems and Some Solutions. *The American Sociologist*, 13, pp.30–41.

King, D.S., 2006. Activists and Emotional Reflexivity: Toward Touraine's Subject as Social Movement. *Sociology*, 40(5), pp.873–891.

Klein, M., 1946. Notes on Some Schizoid Mechanisms. *International Journal of Psycho-Analysis*, 26, pp.99–110. Cited in Clarke, S., 2003. Psychoanalytic Sociology and the Interpretation of Emotion. *Journal for the Theory of Social Behaviour*, 33(2), pp.145–163.

Kolb, D. A., 1984. *Experiential learning*. Englewood Cliffs, NJ: Prentice-Hall.

Kroeber, A.L. & Parsons, T., 1958. The concepts of culture and of social system. *American Sociological Review*, 23, pp.582–583. Cited in Averill, J.R., 2012. The Future of Social Constructionism: Introduction to a Special Section of Emotion Review. *Emotion Review*, 4(3), pp.215–220.

Kunst-Wilson, W.R. & Zajonc, R.B., 1980. Affective Discrimination of Stimuli that Cannot be Recognized. *Science*, 207, pp.557–558. Cited in Berridge, K.C. & Winkielman, P., 2003. What is an Unconscious Emotion? (The case for unconscious "liking"). *Psychology*, 17(2), pp.181–212.

Kuusela, P., 2010. Review - Conversations about Reflexivity: Margaret Archer. *Acta Sociologica*, 55(1), pp.92–94.

Lacewing, M., 2007. Do Unconscious Emotions Involve Unconscious Feelings? *Philosophical Psychology*, 20(1), pp.81–104.

Laird, J., 1974. Self-attribution of emotion: The effects of expressive behavior on the quality of emotional experience. *Journal of Personality and Social Psychology*, 29, pp.475–486. Cited in Spackman, M.P. & Miller, D., 2008. Embodying Emotions: What Emotion Theorists Can Learn from Simulations of Emotions. *Minds and Machines*, 18(3), pp.357–372.

- Laird, J. & Bresler, C., 1990. William James and the Mechanism of Emotional Experience. *Personality and Social Psychology Bulletin*, 16, pp.636–651. Cited in Spackman, M.P. & Miller, D., 2008. Embodying Emotions: What Emotion Theorists Can Learn from Simulations of Emotions. *Minds and Machines*, 18(3), pp.357–372.
- Lawrence, T.B., 2012. Care and Possibility : Enacting an Ethic of Care Through Narrative Practice. , 37(4), pp.641–663.
- Lazarus, R.S., 1991. *Emotion and Adaptation*, New York: Oxford University Press.
- Lazarus, R.S. & Folkman, S., 1984. *Stress, Appraisal, and Coping*, Berlin Heidelberg New York: Springer. Cited in Schutz, P. a. et al., 2006. Reflections on Investigating Emotion in Educational Activity Settings. *Educational Psychology Review*, 18(4), pp.343–360.
- Ledoux, J.E., 2000. Emotion Circuits in the Brain. *New York*, pp.155–184.
- Leung, D.Y.P. & Kember, D., 2003, The Relationship between Approaches to Learning and Reflection upon Practice. *Educational Psychology*, 23(1), pp.61–71.
- Loughran, H. & McCann, M.E., 2015. Employing Community Participative Research Methods to Advance Service User Collaboration in Social Work Research. , (June 2013), pp.705–723.
- Luckett, K. & Luckett, T., 2009. The development of agency in first generation learners in higher education: a social realist analysis. *Teaching in Higher Education*, 14(5), pp.469–481.
- Lupton, D., 1998. *The Emotional Self: A Sociocultural Exploration*, Thousand Oaks, CA: Sage Publications.
- Lynch, M., 2000. Against Reflexivity as an Academic Virtue and Source of Privileged Knowledge. *Theory, Culture & Society*, 17(3), pp.26–54.
- Lyons, W., 1985. *Emotions*, Cambridge, UK: Cambridge University Press. Cited in Spackman, M.P. & Miller, D., 2008. Embodying Emotions: What Emotion Theorists Can Learn from Simulations of Emotions. *Minds and Machines*, 18(3), pp.357–372.
- van Maanen, J. and Kunda, G., 1989. “‘Real feelings’”: emotional expression and organizational culture’, *Research in Organizational Behaviour*, 11, pp. 43–104.
- MacLean, P.D., 1949. Psychosomatic Disease and the “Visceral Brain”: Recent Developments Bearing on the Papez Theory of Emotion. *Psychosom Med*, 11, pp.338–353. Cited in Ledoux, J.E., 2000. Emotion Circuits in the Brain. *New York*, pp.155–184.
- MacLean, P.D., 1952. Some Psychiatric Implications of Physiological Studies on Frontotemporal Portion of Limbic System (Visceral Brain). *Electroencephalogr. Clin. Neurophysiol*, 4, pp.407–418. Cited in Ledoux, J.E., 2000. Emotion Circuits in the Brain. *New York*, pp.155–184.

- Marsh, C. & Roberts, V.S., 2011. Soundtracks of Acrobatic Selves: Fan-Site Religion in the Reception and Use of the Music of U2. *Journal of Contemporary Religion*, 26(3), pp. 419-432.
- Massumi, B., 2002. *Parables for the Virtual: Movement, Affect, Sensation*, Durham, NC: Duke University Press.
- Mauthner, N.S. & Doucet, A., 2003. Reflexive Accounts and Accounts of Reflexivity in Qualitative Data Analysis. *Sociology*, 37(3), pp.413–431.
- Mauthner, N.S., Parry, O. & Backett-Milburn, K., 1998. The Data are out There, or are They?" Implications for Archiving and Revisiting Qualitative Data. *Sociology*, 32, pp.733–45.
- May, T., 1998. Reflexivity in the Age of Reconstructive Social Science. *International Journal of Social Research Methodology, Theory and Practice*, 1.
- McInnis, C., 1999. *The Work Roles of Academics in Australian Universities*. Canberra, ACT: Commonwealth of Australia.
- McNay, L., 1999. Gender, Habitus and the Field: Pierre Bourdieu and the Limits of Reflexivity. *Theory, Culture and Society*, 16(1), pp.95–117.
- McNay, L., 2000. *Gender and Agency*, Cambridge, UK: Polity Press.
- Mead, G.H., 1967. *Mind, Self, and Society*, Chicago: University of Chicago Press. Cited in Byrne, A., 2003. Developing a Sociological Model for Researching Women’s Self and Social Identities. *The European Journal of Women’s Studies*, 10(4), pp.443–464.
- Merton, R.K., 1938. Science and the Social Order. *Philosophy of Science*, 5, pp.321–37.
- Merton, R.K., 1978. Insiders and outsiders: A chapter in the sociology of knowledge. *American Journal of Sociology*, 78, pp.9–48. Cited in Chavez, C., 2008. Conceptualizing from the Inside : Advantages , Complications , and Demands on Insider Positionality. , 13(3), pp.474–494.
- Merttens, R., 1998. What Is To Be Done ? (With Apologies To Lenin!). In I. Parker, ed. *Social Constructionism, Discourse And Realism*. London: Sage Publications. Cited in Cruickshank, J., 2011. Working Papers to Empirical Research in the Social Sciences, (August), pp.1–20.
- Mestrovic, S., 1997. *Postemotional society*, London: Sage Publications. Cited in Hancock, P. & Tyler, M., 2004. “MOT Your Life”: Critical Management Studies and the Management of Everyday Life. *Human Relations*, 57(5), pp.619–645.
- Mezirow, J., 1991. *Transformative Dimensions of Adult Learning*, San Francisco, CA and Oxford: Jossey-Bass.

Mezirow, J., and Others, 1990. *Fostering Critical Reflection in Adulthood: A Guide to Transformative and Emancipatory Learning*, Jossey-Bass: San Francisco.

Mills, S. & Lee, A., 2015. 'The role of Radical Reflexivity in Academics' meaning making of career development' in J. L. Callahan, J. Stewart, C. Rigg, S. Sambrook and K. Trehan (Eds). *Realising Critical HRD Stories of Reflecting, Voicing, and Enacting Critical Practice*. Newcastle-upon-Tyne: Cambridge Scholars Publishing.

Mills, S., Trehan, K. & Stewart, J., 2014. Academics in Pursuit of the Part-time Doctorate: Pressures and Support issues Associated with the Career Development of Business and Management Academics. *Human Resource Development International*, 17(4), pp.438–458.

Monahan, J.L., Murphy, S.T. & Zajonc, R.B., 2000. Subliminal mere exposure: Specific, general, and diffuse effects. *Psychological Science*, 11, pp.462–466.

Moreland, R.W. & Zajonc, R.B., 1977. Is stimulus recognition a necessary condition for the occurrence of exposure effects? *Psychology*, 35, pp.191–199. Cited in Berridge, K.C. & Winkielman, P., 2003. What is an Unconscious Emotion ? (The case for unconscious " liking). *Psychology*, 17(2), pp.181–212.

Mutch, A., 2004. Constraints on the Internal Conversation : Margaret Archer and the Structural Shaping of Thought. *Journal for the Theory of Social Behaviour*, 34(4), pp.429–445.

Mutch, A., 2010. Organizational use of Information and Communication Technology and its Impact on Reflexivity. In M. S. Archer, ed. *Conversations About Reflexivity*. London: Routledge, pp. 243–258.

Nussbaum, M.C., 1994. *The Therapy of Desire. Theory and Practice of Hellenistic Ethics*, Princeton, NJ: Princeton University Press. Cited in Cates, D.F., 2003. Martha Nussbaum ' s Upheavals of Thought. *Journal of Religious Ethics*, pp.325–341.

Oakley, A., 1993. *Essays on Women, Medicine and Health*, Edinburgh: Edinburgh University Press.

Op't Eynde, P. & Turner, J.E., 2006. Focusing on the Complexity of Emotion Issues in Academic Learning: A Dynamical Component Systems Approach. *Educational Psychology Review*, 18(4), pp.361–376.

Parkinson, B., 2012. Piecing Together Emotion: Sites and Time-Scales for Social Construction. *Emotion Review*, 4(3), pp.291–298.

Peirce, C.S., 1994. *Writings of Charles S. Peirce: A Chronological Edition [1867–71]*, Bloomington: Indiana University Press. Cited in Archer, M., 2010. Reflexivity. *Sociopedia.isa*, pp.1–13.

Pitt, B. A., 2010. What Is Sociology's Contribution Beyond the Humanities and Other Social Sciences? *Society*, 47(3), pp.186–192.

- Plutchik, R., 2001. The Nature of Emotion. *American Scientist*, (89), pp.344–350. Cited in Mason, W.A. & Capitanio, J.P., 2012. Basic Emotions: A Reconstruction. *Emotion Review*, 4(3), pp.238–244.
- Plutchik, R. & Kellerman, H., 1989. *Emotion Theory, Research, and Experience: The Measurement of Emotions* Vol 4., New York: Academic Press.
- Pollner, M., 1991. Left of ethnomethodology: The Rise and Decline of Radical Reflexivity. *American Sociological Review*, 56, pp.370–380.
- Popper, K., 1963. *Conjectures and Refutations*, London: Routledge and Kegan Paul. Cited in Mills, S., Trehan, K. & Stewart, J., 2014. Academics in Pursuit of the Part-time Doctorate: Pressures and Support Issues Associated with the Career Development of Business and Management Academics. *Human Resource Development International*, 17(4), pp.438–458.
- Porpora, D.V. & Shumar, W., 2010. Self-talk and Self reflection: a View from the US. In M. S. Archer, ed. *Conversations About Reflexivity*. London: Routledge, pp. 206–220.
- Prinz, J., 2004. Embodied Emotions. In R. Solomon, ed. *Thinking about Feeling*. Oxford: Oxford University Press, pp. 44–58.
- Probyn, E., 2004. Everyday shame. *Cultural Studies*, 18, pp.328–49.
- Reay, D., 1996. Dealing with Difficult Differences: Reflexivity and Social Class in Feminist Research. *Feminism & Psychology*, 6(3), pp.443–456.
- Reddy, W.M., 2001. *The Navigation of Feeling: A Framework for the History of Emotions*, Cambridge, UK: Cambridge University Press.
- Reynolds, M., 1998. Reflection and Critical Reflection in Management Learning. *Management Learning*, 29(2), pp.183–200.
- Reynolds, M., 1999b – ‘Critical reflection and management education: Rehabilitating less hierarchical approaches’. *Journal of Management Education*, 23(5), pp. 537–53.
- Reynolds, M. & Vince, R., 2004. Critical Management Education and Action-Based Learning: Synergies and Contradictions. *Academy of Management Learning & Education*, 3(4), pp.442–456.
- Rigg, C. and Trehan, K., 1998., “Not critical enough? Black women raise challenges for critical management learning”. *Gender and Education*, 2 (3), pp. 265–80.
- Rolfe, G., 2013. *The University in Dissent*, London: Routledge.
- Rose, H., 1994. *Love, Power and Knowledge: Towards a Feminist Transformation of the Sciences*, Cambridge, UK: Polity Press.

- Rosenberg, M., 1990. Reflexivity and Emotions. *Social Psychology Quarterly*, 53, pp.3–12.
- Russell, J.A., 1991. Culture and the Categorization of Emotion. *Psychological Bulletin*, 110, pp.426–450.
- Russell, J. A., 2003. Core Affect and the Psychological Construction of Emotion. *Psychological Review*, 110(1), pp.145–172.
- Sabini, J. & Silver, M., 1986. Envy. In *The Social Construction of Emotions*. London: Blackwell Publishing, pp. 167–183. Cited in Clarke, S., 2003. Psychoanalytic Sociology and the Interpretation of Emotion. *Journal for the Theory of Social Behaviour*, 33(2), pp.145–163.
- Savin-Baden, M. & Major, C.H., 2013. *Qualitative Research: the Essential Guide to Theory and Practice*, London: Routledge.
- Sayer, A., 2005. *The Moral Significance of Class*, Cambridge, UK: Columbia University Press.
- Sayer, A., 2009. Review - Making Our Way Through the World: Human Reflexivity and Social Mobility by Margaret S. Archer. *Journal of Critical Realism*, 8(1), pp.113–123.
- Sayer, A., 2010. Reflexivity and Habitus. In M. S. Archer, ed. *Conversations About Reflexivity*. London: Routledge, pp. 108–122.
- Scherer, K.R. & Ekman, P., 1984. *Approaches to Emotion*, Hillsdale, NJ: Erlbaum.
- Schutz, A., 1972. *The Phenomenology of the Social World*, London: Heinemann. Cited in Caetano, A., 2015. Defining Personal Reflexivity: A Critical Reading of Archer's Approach. *European Journal of Social Theory*, 18 (1), pp.60–75.
- Schutz, P. A. et al., 2006. Reflections on Investigating Emotion in Educational Activity Settings. *Educational Psychology Review*, 18(4), pp.343–360.
- Scott, S. et al., 2012. The Reluctant Researcher: Shyness in the Field. *Qualitative Research*, 12(6), pp.715–734.
- Shaver, P. et al., 1987. Emotion knowledge: Further Exploration of a Prototype Approach. *Journal of Personality and Social Psychology*, 52, pp.1061–1086. Cited in Thoits, P.A., 2007. The Sociology of Emotions, 15(1989), pp.317–342.
- Shott, S., 1979. Emotion and Social Life: A Symbolic Interactionism Analysis. *American Journal of Sociology*, 84(6), pp.1317–34. Cited in Kemper, T.D., 1981. Approaches and Positivist Social Constructionist to the Sociology of Emotions'. *American Journal of Sociology*, 87(2), pp.336–362.

- Simmons-Mackie, N. & Damico, J., 2001. Intervention Outcomes: A Clinical Application of Qualitative Methods. *Topics in Language Disorders*, 22(1), pp.21–36.
- Smith, D.S., 2012. The realities of a part-time PhD ‘ I. , 25(1), pp.80–82.
- Smith, M. et al., 2009. *Introduction: Geography and Emotion – Emerging Constellations. Emotion Place and Culture*, Farnham: Ashgate.
- Smith, P. & Hunt, J., 1997. *Research Mindedness for Practice: An Interactive Approach for Nursing and Health Care*,
- Spackman, M.P. & Miller, D., 2008. Embodying Emotions: What Emotion Theorists Can Learn from Simulations of Emotions. *Minds and Machines*, 18(3), pp.357–372.
- Sweetman, P., 2003. Twenty-first century dis-ease? Habitual Reflexivity or the Reflexive Habitus. *The Sociological Review*, 51(4), pp.528–549.
- Theodosius, C., 2006. Recovering Emotion from Emotion Management. *Sociology*, 40(5), pp.893–910.
- Thomas, D.L. & Diener, E., 1990. Memory Accuracy in the Recall of Emotions. *Journal of Personality and Social Psychology*, 59(2), pp.291–297.
- Tucker, K.H., 1998. *Anthony Giddens and Modern Social Theory*, London: Sage Publications.
- Turner, J.H., 2009. The Sociology of Emotions: Basic Theoretical Arguments. *Emotion Review*, 1(4), pp.340–354.
- Turner, J.H. & Stets, J.E., 2005. The Sociology of Emotions.
- Turner, G., 2015. PRES 2015: The Research Student Journey.
- Vince, R., 1996. *Managing change: Reflections on equality and management learning*. Bristol: The Policy Press.
- Vince, R., 2001. Power and emotion in organizational learning. *Human Relations*, 54(200110), pp.1325–1351.
- Vince, R., 2002. Organizing Reflection. *Management Learning*, 33(1), pp.63–78.
- Vince, R., 2010. Anxiety, Politics and Critical Management Education. *British Journal of Management*, 21, pp.26–39.
- Vince, W.B., S. & B., M., 1957. Loss of recent memory after bilateral hippocampal lesions. *Journal of Neurological Psychology*, 20, pp.11–21. Cited in Ledoux, J.E., 2000. Emotion Circuits in the Brain. *New York*, pp.155–184.

- Walkerdine, V., Lucey, H. & Melody, J., 2002. Subjectivity and qualitative method. In *Qualitative research in action*. London: Sage Publications, pp. 179–196.
- Watson, T.J., 2000. Managerial Practice Management and Interactive Social Science, 27(3), pp.203–210.
- Weber, M., 1968. [1904-1911] *Economy and Society* G. Roth & C. Wittich, eds., New York: Bedminster.
- Weinberg, D., 2009. *Social Constructionism: The New Blackwell Companion to Social Theory*.
- Wengraf, T., 2001. *Qualitative Research Interviewing: Biographic Narrative and Semi-structured Methods.*, London: Sage Publications.
- Wetherell, M., 2012. *Affect and Emotion: A New Social Science Understanding*, Open University: Sage Publications.
- Wiley, N., 1994. *The Semiotic Self*, Cambridge, UK: Polity Press. Cited in Pagis, M. & Hebrew, T., 2015. Embodied Self-reflexivity. , 72(3), pp.265–283.
- Williams, R., 1997. *Marxism and Literature*, Oxford, UK: Oxford University Press.
- Williams, S.J., 1998. Modernity and the Emotions: Corporeal Reflections on the (IR)Rational. *Sociology*, 32(4), pp.747–769.
- Willmott, H., 1997. ‘Making learning critical: identity, emotion and power in processes of management development’, *Systems Practice*, 10, pp. 749–771.
- van Woerkom, M., 2010. Critical Reflection as a Rationalistic Ideal. *Adult Education Quarterly*, 60(4), pp.339–356. Wollheim, R., 1999. *On the Emotions*,
- Wolpert, L., 1992. *The Unnatural Nature of Science*, Cambridge, MA: Harvard University Press. Cited in Lynch, M., 2000. Against Reflexivity as an Academic Virtue and Source of Privileged Knowledge. , 17(3), pp.26–54.
- Woolgar, S., 1991. The turn to Technology in Social Studies of Science. *Science, Tech., & Human Values*, 16(1), pp.20–50.
- Yin, R.K., 2003. *Case Study Research: Design and Methods* 3rd ed., Thousand Oaks, CA: Sage Publications.
- Zajonc, R., 1984. On the Primacy of Affect. *American Psychologist*, 39(1), pp.117–123. Cited in Heinrichs, R.W., 2005. The primacy of Cognition in Schizophrenia. *The American psychologist*, 60(3), pp.229–42.
- Zajonc, R., Murphy, S. & Ingelhart, M., 1989. Feeling and Facial Efference: Implications of the Vascular Theory of Emotion. *Psychological Bulletin*, 96, pp.395–416. Cited in

Hatzimoysis, A., 2007. The Case Against Unconscious Emotions. *October*, 2(October), pp.292–300.

Zajonc, R.B., 1998. Emotions. Cited in Berridge, K.C. & Winkielman, P., 2003. What is an unconscious emotion ? (The case for unconscious " liking). *Psychology*, 17(2), pp.181–212.

Zembylas, M., 2008. *The Politics of Trauma in Education*, New York: Palgrave MacMillan.