Building Better Relationships: Developing critically reflective practice when working preventively with domestic violence and abuse

Das, Jodie

Building Better Relationships: Developing critically reflective practice when working preventively with domestic violence and abuse

Jodie Das

A thesis submitted in partial fulfilment of the requirements of the University of Westminster for the degree of Professional Doctorate

October 2022

Abstract

Background

Whilst the phenomenon of domestic abuse, violence against women and girls, the individual and social impact, is globally well documented, practice in this area is not. Responses are often confusing and contradictory, arising from an ill-defined area of professional practice that has a negative impact on those involved, including victims and practitioners who work with them.

Aim

The practice/research approach adopted for the study aims to develop professional knowledge and professional/interprofessional practice, through the development of critically reflective domestic abuse prevention practice.

Method

A qualitative study using Critical Participatory Action Research, limited to recruiting three practice/research sites, which included a range of practitioner/researchers from health, social care, and voluntary sector organisations. Data were analysed using a phronetic iterative approach (Tracy, 2020). Findings are specific to each research site, generated in the context of practice application.

Findings

Findings from the research indicate that providing a framework for critically reflective practice, enhances and develops critically reflective domestic abuse prevention practice. This is manifest in changes to i) language, ii) actions, and iii) relationships. Critically reflective practice in this field is enabled by practice architectures (Kemmis et al., 2014), arrangements that support its development and the actions produced, comprised of: courage, compassion, containment, responsibility, risk management, adaptability, awareness and reflexivity, facilitation, tools (for critical reflection) and time. The development of critically reflective

domestic abuse prevention practice expanded space for action, increased wellbeing and created transformational relationships in the contextualised locations of the research sites.

Conclusion

The research has made a significant contribution to practice development, and learning, in the field of domestic abuse prevention, increasing knowledge of:

1) domestic abuse prevention work: its undervalued and hidden nature

2) places, in which critically reflective practice in this field take place, including the significance of compassion and containment

3) learning in relation to domestic abuse prevention/prevention work, and the importance of practice-based and praxis-focused education in this field

Table of Contents

List of Tables

List of Figures

List of Boxes

Acknowledgements

I am grateful to the many people who have contributed to the development of this work and enabled it to be a true product of collective thinking and collaboration.

Firstly, to all the participant: practitioner/colleagues, managers and commissioners who took the courage and shared this journey. Families are safer due to your compassion and commitment to preventing domestic abuse.

A big thank you to my supervision team. To Kathryn Waddington, whose wisdom, experience, and expert guidance, has enabled me to become a (less complicated), researching professional, with compassion! and Nick Smith, for helpful advice at (very) muddled points.

With grateful thanks to my Interprofessional Practice Advisors: Philippa Sully, who gave me courage; contained me, during difficult times, and whose teaching continues to inspire my commitment to interprofessional practice. Scott Miller, for inspirational/motivational conversations, international perspectives, and outstanding stewardship of the Duluth model, and spirit of Ellen Pence.

With thanks and appreciation to my co-facilitators; Dinah, who started this journey with me, and Sarah and John, who I could not have travelled without. Melody Reeves and Dan Chesmore, for bringing Nick and Claire's story to life, and to Antoinette Davey; big thanks for your support and skills in the world of qualitative research.

Huge thanks to team Wiseman-Smith/Das! Mark and my boys, for boundless love, support, understanding, and for coping admirably with random organisation. My sister, for her belief and encouragement, and my mum, for continual love and faith: we showed them mum!

And finally, with deep gratitude to The Lindsey Jenkin-Carter Memorial Bursary for the Promotion of Interprofessional Practice in the Prevention and Mitigation of Violence, donated by Prof. Allan Eugene Kark FRCS. This work is dedicated to their memory and to the memory of my father, who taught me that nothing is quite what it seems.

Author’s declaration

I declare that all the material contained in this thesis is my own work.

Publications and presentations

Publications:

Das, & Waddington, K. (2020). Building better relationships: developing critically reflective practice when working preventively with domestic violence and abuse. International Practice Development Journal, 10(2), 1–9. https://doi.org/10.19043/ipdj.102.012

Das, J (2022) *Like You*: Poem published in Waddington, K. (2022). *Gossip, organization and work: A research overview.* Routledge. (p49).

University of Westminster presentations:

Das, J. (2021). Building better relationships: Practice perspectives on tackling gender-based violence. At: *Women of Westminster Workshop*, 14th July 2021.

Das, J. (2022). Like You – poetry reading. At: *Women of Westminster International Women's Day Celebration*, 16th March 2022.

Waddington, K., & Das, J. (2022). Action Research: a critically reflective and reflexive research conversation. At: *Quality Time – University of Westminster Psychology Research Seminar*, 19th May 2022.

Wider Presentations

Das, J. (2022) Developing a framework for domestic abuse prevention practice. At Adolescent Child And Mental Health Conference: *Devon & Cornwall - Supporting children and families experiencing domestic violence,* 1st February, 2022.

Chapter 1 Working with Domestic Violence and Abuse: Defining the Problem and Setting the Context for the Research

1.1 Overview

Domestic abuse, as it is broadly referred to in government policy and practice, is a complex, social phenomenon. At its worst, an average of 2 women a week in England and Wales are murdered by a current/ex-intimate partner or family member (Office for National Statistics, 2021). The Covid 19 pandemic has exacerbated the plight of many victims, including children. Whilst it is not clear if there is a direct link, statistics relating to domestic abuse offences and domestic homicide, during the first 'lockdown' period in England and Wales (March 23rd, 2020 – August 2020), rose by 7% and 16% respectively (Office for National Statistics, 2021).

Responding effectively to domestic abuse, is however challenging. Multiple factors, across a broad spectrum of domains, conspire to make professional practice in this arena significantly problematic. Despite notable efforts, and developments when working with domestic abuse, statistics outlined above highlight that in reality, we are far away from preventing the harm caused by this widespread and pernicious issue.

1.1.1 Aim

Working preventatively with domestic abuse is an *ill-defined* professional field, involving a wide range of organisations, professional disciplines, and a myriad of views and perspectives on how to address the multiple causes, consequences, and associated risks (Cleaver et al., 2019; L. Kelly & Westmarland, 2016; Stanley et al., 2017). The qualitative research study, Building Better Relationships: Developing critically reflective practice when working preventatively with domestic violence and abuse, (herein the *research*) aims to develop professional knowledge and professional/interprofessional practice in this unclear area through *practice-based* research. Practice-based knowledge, also referred to as "mode 2 knowledge" (Maxwell, 2019, p.6), is knowledge that develops in

relation to both practices and the interdisciplinary theoretical perspectives that influence and inform, in this case, domestic abuse prevention practice.

1.1.2 Purpose of Introductory Chapter

The purpose of this chapter is to define the problem of working preventatively in this field and set the context for the *research* study. It is a comprehensive chapter, divided into three parts. The first part explores *why* some of these challenges exist, by outlining the complexity surrounding the subject, including: i) how domestic violence and abuse is defined and interpreted; ii) the challenges of working preventatively with domestic abuse; and iii) the impact that practice in this area has on practitioners. The second part of the chapter is a critical reflection by the author/researcher, of navigating practice in the field, including the place of sensemaking and the personal development of critically reflective practice. This places the researcher position: insider/practitioner/researcher, upfront in the thesis, introducing a reflexive thread that is cultivated throughout the thesis, to transparently reveal the underpinning influences of *the research:*

- *critical social theory*
- *systems-psychodynamics*
- *education pedagogy*.

Critical moments, activated through psychosocially informed education curriculum, are elevated in this section, as significant in the field of domestic abuse prevention practice. The third and final part of the chapter concludes with a *research* summary*,* providing a 'route map' to the thesis and responding to the question, "why this *research* and why now?"

1.1.3 Language and Terminology

The terms domestic abuse and domestic violence are used interchangeably depending on the context in which they are being used. to reflect the 'confusion' (Westmarland & Kelly, 2016) surrounding the

definition and its interpretation, for example, across the literature the term domestic violence is the dominant term, but in the policy and practice context, domestic abuse is firmly adopted; reflected in the Domestic Abuse Act (Home Office, 2021). Where possible, the term, domestic violence and abuse will be used, as it is language that encompasses the broadest range of experiences and interpretation, and acknowledges that the 'lived reality', as well as the interventions required, exist on a broad spectrum.

The term Domestic Abuse Prevention Practice is also used, developed through the author/researcher's process of critical reflection and attention to the primary task of eliminating domestic violence and abuse (see Part 2, this chapter). Acronyms e.g., DA (Domestic Abuse) and DV (Domestic Violence), are purposefully avoided as these can often contribute to the dilution of meaning and understanding that can often accompany popularised abbreviations and terms (Thompson & Thompson, 2008).

.

1.2 Defining and Interpreting Domestic Abuse

The recently published Domestic Abuse Act (Home Office, 2021) is the government's most recent commitment to address domestic abuse, pledging to provide a "once-in-a-generation opportunity to transform the response to this terrible crime" (HM Government, 2019a). Building on legislation and policy developments of the past decade, which have seen significant changes such as the recognition and criminalization of coercive control, the government propose nine measures of work to transform the way domestic abuse is thought about and tackled in the UK (Home Office, 2021). Following a nationwide consultation in 2018, the Domestic Abuse Act (2021) contains new legislation such as a statutory definition of domestic abuse and a programme of work that will, amongst other things, (HM Government, 2019a):

- raise awareness;
- better protect and support victims;
- develop a more integrated approach to multi-agency working;

- transform the justice process and perpetrator response.

The Domestic Abuse Act (2021) is undoubtedly a landmark legislation, recognizing both the extent and impact of domestic abuse in a way that has not been recognised before at UK government level. However, significant questions remain as to how far it will go, in the climate of economic crisis and political turbulence, to address increasing tensions between domestic abuse theory, experience, policy and practice (Westmarland & Kelly, 2016). Domestic abuse is complicated, and responding to it can be extremely challenging, as evidenced throughout research (Hester, 2011; Laing et al., 2013; Stanley & Humphreys, 2014) and highlighted in findings of Domestic Homicide Reviews (Home Office, 2016).

Whilst the government recognise that domestic abuse is a complex crime, leaving physical and emotional scars that can last a lifetime' (HM Government, 2019b), there is limited commentary regarding the nature and extent of this complexity, or indeed the complicated challenges faced by many practitioners responding to it, across multiple disciplines. It could be argued that far from being at a point of transformation, practice, in relation to domestic abuse, is at a point of confusion in the UK (Westmarland & Kelly, 2016). The following sections outline the key causes of confusion when responding to domestic abuse resulting in a complicated practice landscape.

1.2.1 Language and definitions

In 2004, government agencies adopted the first common definition of domestic violence in the UK. This marked a significant step in both policy and legislation development, supported by the Domestic Violence Crime and Victims Act (2004). An iteration to the definition in 2013 saw the introduction of 'coercive control' (Stark, 2007) and an overall terminology shift from 'domestic violence to 'domestic violence and abuse'. This intended to place an emphasis on the non-physical acts of domestic

violence and highlight the overall pattern of behaviour that targets human rights and removes liberty and freedom from the victim (Stark, 2007). This shift in language to 'domestic violence and abuse' was further strengthened by the introduction of the offence of coercive controlling behaviour outlined in the Serous Crime Act, 2015 (HM Government, 2019).

The Domestic Abuse Act (2021) has introduced the first statutory definition in the UK, which can be found in
Box 1.1.

Box 1.1. Definition of Domestic Abuse (HM Government, 2021)

Definition of "domestic abuse"

(1) This section defines "domestic abuse" for the purposes of this Act.
(2) Behaviour of a person ("A") towards another person ("B") is "domestic abuse" if—
(a)A and B are each aged 16 or over and are personally connected to each other, and
(b)the behaviour is abusive.
(3) Behaviour is "abusive" if it consists of any of the following—
(a)physical or sexual abuse.
(b)violent or threatening behaviour.
(c)controlling or coercive behaviour.
(d)economic abuse (see subsection (4));
(e)psychological, emotional, or other abuse;
and it does not matter whether the behaviour consists of a single incident or a course of conduct.

The emphasis on 'coercive control', rather than physical violence, is explicit in the Domestic Abuse Act (HM Government, 2021). The definition is currently broader than it has ever been, expanding financial abuse into a wider understanding of economic abuse. The Act clearly states that abusive behaviour, including coercion, control, threats, between those personally connected, 16 or over, (partners, former partner, or relatives) should be defined as domestic abuse "and it does not matter whether the behaviour consists of a single incident, or a course of conduct"(HM Government, 2021).

Despite various iterations and changes in language, the definition of domestic abuse provides more confusion than it does clarification (Westmarland & Kelly, 2016). The conflation of domestic and family violence assumes that the dynamics in intimate partner violence are the same as those between family members, which, according to (Westmarland & Kelly, 2016), at worst denies and at best obscures a gendered analysis of men's violence against women. They maintain that it is unlikely that coercive control, conceptualised to understand how men impose their will in intimate relationships (Stark, 2007), functions in the same way in familial relationships. Furthermore, defining domestic abuse as *any incident* dilutes the experience of the systematic pattern of behaviour experienced by victims and runs the risk of viewing all experiences of domestic abuse as the same. Findings from the Crime Survey of England and Wales show that both women and men experience domestic abuse incidents in significant numbers (Office for National Statistics, 2016), but women, experiencing abuse from male partners in their intimate relationships, "are disproportionately those who report multiple incidents, sustaining injury and living in fear – all aspects of what most people understand as being part of defining domestic violence" (Westmarland & Kelly, 2016, p.39).

1.2.2 Complex meanings

When practitioners, policy makers and researchers gather, the term domestic abuse or domestic violence can mean, for different participants, very different things. To those in the field, it describes a pattern of coercive control, intimidation, and men's physical violence toward their female intimate partners. But to many social scientists, family violence researchers and wider family practitioners, domestic violence means *any* act of violence by one partner, or family member against another (Kelly & Johnson, 2008).

To help traverse these various perspectives, and in response to the significant gender debate in domestic violence work, of 'who does what to whom and with what effect?' (Hester, 2009), the work of Michael Johnson

(2008) is of significance. Along with others (Corvo et al., 2008, Hester et al., 2006), Johnson (2008), maintains that domestic violence is not, as is commonly assumed, a unitary phenomenon, but that there are different types of partner violence apparent in different contexts, methodologies, and samples. Despite being over a decade old, the research continues to be successfully applied in USA, Canada, UK and elsewhere, (Ansara & Hindin, 2010; Cater & Sjögren, 2016; Michael P Johnson et al., 2000). Most recently 'tested' in Pakistan, (Nawaz & Johnson, 2022), a research study highlighted "The Johnson control typology does, indeed, apply to intimate partner violence in Pakistan, with the important addition of a third type of male violence, rooted in the joint family system that is prevalent in many countries around the world" (Nawaz & Johnson, 2022). This confirmation, that 'domestic abuse' does not constitute one phenomenon, has implications for interpreting data that relates to this complex issue.

1.2.3 Interpreting domestic abuse data

Data obtained from organisations such as police, domestic abuse services and accident and emergency departments, are more likely according to Johnson (2008), to report the type of violence referred to as 'Intimate Terrorism', or *Coercive Controlling Violence*. We further explore Johnson's typology of intimate partner violence in the next section, but coercive controlling violence (intimate terrorism), is a type of emotional and physical violence, perpetrated largely by men against their female partners. Equally, (and somewhat problematically for those supporting a purely gender-based analysis of domestic violence), this type of violence is prevalent within same gender relationships. This pattern of emotionally coercive and controlling abuse, coupled with physical violence has become familiar through models such as the Power and Control Wheel (Pence & Paymar, 1993) and can be found in Figure 1.1. The power and control model has been internationally recognised since its development in the 1980's, in Minnesota, North America.

‘The Duluth model’, which aimed to coordinate community responses to domestic violence (Shepard & Pence, 1999) has pioneered interventions with victims and perpetrators based on feminist theory and the premise that domestic violence is rooted in patriarchal structures and attitudes that dominate most cultures and societies. Whilst the power and control model lost favour some years ago, (Corvo et al., 2008), ironically, the emphasis on coercion and control has simultaneously increased.

Understanding coercive control is understanding that control is established through the micro-regulation of gender; “the everyday behaviours associated with stereotypic female roles, such as how women dress, cook, clean, socialize, care for their children or perform sexually (Stark, 2007, p.5). It is this micro-regulation and limit setting of women’s behaviours (outlined in the Power and Control Wheel model), that serves to limit her ‘space for action (Kelly & Westmarland, 2016). First proposed by Eva Lungren (1998), the concept ‘space for action’ can clarify that women’s experience of coercive controlling violence takes place within a wider context that already limits her agency.

In a presentation relating to the findings from a three-year project following women as they rebuilt their lives after domestic violence, Kelly (2016, Power point presentation, Chance to Change Conference, Nottingham) gave the following description of limiting space for action:

- The impact of living in an abusive household gender regime is that women (and children) adapt their behaviour to cope.
- Their thinking and actions are narrowed, as they attempt to live and be his version of who they should be.
- If interventions are not appropriate the web tightens.
- It becomes harder and harder to imagine life outside of this control, what it is to have freedom of thought and action.
- We call this limiting space for action.

Figure 1.1 Power and Control Wheel (Duluth Model, 2022)

To this end, Stark, (2007), suggests it is essential to understand coercive controlling violence, not as *incidents* of violence, but as a 'liberty crime'. A crime which intends "to limit women's freedom to think, act and feel without fear of censure or abuse" (Westmarland & Kelly, 2016, p.42). These concepts can be depicted in the following diagram, Figure 1.2.

Figure 1.2 Limiting Space for Action – the impact of coercive control

Developed from Kelly, L. (2016, Chance to Change Conference Presentation) by Craft Training and Development Ltd 2019.

1.2.4 Typology of Intimate Partner Violence

Understanding women's use of violence and abuse in the perpetration of domestic violence is also, according to Johnson, (2008), essential if we are to make accurate assessments of risk and how to intervene. It must be recognised that female victims of Coercive Controlling Violence will make attempts, all be them short lived, to resist (Johnson, 2008; Stark, 2007). Johnson (2008), terms this *Violent Resistance* and highlights that many fatal acts of violence by women, toward male intimate partners, are because of experiencing repeated and sustained violence themselves. Therefore, perpetrators of this type of intimate partner violence are predominantly female, and victims predominantly male (Kelly & Johnson, 2008). A prime example of *Violent Resistance* is the high-profile case of Sally Challen, sentenced for eighteen years in 2011 for murdering her husband by repeatedly hitting him over the head with a hammer. In February 2019, Sally Challen won an appeal against her murder conviction on the grounds that for forty years she suffered coercive and controlling violence from her husband. At the retrial in June 2019, Sally was found

guilty of manslaughter, for which she received a 9-year sentence and was released immediately due to time served (Hill & Weaver, 2019).

Further to Coercive Controlling Violence, perpetrated predominantly by men toward their female partners and Resistance Violence, perpetrated predominantly by female partners toward coercive, controlling men, Johnson, (2008) suggests that Intimate Partner Violence differentiates even further when it comes to the most common type of aggression of cohabiting or married partners in the general population. He defines this as *Situational Couple Violence.* Far from being a less severe version of Coercive Controlling Violence, Situational Couple Violence is a different type of violence altogether with a wide spectrum of causes and consequences. The primary distinction is that the violence is not embedded in a relationship-wide pattern of coercive control and power, but "results from situations or arguments between partners that escalate on occasion into physical violence' where one or both partners have a low ability to manage their conflicts and/or poor impulse control in relation to anger" (Johnson, 2008, p.485).

Situational Couple Violence is perpetrated equally by men and women, but characteristics differ significantly from Coercive Controlling Violence and Resistance Violence. For example, the 'situation' that escalates and causes violence in Situational Couple Violence, may be the breakdown of an intimate relationship. Depending on circumstances, it is rarely a time where people behave at their best and 'acts' of violence and abuse can be likely outcomes. In Situational Couple Violence, coercion, control, and abuse, however, have not been in the relationship previously, and are not likely to continue past the initial hurtful stage of conflict at the point of relationship breakdown. The incidents of violence and abuse are connected to the specific situation, as opposed to the overarching micro-regulation of gender throughout all aspects of the (coercive, controlling) relationship (Stark, 2007).

1.2.5 Domestic abuse typology and practice

Responding organisations are, however, strongly influenced by the evidence-based paradigm that dominates many of the helping professions (Thompson & Thompson, 2008) (expanded in Chapter 2). This has led to an emphasis on the evidence that violence has taken place, fostering an incident focused perspective, rather than an appreciation of the context in which the violence has occurred. (Johnson, 2008) therefore concludes that when family sociologists and advocates for male heterosexual victims talk of gender symmetry (Dutton, 2006; Holtzworth-Munroe, 2005) in domestic abuse, (i.e. incidents of violence perpetrated equally by men and women, reflected in broad, national surveys), they are, in reality, often talking about different types of intimate partner violence, yet responding as if it were all one phenomenon. In summary, while research highlights that both men and women are violent in relationships with intimate partners (Dutton, 2006; Holtzworth-Munroe, 2005; Johnson, 2008), causes, consequences, and participation, as well as types of intervention required, differ significantly. This understanding is not however promoted by the UK cross government policy definition (see Box 1.1), where *any incident* or *pattern of incidents*, regardless of gender and sexuality, is defined as the same thing and therefore, not widely understood in practice.

So far, this section, has explored issues of language, definition and meaning of domestic abuse. Interpreting data can be problematic due to an evidence-based approach toward *incidents* of domestic abuse. Far from being 'academic semantics', how it is defined, understood, and interpreted, has very real consequences, including what gets measured, and crucially the extent, nature, and shape of service provision for those experiencing it (Westmarland & Kelly, 2016). Without understanding the context within which violence occurs, responses to domestic abuse can be at best ineffectual and at worst, dangerous. The following sections explores responding to domestic abuse in more depth.

1.2.6 Working Preventatively with Domestic Abuse

Like many harmful social issues, responding to domestic abuse is challenging for many organisations, for as summarized by Stanley and Humphrey (2014):

> "(It) is a complex phenomenon in families involving different family members in varying roles, evoking different agency models of response (Hester, 2004) and overlapping with a range of other social problems such as substance abuse and mental health needs" (p78).

In 2000, Malos, identified that a key problem with organizational responses (or lack of), to domestic violence, lay in the issue of *responsibility* across the human services. Unlike many other serious social issues, domestic violence was not the responsibility of any one statutory agency or government department. Over two decades later, little has changed; domestic abuse is "the responsibility of many or indeed none" (Malos, 2000, p.122).

An analysis of 40 domestic homicide reviews (2013 – 2016) completed by the (Home Office, 2016), revealed that practitioners from a range of services such as health, police and social care failed to respond to domestic abuse, either through missing 'signs' or clues presented, (often by the victim but sometimes by the perpetrator) and/or through not completing adequate, if any, assessment of the risk that the abuser and abuse presented to the family. The most common issue identified was 'poor or inadequate record keeping', "where it was not possible to know if an expected action had been taken, or if it had been taken but not documented" (Home Office, 2016, p.12). These findings highlight that taking responsibility in terms of identifying, responding to, and ultimately challenging domestic abuse, remains highly problematic for practitioners.

Responsibility has most often fallen to specialist services, that exist to support and protect victims of domestic abuse in most areas across the UK. However, cuts to funding and changes in commissioning practices mean that in England, they have been at crisis point (Linney et al., 2018). On just one day in 2017, 94 women and 90 children were turned away from refuges and 60% of referrals across the year were declined due to lack of space. Both austerity and the breadth of how domestic abuse is now defined, mean that the network of specialist services for women, developed largely from the 1970's women's movement, is under intense pressure. In the UK, despite holding for several decades the responsibility for providing victim focused responses to domestic violence, women's organisations with refuge provision at their core, have been replaced by a focus and preference toward criminal justice and multi-agency responses to domestic abuse (Stanley et al., 2017; Westmarland & Kelly, 2016).

1.2.7 Multi-agency working – rhetoric and reality

The multitude of issues associated with domestic abuse mean there is no feasible alternative to the 'multi-agency model', for simultaneously it encompasses:

- criminal justice
- child protection
- health
- welfare
- human rights
- social issues.

In the climate of globalization, and in the face of increasingly complex social problems, working across cultures, systems and organisations has become a fact based on necessity, rather than a novel undertaking or "occasional foray" (Welkin, 2014, p.88). Multi-agency work has been

advocated as both the approach and the solution to many ‘human issues’, not least because it is a way to spread limited budgets, but because:

> No agency can operate in isolation when working with risk. The effective management of a person who presents as a risk to others, cannot just be the responsibility of Mental Health, Social Services or Probation or Housing. As a public protection issue, it has to be the concern of all agencies, at all levels, and driven as such (O’Rourke et al, 2001, cited by Shipway, 2004, p.56).

Many innovative multi-agency initiatives have developed in response to increasing recognition of the harm caused by domestic abuse and as an effective way to manage the associated risks. One key example is the Multi-Agency Risk Assessment Conference (MARAC), which now exist in various forms in most areas across the UK. Access to MARAC is dependent on practitioners from multiple agencies, individually completing a 4 page ‘Risk Indicator Checklist’ with a victim of domestic abuse, to establish whether they are at ‘high’ risk of murder and serious harm. This is widely known as the DASH form (Domestic Abuse, Stalking and Honour Based Violence). High risk is identified through a combination of asking questions about evidence-based risk factors (Robinson, 2004) or *actuarial risks*, and the practitioners’ *professional judgement*. Where high risk is identified, the victim is referred to MARAC for professionals from a range of statutory and non-statutory agencies to share information and decide on a course of action focused on maximizing victim safety.

Evaluation of the MARAC process has, in many ways proved positive (Robbins et al., 2014; Robinson, 2005). MARAC offers opportunities to pool resources and provides “a more cohesive approach to identifying and managing high-risk victims” (British Medical Association, 2013, p.2 in Robbins et al., 2014).

However, when responding to domestic abuse, multi-agency working can be “fraught with difficulties” and can make the situation worse if it is not done carefully. James-Hanman suggests that:

> A belief in the power and value of co-ordinated activity is not necessarily erroneous but there now exists much evidence that the gap between this assumption and its translation into practice is neither an easy nor straightforward task (Hanmer et al., 2000, p.272).

All organisations and groups have subtle and not-so-subtle dynamics which influence performance and behaviour. In high-risk groups such as MARAC, factors such as: (i) urgency of time; (ii) peer pressure; (iii) interpersonal conflicts: (iv) the weight of responsibility; and (v) repercussions of decisions, "combine to make decision making in high-risk teams a stressful activity" (Fraher, 2005, p.2).

Criticisms raised at MARAC include the dominance of statutory organisations and the marginalization of voluntary sector agencies (Westmarland & Kelly, 2016). Concern has also been raised regarding the victim not being present, leading to questions about whether there is true understanding and consent to all the information being shared. Furthermore Davies (2015) propose that MARAC can be seen and experienced as a form of surveillance, particularly by organisations whose primary focus is the safety and protection of the children connected to the adult victim. In summary, different agencies that attend MARAC, may have very different interpretations of risk, including *who* is at risk and *what* they are at risk from.

1.2.8 Contradictions in practice

Responding to domestic abuse and protecting children from the harm that it causes raises many challenges (Hester, 2011; Laing et al., 2013; Stanley et al., 2017). For example, differences in culture, history, focus, law, and conceptual frameworks between services, including those directly working with victims and perpetrators of domestic abuse and those working to protect and safeguard children, can lead to "unintended fragmentation and contradictions in practice" (Hester, 2011, p.839). Hester proposes that services working in this area are so different they may as well be operating on "separate planets". The result is often silo working for practitioners and

revictimization for those experiencing domestic abuse, as described by (Hester, 2011),

> Mothers in particular may end up being subject to both formal and informal pressure from the separate 'planets', resulting in impossible choices about how they might or should be acting in order to ensure safety for themselves and their children. Moreover, children's welfare and interests are by no means achieved (p850).

Statutory childcare services are often criticised for their narrow view of and responses to domestic violence (Devaney, 2008). Services focused on the experiences of children are subject to the wider forces of gender construction highlighted by the concept of 'space for action' (Kelly & Westmarland, 2016; Lungren, 1998) and the dominant belief that it is women's responsibility to protect children from harm. In cases of domestic violence, this involves women leaving or forcing their abusive partner to leave. As highlighted by (Devaney, 2008),

> Social workers do not engage with the men who are the source of the problem, rather women are held accountable for allowing their children and themselves to be in this situation. (p450)

A lack of policy on how to address the two issues of child abuse and domestic violence, and a lack of specialist training about the safety and support needs of both children and mothers, contributes significantly to the situation. A key area of difficulty also lies in challenging men about their abusive behaviour (Holt, 2003). Devaney (2008) raises the crucial point, that social workers should be as, if not more, concerned with assessing the risk that men present, than assessing the risk to children, because:

> While both types of assessment are interconnected they frame the foci of intervention quite differently – in the former children need to be protected from dangerous men and ineffectual women, while in the latter men are challenged to accept responsibility for their behaviour and the consequences for their families, both present and future (p451).

Stanley & Humphreys (2014) in their commentary regarding multi-agency risk assessment and management for children and families experiencing domestic violence', raise four key themes to structure the analysis of challenges in this field summarised in Box 1.2:

Box 1.2 Children and families experiencing domestic violence - key themes to structure the analysis of challenges for multi-agency risk assessment and management

- the question of who is the primary client and focus of the risk assessment
- the issue of how information to inform risk assessment is organized, including how it is collected, the tools employed and the context in which information is collected
- the position of the child, mother, and father and whether risk is assessed and managed with them or to them and
- the relationship between risk assessment and risk management, specifically whether risk management is restricted to families where levels of danger are identified as high or whether there are opportunities for support and safety planning for families where the risk is assessed as low.

(Source: (Stanley & Humphreys, 2014, p.78):

Each of Stanley and Humphries' themes, raise challenges and dilemmas for organisations and services struggling to coordinate and harmonise their risk assessment procedures. This is compounded by different organisational cultures and backgrounds and the operation of different thresholds of what may constitute significant or high risk. Managing risk at the interface between domestic abuse and child abuse therefore fits Devaney & Spratt (2009) description of child abuse as a 'wicked problem', where there are multiple causes and consequences and large variation in ideas of who should respond and how.

This section has examined the challenges of working preventatively with domestic abuse, including the reluctance to take responsibility and the challenges presented by the context of multi-agency working. Differences in culture, history, focus and legislation of multiple organisations involved, mean that practice in this area is, all be it unintentionally, often fragmented and contradictory (Hester, 2011). Not only does this have devastating consequences for those experiencing and perpetrating domestic abuse (Home Office, 2016), but also adverse effects on the many practitioners trying to work to challenge it, explored in the next section.

1.2.9 The Impact of Working with Domestic Abuse

Further compounding the complexities outlined so far, is 'the environment of rapid social and economic change' in which practitioners have fewer resources with which to meet greater demands (Gardner, 2014). It has been suggested "that the violence against women and girls (VAWG) sector has faced disproportionate funding cuts compared to other parts of the voluntary and community sector" (Hawkins & Taylor, 2016, p.6) and concerns have been raised regarding the ability of services to meet the needs of women.

1.2.10 The broader socio-political context of practice

Poor or inappropriate commissioning processes alongside short-term contracts and funding (Hawkins & Taylor, 2016) have created environments with an emphasis on outcomes and "payment by results". Managers are therefore often preoccupied with targets (Petrillo & Downview, 2007), and this "overemphasis on metrics and measurements" (Waddington, 2017, p.7), can have potential negative consequences for both staff and those accessing the service. Ballatt & Campling (2011), in their discussion on the dangers of standardisation and competitive regulation within the National Health Service, highlight that there can be unintended and unhelpful consequences of target/indicator driven activities, such as:

- Tunnel vision - a focus on performance indicator areas at the expense of other important areas.
- Myopia - a concentration on issues in the short term to the exclusion of long-term criteria.
- Complacency - a lack of motivation for improvement when comparative performance is deemed adequate (p166).

Though not an exhaustive list, the above consequences have significant relevance to the disempowering and disabling impact experienced by

practitioners working with domestic abuse (Iliffe & Steed, 2016a; Morran, 2008).

1.2.11 The impact of practitioners

Whilst the impact on adults and children experiencing domestic violence and abuse are well documented, less so is the personal impact on practitioners who support and intervene with victims, and in particular, perpetrators (Morran, 2008). Wider research, however, suggests working with emotional, physical and sexual violence, leave practitioners vulnerable to the hazards and personal impact of persistently hearing about the dark and truly wicked side of human behaviour. This is often referred to as *secondary trauma* or *vicarious trauma* and is the process of a counsellor or support worker experiencing similar symptoms to that of the primary victim (Iliffe & Steed, 2016a; Mccann & Pearlman, 1990; Morran, 2008; van Dernoot Lipsky & Burk, 2009).

Mccann & Pearlman (1990) constructivist self-development theory, views trauma as disrupting seven basic psychological needs. These include:

- Power
- Intimacy
- Esteem
- Trust/dependency
- Independence
- Safety
- Frames of reference

It therefore provides a deeper understanding of vicarious trauma and the accumulative effects that hearing traumatic accounts from clients can have on the trauma counsellor. Whilst symptoms can be compared to burnout, e.g., irritability, diminished self-concept and loss of compassion (Iliffe & Steed, 2016b), the difference with vicarious trauma is that it is directly related to workers hearing emotionally charged and shocking material from

their clients. Burnout on the other hand, can occur in any area of stress, challenge, and difficulty in the workplace (Schauben & Frazier, 1995).

Iliffe & Steed (2016b) study of 18 counsellors (13 women and 5 men) working predominantly with domestic violence victims and perpetrators in Western Australia, found that many of the workers described and recognized much of the phenomena associated with vicarious trauma. This included “the emotional and physical impact of hearing domestic violence experiences and changes in cognitive schemata, particularly as they pertain to the needs of power, trust and safety” (p 409). Feelings of isolation, helplessness, anger, and fear were all common experiences. All participants described feeling, at times, *horror* when hearing about severe domestic violence and most of the participants in the study, both male and female, felt that working with domestic violence had significantly changed their worldview, becoming acutely aware, both in the immediate environment and wider society of issues of power and control.

Although specific studies such as this are limited in the UK, one study of the impact on probation staff delivering group work programmes to domestic violence perpetrators, identified similar findings (Morran, 2008). Morran (2008), highlighted working with domestic abuse connects directly with the way workers live their own life, and their own experiences and struggles in relationships. It is therefore different to other types of offending behaviour, requiring specialist forms of training and supervision. The study however, found that this was sadly lacking, raising questions and concerns as to the quality of training, support, and supervision that practitioners working with domestic abuse receive. Whilst supervision in most cases in the findings, was provided by line managers, they were often at best uninformed, and at worst uninterested and unsympathetic to domestic abuse work. This had disabling consequences for workers, their esteem, confidence, and their ability to work effectively (Morran, 2008).

1.2.12 Loss of compassion

A commonly reported effect of the above situation, particularly by health and social care practitioners, is *compassion fatigue* (Gerard, 2017) or as defined by Boyle (2015), 'the cost of caring'. In his discussion advocating for a rethinking of compassion fatigue, Gerard (2017) argues that in contrast to the traditional thinking, that it is because of too much compassion, it is just the opposite, a result of too little. Gerard calls into question conventional understandings of compassion fatigue, revisiting the history of the concept and its original use as a term to describe the increasing avoidance of social problems by society. Offering a psychoanalytic interpretation to illuminate both the unconscious and organizational dynamics of the phenomenon, Gerard argues that the causes of compassion fatigue are not too much compassion, but a deeper avoidance of anxiety. However, he highlights that, organisations across healthcare and the wider caring systems, "as a whole appears reluctant to explore these deeper forces at play that inhibit its workers; forces that, ironically, require true compassion to accept and understand" (p366). The importance of compassion is further addressed in the next part of the chapter.

1.3 Critical Reflections on Practice

Part two of the chapter is written in the first person (Forbes, 2008a), introducing a reflexive thread that extends throughout the thesis. To cultivate the 'reflexive thread', I alternate between first person dialogue (of the reflexive practitioner/researcher) and third person dialogue (objective researcher), more typical of academic analysis and writing. This parallels the phronetic iterative approach (Tracy 2020), adopted for the research, outlined in Chapter 3. In this part of the chapter, I am mindful of sincerity in qualitative research, an important criterion informing its standard of quality (Tracy, 2020). Therefore, through the critical reflections provided, the theoretical influences on the research; the foundations that underpin the study, are transparently revealed.

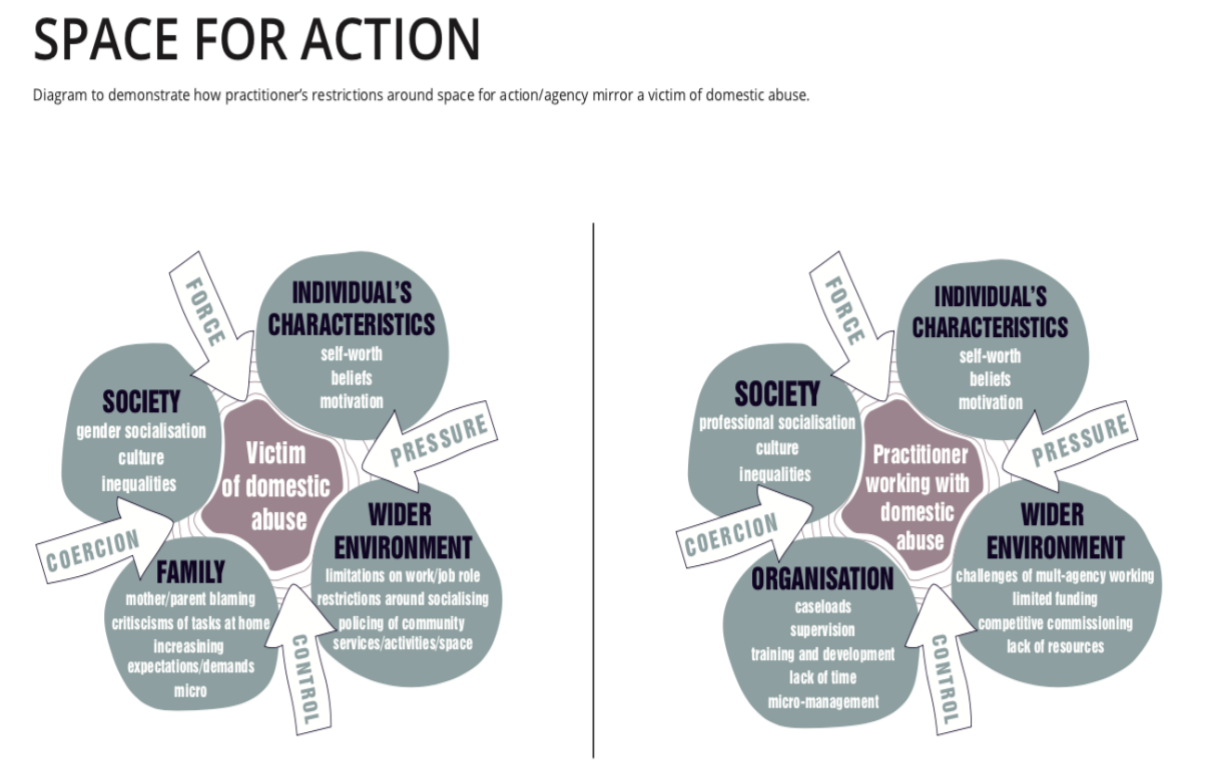
1.3.1 Parallel process

As a practitioner, educator, and researcher, working preventatively with domestic violence and abuse, I have been directly affected by the challenges outlined thus far. The untoward consequences of practice (Kemmis et al., 2014), in the ill-defined field of working with domestic abuse (Stanley et al., 2017; Westmarland & Kelly, 2016), has, on many occasions, led me to *feel,* confused/frustrated, sad, and often, angry. This has raised uncomfortable and at times, unanswerable questions, about my choice of profession. It is not without irony that much like a victim of coercive controlling violence, practitioners like me, in parallel process, can often feel powerless and experience loss of agency due to the array of negative forces, operating and limiting professional 'space for action'.

In Figure 1.3, I offer a critical reflection on the experience of the practitioner working with domestic abuse, developing Kelly and Westmarland's notion (2016) of limited 'space for action', experienced by 'victims' of coercive control, as mirror (Sully et al., 2008a), to the loss of agency experienced by the practitioner 'working' with the phenomenon of domestic abuse. This is highlighted below.

The challenging forces experienced by practitioners, depicted in Figure 1.3, has fuelled me to a critical curiosity (Fulton et al., 2013) of practice in this field and a desire to '*make sense'* of the confusing and contradictory phenomenon, I, and others, encounter (Laing et al., 2013; Stanley et al., 2017; Westmarland & Kelly, 2016).

*Figure 1.3 Limited 'Space for Action' Victim/Practitioner**



**** Adapted from*** Kelly & Westmarland (2016)***. Developed by Craft Training and Development Ltd, 2019.***

1.3.2 Domestic abuse prevention: a sensemaking practice

Early in my professional career (working within a women's refuge), the lack of professional framework, and formal education for domestic abuse work: its ill-defined nature (Westmarland & Kelly, 2016), led me to approach practice in this area as a sensemaking process. According to Odden & Russ (2019), *sensemaking* is a,

> Dynamic process of building or revising an explanation in order to "figure something out"- to ascertain the mechanism underlying a phenomenon in order to resolve a gap or inconsistency in one's understanding. One builds this explanation out of a mix of everyday knowledge and formal knowledge by iteratively proposing and connecting up different ideas (p.192).

Conceptualising practice in this way has consolidated over time, through a range of learning and development experiences and opportunities, most

notably, participating in psycho-socially informed, education curriculums. These deepened my knowledge of the psychological and social dimensions of practice (the theoretical foundations of *the research*), validated the place of sensemaking, and led to *critical moments* that provided illumination, developing my practice toward more socially just outcomes. Before analysing these key areas further, the importance of critical moments is briefly highlighted.

1.3.3 Critical moments

Critical moments commonly arise when a situation/conception (such as domestic abuse prevention practice):

- is dissatisfying (Posner et al., 1982);
- is confusing and requires questioning (Weick, 1995; Westmarland & Kelly, 2016);
- is dangerous, and/or life threatening (Sandberg & Tsoukas, 2015);
- is systematically failing (Ryan, 2011).

The term is used interchangeably across scientific disciplines but a helpful perspective, from research and practice, is offered by Laws (2020). Laws, (2020) highlights that for practitioner/researchers, critical moments can be "moments that grounded their subjective experience" (p109). Whilst they occur in different situations e.g., an evaluation of behaviour, an experience of conflict, a sense of what is possible, or the experience of surprise/shock in relation to unexpected change, they are characterised by their pivotal nature. Critical moments are a catalyst for change and action. As summarised by Laws (2020), critical moments are,

> Moments in which framing coalesced, in which the character of interaction changed, or in which prior beliefs and commitments became open to reflection, discussion and development (p109).

Reflecting on my professional journey, critical moments have been largely activated through psycho-socially informed education curriculums, which

provided the framework when, for me, 'framing coalesced' (Laws, 2020). In the sections that follow, I explore critical moments in my sensemaking process, positioning events along a timeline. Taking this practical step is a way of making "the process of sequencing and interpolating critical moments more tangible and accessible" (Laws, 2020, p.115). Engaging with this process has thickened the relationships between critical moments, reinforcing Laws notion of capacity to reveal key detail (Laws, 2020).

1.3.4 Experiencing the Duluth Model

The first critical moment takes place in 2004, during a week-long training event held at the Family Visitation Centre, Duluth, Minnesota, North America. During this event, delivered by the Domestic Abuse Intervention Programs (DAIP) project. I was introduced to the concepts of the Duluth Model, and the principles and techniques of the Education Curriculum for Men who batter (Pence & Paymar, 2003). Underpinned by Freire's liberation pedagogy (1970) (see Chapter 2, section 2.2.7), the model is arranged around concepts of collaboration, community organisation and coordinating responses to domestic abuse. This is advocated through the promotion of critical thinking and critical consciousness, across systems (e.g., law enforcement, welfare, health) as well as within individuals (women, children and men), who attend the family visitation centre. The skills of facilitating this approach were taught to us by those who had pioneered and developed the model, its success testament to their skill and commitment. Ellen Pence, co-creator of the Duluth Model, and her colleagues, inspired our small team from the National Probation Service, to return to the UK and implement key aspects of the curriculum into probation services across England and Wales.

Key skills for facilitating reflective/critical thinking, inherent in the model and education curriculum, are embedded as core learning (and values), in my professional practice and personal life. They are outlined in Box 1.3 and are significant techniques that inform *the research* design.

Box 1.3 Key skills for facilitating reflective/critical thinking in class

- Understanding culture
- Stepping back
- Problem posing
- Authentic dialogue
- Using frameworks for understanding

*Source: Creating a Process of Change for Men Who Batter: An Education Curriculum, Pence & Paymar (2003), From Chapter 4: Role of the Facilitator p 45 – 53

It is with great sadness that I reflect on Ellen's death in 2012, for rarely has another person touched me so profoundly. She both inspired and convinced me that you could work preventatively with domestic abuse and remain thoroughly *human*. Ellen's teaching of the Duluth Model concepts, and the learning that ensued, remains one of the most critical moments, in my personal/professional/interprofessional development. The foundations of the Duluth Model: critical social theory, are a significant theoretical influence in my practice and throughout *the research* for it reveals the inequalities inherent in all aspects of practice, that must be attended to if domestic abuse is to truly be challenged.

1.3.5 MSc Interprofessional Practice: Society, Violence and Practice

Further critical moments were activated in 2006, when I embarked, on a post graduate MSc, Interprofessional Practice: Society, Violence and Practice, at The City University, London (now City, University of London). Interprofessional practice was centrally placed, in both design and delivery of the MSc. Through a series of taught modules, not dissimilar to the professional doctorate framework (Costley & Fulton, 2018; Sully et al., 2008a), and crucially, through reflective practice and evidenced based learning, I, along with fellow students from multi-disciplinary backgrounds, engaged in a process of collaborative and experiential learning.

Having ‘prescribed space’, both time and venue, that paid attention to psychological safety, (Sully et al., 2008a), was elevated throughout the MSc. The curriculum was underpinned by a combination of two theoretical frameworks; systems theory and psycho-dynamic theory, sometimes referred to as ‘systems-psychodynamics’ or the ‘Tavistock Approach’ (Obholzer & Roberts, 2019). Systems-psychodynamics offers heuristic concepts, helpful for sensemaking in the human services, providing useful ways to understand and navigate challenges associated with individual and organisational responses, to issues such as domestic abuse: high risk and complex in nature. It is explored further in the next section.

1.3.6 Systems-psychodynamics

Researchers espousing the perspective of systems-psychodynamics, maintain that whilst organisations are social systems (that can be studied using established social science methodologies), they also have an unconscious life. This unconscious life is comparable to that described by psychoanalysis in an individual (Obholzer & Roberts, 2019), and can therefore be studied psychoanalytically. It is the synthesis between the two that *define* systems-psychodynamics, for as highlighted by Mosse (2019), “the social and the psychoanalytic perspectives must be deployed together if *real* change is to be effected in those aspects where structure and unconscious function overlap” (p1).

Organisations, like individuals, develop defences against painful or threatening emotions that may be difficult to acknowledge (Halton, 2019). There may be a variety of reasons for painful emotions, both internal and external. Halton (2019), proposes these include:

- Conflict;
- Interdepartmental competition;
- Divisions between management and employees;
- Social/environmental change;
- Government policy;

- The nature of the work itself.

In the field of working with domestic abuse, each reason for emotional pain is applicable. Discovering the role and function of defence: *anti-task activity,* has therefore been critical to understanding behaviour, my own and others, when responding to issues of domestic abuse.

1.3.7 Anti-task Activity

According to Roberts (2019), organisations can be viewed as open systems, interacting with their environments, and operating with permeable membranes. Exchanges between organisations and their environments, must be "regulated in such a way that the system can achieve its task" (p39). To do this, the *primary task* of the organisation must be defined; challenging for organisations that exist to help people or effect their change, as multiple tasks are often required. When this applies, it is difficult, to work out which task has priority, reflected in my experience in the Probation Service, working with 'domestic abuse offenders', where *rehabilitation* activities were precariously balanced against *punitive action*.

Whilst being mindful of simplistic notions of complex systems, Roberts (2019) advocates that clarity of primary task, and boundary management, is essential. As highlighted by Sully et al., (2008), "it is crucial that information and resources flow into and out of the organization with the primary task of the organization clearly in mind" (p137). Success, and ultimately survival, of organisations (including staff), is undermined if anxiety builds and assumptions and emotional defence take hold. Organisations operating in this way risk adopting anti-task behaviours or, going off-task entirely. According to Roberts (2019), this manifests in vague task definition, or avoiding conflict over priorities, evident in many aspects of domestic abuse work. For example, commonly used terms, such as 'multi-agency working' and 'working with domestic abuse', are vague and lack clarity of purpose. According to Stokes, (2019), multi-disciplinary groups, required for domestic abuse prevention practice, are particularly

vulnerable to this type of behaviour, a “spurious sense of togetherness”, often used to obscure deeper problems (Stokes, 2019, p.33).

1.3.8 Finding compassion

Becoming aware of the heuristic concepts of systems-psychodynamics; the recognition of basic assumption and anti-task activity in practice concerning domestic abuse, provided significant critical moments. However, the process, whilst enlightening, has also been challenging. Working with the men who perpetrate domestic abuse, and the organisations and practitioners that so often fail to respond, mean I am faced frequently with “painful and destructive experiences” of violence and abuse (Sully et al., 2008a, p.137), that unconsciously, I wish to avoid. Making sense of anti-task activity has therefore required attention to ‘compassion’ (Nowlan, 2021; Sully et al., 2008a; Waddington & Erbmann, 2021), and ‘stewardship’ of psychological safety (van Dernoot Lipsky & Burk, 2009), others and my own, as I challenge myself (and others) to remain focussed on the primary task of domestic abuse prevention. Compassion; as an essential component of ethical practice in this field, became apparent to me when I participated in an international, interdisciplinary, collaborative project, developing responses to gender-based violence in Turkey.

1.3.9 Trauma Stewardship

In 2010, I began work on a cross-cultural, interprofessional project with the Turkish Probation Service, developing services for victims of domestic and sexual violence. I was privileged to meet a diverse and creative group of professionals, many of whom remain colleagues and friends. Under a hot, Turkish, sun and often into the evening, critical conversations between myself and colleagues took place, relating to the nature and extent of domestic and sexual violence, in Turkey, the UK and globally. During one of these conversations, I was introduced to the notion of *Trauma Stewardship’* (van Dernoot Lipsky & Burk, 2009).

In her introduction, van Dernoot Lipsky & Burk (2009) states that trauma stewardship is for the many practitioners, carers, helpers, or individuals that are exposed to the hardship, suffering and pain of others, and, in particular, “those that notice that they are not the same people they once were” (p7). These words resonated profoundly, as I recognised that I was one of “those” people. With colleagues involved in the project, and through development of compassionate connections, I was able to reflect on the components involved in being a ‘trauma steward’. According to Van Dernoot Lipsky & Burk (2009, p.6), it involves:

- understanding the honour and responsibility of stewarding trauma;
- creating a space for others pain, but not assuming it as your own;
- caring to the best of our ability, without taking on other’s paths;
- acting with integrity, rather than being immobilised;
- developing and maintaining long term strategy for remaining whole and helpful;
- maintaining compassion for self and others.

Self-compassion is central to this framework and its development has been significant in my process of becoming a trauma steward. The necessity of self-compassion when working with trauma-based issues, is echoed by the many social scientists and researchers (Gardner, 2014; Gilbert et al., 2017; Nowlan, 2021; Waddington & Erbmann, 2021), calling for “compassionate practice development” (Waddington, 2017, p.2).

1.3.10 Self compassion

In recent work, Nowlan (2021), explores three main elements of self-compassion, developed by Neff et al., (2018), including 1) self-kindness versus self-judgement, 2) common humanity versus isolation and 3) mindfulness versus over-identification. Nowlan (2021), maintains, that these elements are key in the process of ‘befriending ourselves’, crucial when working in ‘turbulent and toxic’ environments (Waddington, 2017).

Befriending myself has involved recognising that “we are all imperfect” (Nowlan, 2021, p.88). It has also involved taking practical steps that support the main elements of self-compassion, such as discovering creative outlets for the powerful emotions associated with the work. Research findings, illuminate creative elements e.g., music, as significant in the development of compassionate/self-compassionate practice when working specifically with issues of domestic abuse (Waddington & Erbmann, 2021). However, it is self-kindness, avoiding self-criticism, and connecting with colleagues invested in the development of compassionate practice toward domestic abuse prevention (Nowlan, 2021; Sully et al., 2008a; Waddington & Erbmann, 2021; Welkin, 2014), that has enabled me to ‘tame’, in the Winnicottian sense (Winnicott, 1971a), the destructive emotions associated with working with violence and abuse. Developing compassion, requires us to understand, reveal and name, the compassion gaps (Waddington, 2017), (or indeed voids!), in ourselves, our clients, our organisations and our world. Only through exposing the ‘dark side’ of life (Waddington, 2017), critically examining, and containing the emotion involved (Sully et al., 2008a; Winnicott, 1971a), can we name ourselves, our world and begin to truly transform it (Freire, 1970).

1.3.11 Application to practice: critically reflective practice

Psycho-socially informed, education curriculums, have been instrumental in my process of sensemaking in domestic abuse work, providing *critical moments* that have strengthened my commitment to social justice, through *compassionate dialogue*, with self and other. Attending to ‘psychological safety’ (Nowlan, 2021; Sully et al., 2008a; Waddington & Erbmann, 2021) has been crucial, and compassion-based practice, essential (Waddington & Erbmann, 2021), to enable the meaningful ‘stewardship’ of trauma, experienced by myself and those with whom I work (van Dernoot Lipsky & Burk, 2009). Practicing in this way, has enabled me to ‘figure out’ (Odden & Russ, 2019), the confusing and contradictory phenomenon encountered, when working preventatively with domestic violence and abuse (Laing et al., 2013; Stanley et al., 2017; Westmarland & Kelly, 2016). Through

'coordinating multiple representations' of phenomenon (Odden & Russ, 2019), e.g., intuition (Waddington, 2017), metaphor (Sherin et al., 2012), 'play' (Sully et al., 2008a; Winnicott, 1971b), unconscious aspects of practitioner/organisational life (Obholzer. & Roberts, 1994), I have cultivated the skills of reflective, reflexive, and mindful practice, resulting in *critically reflective practice*, defined by van Woerkom & Croon (2008), as,

> Connected activities carried out individually or in interaction with others, aimed at optimising individual or collective practices, or critically analysing and trying to change organizational or individual values [including] critical opinion-sharing, asking for feedback, challenging group-think, openness about mistakes, experimentation and career awareness (p317).

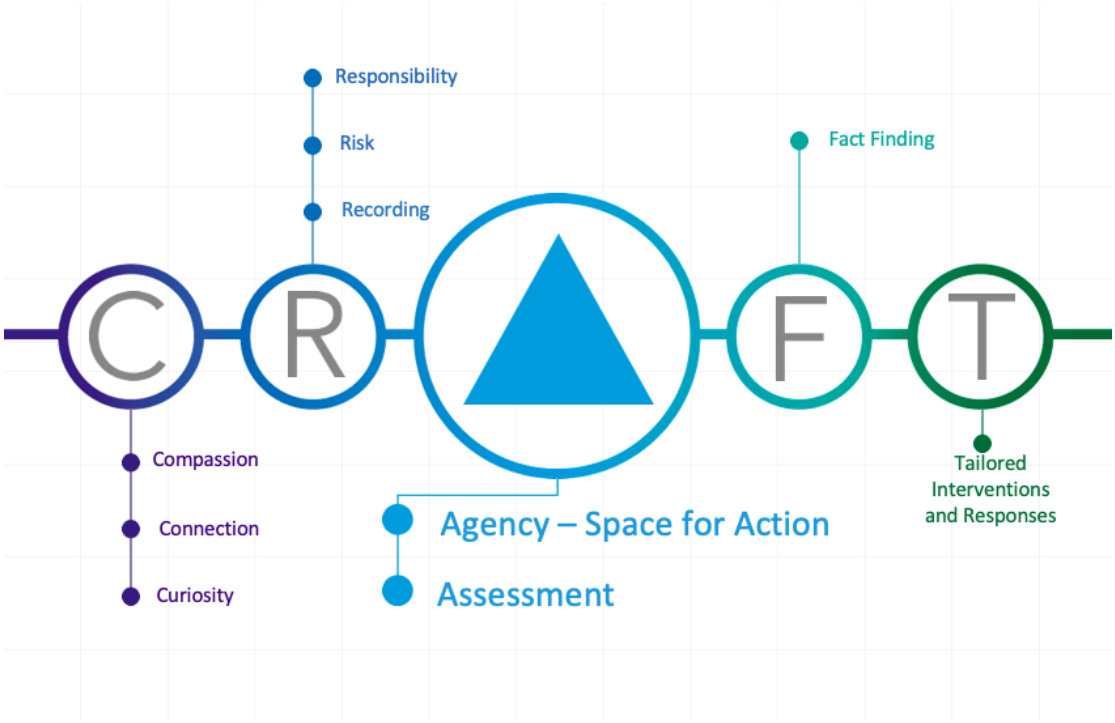
Developing critically reflective practice, I have engaged, inter/intra-personally with the 'professional artistry' of practice (Schön, 1983), reflecting *in* and *on* action, as well as engaging in '*anticipatory reflection*' (Sully et al., 2008a), or *reflection-for-action* (Thompson & Pascal, 2012) (expanded in Chapter 2). B*eing* critically reflective (Gardner, 2014) has enabled me to orient toward *transformative action*: ethical, equitable and socially just outcomes (Kemmis et al., 2014), with attention to the *primary task* (Roberts, 2019). I have thus, through critically reflective practice, experienced a paradigm shift (Kuhn, 1970) from a vague definition (Roberts, 2019) of '*working with domestic abuse'* to a task focussed notion of *domestic abuse prevention practice*.

1.3.12 Critically reflective practice/domestic abuse prevention practice

Developing critically reflective practice is a phronetic iterative process (Tracy, 2020): constructing knowledge, by connecting (often abstract!) ideas together (Sherin et al., 2012). Tracy (2020) describes this as a *craft*. A practitioner's craft amounts to what some researchers have called 'self-generated explanations' (Kapon, 2017), or, 'living theories of practice' (McNiff & Whitehead, 2011). My (emerging) living theory of domestic abuse prevention practice, engages with the notion of 'craft'; a highly skilled

profession, in which specific areas must be attended to, considered, and developed, if a quality product is to emerge; in this case, the prevention of domestic abuse. The framework for my (emerging) living theory (McNiff & Whitehead, 2011), is provided in Figure 1.4.

Figure 1.4 CRAFT: Emerging Living Theory of Domestic Abuse Prevention Practice



1.3.13 Emerging Living Theory

I present my living theory as *emerging*, for sense can only become fully apparent, through a dialogic process of coherence-seeking (Sikorski & Hammer, 2017). This aspect of *dialogue* involves the process of *construction* and *critique*, which includes building explanations (construction), and then checking that all the connected pieces of information are coherent with each other and that the explanations stand up (critique) (Odden & Russ, 2019). It is this discourse strand of sensemaking, that exemplifies its social property (Weick, 1995). The immediate *social* context is crucial for sensemaking efforts "as it binds people to actions that they must justify, it affects the saliency of information,

and it provides the norms and expectations that constrain explanations" (Weick, 1995, p.53).

By nature, sensemaking is *social* and by necessity, domestic abuse prevention, is *interprofessional* (Sully et al., 2008a) therefore, living theory of practice (McNiff & Whitehead, 2011), can only develop, in the social and interprofessional context in which it occurs. The *research*, therefore, seeks to develop and make further apparent, a collective theory of domestic abuse prevention practice, from an action research/learning, perspective (Waddington & Erbmann, 2021), alongside and within, the community, whom it most affects (McNiff & Whitehead, 2011). A summary of the *research* approach and *research* questions is provided in the following section.

1.4 Summary of the research

The study is critical participatory action research (CPAR), focused on systematic reflection in a professional/interprofessional context. CPAR involves *evidence gathering* (Kemmis et al., 2014), and collective analysis of practice, for the purpose of transforming practice, in this case, working preventatively with domestic violence and abuse. With its attention to inclusivity and action for more reasonable, rational, and socially just ends CPAR fulfils one of the key requirements for domestic abuse prevention practice: *compassion*, previously elevated.

It is therefore a professional/interprofessional practice-based study, located in three research sites across the UK, aiming to address the following questions:

1 Does providing a framework for critical reflection enhance critically reflective practice when working preventatively with domestic violence and abuse, and if so, how?

2 What are the key considerations in the process of developing critically reflective practice when working preventatively with domestic violence and abuse?
3 What individual and collective impact, does developing critically reflective practice have on domestic violence and abuse prevention practice?

1.4.1 Structure of the thesis

Having contextualized the research, and given a brief summary, the following section provides a 'route map' through the thesis before concluding with its importance as a worthy topic for qualitative research (Tracy, 2010). This is achieved through asking the question, 'why this research, why now?'

The thesis is structured as follows:

Chapter 2: Navigating Complexity: The Development of Critically Reflective Practice.

This chapter provides a narrative literature review (Ferrari, 2015), to frame the *story* of the development, of critically reflective practice to navigate the complexities of professional/interprofessional practice. This chapter joins the contemporary debate for the development of critically reflective practice, arguing reflective practice can only fulfil its potential to be transformational if it is critical in both depth and breadth (Thompson & Pascal, 2012). This chapter outlines the importance of cultivating skills, of reflective, reflexive and mindful practice, when working with issues of human complexity

Chapter 3: Research Design and Methods.

The chapter sets out methodology in four sections: 1) Context, 2) Design, 3) Evidence collection and 4) Evidence analysis. Section 1 expands the research context of the study and provides rationale for choice of Critical Participatory Action Research (CPAR). Section 2 outlines design, including

recruitment, participation and the importance of ethics and ethical practice. Section 3 highlights the methods used for data/evidence collection and section 4 defines the phronetic iterative approach (Tracy, 2020), used in analysis, elevating the concept of crystallization in the research design, and including the practical steps involved in the analysis process.

Chapter 4: Findings Part 1: Changing sayings, doings, and relatings

This chapter details the first level codes, identified from the evidence, that indicate action and change in practice; the purpose and outcome of both CPAR and critical reflection. They are grouped into three domains, summarised as: 1) Changes to language (sayings), 2) Changes to actions (doings) and 3) Changes to relationships (relatings). To contain the multiple sources of evidence, across integrated levels, a framework to organise and contain the evidence is used: for me, for us and for them (Coleman, 2019). In summary, the chapter provides a multi-site, multi-level, overview of action and change, illuminating how critically reflective domestic abuse prevention practice manifest in and across the research sites.

Chapter 5: Findings Part 2: The Practice architectures of critically reflective domestic abuse prevention practice

The chapter further defines the central framing concept of practice architectures. The collectively developed CRAFT framework is then presented, elevating the themes/practice architectures that evolved it: Courage, Compassion, (emotional) Containment, Responsibility and commitment, Risk Management (knowledge and collaboration), Awareness and reflexivity, Adaptability, Action, Facilitation, Tools (for critical reflection), and Time. They are detailed throughout the chapter, illuminating the relationships between practice architectures and changes implemented, by those involved with and affected by the CPAR.

Chapter 6: Findings Part 3: Expanded space for action, increased wellbeing, transformational relationships

This chapter summarises the impact of developing critically reflective domestic abuse prevention practice, by presenting three key, hierarchical themes, that organise the work in both purpose and outcome. These are:

1) Expanded space for action
2) Increased Wellbeing
3) Transformational relationships.

These themes are overarching extensions of the CPAR findings, consolidating primary and secondary cycles of coding, elicited through synthesizing activities and techniques of Reflexive Thematic Analysis (Braun & Clarke, 2019). They are presented concisely in this chapter, utilising different methods of presentation, e.g., diagram, pictorial evidence, to present impact that reflects the experience of all those involved in the CPAR.

Chapter 7: Discussion and Conclusion

The discussion takes a critically, reflective, reflexive, and mindful look at learning generated by the research, using the theoretical influences that built it: critical social theory, systems-psychodynamics theories, and Freire's liberation pedagogy (1970). Through these respective lenses, it is proposed that learning in relation to (critically reflective) domestic abuse prevention practice: practice that is equitable, ethical, and socially just, has occurred on three levels:

1) Knowledge of domestic abuse prevention work.
2) Workplaces for domestic abuse prevention.
3) Learning for domestic abuse prevention/prevention work.

The discussion is significant in relation to theories of work, place, and learning, as well as workplace learning, for domestic abuse prevention. The chapter concludes with implications and recommendations, in relation

to current (at time of writing) policy; specifically, the National Plan to tackle domestic abuse, (HM Government, 2022).

1.4.2 Why this research? Why now?

The continuing increase in domestic abuse (Office for National Statistics, 2021), compounded by the climate of austerity and target driven practice (Ballatt & Campling, 2011), means experiencing domestic abuse, as well as 'working with it', is overwhelming and dangerous. Practice in this field has a significant impact on practitioners, leaving them, despite considerable efforts, often ineffective, vulnerable to vicarious trauma, compassion fatigue, or more accurately, loss of compassion (Gerard, 2017). However, many social scientists, believe the 'crisis in the human professions' (Obholzer & Roberts, 1994), can provide opportunities for change, if we cultivate the skills of reflection, reflexivity, and mindfulness, toward transformative action (Freire, 1970). This involves a fundamental appraisal of the premises on which society, and the services it provides, are organised. Considering the ongoing global pandemic, and the immense crisis facing the planet, never has it been so crucial to collectively examine our actions, and interactions. On a small scale and contextualised within the field of domestic abuse prevention practice, this research seeks to develop knowledge, of how this can be done. Challenging times call for challenging conversations but equally compassionate ones (Waddington & Erbmann, 2021). *If* they can be held, and *what* happens as a result, is what this research, seeks to discover.

Chapter 2 Navigating Complexity: The Development of Critically Reflective Practice

2.1 Introduction

While there is much evidence outlining the difficulties and challenges of working with domestic violence and abuse, there is far less evidence suggesting how these challenges can be managed and ultimately overcome. That is, while there is much discussion about concerns in relation to preventing domestic abuse, there is also considerable scope for developing a more sophisticated understanding of the subject itself and practitioner's responses to it. We have, for example, only limited knowledge of the 'lived experience' of working in this field, and the ways practitioners manage the complexities of domestic abuse work (Iliffe & Steed, 2000; Laing et al., 2013; Morran, 2008; Waddington & Erbmann, 2021).

What is established however, is that complex social issues, and the management of them, cannot be understood through technical formulas, fixed ways of working or trying to establish "right answers" (Thompson & Thompson, 2008). Issues such as domestic violence and abuse require sophisticated ways to understand the multiple layers of complexity, as well as gaining an appreciation that one size does not fit all in terms of how we respond.

This chapter proposes that critically reflective, reflexive and mindful practice are essential components in the development of a more sophisticated understanding of practice, when working with issues related to domestic abuse. The Chapter is divided into two sections:

1) an examination of what reflective practice is, including the contributions of Schön (1983) and;

2) an outline of the contemporary debate for the development of *critically* reflective practice.

This chapter tells the *story* of critically reflective practice and is framed as a narrative review of the literature (Ferrari, 2015). Beginning with its origins, the chapter examines the role of reflective practice, before outlining that if it is not critical, it cannot fulfil its potential to transform practice or indeed emancipate the practitioners that work within the practice context. The chapter concludes by drawing together the key principles of critically reflective practice, as identified by Thompson and Pascal (2012).

2.2 What is Reflective Practice?

The term 'reflective practice' has gained considerable significance in contemporary professional practice. With its origins in management and leadership (Schön, 1983), reflective practice has grown in popularity, with widespread use in nursing (Drennan, 2010), education, psychotherapy, and counselling (Dallos & Stedmon, 2009), general practice and social work (Askeland & Fook, 2009), as well as many other disciplines. However, as with many ideas that become popular, there can be a dangerous tendency to oversimplify the concept and use terms such as reflective practice in overly superficial ways (Gardner, 2014; Thompson & Pascal, 2012).

2.2.1 Origins of language

In their exploration of the origins and meaning of reflective practice, (Dallos & Stedmon, 2009) give a helpful overview of the meaning of *reflection.* This is outlined in Box 2.1.

Box 2.1 Origins of the word reflection

> The term 'reflection' comes from Latin roots, *re-* meaning 'back' and *flectere* meaning 'to bend' and was first applied in the context of light itself 'bending back' off reflective surfaces.
>
> Perhaps it comes as no surprise then that the physical metaphor of a 'mirror', quite literally reflecting our own image back to us, so readily springs to mind.

*****Souce: Dallos and Stedmon (2009), pg1

However, they also point out that the term itself can often lead many people to a naïve understanding of reflective practice and make the link with Narcissus, the hunter from Greek mythology. Despite being exceptionally beautiful, Narcissus did not connect with others and after cruelly rejecting the nymph Echo, ultimately perished due to his love and obsession with his own reflection. Through this example, they highlight a common perception and widespread belief that reflective practice is a self-absorbed activity, concerned with no more than gazing at ourselves, or 'naval-gazing'. It is therefore often believed to be a luxury that is not necessary in target-driven times (Gardner, 2014; Thompson & Thompson, 2008).

2.2.2 Reflective Practice is not…

In order to explore what reflective practice is, Thompson and Thompson (2008) begin with providing a helpful overview of what reflective practice is not. This includes:

- A luxury we can't afford;
- A magical process;
- A solitary pursuit;
- Limited to education and training programmes;
- An alternative to theory;
- Displaced by evidence-based practice.

Under each of these significant headings the myths that surround reflective practice are examined. For example, practice based on the best possible and available evidence (evidence-based practice) is often prioritised in the helping professions, in other words practice that can specifically demonstrate research evidence. The domination of the evidence-based paradigm, with the randomised control trial as gold standard, has led to assumptions across many aspects of the helping professions that reflective practice is at best unnecessary (a luxury) and at worst irrelevant or displaced by evidence-based practice.

Many researchers argue strongly against this and warn against limitations and naivety of adopting this purely positivist approach (Christensen &

Hewitt-Taylor, 2006; Schön, 1983; Thompson & Pascal, 2012). A positivist approach to social sciences gives little credence to the diversity, variability, and complexity of human life (Thompson & Pascal, 2012). For “while research can, and often does, cast light on practice issues, it is rarely the case that the research is so definitive that it gives us a clear path to follow” (Thompson & Thompson, 2008, p.13).

Reflective practice is often viewed as “a good idea in principle, but not really workable in practice due to the pressures of work” (Thompson & Thompson, 2008, p.8). However, in contrast and as many have argued (Askeland & Fook, 2009; Gardner, 2014; Sully et al., 2008a), it should be viewed as a fundamental component of high-quality practice. Not therefore simply an add-on education or training activity but incorporated into practice as an overall aspect of the work, seen as an investment in time, as opposed to a time cost.

It is also important to note that reflective practice should not be regarded as a purely solitary activity (Thompson & Thompson, 2008). Where aims are shared and there is commitment to working towards the maximisation of learning, there can be great benefit in practicing reflection with other people. Not only does this have benefits for the individual but the quality of collective practice is maximised. Further discussion about these last two crucial points, is found in section 2.3 of this chapter: A Call for Critically Reflective Practice.

2.2.3 Reflective Practice is…

Reflective practice is thinking, but not just any sort of thinking (Gardner, 2014; Thompson & Thompson, 2008). At the core of reflective practice is the sort of thinking that helps us make sense of practice, i.e., the process of becoming aware of the knowledge that informs our practice.

Dallos and Stedmon (2009), suggest:

> Reflective practice is best seen as a successive process of analysing and reanalyzing important episodes of activity, drawing on multiple levels of representation. This includes propositional, autobiographical and ethical knowledge, yet does not squeeze out the serendipitous and playful potential for learning from our very personal experiences (p4)

Far from being a 'magical process', reflective practice involves making specific connections between *thinking* and *doing*. This is not simply applying theoretical knowledge to practice but developing a deeper understanding of the relationship between *thinking* and *doing* which acknowledges and celebrates the interconnected nature of the knowledge and practice base. In summary, reflective practice is the integration of theory and practice, showing not only how theory underpins practice, but how practice informs theory "(in the sense that accounts of practice can help to test and develop theory over time)" (Thompson & Thompson, 2008, p.21).

2.2.4 The influence of Schön

It would be impossible to discuss the meaning of reflective practice, or conduct research concerning its development, without discussing the influential work of Donald Schön (1983). Schön (1983) is widely regarded as one of the most significant contributors to the development of reflective practice. The next section discusses Schön's (1983) perspective, which closely align with the motivations for *the research* and the underlying philosophy of developing critically reflective practice.

An educationalist, Schön (1983) developed his original work in response to what he termed the "crisis of confidence in the professions" (p4) brought about by the failures of professional action that he argued were increasingly visible. Upon examination of this crisis, Schön (1983) developed a critique of the learning model of technical rationality, which he argued to be the dominant force shaping not only our thinking about professions and professional knowledge, but also our institutions in relation

to research, education, and practice. According to the technical model of rationality, “professional activity consists in instrumental problem solving made rigorous by the application of scientific theory and technique” (p21) The key points of Schön’s (1983) critique, can be found in Box 2.2.

Box 2.2 Schön’s critique of technical rationality

> “In the varied topography of professional practice, there is a high, hard ground where practitioners can make effective use of research-based theory and technique, and there is a swampy lowland where situations are confusing “messes” incapable of technical solution. The difficulty is that the problems of the high ground, however great their technical interest, are often relatively unimportant to clients or to the larger society, while in the swamp are the problems of greatest human concern. Shall the practitioner stay on the high, hard ground where he can practice rigorously, as he understands rigor, but where he is constrained to deal with problems of relatively little social importance? Or shall he descend to the swamp where he can engage the most important and challenging problems if he is willing to forsake technical rigor?”

*Source: Schön, 1983, p42

In the face of this unsatisfactory positivist paradigm of technical rationality, Schön (1983) proposed an alternative: to view the professional knowledge base not through an exclusively scientific lens, but more a matter of art or craft. This involves “drawing on formal knowledge as and when appropriate, but not being wedded to a scientific ‘technical fix’ approach to practice” (Thompson & Pascal, 2012, p.313). To navigate complexity, such as that encountered when working with issues of domestic abuse, practitioners require more than ‘textbook’ knowledge. According to Schön, (1987), they must acquire skills to think deeply about what they are doing and develop as reflective, artistic practitioners.

2.2.5 Professional Artistry – Reflecting ‘in’ and ‘on’ action

The skill of the reflective practitioner has been likened to that of a tailor. Thompson & Thompson, (2008) maintain that Schön’s view of the professional knowledge base, was not “as a ‘scientific’ source of ‘right answers’, but rather as the cloth from which practitioners tailor their professional response” (p15). Whilst there is a scientific knowledge base

that practitioners can draw upon, there is also a level of *professional artistry* required to make meaningful links between 'the high ground', and the reality and demands of actual practice; 'the swampy lowlands' (Schon, 1983).

Reflective practitioners ask questions about areas of practice often taken-for-granted and Schön (1983), distinguished two areas in which this is done: reflection-in-action and reflection-on-action. *Professional artistry* is the ability to interconnect the two. For example, the reflective practitioner, when reflecting-on-action can also reflect on their reflection-in-action, i.e., what they were experiencing at the time of the practice event. Similarly, the next time such an event occurs, they can draw on their reflection-on-action and integrate it into the current context of reflection-in-action. The cyclical and continuous process of the integration of both sets of reflection, form the basis of the cloth that the tailor cuts from (Thompson & Thompson, 2008). In this way, the integration of theory and practice is facilitated as the process can "make sure practice is informed by theory and theory is informed (and tested) by practice" (p16).

The hallmark of reflective practice is therefore *informed* practice (Thompson & Pascal, 2012). It is the type of practice that can transcend actions that may have become routine or habitualised. Informed practice allows practitioners to become aware of differences between what they believe they are doing and what they are *actually,* doing, articulated by Schön (1983) as 'espoused' theory and 'theory in practice'. Through being reflective, practitioners monitor if they are practicing in ways that mirror their preferred values and beliefs (Gardner, 2014). They are also enabled to adjust accordingly (Johns, 2017). In contrast, Rolfe et al., (2001) argue that technical rationality, (which remains the dominant model across our human services), reduces practitioners to the status of technicians, whose only task is to implement research findings on behalf of the scientists.

Reflective practice is empowering. When practitioners take responsibility for, and are committed to their practice, aware of their values and why

things are as they are, empowerment is enhanced (Johns, 2017). The work of Schön, (1983) has been highly influential in understanding that professional practice (particularly with complex issues such as domestic abuse), is an art. The process of *professional artistry*, reflecting 'in' and 'on' action, is a significant contribution to the professional knowledge base underpinning critically reflective practice: it's development, the focus of *the research.*

2.2.6 Recent reflections on reflective practice – the limitations of Schön

Schön's work (1983; 1987), is not beyond criticism. Thompson & Pascal (2012, p.317), highlight a neglected area of Schön's work when they discuss *reflection-for-action*. The value of forethought, planning and thinking ahead are of particular significance in contemporary practice due to significant pressures on time and resources. *Reflection-for-action* enables practitioners to draw on experiences, including the implicit professional knowledge base, to maximise use of time and resources. A pragmatic approach to time is essential (See *The principles of critically reflective practice* in section 3 of this chapter).

Further limitations of Schön's approach have been captured by Thompson & Thompson (2008, p.18), and include:

- predominant (but not exclusive) emphasis on the individual gives insufficient attention to wider social and organisational factors;
- insufficient attention to the need for critical reflection and an understanding of the key role of power relations;
- focuses on the rational aspects of reflection and practice and thereby neglects the emotional dimensions of such matters.

The often, oversimplified translation of Schön's ideas in practice, have led current, contemporary debates, to call for the development of reflective practice in a more sociologically informed and critical way. For example, (Thompson & Pascal, 2012), comment that a general characteristic of

literature relating to professional development and adult learning is emphasis on individual experience, or *atomism*. This seems a significant oversight considering that humans do not exist in a vacuum and are fundamentally social. There is "therefore a need to see personal reflection as not only an interpersonal matter, but also as part of the broader context of cultural formations and structural relations" (p16). The work of Freire (1970) is significant here, and helpful to the development of a deeper level of reflective practice, particularly in relation to disregarded areas, such as power, education and the social context of inequality in which (reflective) practice occurs.

2.2.7 Transformation and Freire's Liberation Pedagogy

In 1970, the Brazilian Educator, Paulo Freire, published his revolutionary work, *Pedagogy of the Oppressed*, in which he exposed and critically analysed some fundamental issues for humanity, including human well-being, humanisation and "education within a grossly unequal society" (O'Shea & O'Brien, 2011). Freire's radical critique of education (1970) was written within "a context where the majority of the population experienced poverty, illiteracy and oppression at the hands of a powerful wealthy class" (O'Shea & O'Brien, 2011, p.14). Freire, (1970), proposed education as a tool of oppression, used by the dominant class, espousing narrative styles of teaching, in which teachers are experts and students' empty vessels to be filled with 'correct' knowledge. Freire, (1970) termed this process, *banking education*.

Within the banking education model, "teachers see the students as knowing nothing, reinforcing to the students that memorization of the truth is intelligence as measured by standardized tests" (Freebersyser, 2015, p.10). Freire argued this myth is used to maintain a societal order, that advantages the elite few, at the expense of many. In support of views, later espoused by (Schon, 1983), Freire (1970), exposed the underdevelopment of creativity, critical curiosity and critical thinking (Freebersyser, 2015) and a culture, in which people, (including practitioners in the human services), are conditioned to see oppression as a naturally occurring inevitability, that

they are powerless to change.

For Freire (1970; 1994), education is never a value-neutral activity, “it either pacifies learners so that they accept and adapt to an externalized perception of reality, or it liberates learners so that they can come to know and transform their reality” (Ryan, 2011, p86). Liberation is achieved through a process of separating what is *nature* or part of the natural order (for some, made by a Creator), from what is *culture,* and humanly constructed (Pence & Paymar, 2003). Freire called this process *conscientization* and maintained that only through this process, could individuals truly engage in reflection, and crucially action, to transform their world.

2.2.8 Conscientization

Conscientization is the development of a critically reflective understanding of social reality realised by individuals and communities, through “a constant unveiling of reality”(Freire, 1970, p.54). This is achieved through a combination of reflection and action, referred to as *praxis*: the emergence of critical consciousness (Freire, 1970). In *Pedagogy of the Oppressed*, Freire (1970) identifies three levels of consciousness, *magical consciousness, naïve consciousness* and *critical consciousness*, summarised by Freebersyser (2015) as follows:

> One’s magical consciousness takes life at face value without questioning or identifying systematic themes in the world. One’s naïve consciousness identifies a social reality in which one’s place in society is marginalized, making one’s life more difficult than the lives of those in the dominant group, but does not identify a systematic pattern or deliberateness for the inequalities among races, genders, classes, etc. One’s critical consciousness identifies systematic issues by actively engaging in Freire’s concept of praxis— reflection plus action—in order to understand one’s social reality (p 10)

Freire, “tridimensionalizes time into past, present and future” (Freire, 1970, p.110), highlighting how critical consciousness embodies awakening of the interdependence between *who we were, who we are, and who we are to become*. Furthermore, through the dialectics of self/other, one develops an understanding that ‘the personal is political (O’Shea & O’Brien, 2011).

Subjectivity in the process of conscientization is important, for “world and human beings do not exist apart from each other, they exist in constant interaction*”* (Freire, 1970, p.32). From the perspective of social justice, and according to Freire (1970), transformative action cannot occur through solely transforming structures and living conditions but must include subject transformation through a self/other dialogue, through *feeling,* recognition, and a naming of the oppressor within (O’Brien, 2011). For O’Brien (2011), coming to terms with this recognition, “is integral to our ability to name our world and to combating oppression in the world” (p16) thereby engaging in transformative action.

The limitations of (Schon, 1983, 1987), and the philosophies of Freire (1970), illuminate the need for reflective practice to become more critical. That is, to look below the surface, from a rational *and* an emotional perspective, and to consider more holistically the social and political macro level context that influences the existence of practice. For this we turn to the next section of this chapter and discuss a more sociologically aware model of reflective practice: critically reflective practice.

2.3 A Call for Critically Reflective Practice

Critically reflective practice *considers* atheoretical and apolitical criticisms of Schön (Fook & Askeland, 2006). It does not involve being critical in the sense of unappreciative, nor does it mean a reference to a crisis point or critical moment (Thompson & Thompson, 2008). Rather it is paying attention to the areas of reflective practice, neglected or brushed over in the early work of Schön and subsequent developers (Thompson & Pascal, 2012). This section begins by exploring the aim of critically reflective practice: socially just action for change, elevating transformation and transformative action as a necessary component of the process. Transformation can only be achieved through multi-dimensional l*evels of reflection*, introduced and elevated to transcend more traditional notions of reflective practice that overly emphasise cognitive and (somewhat ironically), rational aspects of the process. *Reflexivity* and *being mindful* are highlighted as important in the evolution of becoming critically

reflective. *Depth* and *breadth* are discussed as key domains of critically reflective practice including a need for the theoretical underpinnings of *reflexivity* and *critical social theory* to promote its development. The section concludes with a summary of the key principles of critically reflective practice identified by (Thompson & Pascal, 2012).

2.3.1 Critical Reflection

Critical reflection is both a theory and a process that can be described as follows,

> (it) involves a deeper look at the premises on which thinking, actions and emotions are based. It is critical when connections are made between these assumptions and the social world as a basis for changed action (Fook & Gardner, 2007, p.14).

Without this critical element, the transformational potential, of actions produced by reflective practice, is limited (Mezirow, 2000), pertinent in complex areas of practice such as domestic abuse prevention. For example, despite a wealth of 'actions' across policy and practice, aimed at domestic abuse reduction, 'a call to action for change' (Long et al., 2018), continues to reverberate. Given that the numbers of women killed per year, the contexts of murder, methods used, and their relationship with the men who kill them have "changed little over (a) ten-year period" (Long et al., 2018), this is not surprising. Findings such as these, from the Femicide Census, raise serious questions regarding the nature and effectiveness of actions implemented and leads to a grave question,

> Is the constant level of men's fatal violence against women and girls one of the great public policy failures of the last decade? (Long et al., 2018).

Calling for action, is not however, enough. The nature and type of action, to eliminate this devastating crime, must be scrutinised. Much like critical reflection is not just 'any sort of thinking' (Gardner, 2014), 'action for change', is not just any sort of action. It is critically reflective action, that can activate true change. In other words, it is *transformative action*.

2.3.2 Transformation and Transformative Action

Taken literally, t*ransformation* is "a major change in someone or

something's appearance, form etc" (Merriam-Webster Online). Like linguistic discussions in preceding chapters, it is a word that can mean different things, to different people, depending on the variety of contexts in which it is used, e.g., mathematical, psychological, theatrical etc, as well as the level at which it is being examined, e,g., biological, intraindividual, interpersonal (Dallos & Stedmon, 2009), summarised by Thompson and Pascal (2012), as *depth* and *breadth*. From the perspective of critical social theory, inextricably linked with critically reflective practice (Gardner, 2014), transformation, is a process through which all sources and circumstances of inequity can be critically viewed, analysed, and dismantled (Jemal & Bussey, 2018), producing *transformative action*.

Transformative action is defined by Jemal and Bussey (2018), as follows,

> Levels of action taken to address the causative, inequitable elements and factors perpetuating an identified problem in order to develop and implement solutions at one or more levels of the socio-ecosystem (p39).

The social structures in which individuals are continuously interacting, influencing, and being affected (Gardner, 2014), also termed *formative contexts* (Unger, 2004), limit what can be imagined and done within that society. Helms Mills et al., (2010), highlight, "while no one formative context is necessary or fixed, some are privileged within society above others" (p189). Within the formative context, individuals absorb and internalise the dominant ideas of the culture in which they live, often at an unconscious level. To reflect this, and to truly engage in transformative action, Kumsa et al., (2015), espouses 'critical reflexivity' (p319), involving recognition of how the oppressor is internalised within, rather than exclusively looking for the external oppressor/s.

To do this, it is not enough to work on one level, for practitioners need to seek change at a structural level, as well as with individuals (Fook, 2016). For this, Heron and Reason (1997) proposed the notion of 'critical subjectivity', a combination of reflexivity and critical social theory that generates "a self-reflexive attention to the ground on which one is standing" (p282). When practitioners engage with critical subjectivity, they not only

identify the external oppressor/s, but crucially, the internal oppressor. This ultimately leads, to what is described by Kuhn (1970), as a *paradigm shift*.

2.3.3 Paradigm Shift

A paradigm "consists of the fundamental ideas, methods, language, and theories that are accepted by the members of a scientific community" (Anand et al., 2020, p.1650), and wider communities. Kuhn (1970) proposed that paradigms play a significant role, in that they, "for a time provide model problems and solutions to a community of practitioners" (p viii). According to Kuhn (1970), the shared constellation of group commitments, may range across a spectrum including, amongst others, metaphor and preferred analogy, heuristics, shared exemplars, ontological models, and accepted hypothesis regarding the laws of nature. Shifting from one preferred conception to another, is a complex process, for despite open-minded evaluation being a normative value of science (Anand et al., 2020); Kuhn (1970), suggests scientists have a tendency toward intolerance and resistance to new ideas.

In their work, paralleling 'shifts in student conception', with Kuhn's notion of 'paradigm shift' (1970), Posner et al., (1982, p.214) maintained that there are four criteria that must be met before students shift from one paradigm to another. They are outlined below:

1. The current conception is dissatisfying.
2. The alternative conception is intelligible.
3. The alternative conception is plausible.
4. The alternative conception is fruitful, in that it could be extended to other areas of enquiry.

Kuhn, (1970) understood that paradigms do not exist in a vacuum and highlighted that a 'paradigm shift', involves challenging the accepted norms. This is risky, as there are clear incentives for scholars (or practitioners) to follow accepted paradigms within their field. Shifting

paradigms therefore involve challenging the 'powers that be" (Anand et al., 2020, p1652), and, to this end, connect directly with the experiences of challenging oppression. Critical reflection, in this sense, is an emotional (often painful), process, requiring those undertaking it to manage not just cognitive responses, but responses on multiple levels.

2.3.4 Levels of reflection – becoming critical

As already discussed, the term reflection can be ambiguous, referring to both thinking (in a general sense) and the concept of reflecting, much like a mirror does, or like the pool into which Narcissus gazed upon his reflection (Dallos & Stedmon, 2009). When considering reflection in this latter sense, we are reminded again of the plight of Narcissus. We only see a relatively limited view of ourselves when looking in a mirror (Gardner, 2014), which may be based on a very selective perspective. Failure to consider the wider view or see our self in the different ways others might, can have painful consequences for both ourselves and others, as in the case of Narcissus and Echo. True reflection, i.e., seeing all our self, looking back, requires more than a superficial glance. It requires developing a deep awareness of self and an understanding that both perspective and perception are influenced by multiple factors, conscious and unconscious.

It is for this reason that criticism has grown toward traditional approaches to understanding experiential learning and reflection. Three key criticisms, have been raised over the past twenty years, pioneered by Vince, 1996 (in Thompson & Thompson, 2008), who stated,

> First, I believe there has been an overemphasis on individual experience and that this has led to an insufficient analysis of the social and political context of that experience. Second, there has been an overemphasis on the rational and intellectual aspects of learning from experience, as a result of the difficulty of managing and working with the emotions involved in learning and change. Third, existing models are inadequate for dealing with the social power relations of ... learning, and how power relations within and outside learning groups contribute to the social construction of individual and group identity. (p. 28).

From this it can be deduced that traditional models of experiential reflection and learning, that fail to consider the multiple levels and contexts in which

reflection takes place, cannot suffice. Critical reflection, therefore, moves us toward a process that incorporates this understanding, by creating opportunities to grasp the full complexity of reflection.

This has been demonstrated by (Dallos & Stedmon, 2009, p.3), who propose a bio-psychosocial approach to reflective practice, on the premise that we need to "account for reflective processes at multiple levels", including:

- Biological
- Intraindividual
- Interpersonal
- Relational
- Social
- Cultural

This framework, provides a good overview of the varying levels of reflection, highlighting that there is both a depth and breadth to critical reflection. This is a point to which we shall return.

2.3.5 The role of reflexivity

Reflexivity is a key theoretical underpinning of critically reflective practice (Gardner, 2014; Thompson & Pascal, 2012). To traverse the complex levels of reflection in a critical sense, we must embrace the idea that "all of who we are will influence how we are with others" (Gardner, 2014, p.42).

Much like reflection, reflexivity is a term often used with variation of meaning and language. For example, Rolfe et al., (2001) connects reflexivity with action. With reference to the work of Schön (1983), he maintains that the reflective practitioner reflects 'on' action and the one who reflects 'in' action is the reflexive practitioner. Rolfe et al., (2001) therefore connects reflexivity with a form or practical experimentation or action research. Dallos & Stedmon (2009) however, term the process of reflection-in-action, as *personal reflection*: spontaneous reflection in the moment. They use the term *personal reflexivity* in relation to the act of reflection-on-action and "a metatheorised processing of events

retrospectively, where the original episode of reflection becomes the object of further conscious scrutiny" (p4).

It could perhaps be argued to be not a case of either/or but a combination of both. For clarity, Fook and Askeland's (2006) definition, is most helpful, outlined below,

> Reflexivity can simply be defined as an ability to recognize our own influence – and the influence of our social and cultural contexts on research, the type of knowledge we create, and the way we create it (Fook 1999b). In this sense, then, it is about factoring ourselves as players into the situations we practice in. (p. 45).

Well-developed reflective practice therefore needs to be *reflective* and *reflexive*. In summary, it must include traditional notions of reflection as an analytical process but crucially incorporate analyses of self throughout all parts of the process, thus ensuring it is critical (Thompson & Pascal, 2012). There is scope for reflexivity to be an integrating theme throughout.

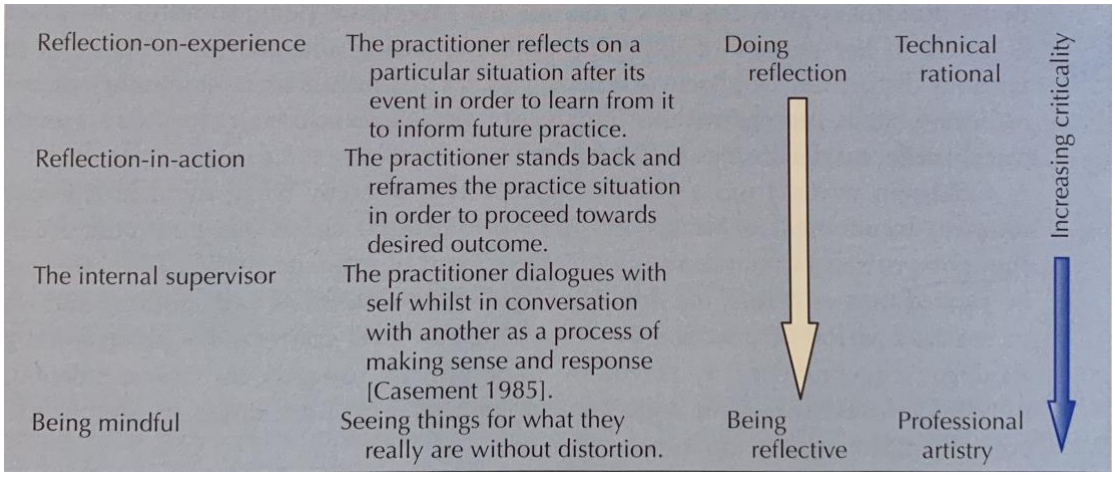
2.3.6 Being Mindful

A helpful way of considering levels of reflection is to consider reflective practice as spanning several approaches. This is identified by Johns (2017, p.6) as the following:

- From doing reflection to being reflective;
- From a technical rational to a professional artistry perspective;
- An increasing criticality.

This process is summarised in Figure 2.1.

Figure 2.1 Typology of reflective practices



*Reproduced from Johns (2017, p.7)

Johns (2017) introduces the notion of the *internal supervisor* and a further extension of *being mindful* to encourage a more dynamic form of reflection-in-action. The internal supervisor deepens the practitioners understanding of self, whereas being mindful, perhaps the ultimate goal of reflective practice, connects the practitioner with the world they practice in.

From a Buddhist perspective, Johns (2017) highlights,

> Being mindful is being aware moment by moment of things and the world around us, of our body, our feelings and thoughts, of self in relationship with others, and of ultimate reality (p8).

From this, it can be proposed that critically reflective practice is practice that, in its truest sense, is reflective, reflexive, and mindful.

2.3.7 The Depth and breadth of critically reflective practice

The true essence of being critical is questioning. Critical reflection is therefore characterised by this questioning and a distinct lack of taking things either for granted or on face value. This particularly relates to arrangements in society based on disadvantage or inequality (Thompson & Thompson, 2008).

Depth is required in critically reflective practice, as it "helps practitioners to move beyond taken-for-granted assumptions that may well be informed by

prejudice and discriminatory discourses" (Thompson & Pascal, 2012, p.321). Once again, the importance of psychodynamic perspectives should be considered as a way of making sense of taken-for-granted assumptions and engaging with the emotions associated with the work (James & Huffington, 2004; Waddington, 2017) (see Chapter 1, section 1.3.6). However, to transcend the criticisms raised of reflective practice, discussed earlier in the chapter, critically reflective practice must also have *breadth* (Thompson & Thompson, 2008). The dimension of breadth considers the wider socio-political context of the situation. Critically reflective practice should therefore be theoretically underpinned by both reflexivity (Thompson & Thompson, 2008) and *critical social theory* (Gardner, 2014).

Critical social theory explores connections between individuals and their societal context and supports the notion that at an unconscious level, individuals internalise the dominant ideas of the culture they live in. Gardner (2014) maintains that without critical reflection on this aspect of social theory, all be it unwittingly, "we can replicate the cultural oppression that we want to change" (p47). Critical social theory and its concern with *socially just change* must therefore be an underpinning of critically reflective practice. From the practitioner perspective, this is not purely at the individual level, but also the wider structural level of society. As highlighted by Ife (2008), advocating for principles that endorse human rights should underpin practice across the professions. To this end, social justice and *socially just change* is supported.

2.3.8 The principles of critically reflective practice

The discussion so far has outlined that critically reflective practice involves being *reflective, reflexive, and mindful*. This includes, *in*, *on* and *for* action. Both *depth* and *breadth* are key aspects of critically reflective practice. *Depth* requires a deep understanding of self within all contexts of reflection (e.g., Dallos & Stedmon's (2009) bio-psychosocial approach), which must include the emotional aspects of the work. *Breadth* requires a wider socio-political lens through which self can be viewed in relation to others, and in the socially constructed context in which practice takes place.

Critically reflective practice must be sociologically informed and provide a basis for emancipatory practice (Thompson & Pascal, 2012). The key principles are summarised below in Box 2.3.

Box 2.3 The key principles of Informed Critically Reflective Practice

Box 2.3: The key principles of Informed Critically Reflective Practice

- Incorporate issues of forethought and planning: reflection-for-action;
- Take greater account of the central role of language, meaning and narrative as key elements in the process of meaning making;
- Go beyond individualism or atomism to appreciate the significance of the wider social context;
- Take greater account of the emotional dimension of reflection;
- Incorporate a greater understanding of the important role of power;
- Be clear about the differences between reflection and reflexivity and understand the relationship between the two;
- Take account of time considerations at both individual and organisation levels and crucially:
- Develop a critical approach that addresses the depth and breadth aspects of criticality and the interrelationships between the two

*Source: (Thompson & Pascal, 2012, p.322)

Johns (2017), concurs that the principle of interpreting language, meaning and narrative within the critically reflective process, is an area of significant importance. From the perspective that “narratives inform and influence organisational practice” (p16), Johns (2017), suggests that there is much to be gained through paying attention to and reflecting on the complex hermeneutical processes and the meaning making that occurs for practitioners, individually and collectively.

In the context of professional practice, specifically, working with domestic abuse issues, narratives can take many forms, influenced by many of the key areas raised so far e.g. power, emotion and the socio-political context in which practitioners operate and within which practice takes place. They can be internal, external, and collective. All narratives will have relevance and importance about “how things are and should be done” (Kemmis et al., 2014) and therefore contribute significantly to the professional knowledge

base. This includes areas of narrative often ignored in the context of formal reflective activities and the evaluation of organisations, such as gossip (Waddington, 2017). Johns (2017) suggests that increasing levels of reflexivity in terms of language and meaning making, indicated through the narrative process of practitioners, often indicate their journey toward become a critically reflective practitioner. Practitioner narratives therefore play an important role in the evaluation of critically reflective practice, reflected in the findings of *the research*.

2.4 Conclusion

This chapter has outlined the origins of reflective practice and the influential perspective of Schön, in the critique of technical rationality (1983; 1987). Reflective practice has found its place where positivist approaches to social sciences have failed and is galvanising (in critique of Schön) through an increasingly critical lens (Thompson & Pascal, 2012). This is crucial within the current neoliberal, post critical climate, experienced by organisations and practitioners across the helping professions. The chapter has highlighted what critically reflective practice isn't, e.g., 'a magical process or alternative to theory (Thompson & Thompson, 2008), and explored what it is. At its *most* critical, critically reflective practice is a systematic process of being reflective, reflexive, and mindful. To this end, it is not only a theoretical framework for working preventatively with domestic violence and abuse, but a practical way to navigate, through fair and socially just means, the complexities of practice when working with this complex, harmful, and often life-threatening, issue. The practical application of developing critically reflective practice, when working preventatively with domestic violence and abuse is presented in the next chapter, which outlines and explains the methodology: design and methods, of *the research study*.

Chapter 3 Methodology

3.1 Introduction

The chapter sets out methodology in four sections: 1) Context, 2) Design, 3) Evidence collection and 4) Evidence analysis. Section 1 expands the context of *the research* and provides rational for methodological choice of CPAR. Section 2, outlines design, including recruitment, participation and the importance of ethics and ethical practice. Section 3 highlights the methods used for data/evidence collection; elevating the concept of crystallization in *the research* design and section 4, defines the phronetic iterative approach (Tracy, 2020), used to analyse the evidence, including the practical steps of the process.

3.2 Research context

Building Better Relationships: Developing critically reflective practice when working preventatively with domestic violence and abuse (*the research*), is a qualitative, Critical Participatory Action Research (CPAR) (Kemmis et al., 2014) study, designed to generate learning and develop practice, in a professional/interprofessional context, through systematic and critical reflection on an emerging theory of domestic abuse prevention practice (outlined in Chapter 1). The *research* is oriented toward the criteria for the award of Professional Doctorate (PD) and is therefore practice-based/practitioner-led research (Maxwell, 2019). A distinctive characteristic of the PD award is that “candidates will be investigating – through a programme of research – issues, problems and practices within their professional fields” (University of Westminster, 2021). This involves becoming a ‘researching professional through reflective practice’ (Fulton et al., 2013, p.25), defined as,

> A professional whose actions and decision-making processes are not bound by the traditional way of doing things, who has critical curiosity about their [inter]professional world (p 25).

Critical curiosity, is an intrinsic element of being a researching professional and prompts questions such as ‘what am I doing?’, ‘how do I understand it?’, ‘what does the literature say?’, ‘how does this integrate with my own understanding and others? (McNiff & Whitehead, 2011). Working with domestic abuse is a sensemaking practice (see Chapter 1), and canonically correct answers rarely exist; therefore, critical curiosity, in relation to this professional field, is vital (Stanley et al., 2017; Sully et al., 2008a) and systematically developed throughout *the research*.

3.2.1 A qualitative approach

In practice-based/practitioner-led research, the field of (domestic abuse prevention) practice can be metaphorically described as the ‘research lab’, or ‘test site’, in which *research* is conducted. Far from sterile and controlled, the ‘practice-based research lab’ is messy and contaminated, requiring an approach which can both reveal and retain ’the complex reality’ of work (Fulton et al., 2013). To conduct *the research*, a qualitative approach was taken, as it enables a richer, fuller, more multifaceted understandings of social phenomenon such as domestic abuse, than that revealed using numbers. This is not to say that quantitative methods do not play an important role in domestic abuse research. Statistics, such as that collected, analysed, and presented by the Femicide Census (Long et al., 2018), make starkly plain the urgency of homicide prevention as the primary task (Roberts, 2019), reflected in the murder of 1,425 UK women, between 2009 – 2018. However, for practice development research, a qualitative approach, offers thick description (Tracy, 2020), focused primarily on process and meaning, as opposed to cause and effect. It is concerned not just with *what* task must be fulfilled, but, *how, why* and by *whom*. Answers to these questions, particularly in relation to real world problems (Maxwell, 2019) such as domestic abuse, can be multiple and varied. Qualitative research, however, can hold and contain this tension, by illustrating “how a multitude of interpretations are possible, but how some are more theoretically compelling, morally significant, or practically important than others” (Tracy, 2020, p.7).

In summary, domestic abuse prevention practice is confusing, contradictory, and ill-defined, (see chapters 1), but as highlighted by Shaw et al., (2008), qualitative research can “embrace this messiness” (p188) by capturing multi-disciplinary perspectives that generate transdisciplinary knowledge, characteristic of practice-based research such as that conducted within the DProf framework (Costley & Fulton, 2018; Maxwell, 2019; Nowotny et al., 2003).

3.2.2 Practice-based qualitative research and design credibility

The research sites are areas where the first author practices and conducts professional work, providing independent training, consultancy, and practice development, in domestic violence and abuse prevention. The concept of insider/practitioner/researcher is central here and involves ‘being on the inside looking in’ (Greene, 2014, p.1). This brings challenges and opportunities (Das & Waddington, 2020). Advantages include knowledge of the organisation/field of practice, established professional relationships and access to research participants. There are also, however, related disadvantages concerned with objectivity and bias. Practice-based/practitioner-led research, can be criticised for its lack of impartiality (Kemmis et al., 2014; McNiff & Whitehead, 2011) and failure to establish, “necessary, eternal and unchanging truths” (Maxwell, 2019, p.7). Research, in this context, is thoroughly subjective, making generalisability of findings, challenging, if not impossible.

However, criticism of the positivist view of social research, that aims for an ‘ideal objectivity’, (Kemmis et al., 2014), has been growing for many years. Positive research, alongside most other forms, are always *value* and *theory* laden (Carr & Kemmis, 1986). The self-interests of the researcher, play a key role in shaping the research and throughout the research process and are therefore of substantial significance in practice-based/practitioner-led research (Kemmis et al., 2014). This study is no exception.

To mitigate criticisms aimed at practice-based, qualitative research, Tracy's (2010) criteria for excellent qualitative research are used to guide and interrogate the research process. Tracy, (2010, p.840) identifies eight criteria: worthy topic; rich rigour; sincerity; credibility; resonance; significant contribution; ethical; and meaningful coherence. Table 3.1 summarises criteria relating to sincerity and credibility, used as critical lenses for reflection and researcher reflexivity and reflected in the reflexive thread cultivated throughout the thesis.

Table 3.1 Criteria relating to sincerity and credibility

Criteria for quality	Means, methods, and practices through which to achieve it
Sincerity	The research is characterised by • Self-reflexivity about researcher's subjective values and biases • Transparency about the methods and challenges
Credibility	The research is marked by • Thick description, concrete detail, explication of tacit (non-textual) knowledge, and showing rather than telling • Triangulation or crystallization • Multivocality • Member reflections

*Adapted from (Tracy, 2020)

3.2.3 Practice-based research methods

Researching 'through' practice requires the practitioner/researcher,

> to position themselves within the layered contexts in which their practices operate and their beliefs about those layers (Maguire, 2019, p.104)

Common methodological approaches for researching through practice, include:

- action research
- case study research
- auto-ethnography

Auto-ethnography, “has been developed by anthropologists, sociologists and feminists who seek to foreground personal experience and reject the idea that research must or could be objective and neutral” (Woodward, 2019, p.140). With its emphasis on reflexivity: the centrality of the personal; within broader socio-cultural and psychological domains, auto-ethnography is an appropriate methodology for research ‘through’ practice and could be suitably applied to this study. The reflexive accounts provided in Chapter 1 have several characteristics of auto-ethnographic research, including directly and explicitly revealing bias, and increasing understanding of emotional affects by accessing what is unstated (Woodward, 2019).

The *situatedness* of practice: interplay between researcher, situation, and context (Costley & Fulton, 2018), when working with domestic abuse, is, however, by necessity, interprofessional (Hester, 2011; Sully et al., 2008a). Inter-personal/professional relationships, collaboration, and participation is central to prevention work. Therefore, the positioning of self; as most significant in auto-ethnography, was not harmonious with the interprofessional and collective outcomes, that *the research* is aiming for. With its emphasis on participation, collaboration, (critical) reflection and inclusivity, the method of Critical Participatory Action Research (CPAR), within the wider methodology of action research, resonated reflexively with *the researc*h, as ‘best fit’ for what it aimed to achieve, and, crucially, *how*.

3.2.4 Action Research

Action research (AR), by its very nature, is grounded in practice (Fulton et al., 2013). For practitioner/researchers, it provides an opportunity to both

develop and scrutinise practice, alongside those affected (Coleman, 2019). There are many approaches to AR, and various definitions, but all are united in the following features:

- Action research should result in changes in social practice.
- Action research should involve collaboration.
- Action research is cyclical in nature.
- Reflection is integral to the process (Fulton et al., 2013, p.58).

With an orientation toward practice change, and an emphasis on collaboration and reflection, AR is a popular methodology for practice-based research and the generation of Mode 2 knowledge (Maxwell, 2019). It is also entirely suited to research in the development of domestic abuse prevention practice, due to its challenge of power differentials and emancipatory dimension (Hart & Bond, 1995). AR is "often used in situations in which the dynamics of power and oppression are being grappled with" (Coleman, 2019, p.152). Coleman (2019), describes a key characteristic of AR as the "intention to contribute to human flourishing" (p155), highlighting how it grew from practices intended to bring about liberation and improvement through greater social and political justice. In a challenge to, and reconstruction of the power differentials inherent in research and practice (and on which domestic abuse thrives), AR makes a strong claim: "participants in social and educational life can do research for themselves" (Kemmis et al., 2014, p.5). This challenge to power, inherent in AR, is required if domestic abuse is to be prevented, and practice developed toward this end.

3.2.5 Critical Participatory Action Research (CPAR)

An approach to action research that embraces and elevates its emancipatory nature is CPAR. A member of the participatory family of action research, CPAR has its origins in community engaged scholars (Fine et al., 2021), including Lewin (1946), Freire (1970), and Fals-Borda & Rahman, (1991). With theoretical foundations in critical social theory and

critical/liberatory pedagogy, CPAR, segues with the sensitising concepts (Tracy, 2020) brought to the research by the author (discussed in chapters 1 – 2). Further extensive development by Kemmis et al., (2014, 2019), reveals CPAR as a social practice, or 'practice - changing practice' (p85). Providing a comprehensive outline for 'doing CPAR', they remain leading authoritative voices on the practice of CPAR and are quoted extensively throughout *the research* design. In summary, CPAR has grown from a commitment to the stance of "no research on us, without us" (Fine et al., 2021, p.345) and is 'more than a research methodology', in that it:

> brings people together to reflect and act on their own social and educational practices in disciplined ways to make their practices, the way they understand their practices, and the conditions under which they practise more rational, more sustainable and more just (Kemmis et al., 2014, p.34).

3.2.6 Defining CPAR

The *critical* aspect of CPAR, requires practitioner/researchers to make a critical analysis of the nature and consequences of a particular practice, (e.g., domestic abuse prevention practice), to decide if *the way things are done*, within that practice, are unethical, unequitable, unjust, or untoward (Kemmis et al., 2014, 2019). Following practice scrutiny, if, as in domestic abuse prevention work, it is found to be so, CPAR "researchers acknowledge that they ought to take individual and collective action to transform it" (Kemmis et al., 2019, p.206). CPAR is therefore *participatory*, because those impacted by an area of inquiry come together as a research collective (Fox & Fine, 2015), involved and engaged with decisions relating to research and practice.

The *action* component of CPAR, like all forms of AR, is crucial, as it focuses on making change to social practices (Fulton et al., 2013). This involves CPAR researchers understanding their practice within the broader socio-cultural and political climate: the context of practice, often referred to as *situatedness* or positioning of practice (Maguire, 2019); held together by broader cultural-discursive, material-economic, social-political

arrangements (Kemmis et al., 2014, 2019). These are called ‘practice architectures’ (Kemmis et al., 2019, p.206): conditions that constrain or enable a practice to unfold, thus shaping its nature and consequences. They argue that changing practice entails changing at least some of the practice architectures, until the web of “the way we do things around here” (Kemmis et al., 2019, p.206), is reconstructed toward more rational, reasonable, productive, sustainable, more just, and democratic outcomes. This links to research; for it is in the individual and collective analysis of practice, through evidence gathering, and reflecting on its nature and consequences, that CPAR researchers gain (new) knowledge and understanding of what they are doing and the situations in which their practices are conducted (Fine et al., 2021). Reflective cycles are at the heart of CPAR and are elevated in *the research* design (next section) as the key mechanism by which collective participation occurs.

3.3 Research Design

3.3.1 Introduction to design and terminology

Before presenting the ‘mechanics of *the research* design, I clarify language and terminology used (throughout the thesis), in relation to participants, or rather, practitioner/researcher/participants, as CPAR blurs dichotomised understandings of these roles (Kemmis et al., 2014).

In CPAR, researchers are participants (in their own practice), and participants are researchers (of practice in their field), and therefore, practitioner/researcher participants. In CPAR, they are also members of the research group. The term practitioner/researcher, participant, group member, is used interchangeably (depending on context) and refers to the co- practitioner/researcher/(CPAR) research group members, who, generated data (or evidence: see section 3.4.1) through their participation.

Further to this, in recognition that action research affects (as it is designed to), those wider than the direct research group, the term participants, in

CPAR, have an extended meaning. Within *the research*, practitioner/researchers (as part of the reflective cycles), actively engaged with families in domestic abuse prevention work, collecting evidence of their experience of prevention interventions, through conversations and focus groups. This data was significant to the process and in the overall findings of *the research*. Where appropriate, the term participants are extended to families/men who engaged with domestic abuse prevention work, who actively took part in focus groups or who's general (and anonymised) experiences were shared, with and by, participating practitioner/researchers in the process of CPAR.

A final note about terminology, relates to the distinction between the author of the thesis and other participants. Whilst CPAR attends to the levelling of power differentials, it also accepts (Kemmis et al., 2014), that within the CPAR group, different practitioner/researchers, will have different levels of investment/engagement, (e.g., those pursuing a professional doctorate, versus those who aren't!). This manifests in different levels of commitment and responsibility; from initiating CPAR, to, e.g., coordinating meeting dates, booking meeting venues and other associated administrative tasks of the research. To highlight the distinction in roles, the term 'lead practitioner/researcher is used, when referring to the author of the thesis, unless providing a reflexive account, where first person narrative is used (Forbes, 2008a).

3.3.2 Key features of CPAR

One of the most important aspects of CPAR, highlighted by Kemmis et al., (2014), and significant in *the research* design; is "simply that participants get together and talk about their work and lives" (p33). When they do so, the potential for a i) *communicative action,* is opened, in a, ii) *communicative space*, referred to, by Kemmis et al., (2014), as a, iii) *public sphere* where participants can engage in iv) *reflective cycles,* for the purpose of social justice*.* These features of CPAR are intrinsic in *the research* design, defined in turn.

i) *Communicative action* is a type of (critically reflective) action, where people interrupt what they are doing and ask questions like “What is going on here?” or “Is this situation fair?” In essence:

> people engage in communicative action when they make a conscious and deliberate effort to reach a) intersubjective agreement about the ideas and language they use among participants as a basis for b) mutual understandings of one another’s point of view in order to reach c) unforced consensus about what to do in their particular situation (Kemmis et al., 2014, p.35).

ii) Communicative space is the space which communicative action opens: “a place where participants are free to be open and honest and respect each other’s ideas and perspectives” (Mackay, 2016, p.2). Respect is a key feature of communicative space (Kemmis et al., 2019), for people share different views and perspectives, and can, as highlighted by Mackay (2016), loudly disagree as they struggle through trauma, difference, power, and desire. In CPAR, there remains however, a commitment to the discipline of communicative action:

> finding lines of consensus about what should be done to address questions of validity and legitimacy that might arise in regard to what they currently do (Kemmis et al., 2014, p.36).

Communicative space is a space where participants can play freely, the roles of speaker, listener, or observer, and at any time, leave the space. This network of respectful and disciplined communication, among actual participants, is constituted by Kemmis et al., (2014), as a *public sphere*.

iii) Public spheres are formed, “when a group of people with a common interest come together to explore a problem or an issue” (Mackay, 2016, p.2), and communicate in the ways outlined above. Kemmis et al., (2019), maintain that public

spheres, and the communicative action that takes place within them, are “at the heart of the social practice of critical participatory action research” (p 183). They have formulated ten key features of public spheres (Kemmis & McTaggart., 2007), summarised in Box 3.1. These act as a guide for the communicative spaces opened within *the research,* providing an ethical framework within which to conduct both CPAR, and domestic abuse prevention practice.

Box 3.1 Ten Key Features of Public Spheres

1. Public spheres are constituted as actual networks of communication among actual participants.
2. Public spheres are self-constituted, voluntary and autonomous.
3. Public spheres come into existence in response to legitimation deficits.
4. Public spheres are constituted for communicative action and public discourse.
5. Public spheres are inclusive and permeable.
6. In public spheres, people usually communicate in ordinary language.
7. Public spheres presuppose communicative freedom.
8. Public spheres generate communicative power.
9. Public spheres generally have an indirect, not direct, impact on social systems.
10. Public spheres are often associated with social movements.

*Source: Kemmis & McTaggart (2007, p.37-47)

iv) Reflective Cycles

Within public spheres, communicative action is encouraged around a shared concern, (in this instance, domestic abuse prevention practice). Once identified, participants are introduced to the notion of individual and collective reflective cycles, intrinsic to all AR, outlined by (Kemmis et al., 2019) as:

- Planning a change;
- Acting and observing the process and consequences of the change;

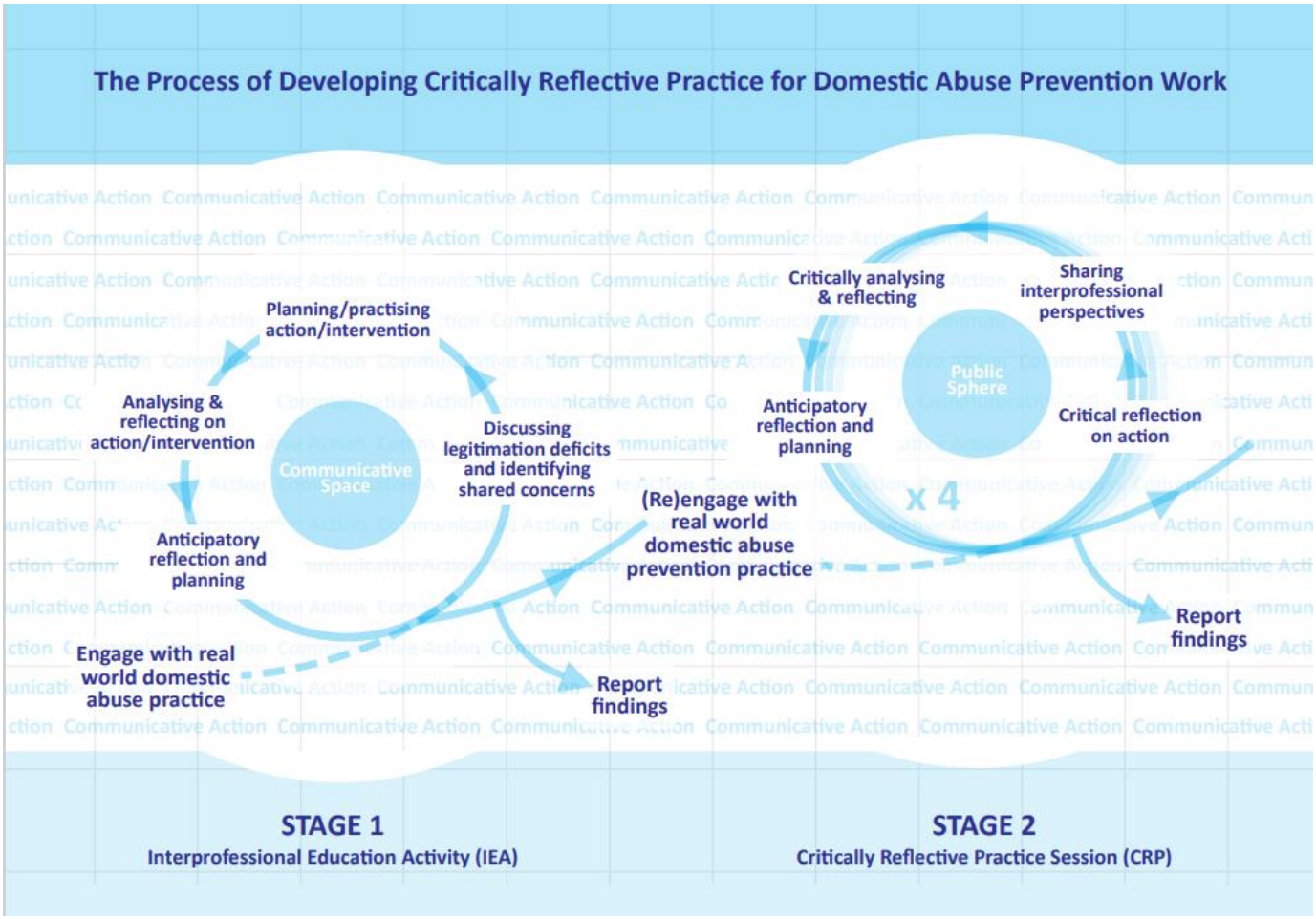
- Reflecting on these processes and consequences, and then;
- Replanning;
- Acting and observing and;
- Reflecting and so on…….

Reflective cycles, along with the other key features of CPAR design: communicative action, communicative space, and public spheres, were upheld in the implementation of the research for developing critically reflective practice for domestic abuse prevention; discussed next.

3.3.3 Research implementation

Practitioner/researchers engaging with *the CPAR research*, took part in reflective cycles in two stages: 1) participation in an initial, Interprofessional Education Activity (IEA) and 2) participation in a series of Critically Reflective Practice sessions (CRP's). Stage 1: IEAs consisted of specific education activities to prompt critical reflection and identify shared concerns (Kemmis et al., 2014). Stage 2: CRP sessions, were designed to continue the spiral of reflection (Mackay, 2016) and illicit professional/interprofessional learning in relation to action and change, when working preventatively with domestic abuse. Both stages were facilitated by the lead practitioner/researcher, and co-worker (therapist and clinical supervisor), experienced in the field of education and training for domestic abuse prevention. Critically reflective cycles began during the first stage of the research project and continued into and throughout stage 2. Stage 2 sessions were conducted on at least 4 occasions (often more), with research sites engaged with the project. The diagram in Figure 3.1, depicts the process, evidencing how the key features of CPAR and the reflective cycles fit in the study.

Figure 3.1 Developing critically reflective practice for domestic abuse prevention work using CPAR



3.3.4 Recruitment

Participants, consisted of a broad range of professionals, including social workers, family support practitioners, health professionals (predominantly substance misuse/perinatal mental health workers), and domestic abuse support workers of mixed age, gender, and differing professional grade. Purposeful sampling was achieved through a combination of convenience, maximum variation, and snowball sampling techniques (Tracy, 2020). Convenience sampling was employed as all participants were recruited from areas where the lead practitioner/researcher conducts their professional practice. This is provided through their limited company, Craft Training and Development, therefore access to professionals engaging with these services was obtainable. Convenience sampling can be

accused of lacking rigor; equated to laziness (Tracy, 2020), therefore within the confines of the lead practitioner/researcher's field of professional practice, maximum variation was sought.

From March 2017, all organisations and local authorities that commissioned services from Craft Training and Development, were given the opportunity to participate in the research, offered as an extension (added value), to commissioned services. There was no additional financial cost to commissioning organisations/authorities should they choose to participate. Made explicit however, was that commitment was required to enable participants, through 'release' of time, to take part in both stages of the CPAR project, should they so choose. In relation to the importance of ethics, in both research, and practice (see later section 3.3.6), and the communicative freedom, essential for supporting public spheres (Kemmis & McTaggart., 2005), participation was entirely voluntary, and could be withdrawn at any time. Written information was provided to all potential participants, outlining the requirements of the research (see Appendix A).

Of the 8 organisations/authorities approached, 3 took up the research offer. Snowball sampling increased participation, as initial conversations, regarding the nature and purpose of *the research*, took place between the lead practitioner/researcher and 'new recruits'. This reflects Braun and Clarke's (2013), notion of friendship pyramiding: building a sample up through the networks of the researcher and other participants. Decisions regarding minimum and maximum participation are notoriously ambiguous, but Tracy (2020) argues that quality, and savvy case-choice making, "are more important than quantity for qualitative research" (p87). Richness of data and variety of sources (Tracy, 2020) are important considerations in determining sample size and both criteria were satisfied by the three areas that consented to participate in CPAR.

3.3.5 Demographics

Each research site was given a pseudonym for reference, through assigning a Middle Earth location, conceptualised by JR Tolkien in The Lord of the Rings: Rivendell, The Shire and Helms Deep. Analogy, metaphor, and imagery, are significant in practice development, offering representations of complex phenomenon that assist the process of sensemaking, (Odden & Russ, 2019; Sherin et al., 2012). They are key tools supporting development of critically reflective practice, presented in the findings in Chapter 5.

The complex interlaced narrative presented by Tolkien, woven around an epic journey; a quest tasked to a seemingly insignificant hobbit, Frodo, reflexively resonated with the research. As lead practitioner/researcher, from the outset of developing the research, I identified with the themes grappled with by Frodo as he engaged with and sought help and collaboration from the polycultures of middle earth: division and fellowship, the addictive dangers of power, the liberation of love, fate and free will, war and peace, suffering and hope, courage, and despair; to name a few. At the start of Frodo's journey, much like the start of *the research* journey, the task was clear, but the route to get there was not, with only one certainty: it would not be easy!

The research sites are listed in Table 3.2, in the order they joined *the research* project. Demographic information relates to number of practitioner/researchers recruited into the CPAR projects, and key services represented. An overview of their gender is provided (ratio of female/male) as this (limited number of frontline male practitioners in wider practice across the human services) was identified as a shared common concern in Helms Deep CPAR group. Whilst other areas did not share this specific concern, gender was a regular area of discussion in all CPAR groups.

Table 3.2 Characteristics of CPAR Research sites

Research Site	*Total Number of Participants*	*Total Number of Female Participants*	*Total Number of Male Participants*	*Organisations Represented by Participants*
1. Rivendell	16	10	6	Voluntary Sector Domestic Abuse Prevention Service Police Social Care (Children and Families) Education Barnados
2. The Shire	35	33	2	Social Care (Children and Families, assessment team, early intervention team, long term team) Education Health
3. Helms Deep	47	41	7	Local Authority Family Intervention Team (Children's Social Care Early help service) Drug and Alcohol Intervention Service Action for Children Health Education Housing Department for Work and Pensions

3.3.6 Ethics

Ethics and ethical practice are a consideration for all research, not simply in terms of study design, but as continual concern throughout the process (Costley & Fulton, 2018). As domestic abuse prevention is primarily an ethical issue, adherence to ethical practice is positioned upfront in *the research* design, prior to data collection. This section is in two parts to demonstrate how *the research*, considered: i) procedural ethics and ii) *microethics,* a distinction drawn by Guillemin and Gillam (2004), to distinguish ethical requirements (procedures), from the ethics of everyday practice.

i) Procedural ethics

Procedural ethics are the requirements that satisfy safe and responsible research practice, set out by institutions and ethics committees (Costley & Fulton, 2018). A request for ethical approval was submitted to the University of Westminster's FST research ethics committee and granted on 1st February 2018 (Appendix B). Prior to participation, practitioner/researcher recruits, received an overview of *the research*, Recruitment, Participation and Debrief, for the CPAR study (Appendix A). A further informed consent form (Appendix C) was disseminated and collected prior to engagement with stage 2: CRP sessions. The information outlined procedural ethics relating to *the research*, including:

- voluntary participation;
- withdrawal from the study;
- procedures for participant concerns/complaints and;
- data protection procedures e.g., anonymity, data storage.

Anonymity was maintained throughout the research process by assigning codes in place of names. Each participant was assigned a code which began with the letter of the research site's pseudonym e.g., 'R' for Rivendell, 'P' for practitioner/researcher, followed by a specific number

(1,2,3 etc). CRP sessions and interview data were recorded and transcribed by the practitioner/researcher, within two weeks of the event, using the anonymised assigned codes. Transcripts were stored on a password protected computer and deleted after completion. Only the practitioner/researcher had information that linked participants names to the data. Participants were informed (see Appendix A), that the lead practitioner/researcher was unable to completely guarantee confidentiality, particularly if and where a risk of harm arose. As an independent practitioner, the lead practitioner/researcher upholds the British Psychological Society's code of ethics, (2021). Participants were advised, that joining the CPAR group, meant committing to the principles of respectful and disciplined, critical reflection, in an interprofessional setting. Implications were further explored and discussed, at the start of each IEA, across the CPAR sites.

ii) Microethics

It is not possible for procedural ethics alone, to account, plan and predict, all ethical issues arising in research (Costley & Fulton, 2018; Guillemin & Gillam, 2004). Guillemin & Gillam (2004), call this 'the ethics of everyday practice', or *microethics*. 'Ethical sensitivity' is required, if researchers are to be attuned to the range of 'ethically important moments' that arise in research (Guillemin & Gillam, 2004), not excluding "the often small and non-dramatic ethical issues that are present throughout the research process" (Costley & Fulton, 2018, p.84). Attention to reflexivity, in *the research*, was used to cultivate ethical sensitivity. Using Tracy's (2010) lens of sincerity, a lead practitioner/researcher reflective journal was maintained to stay reflexively attuned to the 'ethics of everyday practice'. This was further developed in the research design, using supervision structures, co-facilitators and the involvement of critical friends, discussed next.

3.3.7 Critical Friends: role, recruitment, and engagement

A panel of critical friends was integrated into the research design to provide quality assurance for ethical practice throughout *the research*. As practice-based researchers are "working at the deepest level within their own 'backyard'" (Taylor, 2011, p.9), negotiating critical friends is an ethical issue for research of this kind and their use was included in the (approved) ethics application for the study.

Critical friends were subjectively chosen by the lead practitioner/researcher, from personal and professional networks, based primarily on their disruptive capabilities (!). To clarify, critical friends must be "capable of disrupting at least some of the things that might be taken for granted by people who ordinarily live and work in the setting" (Kemmis et al., 2019, p.189). This capability was a characteristic considered when identifying potential individuals, who were also approached for their experience/knowledge of working with/researching domestic abuse, and an understanding of theoretical perspectives relevant to *the research*. Within CPAR, the critical friend role, can be adopted by those 'outside' the process, or 'inside'': engaged participants alongside others in the action research initiative (Kemmis et al., 2014). In relation to this study, both were enlisted, and included:

- Co-facilitator
- Interprofessional (and International) Practice Advisors (IPA's)
- Academic Supervisors
- Practice Supervisors

Challenges of 'intimate insider research', are elevated by Taylor (2011) when deciphering "that which I knew of people in times spent as friends with that which was said to me in the designated time as social researcher" (p18). To mitigate the entwinement of professional and personal relationships within the research process (Taylor, 2011), protocols were individually negotiated with critical friends, to clarify expectations and

define the role. Developed in this way, collectively negotiated protocols, have "the capacity to promote deep, collegial examination of pedagogical practices" (Blake and Gibson, 2020, p1). Appendix D provides an example of this: the protocol/agreement established through collaborative discourse with the Interprofessional Practice Advisor (IPA): critical friend to the research.

The primary task of the critical friend was to engage in critical dialogue, with the lead practitioner/researcher, at key stages throughout *the research* process. This occurred in a prescribed time and place (Sully et al., 2008), and focused on emerging data/evidence identified and brought to the session, by the lead practitioner/researcher. Engagement was designed to be flexible, levels of participation differed between panel members. Table 3.3 shows the number of (critically reflective) sessions that took place throughout the process of *the research* between the lead practitioner/researcher and specified critical friends, and where sessions featured in *the research* process.

Identifying and negotiating involvement of critical friends, was established prior to *research* implementation. However, adaptions to online communication, made due to the Covid 19 pandemic, provided unanticipated opportunities to extend the panel and include international perspectives. For example, the International Interprofessional Practice Advisor (IIPA), based in Duluth, USA, was enlisted as a critical friend midway through *research* implementation, due to the increase in use/familiarity, with connection and collaboration via virtual platforms (e.g., Zoom) and an increasing awareness of what it could enable. Communication was established via email, and participation negotiated and actualised via virtual platforms (zoom), coordinated between different time zones. Extending the panel of critical friends, was an opportunity created by a worldwide crisis, but consequently enabled the lead practitioner/researcher to maintain and integrate, a global perspective in relation to *the research* and the reflexive thread.

Table 3.3 Critical friends' participation

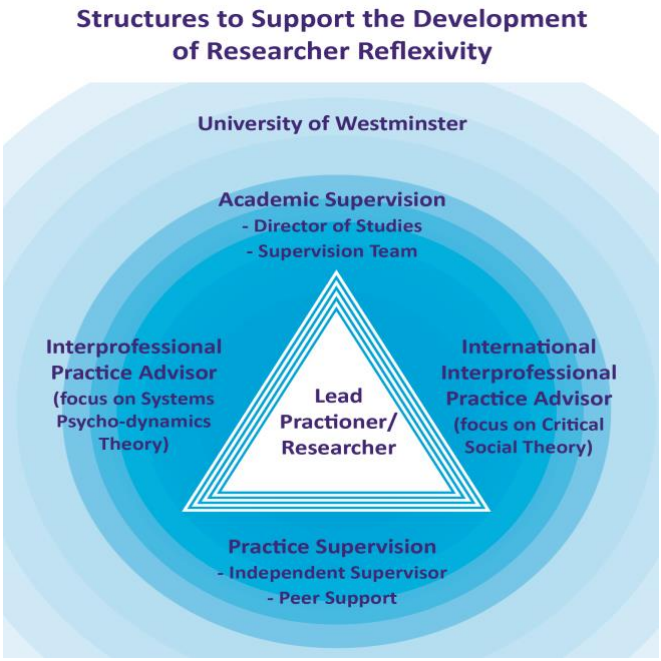
Critical Friend	Number of sessions with lead practitioner/researcher	Where sessions featured in *the research* process
Co-facilitator	21	After each critically reflective session in stage 1 and 2
Interprofessional Practice Advisor	12	Quarterly, from research implementation through to writing up findings
Academic Supervisor and members of supervision team	19 (at point of thesis submission)	Bi-monthly and ongoing throughout the research process
International Interprofessional Practice Advisor	3	All 3 sessions took place in 2021 and coincided with the completion of evidence collection across all 3 research sites (see Table 4.6)

3.3.8 Developing researcher reflexivity

Critical friends, as well as engaging with the lead practitioner/researcher in critical dialogue, had specific roles in relation to the research, e.g., academic supervision, practice supervision, co-facilitation (throughout stage 1 and 2). These functions segued with the role of critical friend and enabled a continual critical dialogue, at the intersection of research and practice. This maintained (and developed), the reflexive position of the lead practitioner/researcher, evidenced in the reflexive thread cultivated throughout the thesis. Figure 3.2 is a diagrammatical representation of the

structures that supported the development of lead practitioner/researcher reflexivity throughout the process.

Figure 3.2 Structures to support the development of researcher reflexivity



3.4 Data Collection

3.4.1 Evidence v data

Kemmis et al., (2014) highlight that "many people have learned to think about science and research as a kind of method or machinery for producing 'truths'" (p69) but emphasise that CPAR is not 'that kind' of science. CPAR researchers are likened more to historians than scientists, collecting evidence for social change (Kemmis et al., 2014). Scientific terms, such as data, are therefore avoided, to emphasise this shift, in recognition and support. The term evidence is used predominantly throughout the remainder of the thesis, although may interchange with the term data (in recognition of widespread use of the term), where appropriate.

3.4.2 Multiple sources of evidence

In CPAR, as with other forms of participatory action research, “evidence to show us how we are doing” (Kemmis et al., 2014, p.69), can take multiple forms. The continuous thread, of researcher subjectivity and reflexivity, returns to the fore, for it is the researcher who chooses what evidence to illuminate; what materials to use in the development of the research story, analogised by many scholars, as a craft, e.g., tailoring (Schön, 1983) or bricoleur (Stewart et al., 2017; Tracy, 2020). In CPAR, however, decisions regarding what evidence to collect, should be made collectively with a focus on,

> what kind of light this evidence will throw on the question or issue or felt concern you are exploring, and on how it might help you – individually and collectively – to change your practice, your understanding of your practice, and the conditions under which your practice is carried out (Kemmis et al, 2014, p176)

Whilst not an exhaustive list, Kemmis et al., (2014) suggest nine kinds of evidence that are frequently used in CPAR, specifically in education related projects, including:

- Diaries, journals, logs and blogs;
- Written records: fieldnotes, anecdotal or running records, event sampling;
- Interviews;
- Audio and video recording, and photographs;
- Dataplay and fotonovela;
- Document analysis;
- Questionnaire and surveys;
- Interaction schedules and checklists;
- Student work samples and assessment tasks (pp176 – 187).

This list guided evidence collection within the research; collectively discussed within CPAR project sessions during stage 2 of the CPAR

process. In line with CPAR methods, evidence was collected by all members of the group, although the lead practitioner/researcher took greater responsibility for both collection and storage of evidence. Evidence was ‘pooled’ during CRP sessions, and tough decisions, regarding which parts of the research to show (Tracy, 2020), were made in consultation using the CPAR process.

3.4.3 Methodical-ness

The principle of methodical-ness (Yin, 2011), “is supported by the need for discovery whilst maintaining an orderly approach” (Stewart et al., 2017). Working with multiple sources of evidence requires this approach, and to promote order, it was categorised in two phases: 1 and 2, and stored in corresponding folders, under each relevant research site: Rivendell, The Shire and Helms Deep. This eased constant comparison (Yin, 2011), during analysis. Primarily qualitative in design, some quantitative data was collected by the lead practitioner/researcher (e.g. overall number of participants, stage 1 and 2 attendance figures), and also by participant practitioner/researchers (e.g., number of new actions/interactions resulting from the CPAR process). Table 3.4 depicts the two phases of evidence, and outlines multiple methods collected.

Table 3.4 Two phase method of evidence collection

Phase 1	Phase 2
• Lead practitioner/researcher reflective journal • Field notes • Immediate feedback (post IEA: stage 1) - questionnaire • *7 Transcribed Critically reflective practice sessions (stage 2) • Photographs/images • Minutes from CPAR meetings/activities • Personal correspondence with practitioner/researchers (e.g., email) • Quantitative : participation and attendance figures • Quantitative : figures relating to action/interactions undertaken by practitioner/researchers	• Lead practitioner/researcher reflective journal • Minutes from CPAR meetings/activities • Personal correspondence with practitioner/researchers (e.g., email) • 23 semi-structured interviews (transcribed) – led by lead practitioner/researcher • Participant led focus groups (audio recorded/typed field notes) • Anonymised written feedback from wider participants (shared through practitioner/researchers)

*Covid 19 enforced lockdown meant that across the research sites, stage 2, CRP sessions, adapted to a virtual platform, (Zoom/Microsoft Teams). This presented the opportunity for sessions, with explicit consent from those involved, to be easily audio recorded, and transcribed, a form of evidence, richer than the field notes used to capture earlier sessions. CRP session transcripts were a significant source of evidence during analysis.

3.4.4 Use of fieldnotes and reflective journal

A distinction was made by the lead practitioner/researcher between field notes and reflective journal. Field notes included details of activities and events in practical terms, keeping a running order of sessions, meetings, discussions, attendance, and as an action log of the lead practitioner/researchers' actions. The reflective journal, alternatively, was used to record thoughts and feelings of the lead practitioner/researcher, as a tool for self-awareness and reflexivity throughout the research process. Methods for storing these different types of evidence, were kept distinguishable, which again aided constant comparison (Yin, 2011), utilised in the focused analysis stage of *the research*.

3.4.5 Developing the interview guide

The primary method of evidence collection was semi-structured interviews. These were conducted by the lead practitioner/researcher, interviewing fellow CPAR members. For many participants, the interview signalled the close of the project and ethically, debrief with the lead practitioner/researcher was an important part of the ending process. For this reason, the decision was taken by the lead practitioner/researcher to personally facilitate all interviews, not, as is sometimes the case in CPAR, to enlist 'critical friends' or other members of the CPAR group, to interview each other (Kemmis et al., 2014).

Development of the interview guide began with brainstorming, as a useful way to relate areas of interest (Smith, 1995). Focus was established by relating the research questions, to the process, to discard questions that would not 'shed light' on issues of shared concern (Kemmis et al., 2014). The interview was structured using the inverted triangle concept: moving from broad and general, to more specific questions (Braun & Clarke, 2013). The opening statement of 'how are you?' was designed to promote comfortability and rapport; a significant component in interactive data collection in relation to "helping the interviewee feel comfortable, likeable

and knowledgeable" (Tracy, 2020, p.165). The interview ended with a 'clean-up' question: a question that allows participants to discuss issues that are important to them, that haven't already been covered, with the hope that this may trigger useful, unanticipated data (Braun & Clarke, 2013). The guide was further sharpened using structures supporting the development of researcher reflexivity: enlisting views of critical friends and supervisors (Figure 3.2).

The interview guide (Appendix E) was piloted in Rivendell, and adjustments were made. The focus of Question 4 was sharpened, to ask specifically about impact, as opposed to its original form, which asked about 'affects'. Prompts were included in question 2, as it proved useful to 'jog the memory' of participating practitioner/researchers. Table 3.5 presents interview distribution across the research sites.

Table 3.5 Interview distribution across sites

Sites	Numbers
Rivendell	7
The Shire	2
Helms Deep	14
Total number	23

The original intention, to conduct interviews in person, was not possible due to the Covid 19 pandemic. Interviews were therefore conducted face to face, via the virtual platform of Microsoft Teams. Interviews were contained to 60 minutes each, as the lead practitioner/researcher was mindful of boundaries and the perils of 'running over time', particularly during the virtual interview (Braun & Clarke, 2013).

3.4.6 Focus groups

In CPAR, focus groups can be helpful, especially where participants are encouraged to express different views, not expressed in other methods of

evidence collection (Kemmis et al., 2014). Within the CPAR process, practitioner/researchers (Rivendell and Helms Deep), chose to convene focus groups with their clients, as a method for gathering evidence. This involved engaging men, from local communities, who had participated in domestic abuse prevention work.

Two practitioner/researchers from the respective sites Rivendell and Helms Deep led the planning, design, and recruitment for the focus groups. As highlighted by Tracy (2020), “some cultural connection to, or at least some experience with or understanding of, the participants” (p193), is helpful. Two focus groups in total were held. Practitioner/researchers agreed terms of participation with those engaged and obtained informed consent from participants, for the focus group to be video documented, and subsequently used by participating organisations, to promote key messages in the wider community, through a short film.

Each focus group lasted approximately forty minutes. Through planning meetings and wider discussion within the CPAR groups, practitioner/researchers, facilitating the process, decided to use the *interview to the double* method (Kemmis et al., 2014; Nicolini, 2010). This involves asking those engaged in the focus group, what they would say to someone, if they were at the beginning of a role/situation they had already experienced? e.g., job, recovery from head trauma, domestic abuse prevention work. This question was used to open the focus group (in each research site), and prompted such response, that practitioner/researchers felt it unnecessary to ask further questions. As highlighted by Kemmis et al., (2014),‘to the double’ questions,

> encourages the interviewee to make explicit things that are necessary to their work or way of doing things, things that are important to them and to others, things that need to be handled with special care, problems and issues that a double would need to watch out for, or avoid, and things that might otherwise pass unnoticed or be taken for granted (p182)

3.4.7 Timescales

The original intention was to confine the project (stage 1 and 2) to an 18-month timescale, completing phase 1 and 2 evidence collection between June 2018 and June 2020. However, the process of establishing CPAR groups, cannot be underestimated (Kemmis et al., 2014), and "rushing too quickly into an inquiry group nearly always a mistake" (Wicks & Reason, 2009). Participating in action research groups can evoke anxiety and uncertainty (as well as excitement!), and therefore time was taken to ensure procedures were in place to support the needs of participants e.g., permissions from managers, space in work schedule. Table 3.6 shows timelines across the three research sites.

Table 3.6 CPAR project timeline

Research Site	Date of IEA (start of CPAR group)	Date of first CRP session	Date of last CRP session	Phase 2 evidence collection completion date
Rivendell	January 14th 2019	March 6th 2019	28th July 2020	December 2020
The Shire	March 12th 2019	April 2nd 2019	April 23rd 2020	July 2020
Helms Deep	January 16th 2019	March 2019	October 27th 2020	March 2021

3.5 Evidence Analysis

3.5.1 Overview

The evidence is analysed using a phronetic iterative approach, as synthesised by Tracy (2020). This approach is situated at the intersection of research emerging from the field, and research deduced from theory. The phronetic iterative approach, uses different, yet complimentary

methodological territories to guide the analysis. Analysing CPAR evidence, therefore synergised a broad range of influences in thematic analysis, throughout the process, including:

- grounded theory (Corbin & Strauss, 2008);
- template analysis (King & Brooks, 2018), and;
- reflexive thematic analysis (Braun & Clarke, 2019).

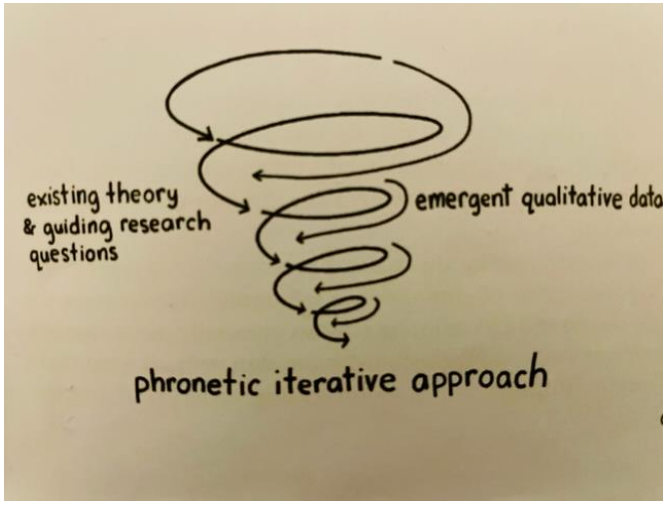
In this section, the phronetic iterative approach is expanded, and the significance of dendritic crystallization (Ellingson ,2008), elevated, as a framework guiding the process. The practical application of the approach is illuminated through detailing the steps of analysis, supported diagrammatically by Tracy's (2020) 'Flowchart depicting the iterative analysis process' (see Figure 3.4). Detail of empirical influences in thematic analysis, utilised in the phronetic iterative process of analysis (see above influences), are expanded throughout the steps. Collectively, the steps of analysis, accentuate the process as organic, resulting in a contextual, multi-dimensional and ultimately original, approach to analysing evidence in (domestic abuse prevention) practice-based research. The approach adopted reflects the complexity and inter-disciplinary nature of research of this kind and is diagrammatically summarised (Figure 3.6) before concluding the chapter.

3.5.2 The phronetic iterative approach

The phronetic iterative approach is described as abductive: a 'middle option', between deductive, and inductive qualitative research. The approach is not so concerned with methodological 'correctness', as with the personal and professional integrity of the researcher (Maguire, 2019). In a recent expansion of thematic analysis typology, Braun and Clarke (2019) categorise the abductive approach as codebook TA: an 'in-betweener'. This category utilises a more positivist, structured, coding reliability/codebook approach, but is "embedded within a (Big Q) qualitative philosophy" (p 594), a post-positivist, interpretive, and subjective paradigm.

Figure 3.3 Figure 3.3 Tracy's conceptualisation of the phronetic iterative approachbelow, reproduces the phronetic iterative approach, as conceptualised by Tracy, (2020).

Figure 3.3 Tracy's conceptualisation of the phronetic iterative approach



Source: Tracy (2020) *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact*. P 11

3.5.3 The phronetic iterative process

The model demonstrates that abductive reasoning is back-and-forth; the researcher carries a provisional hypothesis, or in practice-based research, system of belief about 'what is happening', takes it into the field of research, and based on new or surprising discoveries, revises it in a continual back and forth (critically) reflective manner (Tracy, 2020). Sensitising concepts are brought to the process by the researcher, based on their experiences and/or knowledge of past research (*my own raised in Chapter 1*).

The funnel design of the model highlights how qualitative enquiry begins broad, with wide ranging research questions, but as the researcher attunes to the range of issues and circumstances of interest, "they slowly but surely circle through the funnel, narrowing their focus" (Tracy, 2020, p.29), until findings become distinct. This process; practical and creative, is appealing for the practice-based researcher: mirroring the professional artistry of the (critically) reflective practitioner (Schön, 1983; Thompson & Pascal, 2012).

This interplay: between practical and creative, offers a parallel process in research/practice, which underpins the rationale for choice.

3.5.4 Dendritic crystallization: a guiding framework

Guiding the analysis process, through the lens of credibility (Tracy, 2010) in qualitative research, is the epistemology of *crystallization*, more specifically *dendritic crystallization*. *Crystallization* is a "term that relates to the practice of using multiple data sources, researchers and lenses" (Tracy, 2010, p.843). In practice, it links clearly with triangulation, but in paradigmatic motivation, it differs (Tracy, 2010). In qualitative research, triangulation assumes "findings may be judged valid when different and contrasting methods of data collection yield identical findings on the same research subjects; a case of replication within the same setting" (p384). However, contested by Tracy (2010) "Like notions of reliability and validity, triangulation does not lay neatly over research from interpretive, critical, or post- modern paradigms that view reality as multiple, fractured, contested, or socially constructed" (p843). Crystallization is a way to transcend the fixed, rigid, and two-dimensional triangulation concept (Richardson, 2016; Stewart et al., 2017; Tracy, 2010), by exploring multi-faceted shapes and angles, purities and imperfections, reflections and refractions, offered through the central imagery of the crystal. The goal here, not to uncover and present a more valid singular truth, "but to open up a more complex, in-depth, but still thoroughly partial, understanding of the issue" (Tracy, 2020, p.844).

Analysis of this kind is a layered process and the phronetic iterative approach, leans epistemologically toward what Ellingson (2008) terms dendritic crystallization:

> conscious engagement with an ongoing (re)creative process, responsiveness to the research context(s), and development of distinct, often asymmetrical branches (p99).

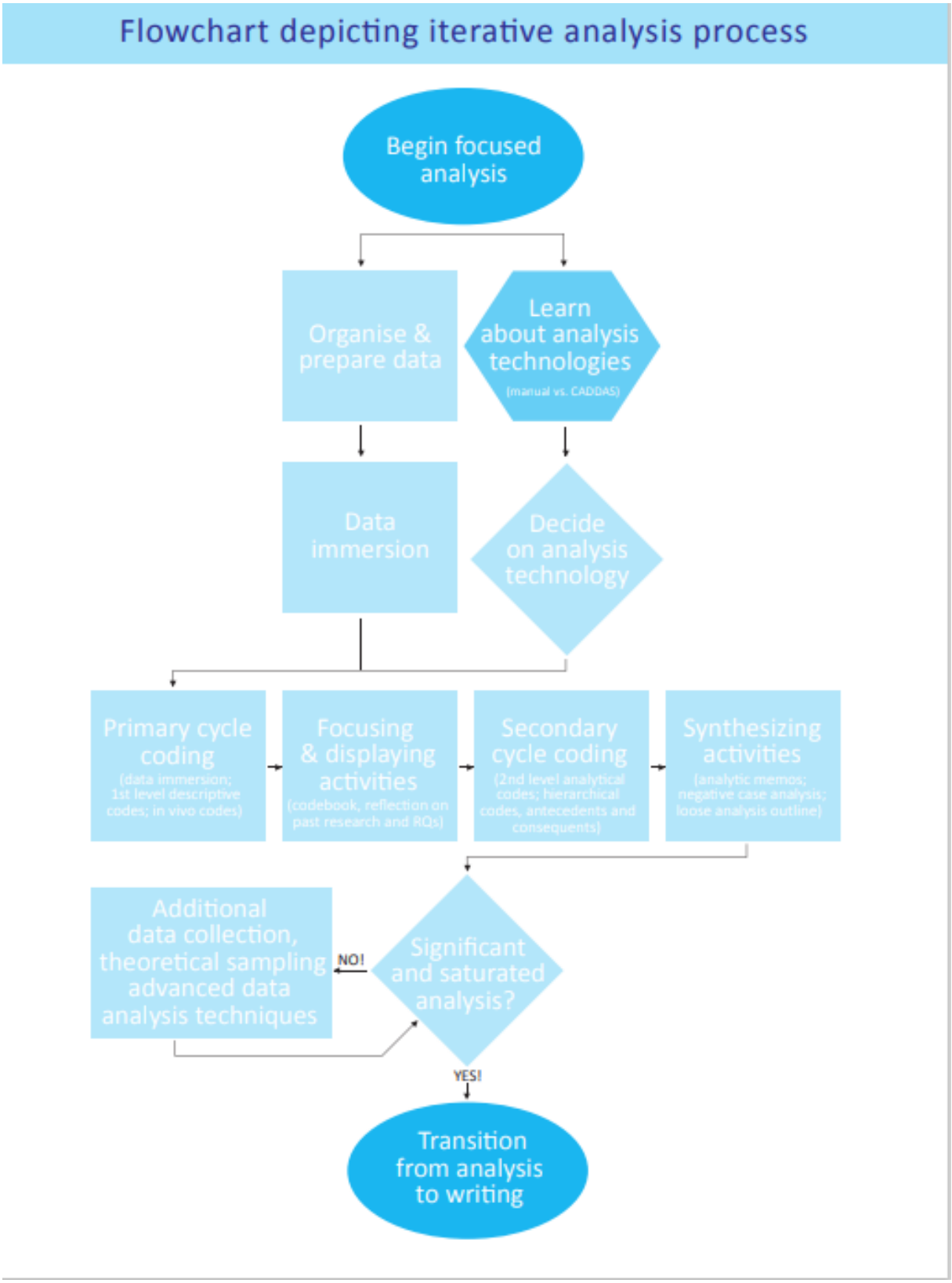
Dendritic crystallization involves continual layering, integrating many levels (of thematic analysis), through multiple and diverse genres of

representation, typical in practice-based research. Dendritic crystallization, like the field of domestic abuse prevention practice, is necessarily complex, to reflect and reveal the meanings and themes in the evidence gathered. To this end, it could be said to characterise the phronetic iterative approach.

3.5.5 Applying the approach

The phronetic iterative approach acknowledges that analysis coincides with all research related activities and that (practitioner) researchers are likely to ‘analyse along the way’ (Tracy, 2020). This section, however, outlines what Tracy (2020) describes as ‘the focused analysis stage’ (p241), which took place following the completion of evidence gathering across the three sites. Figure 3.4 outlines the iterative analysis process.

Figure 3.4 Flowchart depicting the iterative analysis process



Source: Reproduced from Tracy (2020) *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact*. P 241

3.5.6 Steps of Analysis

The stages mapped out below, are plotted against the process outlined in Figure 3.4, and reflect a continual etic/emic, practical/creative, phronetic, iterative process of the lead practitioner/researcher.

Step 1: **Organisation and preparation of evidence.**

To organise and prepare multiple sources of data, the evidence was initially distilled (for the purpose of data reduction), through selective coding (Braun & Clarke, 2013): the identification and selecting out, of a corpus of 'instances' of the phenomenon of interest (in this case critically reflective practice). An etic approach was taken to 'selecting' evidence that fit Van Woerkom and Croon's definition of the nature of critically reflective practice (van Woerkom & Croon, 2008, p.317) (see Chapter 1, p49), and synergised with Kemmis et al's framework (2014), of the *purpose* of critically reflective practice: action for equitable, ethical and socially just change. Evidence was selected using manual and computer aided techniques.

It was evident that the messy and complex forms of evidence, would not lend themselves easily to clear and concise computer processes using software packages e.g., NVivo data analysis software. Manual coding was therefore used throughout analysis, harmonising with the metaphor of the tailor (Schön, 1983) and bricoleur (Tracy, 2020). Microsoft word processing software was used however, to highlight directly on to transcribed evidence. Highlighter pens were used to manually code fieldnotes and reflective journal.

Step 2: **Data immersion**

Simultaneously, (although often portrayed sequentially), data immersion took place, through reading, re-reading, thinking, and listening, (Tracy, 2020). The lead practitioner/researcher talked about the data with others,

using the research design structures. In contrast to Glaser's position (1967) on grounded theory, Tracy (2020), recommends talking to others, as an aid to sensemaking, "and in considering a variety of interpretations" (p213).

Step 3: Primary cycle coding

Following step 1 and 2, evidence was initially coded, through a process Tracy (2020) describes as *primary cycle coding*, closely aligned with Saldaña (2021) notion of first cycle coding. This involves initially examining the evidence and assigning a code: "most often a word or short phrase that symbolically assigns a summative, salient, essence capturing, and/or evocative attribute for a portion of language- based or visual data" (p4). The term 'primary' over 'first' is advocated, as "this cycle usually occurs more than just a single "first" time" (Tracy, 2020, p.219).

In primary cycle coding, a colour coding system was used, particularly useful in the identification of gerund codes: words ending in "-ing", helpful for highlighting action in the scene (Charmaz, 2014). This produced first-level codes: codes focused on *what* is present in the data (Tracy, 2020). Whilst some research methodologists believe coding is preparatory, technical work for higher level analysis, Miles et al., (2014), highlight their belief; "that coding is deep reflection about and, thus, deep interpretation of the data's meanings. In other words, coding *is* analysis" (p63).

Step 4: Focusing and displaying activities

Through primary cycles of coding, general codes were transformed into more specific and active ones, and a codebook, (to keep track of the analytic process) was created. This was assisted by returning to the research questions, engaging with CPAR theory, and systematically revisiting the evidence in the iterative process. This focused the codes (Tracy, 2020) to reveal examples of (enhanced) critically reflective practice when working preventatively with domestic abuse, grouped into three

domains, changes to i) language (sayings), ii) actions (doings) and iii) relationships (relatings). These first level codes enabled analysis that provided answers to research question 1, (presented in Chapter 4).

Step 5: Secondary cycle coding

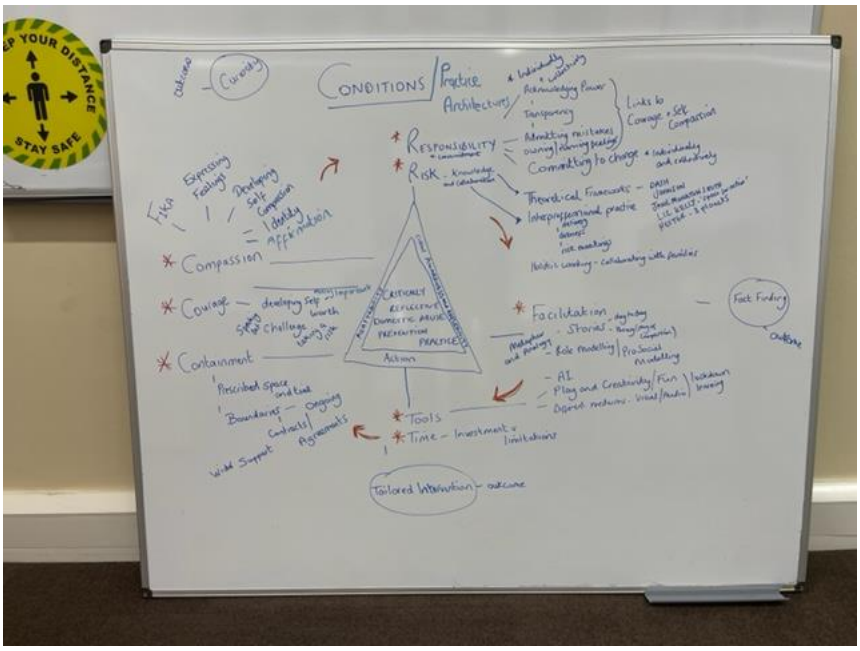
Secondary cycle coding is a process whereby "the researcher critically examines the codes already identified in primary cycles and begins to organise, synthesize, and (further) categorise them into interpretive concepts" (Tracy, 2020, p.225). Emphasising both the creative and practical elements of the phronetic iterative approach, and with dendritic crystallization (Ellingson, 2008) guiding the process, analysis shifted in second cycle coding, from methods associated with the emic approach of grounded theory, to methods of template analysis (King & Brooks, 2018)

Although, at first glance; deductive, template analysis is described by King and Brooks (2018) as a generic type of thematic analysis, not subscribed to any one underlying philosophy or methodological approach. It harmonises with phronetic, iterative analysis, as a fellow "in-betweener", in typology of thematic analysis (Braun & Clarke, 2019). Unlike grounded theory, template analysis starts with *a priori codes*: research/researcher codes, which identify themes strongly expected to be relevant to the analysis. When applied to a subset of the data, they may be A) developed, modified, or dispensed with, then B) clustered, to C) create an initial template that is D) applied and reapplied to the whole data; modified through careful consideration and (re)focus on the research questions (King & Brooks, 2018). Steps A – D: the core components of the seven typical steps of template analysis (King & Brooks, 2018), were completed during secondary cycle coding, using CRAFT (see Chapter 1, Figure 1.4): the a priori, researcher/research derived codes. These were applied to the findings from primary cycle codes; examples of language, action, and relationship change, to see which ones were relevant, useful, and meaningful, and importantly, which ones were not (King & Brooks, 2018). Comparing and contrasting qualitative data is important here, as

highlighted by Yin (2011), who advocates this process when likening qualitative analysis to following trails of evidence to see if they connect.

Hierarchical coding, important for depth in qualitative research and relevant to both template analysis and the phronetic iterative approach (King & Brooks, 2018; Tracy, 2020), was established through "systematically grouping together various codes under a hierarchical "umbrella" category that makes conceptual sense" (Tracy, 2020, p.226). This grouping, or clustering (King & Brooks, 2018) of codes, was aided by a visual structuring process (see Figure 3.5 for an early iteration of the template), that helped to reassemble data, fractured in primary cycle coding (Tracy, 2020).

Figure 3.5 Clustering/hierarchical coding methods



***Source: Photograph taken by lead practitioner/researcher**

Refining the process through the phronetic iterative approach, themes were produced and (re)arranged into the newly (and collectively developed) CRAFT framework for critically reflective domestic abuse

prevention practice. The results are presented in Chapter 5 and provide answers to *research* question 2.

Step 6: **Synthesizing activities**

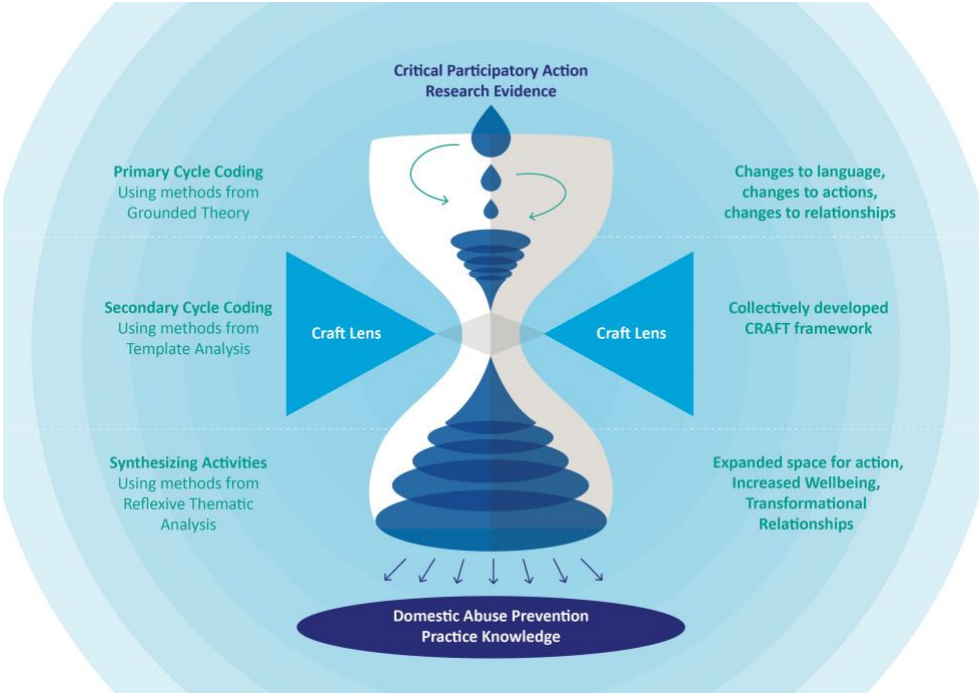
Synthesising activities were used to draw the process together and in so doing, extract themes regarding the impact of *the research* (research question 3). Synthesizing activities included further immersion (of all coded data), negative case analysis, and the production of a loose analysis outline. Methods of reflexive thematic analysis (Braun & Clarke, 2019) were used, to assist this final level, specifically, third phase techniques, from Braun and Clarke's: six-phase analytical process (Braun & Clarke, 2013, 2020). This involves "the interpretation of aggregated meaning and meaningfulness across the dataset" (Byrne, 2022). The process was assisted by negative case analysis: actively seeking out "deviant data that do not support the emerging hypothesis, to revise arguments" (Tracy, 2020, p.228-229). Examples included people who left the CPAR groups, or those who performed actions opposite to the core evidence, e.g., thinking/not thinking. Evidence from primary and secondary cycle coding, sharing similar underlying concepts, and features, were collapsed into three, single hierarchical themes and elevated the impact of developing critically reflective domestic abuse prevention practice:

- Expanded space for action
- Increased well-being
- Transformational relationships

A loose analysis outline was produced, which, through the iterative process, was developed into a final analysis outline, diagrammatically represented in Figure 3.6. Multiple sources of evidence mean that achievement of saturation is debatable, but the analysis concluded, when the following question was reflexively satisfied: "Does the emerging

analysis attend to my research foci in an interesting and significant way?" (Tracy, 2020, p.227).

Figure 3.6 Phronetic iterative approach to CPAR evidence analysis



3.6 Conclusion

This chapter has presented *the research* methodology: context, design, evidence collection and analysis of the CPAR study: developing critically reflective practice when working preventatively with domestic abuse. The phronetic iterative process has been guided by a framework for sincerity and credibility (Tracy, 2020), elevating and utilising empirical concepts of crystallization (Stewart et al., 2017), specifically, dendritic crystallization (Ellingson, 2008), useful for multiple perspectives of evidence, and analysis. The results from this process, are presented as *findings*, throughout the next three chapters, in respective answer to the three research questions. Findings, (as opposed to results), are presented, to reflect the subjective and contextualised perspectives of the lead participant/researcher, co-participants, and those they engaged with, throughout the process.

The findings that follow, tell the story of the CPAR journey, from the perspective of those involved and impacted. The story presented, does not claim methodological correctness, but seeks credibility through offering thick description, multivocality, and member reflections (*including my own*). It does this, through building, comparing and contrasting, trails of evidence (Yin, 2011), and layering them, illuminated through dendritic crystallization (Ellingson, 2008). The hope is not that the story will be (or possibly should be), imitated by others, but that in the telling, it will provide useful and practical knowledge, that can be used by others, when making their own critical decisions and judgements, about equitable, ethical, and socially just, domestic abuse prevention.

Chapter 4 Findings Part 1: Changing sayings, doings, and relatings

4.1 Introduction

The following chapter presents findings from primary cycle coding (See Chapter 3, section 3.5.6; step 3): an emic process used to identify first level, descriptive codes throughout the (CPAR) data/evidence, to discover *if* and then *how*, critically reflective practice has been enhanced through the CRAFT framework, using CPAR methodology. The findings provide contextual and situated answers to research question 1, indicating the enhancement of critically reflective practice through use of the CRAFT framework; from limited/no work with issues of domestic abuse, to critically reflective practice in this area. This chapter details the first level codes, identified from the evidence, that indicate the development of critically reflective practice: gerund codes; highlighting action and practice change (Charmaz, 2014). They are organised into three domains, summarised as: 1) Changes to language (sayings), 2) Changes to actions (doings) and 3) Changes to relationships (relatings). To contain the multiple sources of evidence, across integrated levels, a further framework is used, elevating the purpose of action research: *for me, for us and for them* (Coleman, 2019), and ensuring methodical-ness (Yin, 2011) in the primary cycle stage of analysis, was retained.

The first section of the chapter provides contextual detail of the CPAR work, including attendance (by participant/researchers) in the critically reflective cycles (stage 1 and 2) and wider participation across the research sites. Participation in the elements highlighted, generated significant sources of evidence utilised in primary cycle coding (Tracy, 2020). The section concludes by elaborating on the frameworks used to organise the primary cycle analysis codes. The remaining sections of the chapter outline the multi-site, multi-level, action and change findings, elicited through the phronetic iterative approach of the practice-based, lead practitioner/researcher. Findings illuminate how critically reflective

domestic abuse prevention practice manifest in the research sites through changes to language, actions, and relationships implemented by all impacted (directly and indirectly), by *the research.*

4.2 CPAR Process: Contextual Detail

4.2.1 CPAR practitioner/researcher attendance

As outlined in the research methodology (Chapter 3), participation in the CPAR group, in each research site, was entirely voluntary. Following the initial Interprofessional Education Activity (IEA) (stage 1), practitioner/researchers could choose to attend all four Critically Reflective Practice (CRP) sessions (stage 2), none, or any number in between. Table 4.1 below, provides an overview of attendance: practitioner/researcher participation, at the IEA and subsequent CRP sessions across each research site.

Table 4.1 CPAR practitioner/researcher attendance by research site

Research Site	Practitioner / researcher attendance at IEA	Attendance at CRP1	Attendance at CRP2	Attendance at CRP3	Attendance at CRP4
Rivendell	16	8	7	8	8
The Shire	35	16	4	1	2
Helms Deep	47	19	14	10	14

4.2.2 Identified Shared common concerns

Through participation in the IEA, and early CRP sessions, mutual understanding and intersubjective agreement were developed around shared common concerns in domestic abuse work. To this end, CRP sessions constituted public spheres as spaces that fulfilled the ten criteria outlined by Kemmis & McTaggart (2007). Table 4.2 summarises the shared common concerns identified by research site: key areas “where people feel

things are not quite right" (Kemmis et al., 2014, p.39), when working preventatively with domestic abuse.

Table 4.2 Shared common concerns when working with issues of domestic abuse

Research Site Identified	Rivendell	The Shire	Helms Deep
Shared Common Concerns	Language and terminology Assessing risk Multi-agency working Challenging abusive behaviour Covid 19 pandemic and the impact of lockdown Accessibility issues for service users (due to rural nature of geographical location) Staffing	Language and terminology Assessing risk Multi-agency working Lack of working with men (disproportionate responsibility placed on victim) Covid 19 pandemic and the impact of lockdown Commitment to domestic abuse prevention practice by senior leadership in the local authority Lack of resources (including staff) and time	Language and terminology Assessing risk Multi-agency working Lack of working with men (disproportionate responsibility placed on victim) Covid 19 pandemic and the impact of lockdown Disproportionate gender balance of practitioners working in the field of domestic abuse (few men) Lack of resources (including staff) and time

4.2.3 Pandemic impact

CPAR projects, across all research sites, were underway at the time of the Covid 19 outbreak, a pandemic that brought global devastation and enforced lock downs in most parts of the world. The enforced lock down in England (where all three sites are based), legally came into force on 26th March 2020. This gave rise to a series of doubts, concerns, and fears for safety, relating not only to domestic abuse prevention practice, but to the very existence of practitioner/researchers, and their work. The pandemic situation brought overarching concerns, shared by participants across all three sites, not least the Implications for victims of coercive control, confined in spaces with abusive partners. Lockdown policies and procedures, enforced to 'protect people', were quickly under question, in relation to the prevention of domestic abuse. Covid specific concerns featured strongly in the evidence. They were agreed, as a shared common concern, across all three sites.

4.2.4 Participation and gender demographics

Participation of practitioner/researchers generally decreased in all three sites between stage 1 and 2 of the CPAR process. Multiple reasons contributed, including impact of the pandemic and high levels of movement across the workforce, in The Shire and Helms Deep in particular. However, stage 2 of the CPAR process, (CRP sessions), saw more consistent participation by practitioner/researchers in both Rivendell and Helms Deep. Contributions to these sessions generated a significant percentage of action/change evidence, identified in primary cycle coding. A specific identified shared common concern in Helms Deep, alongside general concerns about engaging with men in frontline family work, was lack of frontline male practitioners across the public service sector. To illuminate this, compare/contrast across sites, and elevate the theme of gender participation/working with men, data relating to practitioner/researcher participation (Stage 2), by gender, is included here in Table 4.3. Participants across all three sites identified as women/men; no non-binary categories are included.

Table 4.3 Gender breakdown of practitioner/researcher participation at each site

Research Site	Practitioner/ researcher attendance at:			
	CRP1	CRP2	CRP3	CRP4
Rivendell	8 (F – 5, M – 3)	7 (F – 5, M – 2)	8 (F – 5, M – 3)	8 (F – 5, M – 3)
The Shire	16 (F – 14, M – 2)	4 (F – 4, M – 0)	1 (F – 1, M – 0)	2 (F – 1, M – 1)
Helms Deep	19 (F – 15, M – 4)	14 (F – 12, M – 2)	10 (F – 10, M – 0)	14 (F – 12, M – 2)

*F denotes Female; M denotes Male

4.2.5 Interview participation

To deepen this overview and take a closer look at gender participation within the evidence used for analysis, Table 4.4 highlights gender distribution in interviews conducted. Evidence obtained through interview features significantly in findings at all levels of the focused analysis stage of the phronestic iterative approach (Tracy, 2020).

Table 4.4 Interview distribution by gender of practitioner/researchers

Research Site	Practitioner/ researcher interview distribution		
	Total	Female	Male
Rivendell	7	4	3
The Shire	2	1	1
Helms Deep	14	11	3
Total across research sites	23	16	7

4.2.6 Focus group participation

Chapter 3, detailed the use of focus groups, led by practitioner/researchers as part of their CPAR process. To provide further contextual detail, Table 4.5 highlights participation in focus groups, in the research sites that applied this activity, and again, elevates gender as a specific demographic. Nb: participants here, refer to those wider than the immediate practitioner/researchers, and concerns those affected by their work. Participants in the CPAR process, here; are families who engaged with domestic abuse prevention.

Table 4.5 Focus group distribution, including gender

Research Site	Number of practitioner/ researchers facilitating focus group (including gender; F = Female, M = Male)	Number of female focus group participants (engaged with domestic abuse prevention work)	Number of male focus group participants (engaged with domestic abuse prevention work)	Total number of focus group participants
Rivendell	2 (F – 1, M – 1)	1	7	8
Helms Deep	2 (F – 2, M – 0)	0	4	4
Total	4	1	11	12

4.2.7 Multiple sources of evidence: framework for organisation

Participants in public spheres, aim to explore, analyse, and where appropriate, transform their practices, to ameliorate or overcome, unreasonable, irrational, unproductive, unsustainable, or unjust consequences. This includes, conduct, outcome, or both; currently enacted in a setting. Transforming practice involves practitioner/researchers, *acting* to make changes, to their sayings, doings and relatings, defined by (Kemmis et al., 2019, p.189) as follows.

- Sayings – the particular language, ideas, narratives and perspectives that inform practice
- Doings – the particular actions, activities and patterns of work and life that animate practice
- Relatings – the particular relationships enacted in practice.

This framework, highlights action for change, and was developed through the phronetic iterative approach, using multiple sources of evidence, during primary cycle coding (Tracy, 2020). Further methodical-ness (Yin, 2011),

essential through the lens of dendritic crystallization (Ellingson, 2008), was achieved through a layered framework, 'for me', 'for us' and 'for them'" (Coleman, 2019). Coleman (2019) maintains this a fitting description for action research, which requires a participative worldview and 'multiple simultaneous attentions' (Marshall et al., 2017), to capture the experiences of all involved and affected by the research.

4.2.8 A note about terminology

The remainder of the chapter focuses on results from primary cycle coding; findings from three significant domains: changes to language, actions, and relationships. Key sources of evidence are used to illuminate the findings. To track evidence sources, (and participants), a reminder and further clarification of the system used to identify participants and sources of evidence is provided.

- Evidence from interview is coded by letter of research site (e.g., 'R' for Rivendell), followed by 'P' for practitioner/researcher/participant, and a respective number.
- Evidence from CPAR meetings (CRP sessions: Stage two reflective cycles) is coded by letter of research site (e.g., 'R' for Rivendell), with the addition of **CRP** for critically reflective practice session, followed by 'P' for practitioner/researcher/participant, and a respective number.
- Focus group participants (families/men who engaged with domestic abuse prevention work), are coded, again by the letter of the respective site, followed by **FG** (focus group member) and a respective participant number.

4.3 Changes to language (sayings)

This section explores the descriptive codes that illuminated changes (conscious and unconscious) to language, and narratives, that occurred on multiple levels of the project: for me, for us and for them (Coleman, 2019).

I write in the first person, in all sections applicable to the experiences of the lead practitioner/researcher.

4.3.1 My language

Focusing on both practice and research, I (critically) reflect on the significant changes I made to language, throughout the duration of the CPAR project. These were coded by 'changes in terminology', including the (re)construction of existing language. I begin with the most notable change in language: my explanation of the CRAFT framework. This was described in various ways throughout phase 1 evidence including:

- "a framework to work with conflict, violence and abuse"
- "a framework for working with domestic abuse"
- "a framework for working with relationships in families".

Several iterations appeared during the early sources of evidence, used interchangeably, in my reflective journal, and evident in my vocabulary during IEA's and early CRP sessions. Later evidence, e.g., interviews, meeting minutes and CRP sessions (toward the end of the project), contained specific and repeatedly consistent language, evidenced across each site: "a framework for domestic abuse prevention practice". This indicated change in language and clarity. Grouping these codes (changes), illuminated how words and phrases, not necessarily new to me, 'regrouped', over time, and came together in new constructions that strengthened their conceptual sense. A further example of this was development of the term "compassionate challenge", which emerged, for me, during dialogue with the CPAR group in Helms Deep, as follows,

> What we seem to be talking about is that challenge from a position of superiority just doesn't work, it hasn't worked with us and its not worked with others. Somehow, we have to convey that we are all flawed, and because of that, we're gonna get knock backs, so challenge is not something I'm doing from a place of judgement, it's something I'm doing as a fellow human, who deals with challenge also. It's about being compassionate when we challenge..and, well that's it isn't it:

> compassionate challenge (Lead practitioner/researcher - HD CRP session 2).

The term gathered momentum, featuring regularly in communication in Helms Deep CPAR group, between myself and fellow participants, transferred through my dialogue into other settings, visible in trails of evidence, (Yin, 2011), extending to Rivendell and The Shire.

Further, task clarity, and definition, was detectable in language, with respect my professional role. In early evidence from multiple sources, I reference myself as a 'trainer', early CPAR events containing multiple (verbal and written), examples of the word 'training', e.g.,

> during the *training* several participants expressed critical moments, brought about by the continuum of abuse *training* activity. I always feel lucky as a *trainer* to share these experiences. (Lead practitioner/researcher reflective journal, 24th February 2020, emphasis added).

Repeated use of the word trainer in this extract, is interesting, and somewhat contradictory, considering other sources of evidence highlight my dislike for the term, e.g., "I don't think training is the right word to describe this programme; I don't strictly see myself as a trainer" (CRP session 1, HD). Evidence demonstrated however, that I continued to use the term, often accompanied by longwinded explanations (a trait on which I continue to reflect!), in the absence of finding more suitable language. Coding language change, however, demonstrated that by the end of the structured CPAR process, I had developed clarity: task and role, which I was able to express more clearly, replacing the word training with the language, education activity, or even clearer; interprofessional education activity, and describing myself during one CRP session, as an 'activist educator for domestic abuse prevention practice'.

> I was listening to an interview the other day with Patrisse Cullors, founder of the Black Lives Matter movement, and she was talking about leadership, activism and education. She described herself as an activist and an educator and talked a lot about the responsibility that accompanies leadership and activism, I guess education to, but I just found the language

> really helpful for thinking about my role, it feels a better fit than training. (Lead practitioner/researcher RCRP session 3).

4.3.2 Our language

The CRAFT framework for critical reflection enabled the CPAR groups to reflect on language, and its use, in ways not typical of everyday practice. Shifts in practitioner/researcher language were observable throughout the evidence (particularly in Rivendell and Helms Deep). This was identified through participants use of an extended, sometimes new vocabulary, and the evolution of a wider narrative, synonymous with critical reflection and domestic abuse prevention practice, detailed later in the section. Across the evidence, language moved away from binary notions: relationships being either unhealthy/abusive or healthy/good, inherent in terms such as 'domestic abuse'. Shifts varied in size, with some practitioner/researchers simply questioning their use of language, e.g., "I'm not sure if this is the right word" (HDP23), or "I don't think the label of perpetrator helps" (RP3), through to others actively integrating new terminology, developed through the framework, into their work. This was evident in their professional judgements, highlighted through use of the term 'situational couple violence' (Johnson, 2008), by the participant below,

> I think its situational couple violence, but everyone else just sees it as domestic abuse and bang, that's it, he's the perp, she's the victim and mum isn't allowed any contact with him (HDP7).

Using the CRAFT framework, practitioner/researchers identified multiple language problems (e.g., language in which injustice and/or inequality is upheld). This led to many conscious choices to actively change language. This was particularly evident in participants consideration of the word 'Mum', a term used significantly throughout family work, evident in discussions between members of the CPAR group, across all research sites. Following critical reflection, many practitioner/researchers recognised that by using the term, as frequently and exclusively as they did, they were placing disproportionate responsibility for children onto mothers. Fathers were most often, completely overlooked, and certainly

not considered by participants, as accountable for day-to-day childcare. Some participants actively chose to change their language, moving from the word ‘Mum’ to more inclusive terms, such as ‘Parent’, or ‘those with responsibility for the children’. This could be identified in multiple sources of evidence, toward the later stages of the project. Language changes were summed up clearly by the following practitioner,

> It’s made it really clear to me how much I’ve been focusing on mum’s and asking them to do everything in relation to the children and I just never thought about it, but it’s so unfair. I’m finding it really helpful to use the word ‘parent’, and I’ve definitely been doing that more. It keeps me in check (TSP1).

Further to this, evidence suggested that participants were ‘keeping check’ or ‘checking’ themselves, in other areas of professional language, such as interprofessional work. Through critical reflection using CRAFT, participants became mindful of terms, such as ‘multi-agency working’. The lead practitioner/researchers challenge of this term (and alternative language used), was influential, evident from one participant, who corrected their language during interview: “I was in a multi-agency, sorry I mean ‘inter’ agency meeting” (HDP7). Other responses were more unconscious, e.g., “I think it makes a difference to interagency work” (HDP14). The terminology of ‘multi-agency work’, whilst present throughout the evidence, was questioned more, corrected, and in many instances replaced with terms such as ‘interagency’, ‘integrated’ and ‘partnership’, in the language of practitioner/researchers.

This contributed to an emerging collective language; a group narrative, across all CPAR groups (to greater and lesser extents), that included the repetition and integration of words such as ‘craft’, and ‘craftlike’. These words were used synonymously with the principles of critical reflection in domestic abuse prevention work, and the ethical and equitable outcomes it stands for. This evidently growing dialogue, in the CPAR group, contained new vocabulary, such as ‘situational couple violence’ (Johnson, 2008), interagency work, and fika; synonymous with compassionate quality time, elevated in the CRAFT framework (explained further, in Chapter 5,

section 5.4). Terms such as these were used as means of expression between group members; “that’s not very CRAFT!” (HDP12), and in forms of communication, demonstrated in the following email extract, sent from a practitioner/researcher to fellow CPAR group members; “sorry not to see you all today, I’ll miss you and the fika!” (HDP18, personal email communication to group, 3rd March, 2020). For many practitioner/researchers, the framework for critical reflection meant more than simply discovering words; it meant discovering a new language, as follows,

> I worked in domestic abuse for years and had done training, but it always felt that I had just touched on it. CRAFT (the framework) has given me a whole language to explain the way that I see things, it was like seeing everything that I thought, written down, in ways that made sense and I could explain (RP1).

4.3.3 Their language

Evidence collected from focus groups, demonstrated those using the service, implemented action and change relating to language. This included implementing new terms, developing new perspectives (of language), and increased communication, through open/honest dialogue, discussed in turn throughout this section.

In line with others engaged with CPAR, a new vocabulary developed for those engaged in prevention work. This sometimes, included new language, e.g., “I think that's back to my cognitive triangle” (HDFGP1), the term ‘cognitive triangle’, introduced to this participant, through domestic abuse prevention work. On other occasions, changes to language were not about including new words, but omitting certain types of words e.g., “I think I’ve been swearing less” (RFGP2). As well as direct changes to language, this also suggests a change in language perspective; being more mindful of the impact that words and language can have within intimate and family relationships, reflected by the following participant.

> I think it's been quite eye opening to some things what've been brought up, sort of how I've behaved in the past, things I've said, and I didn't really think it was much of an issue but going through all of the things what we've talked about, realised I have been out of order at times (HDFGP2).

Through engagement with domestic abuse prevention work, using a framework for critical reflection, men discovered and developed new ways of communicating, evidenced through changes to language (new terminology), and codes such as 'talking more' and 'open/honest dialogue'. These codes suggested an increase in men *saying* how they feel; a change that many of the participants reported to have made. Across multiple sources of evidence, men said they felt less scared to discuss their feelings, which not only increased their dialogue, but also increased dialogue with other members of the family, expanded in section 4.5.3: changes to *their* relationships.

4.4 Changes to actions (doings)

This section describes the changes to actions identified through primary cycle coding of the CPAR evidence. These were evident across multiple project levels and included implementation of new action (trying things not done before), and modifying existing actions, (making changes to actions performed), for me, us, and them (Coleman, 2019). As the focal point of action research, actions were abundant across the research sites, and multiple codes were identified in the evidence. Actions were coded iteratively (Tracy, 2020); identifying relevant changes through the process of revisiting research questions, alongside the emerging data, and reflexively ensuring their significance, in relation to research aim and purpose.

4.4.1 My actions

Coding my personal actions revealed two significant areas of change: consciously changed actions and spontaneous/responsive actions, discussed next. Beginning with the former, the enforced lockdown in

England due to the Covid 19 pandemic, meant that changes to the design of the IEA's and CRP sessions, were required, if they were to continue. Adapting from the original design: face-to-face format, was a lengthy process. Critical reflection on the task of each action/activity, as well as processes to fulfil each task, was achieved using the CRAFT framework for critical reflection, structures of which enabled me to make adaptions (and try them out in the context of CPAR), thus developing a suite of new activities: actions for practice, outlined in the following example.

The opening session of the IEA, which includes introducing the notion of critical reflection, required changing, for use in the virtual workplace. In the physical location, the original activity (pre covid), was achieved through placing a plain cardboard box, in a (awkward) position, close to a flip chart within the room. Participants were invited to come up to the flip chart, to introduce themselves, and write their first name. The box would be in the way, but inevitably, participants would ignore it, or accommodate it, sometimes contorting themselves into difficult positions, astride the box, to fulfil the task of writing their name. The box then became a point of discussion:

- who had noticed it? (many)
- why had they not mentioned it/moved it?
- Who did it belong to?
- Would they mention it if they were in a different setting? (e.g., public transport) What assumptions had been made?
- What was inside?

The intention was to raise the significance of critically reflective practice and the intrinsic, inherent components of reflection, reflexivity, and mindfulness. Changing this exercise, (for the virtual workplace), involved careful consideration of the online environment, where participants were no longer able to walk up to a flip chart, and physically interact. Using the structures for supporting the development of researcher reflexivity Figure

3.2, in the research design, I experimented with 'whiteboard' features, of the online platform. These actions enabled the adaption of this activity (and others), so that practitioner/researchers could not only record their name, but also create a visual display of the group, symbolic of creativity and identity, stored easily online as a visual recording of the group (far easier than storing flip chart displays!). Figure 4.1 is an example of the type of outcome from the activity; names of participants have been changed and are not representatives of actual participants in the study.

Figure 4.1 Adaptation of Introductory exercise due to enforced Covid 19 lockdown

Adapting this exercise also required adapting actions relating to 'the box', which were achieved by positioning an image, in my background (contained in a wall calendar), of a mostly naked man, and ensuring it was visible on the virtual screen. The image was inappropriate for the professional setting, and within the context of the issues under discussion, but the aim of using it, was (much like the box), to see if any participant would notice it, challenge its presence, or question appropriateness, thus introducing the subject of critical reflection and the components that require consideration. Where, as was inevitably the case, appropriateness was not challenged, the question as to 'why not?' was opened for critical discussion.

Changes to the actions outlined so far, involved critical reflection for action (Sully et al., 2008a; Thompson & Pascal, 2012), but others were made spontaneously, in response to issues that arose in CPAR groups, essentially: reflection in action (Schön, 1983). Through coding, I was able to identify actions, that I am not always consciously aware of performing, e.g., acknowledging painful experiences (others and my own), thanking people for sharing thoughts/feelings/perspectives, sharing my vulnerabilities through humour with myself, (as opposed to humour 'at' myself), to name a few. The change here, in the systematic nature of self-reflection, generated through the CPAR process.

A significant, spontaneous action, occurred in Helms Deep, in response to a male practitioner/researcher withdrawing from the CPAR group. Whilst primarily for practical reasons, the group member also expressed (via personal communication), that he had felt uncomfortable being the only male in a group focused on men's violence toward women. I took (planned) action to ensure support was in place for this practitioner/researcher (as per Appendix A: Recruitment, Participation and Debrief Information), but also acted spontaneously, arranging a specific space for all male practitioner/researchers involved in the core CPAR group in Helms Deep. This was to critically reflect further on their experience of working preventatively with domestic abuse, as men. 'Men's space for action', as it became known, was discussed in the wider CPAR group, and enabled me, and other group members, to critically reflect in depth on the meaning of participation, gender, and inclusion in domestic abuse prevention practice.

4.4.2 Our actions

The most populated domain, for action/change related codes, was that of practitioner/researchers. With a focus on the research questions, advocated in the phronetic iterative approach to analysis (Tracy, 2020), changes to actions across the CPAR groups, are presented under the following headings, i) increased thinking, ii) working with men, and iii)

interprofessional practice. They are discussed in turn throughout this section.

i) Across the sets of evidence, there was a recurring theme from practitioners, of increased thinking, in their practice, in that the emerging framework for critical reflection activated them to *do* more thinking, when working preventatively with domestic abuse. Data collected from feedback sheets, CRP session transcripts, and interview transcripts, included several of the following repeated references: 'it's made me *think*'. 'I'm *thinking* differently' and, from one practitioner/researcher in Rivendell, "It's given me different ways to *think things through*" (Participant R1).

Immediate written feedback, following the IEA, asked participants the following question, "What do you intend to do differently, following this event?". Whilst responses ranged, many contained an intention to increase capacity for thinking in practice. For example,

> I'm going to build in more thinking time, and I'm going to encourage my team to do the same. It's something we always say we need, but actually never do, so I'm going to actually put it in the diary (HDCRPP42).

Whilst it is not known specifically if this action was 'put in the diary', participant HD42, attended three out of four CRP sessions within the CPAR group of Helms Deep, indicating an increase in '*doing thinking'*.

ii) The most significant change to actions for CPAR participants, visible in multiple codes throughout the evidence, related to working with men. The extent of change ranged across CPAR practitioner/researchers, and between research sites. Some implemented questions relating to fathers/men, associated with families with whom they were working. Coding suggested these

had not been asked prior to engagement with CRAFT. Evidence indicated questions relating to fathers/men, were asked even where families were separated, and Mother, categorised as 'single'. In these instances, questions were directed primarily at Mothers, and included, "Can you tell me more about Dad?" "How would you describe your relationship with Dad?" "How would you say childcare is divided?" "What support do you think *X's* Dad needs?". This increase in questioning linked directly with 'thinking more' (discussed previously), manifest in questions relating to fathers; under explored in practice prior to engaging with CRAFT and CPAR. Other practitioner/researchers took active steps to engage men in their family contact and assessment process, again a significant change in action and practice, for many involved with the research. As highlighted,

> I'm trying a lot harder to speak with men in the family and get their views. Like before, I would phone, but would usually get an answer machine, so I'd leave a message, and if no one got back to me, I'd think oh well, they're not interested. Now, I'm like a dog with a bone, I'll keep phoning, and I've also changed my message, and make sure to say I'm ringing to hear your views, rather than to see if you want an appointment (HDP7).

The process of engaging and talking with men, as part of the families with whom they worked, was very new to many practitioner/researchers, yet embraced on multiple occasions throughout the evidence. Some CPAR participants went beyond engagement and preliminary conversations (and) to develop programmes of relationship work. This involved engaging men, not only in conversation, but in relationship-based activities, alongside other men in the community. Both Rivendell and Helm's Deep, through CPAR communication, and a focus on (critical) action/reflection, established programmes of domestic abuse prevention work, for men and women, in their local areas. In some instances, these developments were through an

integrated service delivery model and we turn next to the related actions.

iii) The increase in interprofessional practice was significant across the evidence, identified in primary cycle coding as changes relating to professional collaboration and ‘working together’. In some instances, change was so marked, it involved services, who had, prior to the framework and CPAR process, had no interaction with other providers, developing an integrated service for domestic abuse prevention work. These developments were co-delivered by three organisations involved in the Helms Deep CPAR. Co-delivery was supported by the following (changed) actions, so that practitioner/researchers could work together:

- coordinating professional diaries (sometimes changing working patterns i.e., working times)
- attending interprofessional planning meetings
- co-delivering prevention work with men/families
- debriefing sessions delivered interprofessionally
- providing interprofessional peer support

These actions were identified as changes; new, or enhanced, through the framework for critical reflection. Across all research sites, practitioner/researchers implemented peer support, making themselves available to each other through various mediums e.g., local support meetings, ‘What’s App’ groups. The purpose of these actions: communication regarding domestic abuse prevention, between practitioners/ organisations/ disciplines.

Actions that changed and enhanced interprofessional practice, were not only focused on practical tasks. Some participants of the CPAR groups implemented actions to overcome

interprofessional difficulties, and deal with conflict between services. These included respectfully acknowledging problems, creating space in which problems could be addressed, and engaging in open and honest communication. These actions, developed using CRAFT, were significant in changing, enhancing, and enabling, interprofessional collaboration that (visible through trails of evidence) (Yin, 2011), led to further acts of integrated working, such as establishing interprofessional risk management procedures, and information sharing agreements.

4.4.3 Their actions

For those engaging with prevention work, actions also changed in a wide variety of ways. These included:

- talking more
- listening
- spending increased amounts of family time.

The above codes were described regularly within the evidence (particularly within focus groups; reported directly from those engaged with domestic abuse prevention work), as areas of changed action. For some, engaging and working with services, was both significant and new. Men participating in the focus groups, reported that they did not usually speak with social care organisations, often actively avoiding them. Community-based services were generally perceived, as, “not for me” (RFGP1), by the men. Involvement with services was therefore a significant change; for men in families involved with support work, leading to a further significant change of increased communication expressed by one focus group member as follows: “I was surprised how involved I got” (RFGP4). ‘Speaking’ and/or ‘talking more’, was change that many focus group participants reported to have implemented. One participant expressed that this was the first time he had talked, as a man, about personal thoughts and feelings, as follows,

> Stuff that I never had in place before, all the things that I'd never even thought about before, like I said before, things that I'd never even talked to anyone about, until I came on this course (HDFGP3).

Several focus group members commented that listening was something they had improved. In Rivendell, this was corroborated by partners of some of the men engaged in prevention work, who confirmed they 'listened more'. This finding indicated that listening was an action that changed; it increased, and was enhanced, through participation with critically reflective domestic abuse prevention work. Actions such as increased talking, and listening, were entwined with the overall action of spending more 'family time', coded several times across the evidence. Spending time; as a couple/family, were considered important change, by both focus group members and practitioner/researchers, working with them. This not only changed for men, but for their partners and children, as highlighted,

> It's nice because we are spending more time together and the kids can see that difference, they're spending less time in their room and it feels like we are all talking together, more than we ever did really (RFGP6).

4.5 Changes to relationships (relatings)

Through engaging with the CRAFT framework for critical reflection, members of the CPAR groups, as well as those who they engaged with, made positive changes to both their language, and their actions, demonstrative of enhanced critical reflection. Both consciously and unconsciously, this changed relationships, and ways of relating, across all three sites. This section highlights the evidence identified through primary cycle coding, that were descriptive of changes in relatings, across the three key areas of CPAR: me, us and them (Coleman, 2019), manifest in relationships that produced more equitable, ethical and socially just intra/interactions.

4.5.1 My relationships

Facilitating the framework for critical reflection within the methodology of CPAR enabled me, from the outset, to relate to participants in different ways, than those in traditional, education settings, and teacher/student models. Actions were consciously implemented to challenge traditional notions of my role as 'trainer'. For example, the opening exercise of the IEA, which created a visual display of names (Figure *6.1*), was an activity designed specifically to level power differentials. Participants were invited to share their first name (or the name they wished to be referred by), and asked to share some information about it with the group, e.g., Did they like it? Who gave it to them? Was there a story they could share? Did they have any nicknames? Participants were encouraged to share only what they felt comfortable, but to talk about their name.

In critically reflective discussion that followed this introductory exercise, I specifically asked the group to consider how this activity differed from other professional education experiences they encountered. Many participants voiced that usually, introductions begin with professional roles, (which can reveal power differentials in an interprofessional group, causing division), and pay far less attention to them as people with wider identities. Through this discussion, the importance of being human was elevated. This was a conscious act on my part, to promote *human* relations within the CPAR group; raising the human experience, and the struggle and joy that unites us all. From this platform, participants were engaged in critical reflection on the purpose of CPAR, and I was able to relate to them, not as an 'all seeing expert', or even 'teacher' or 'trainer', but as teacher/student, practitioner/researcher, and fundamentally: as human.

This conscious act, designed to change traditional ways of relating between educators and participants, strengthened as the project continued. Evidence, over time, showed that relatings to participants, on multiple occasions, was as trusted and valued colleagues, with whom I was

engaged in mutual learning. This is highlighted in one example from an interview with a participant from Rivendell, which demonstrates an equalisation in relating through alternating roles of teacher/student.

> I just love talking to you because you always make me think, it's really useful to discuss those frustrations and I hadn't looked at it that way, so thank you (RP1).

Across the multiple sources of evidence, changes in my relatings, linked clearly with change to actions and language. As previously described (section 4.3.1), not only did my language change over time: in clarity of professional task, but my relationship with language changed, as I experimented with its use for critical reflection and creative expression. Evidence from my reflective journal, highlighted an increasing use of creative writing: particularly poetry, that I used to express, and 'play with'. thoughts and feelings (particularly difficult/painful emotions). This was a significant change in my relationship with language and writing; creative writing not something I had previously engaged with in a professional context. Changes to my relationship with language and its use, through using creative writing techniques, enabled me to contain and manage painful emotions, that sometimes emerged toward those involved directly and indirectly in CPAR e.g., frustration, disdain. Through changing my relationship with language: writing creatively and reflexively, I was able to (re)engage with compassion, (further expanded in 5, section 5.4), and relate in more equitable, ethical, and socially just ways. Box 4.1 contains an example of my creative and reflexive writing: a poem, demonstrating how changes in my relationship with language and its use, led to changes in the way I was able to relate to others within the CPAR group, during challenging times.

Box 4.1 Example of creative and reflexive poetry written by Lead practitioner/researcher during the process of CPAR.

Like you

My meaning's sincere, I aim to provide,
I *so* want to fix all the things you confide.
The problem *I* have, is I'm vulnerable too,
I'm tired and I'm broken and hurting like you.

The pain that you feel, infused with my own,
Is heavy between us and hasn't a home.
I'll ignore it, like you, it might go away,
After all, it's just "work", at the end of the day.

So, forgive what I've mastered, a skilled attitude,
Like you, I'm defensive, dismissive and rude.
And gone are *my* dreams that were held at the start,
The hope that I'd keep both our interests at heart.

Don't judge me for judging, whilst pretending I'm not,
This armour, though flimsy, is all that I've got.
Please take what you're given, just give me a tick,
Whilst I may be frustrating, I'm certainly quick.

For *I* too have demons, my bully awaits,
Checking the clock, and *I* mustn't be late.
I'm scared and I'm anxious, and watched all the time,
Like you, I am screaming, though say that "I'm fine".

And yes, *I do* think, that you're getting it wrong,
But I wish I could tell you we sing the same song.
A sad lullaby that replaces support,
It plays in my words, "you're going to court".

I wanted to help you, but who's helping me?!
Like you I have targets, and nothing for tea.
Like you, I feel torn, and I don't have a voice,
My presents are empty, though the label says "choice".

I've boxed up compassion, and filed it away,
It can't write reports, so has nothing to say.
So next time you feel that my gestures are token,
Remember, like you, I've had promises broken.

***Source** (Waddington, 2022, p.49)

4.5.2 Our relationships

Across multiple sources of evidence, change was detected in the way practitioner/researchers related to themselves, mainly through a kinder

self-narrative. Practitioner/researchers developed an increasing awareness of unhelpful internal narratives, for example:

- not doing enough;
- failing to engage families;
- getting things wrong;
- not getting things right.

Using the CRAFT framework enabled participants to reflect *critically* on these narratives and gain an appreciation of how hard they can be on themselves. This finding was expressed by a participant in Helms Deep as follows,

> It's made me think about how much I beat myself up, which is ironic, because I'm trying to stop other people using violence! (HDP18).

This critical reflection enabled change to occur, visible across the evidence, as a different self-narrative grew, over time, and included phrases such as: "It's ok to say I struggle", and "It is, what it is"; repeating codes throughout phase 2 evidence, indicating a change in self-kindness. The code of self-kindness could be increasingly detected in the descriptions participants gave of themselves, sometimes, implemented consciously, summed up by a participant in Rivendell,

> I'm learning to be a lot kinder to myself and this (CRAFT) has really helped. I think its remembering that I'm not alone and that other people feel the same way, rather than what I usually think, which is that I'm the only person feeling this, you know, that 'imposter syndrome' thing, like deep down I don't know what the hell I'm doing, but actually, I do, and although I don't know it all, that's ok (RP6).

Further to changes to self-relating, practitioner/researchers also changed relationships with others, including professionals from other services, and intimate/personal relationships. Exemplars of this are presented in Box 6.1 and Box 6.2 to highlight the impact of developing critically reflective domestic abuse prevention practice: transformational relationships. Here, I focus on changes to practitioner/researchers' relationships with

clients/service users, most notably forming relationships with men in the families with whom they work: a significant code to emerge from the CPAR.

In the early stages of *the research*, particularly in Helms Deep, it became obvious that the levels at which practitioner/researchers were engaging with men in family work, were limited. Practitioner/researchers experienced an increasing (critical) understanding, that whilst they perceived themselves as working with families, fundamental components of family life, i.e., men, were left out. Changing this situation did not only involve an increase in thinking (as previously discussed), but it also involved practitioner/researchers changing the way they *related* to men, within their thinking process, in other words: questioning their assumptions about men. As highlighted by one practitioner in interview,

> I think up to now, probably because of the work I do, I just see men as bad really, not like they're all violent or anything but just that, well I guess I've sort of written them off, like they'll be useless or not interested, so why bother (HDP16).

Using a framework for critical reflection enabled participants to unearth these deeply held assumptions and form new, more open, narratives. This, in turn, created change in their behaviours, which linked to significant change in their relationships with men in families, as follows,

> I have always called Dads, but if he doesn't call back then I think, well, he won't engage. It's really different now and I'm approaching things really differently, finding different ways to make sure I speak with dad, and I think because I'm more confident, well, they just seem to engage, the outcome is really different (HDCRPP18).

4.5.3 Their relationships

Changes in relating's occurred at all levels of the project and these included significant changes in relationships, for men engaging in domestic abuse prevention work. Primary cycle coding identified descriptions of change in two areas, including relating to organisations/services and relationships with family/friends; relationships in these contexts underwent fundamental

changes; for men engaged with prevention work, and in some cases, for their partner and children.

In terms of organisations, as previously discussed, changes made by the men in terms of talking and engaging with services was significant, particularly when many focus group participants had had negative/challenging experiences with services in the past. As reported by a participant of the Rivendell focus group,

> The social workers, they won't even come anywhere near me, and if they do, they always come in twos. I'm polite like, and I invite them in offer hospitality, cos I'll always offer someone a cup of tea, but the social worker just looks at me like I'm a piece of shit on her shoe (RFGP1).

Much like practitioner/researchers challenging their assumptions about men, making changes to the way men related to services, involved them also challenging their assumptions, which unfolded through the framework for critical reflection,

> It's been different because when I've spoken to people in the past, they've spoken to me like I was a child, but from day one you (practitioner/researchers delivering domestic abuse prevention work) have talked to me like an adult, and I appreciate it (RFGP4).

Change, however, was most identifiable from the many descriptive codes that related to the men's intimate/personal relationships, including children, friends, and work colleagues. Not only did men increase time spent with family, but during that time, related in ways that produced positive outcomes, such as:

- feeling closer
- having fun/laughing more
- talking

For some men, relationships with children significantly improved, one focus group participant in Helms Deep reported improved communication with children, as he was spending longer with them on zoom calls and "not

getting wound up" (HDFGP1). This was reflected across research sites, as another participant in Rivendell reported being more patient at home and around the children, suggesting his way of relating with them, had changed. In Rivendell, this was further corroborated by his partner, who attended the focus group, and described him as "a lot calmer" (RFGP6). Overall, men were able to relate within their intimate and close relationships far more openly and honestly, a change which transformed the relationship overall,

> I'm far more willing to say things I'm feeling, whether I think they are silly or not and whether or not they are right or wrong and I think she appreciates that by saying them, whether I feel differently is irrelevant but I've got them off my chest and I've been able to share them with her and that's quite a nice feeling, not just because it unburdens me but actually it brings us closer together as well because we continually share things. I've found she's doing more of the same as well in reciprocation (HDFGP1).

4.6 Conclusion

First level code analysis, through primary cycle coding, has demonstrated that providing a framework for critical reflection, enhances critically reflective domestic abuse prevention practice. In some instances, this emerged from a significantly limited baseline or from non-existent practice. The development of critically reflective domestic abuse prevention practice, presented through evidence of change, identifiable across the CPAR groups in the domains of language (sayings), action (doings) and relationships (relatings). Examining each domain, has highlighted the breadth of critically reflective domestic abuse prevention practice, and revealed the extent of change, occurring, consciously and unconsciously throughout the process of CPAR. What supported the implementation of transformative actions, and enabled change, is the focus of the next chapter.

Chapter 5 Findings Part 2: The Practice architectures of critically reflective domestic abuse prevention practice

5.1 Introduction

Chapter 4 demonstrated that critically reflective domestic abuse prevention practice, was enhanced through providing a framework (CRAFT), visible in changes to sayings, doings, and relatings, (Kemmis et al., 2014, 2019), across the breadth of, me, us, and them (Coleman, 2019). This chapter presents findings derived from secondary cycle coding: the process of identifying patterns and themes across the evidence, assisted by methods of template analysis (King & Brooks, 2018), using a priori, researcher derived codes, contained in the emerging framework: CRAFT. The themes presented in this chapter, are derived through phronetic iterative analysis: reflexively moving between emerging evidence, (changes to language, actions, and relationships), existing theory, and the research questions. The themes derived address research question 2. They emphasise the key considerations in the development of critically reflective domestic abuse prevention practice, framed as the practice architectures (Kemmis et al., 2014), that provide depth to this work.

The chapter begins by further defining the central framing concept of *practice architectures*, expanding on their introduction in Chapter 3: Methodology. The collectively developed CRAFT framework is then presented, outlining the themes/practice architectures that developed it: Courage, Compassion, (emotional) Containment, Responsibility and commitment, Risk -knowledge and collaboration, Awareness and reflexivity, Adaptability, Action, Facilitation, Tools (for critical reflection), and Time. They are elevated throughout the chapter, illuminating patterns of interaction with the implementation of change, by all involved and affected by the CPAR. Evidence suggests that in the absence of these practice architectures, critically reflective domestic abuse prevention practice becomes precarious, tenuous and, in some cases, fails to develop, discussed further in Chapter 7. Here however, the focus is on the practice

architectures, and interplay between them, that enabled, supported, and oriented its development, toward equitable, ethical, and socially just outcomes.

5.2 Practice architectures: the conditions of practice

This section expands and further defines the concept of practice architectures (Kemmis et al., 2014). CPAR theory is fore fronted here, reflexively relevant in the phronetic iterative approach to analysis of the evidence, adopted by the lead practitioner/researcher.

5.2.1 Practice arrangements

Distinctive patterns of practice and their component sayings, doings and relatings, do not exist in a vacuum. They are both made possible, and held in place, "by *arrangements* that are found in or brought to a site where the practice occurs" (Kemmis et al., 2014, p.55). These arrangements are:

- cultural-discursive: arrangements that support the sayings of a practice;
- material-economic: arrangements that support the doings of a practice;
- social-political: arrangements that support the relatings of the practice (Kemmis et al., 2014, p.55).

5.2.2 Practice architectures

Arrangements (that hold practice in place), provide resources, e.g., language, materials, social resources; that make the practice possible. They are called practice architectures, and relate to the social nature of practice, for they enable, constrain, or prefigure practices, without determining them (Kemmis et al., 2014). Kemmis et al., (2014), maintain, that considering practice architectures, particularly in practice/research for social change, is crucial, for,

> changing practices requires more than changing participants' knowledge about practice; it also requires changing the conditions that support their practices – the practice architectures that enable and constrain their practices (p56).

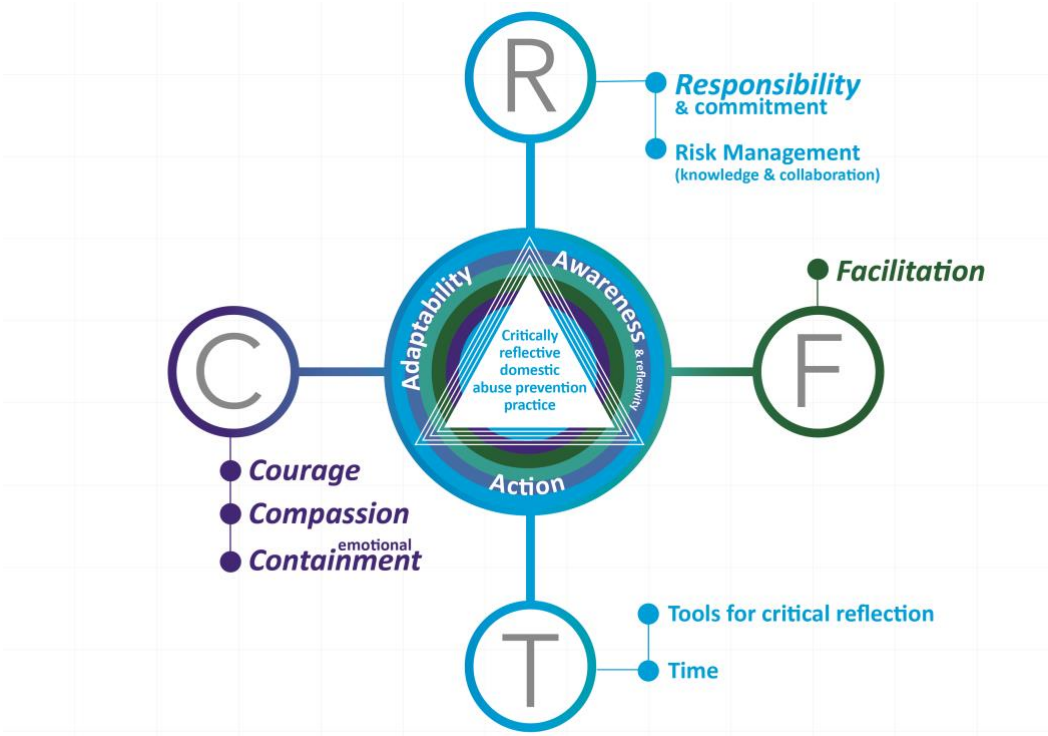
5.2.3 Changing practice: analysing practice architectures

Where change in social practice occurs, (e.g., new sayings, doings and relatings), there must be practice architectures to support them: new cultural-discursive, material economic and social-political arrangements. Without these (new) structures, it is unlikely that change (in the form of sayings, doings and relatings), will either take hold or sustain (Kemmis et al., 2014). Understanding practice architectures, as the conditions that define practice, is therefore key when considering practice development, for these arrangements will influence the way a practice evolves, in shape, form, and orientation. For these reasons, secondary cycle analysis and evidence coding, focused reflexively on practice architectures. Using the template of the emerging CRAFT framework: a priori, researcher derived codes, the arrangements and resources that enabled action and change, were systematically examined. This resulted in the newly, (re)arranged, CRAFT framework, presented in the next section: a framework strengthened through its own principles; collective development, from a foundation of courage, compassion, and containment.

5.2.4 CRAFT: Framework for critically reflective domestic abuse prevention practice

Before providing the depth of each theme contained in the CRAFT framework, their breadth is outlined here, in full formation, representative of the interrelated, interactive nature of practice architectures. Figure 5.1 depicts the 'new' arrangements/newly arranged CRAFT framework for critically reflective domestic abuse prevention practice, that, when harmonised, supported the critically reflective actions and interactions of the CPAR group, toward ethical, equitable and socially just domestic abuse prevention work.

Figure 5.1 CRAFT framework, for critically reflective domestic abuse prevention practice



The remainder of this chapter discusses each theme/practice architecture of the framework, and seeks to

- define each theme/practice architecture
- describe how they developed in the CPAR process, and
- decipher their relationship with action/change.

Reflective of the phronetic iterative analysis approach, existing theory, where relevant, is referenced in the findings presented. The concept of dendritic crystallization (Ellingson, 2008), is forefront; used, to display the different angles, layers and interrelationships, between the themes (practice architectures), the CPAR participants, and those they engaged with in prevention work. As lead practitioner/researcher, I provide personally reflexive accounts, of the themes/practice architectures, that supported the evolution of my own practice, sharpening my view, of the key considerations in the development of critically reflective domestic

abuse prevention work. To distinguish these accounts, they are *italicised*, throughout this chapter, dedicated to revealing and exploring, the (new) arrangements of the CRAFT framework.

5.3 Courage

Courage, as a construct, much like a crystal, has many different angles, e.g., physical, mental, historical, spiritual. It is generally regarded as a great virtue "because it helps people to face their intrapersonal and interpersonal challenges" (Magnano et al., 2017). The definition of courage is "mental or moral strength to venture, persevere and withstand danger, fear or difficulty" (Merriam-Webster, 2022a). Viewed through the definitional lens, it applies to all who took part in these projects, from the managers and commissioners that gave their commitment, to the families who engaged with domestic abuse prevention work. Without these courageous actions, the CPAR groups would not have existed.

Whilst courage was derived, as a supportive arrangement of action and change, practitioner/researchers (*myself included*) were often unaware of it, elicited from the following example, shared in interview, where the participant saw their actions, not as courageous, but as 'balancing' acts,

> I have to justify every day, how my staff spend their time and how that meets our targets. Now, I have some flexibility with that, we can be kind of creative and I'm happy to do that because we all know how important prevention is for breaking the cycle, but it's a worry if I'm scrutinised more closely because where I have staff delivering this, it might mean two other family visits don't happen, so it's always about balancing (HDP37).

Courage is clearly displayed here, through the moral strength of prioritising prevention work, in a climate where it does not fit hierarchical expectations and demands. The concept of 'battle' and 'battling', is applicable here, encountered in interactions with the system, as well as interactions with the clients themselves, as highlighted in interview,

> I'm just thinking of some of the barriers they would put up or have put up when I have challenged and said it's really important to call dad you know.

> They can put quite a few up they have got like an army of them waiting to try to put you off from doing it (HDP22)

Concepts of 'battle', repeated in multiple sources of evidence, were collapsed during hierarchical coding (Tracy, 2020), into courage; undoubtedly required to implement action and change in the practice environments, or more aptly, 'battlefields', of domestic abuse prevention work. Acknowledging courage, and its presence, was helpful. For example, the statement made by the co facilitator during a CRP session in Helms Deep:

> I just value your courage; you've come here this morning with courage and that's when it feels such a privilege to witness how people inspire each other.

This fostered an atmosphere in which courage could be explicitly revealed, and further flourish. *Mirroring my own experience, it was only when courage was pointed out to me (through structures supporting the development of researcher reflexivity (*Figure 5.2*), that it's implicit existence, could be explicitly recognised, and revealed in the CRAFT framework.*

5.4 Compassion

Compassion can be defined quite simply as "noticing suffering, feeling empathy and then doing something about it" (Waddington & Kaplan, 2021, p.61). As a practice architecture, it (intentionally) underpinned the work of the CPAR groups and is therefore presented as one of the key foundations of critically reflective domestic abuse prevention practice. The relationship between compassion and the development of this work, is deciphered throughout the next section.

According to many scholars and philosophers (Gilbert, 2017; His Holiness the Dalai Lama & Chan, 2012; Waddington & Kaplan, 2021), *action* (to alleviate suffering), is an intrinsic part of compassion, separating it from being purely an emotion/feeling, such as empathy or sympathy. The lead

practitioner/researcher brought specific material-economic arrangements to the sites, to demonstrate ‘compassion in action’. An example of this is introduction of the Swedish concept of *Fika*. Fika, as a noun, refers to coffee and cake, but as a verb, it is associated with the wider Swedish commitment to quality time, welfare, and wellbeing (Morley et al., 2018). In direct (and compassionate) contrast, to the material-economic crisis affecting the human and public services, (limiting time and resources), a new arrangement: Fika, was established in the CPAR groups. Homemade cake and refreshments, (mindful of diverse dietary requirements), were supplied every session (primarily by the co-facilitator - an exceptional baker amongst many talents). At regular intervals, the CPAR group would share refreshments, take time to talk; to be, and to simply share a sense of humanity and community. Figure 5.2 shows the visual representation (photograph) that accompanied the explanation of fika, taken by the lead practitioner/researcher in the Swedish furniture store: Ikea.

Figure 5.2 Fika – photograph taken by lead practitioner/researcher

Introducing compassion-based language such as fika, influenced cultural-discursive arrangements in the wider group, fika becoming synonymous with compassion/self-compassion, featuring in wider narratives e.g., “I

think that my team might need some fika" (RCRPP1). The seeds of compassion planted here, continued to grow; an important theme supporting action and change, visible in trails of evidence (Yin, 2011), that tracked to participants acknowledging 'compassion gaps' (Waddington, 2017; Waddington & Erbmann, 2021), in language and behaviour. Compassion, enabled these gaps to close, a (new) cultural-discursive arrangement, that, on a conscious and unconscious level, supported less binary, depolarised perspectives, highlighted in this practitioner/researcher's commentary during interview:

> I used to think domestic abuse was like 'over there', but it's everywhere, isn't it, I mean it's a fine line and very few relationships are truly equal, it's just so complex (RP6).

Action and change were further supported, through the development of self-compassion, an inherent part of being compassionate (Nowlan, 2021). Participants were able to increase self-compassion, in the climate of 'Us' and 'We', fostered through CPAR methods, and CRAFT. This was reflected in evidence collected and analysed from the communicative space and public spheres (Kemmis et al., 2014), during stage 1 and 2 of the CPAR process e.g., "It's good to know I'm not alone" (RCRPP3), "I'm glad I'm not the only one" (TSCRPP6) and "I feel better about myself when I talk to others who feel the same" (HDCRPP7). Self-compassion underpinned the courageous acts of CPAR participants involved, directly and indirectly, enabling them to confront the internal/external oppressor, and exercise Neff's et al., (2018), first element of self-compassion: self-kindness versus self-judgement. This is captured in the following practitioner/researchers experience, shared during a CRP session, illuminating compassion/self-compassion, as a practice architecture of action and change.

> That was quite an interesting experience of going to some really quite difficult feelings, surviving them and thinking about them. So, well done me (HDCRPP16)

5.5 Containment (emotional)

Through the systems psychodynamic lens, (emotional) containment in the helping professions, is the capacity for work groups to deal with and manage "the painful emotions engendered by the work, in a context where defences against psychological pain are important and necessary" (Trelles-Fishman, 2019, p.7). Containment was developed in prescribed space and time, to critically, and interprofessionally, reflect on domestic abuse prevention. For practitioner/researchers, containment took place in the Interprofessional Education Activities (IEA's), continuing into Critically Reflective Practice (CRP) sessions, taking the form of feeling:

- less isolated
- more supported
- connected
- complete

This contrasted with the destructive influences of emotional pain, experienced by practitioner/researchers, as highlighted,

> Thank you, because I was really discombobulated when I came here, and I wasn't sure if it was the appropriate place to bring it, but I'm feeling whole again now, and much better, so thank you (HDCRPP33).

Practitioner/researchers developed containment further, (in Rivendell and Helms Deep), creating and facilitating peer supervision sessions (often interprofessionally), The establishment of peer supervision, to support prevention work delivery, reinforced the importance of connection as an antithesis to the emotional pain of the work. Containment here, was not something simply theorised, but practically actioned, as participants became actively engaged with surfacing, managing, and containing their emotions. I include myself in this process, providing a reflexive account, next.

My process of emotional containment developed throughout CPAR, as I dealt, at times with difficult (and underestimated) experiences/emotions,

*brought by members of the group. It is not without irony that emotional containment was not included in my emerging CRAFT framework, indicating my unconscious defence to the emotional pain of domestic abuse work. During CPAR, and again defending against these emotions, I experienced, at times, frustration, and irritation with the 'system', but also with group members. My reflective journal, on 14th December 2020 records: "It feels like professionals are in more pain than clients, so what hope is there for clients?" However, using reflexive, creative writing (*Box 4.1*), and actively engaging with my own emotional management (not simply others!), I was able to contain and manage these emotions, and rebalance them with compassion/self-compassion, in the process.*

The repositioning of perspective (and emotions), enabled by containment, was mirrored by men who engaged in prevention work, who through practitioner/researchers' attention to psychological safety, were able to reposition their perspective and contain emotions relating to services/professionals. As expressed by one focus group participant, "You never made us feel silly and we could be ourselves" (HDFGP1).

The analytic process revealed that the practice architectures of containment and compassion, synergised, to create spaces that were experienced as 'safe', 'comforting', and 'soothing' by those who engaged. Through containment, many participants were able to reveal their authentic identity, and courageously 'tell all of their mind, by speaking all of their heart' (Brown, 2012). This was summed up by one practitioner/researcher, during interview, who commented: "In all of the sessions I felt you both (lead practitioner/researcher and co-facilitator), really held us" (RP4).

5.6 Responsibility and commitment

Responsibility is something that affects us all, yet, is rarely critically examined as a construct. Widell and Robinson (2012), proposes a definition of responsibility, appropriate for organisational context, that reflexively resonates with the research, based on three dimensions:

- “being responsible” – for the work/tasks that underpin professional position;
- “taking responsibility” – an active intention to take care of the consequences of ones actions;
- “acting responsibly” – subjective intentional action with a clear long-term time perspective, including care for those who will have to live with the consequence of the action (p33).

Using the phronetic iterative approach, this multi-dimensional definition both expanded and sharpened the a priori code of responsibility. When applied to the evidence, multiple levels of responsibility were revealed. Responsibility, in the form of being/taking/acting, could be consistently linked, through trails of evidence (Yin, 2011), to action and change, illuminating it as a significant theme in the development of critically reflective practice. Practitioner/researchers demonstrated *being* more responsible in their professional role, through inclusivity, i.e., engaging with men. They also demonstrated *taking* responsibility, when acknowledging consequence of actions e.g., unfair language or, as expressed “It makes me think about all my past cases and the things I’ve missed” (RP7).

Taking responsibility was mirrored by men engaging with prevention work, through:

- participation (with professionals and the work);
- acknowledging abusive behaviour;
- critical reflection, e.g., “It’s got me looking at myself a lot more and thinking about how I treat people” (RFGP5).

Further to this, men developed an increasing awareness of what it means to *act* responsibly, not only in relation to immediate consequences, but involving future and imagined interactions, demonstrating depth of responsibility, with respect action and change. This increase in acting responsibly, was deciphered from the following email communication, sent

from a participant engaged with prevention work, to the practitioner/researchers who facilitated the intervention. This information is not coded, as it was anonymised before being sent to the lead practitioner/researcher.

> Thank you all for not only give me the tools to change my life for the better, but for my family, friends and all who I may come into contact with, in the future.

Responsibility: being/taking/acting, enabled change in language, action and relationships, a deep-rooted theme, supported through engagement with and between the practice architectures of CRAFT. Synergy between arrangements opened the gateway to responsibility; courage, compassion, and containment, helped people walk through.

5.7 Risk Management (knowledge and collaboration)

Many examples of action and change across the evidence, were underpinned consciously and unconsciously by the process of risk management. Risk, in relation to domestic abuse, is defined as the likelihood of murder and serious harm (HM Government, 2021), its management both essential and anxiety provoking for practitioners. Many participants involved with CPAR were able to manage risk, more critically and reflectively, evidenced through, i) the application of theoretical knowledge, ii) increased awareness of personal risk and iii) collaboration. These skills developed in compassionate, contained spaces, through collaboration for action with (interprofessional) peers and colleagues. These arrangements formed the practice architecture of risk management, that supported critically reflective domestic abuse prevention practice, discussed in turn, throughout the section.

i) An increased application of theoretical knowledge was evident in participants language, expressed in their professional judgements e.g., “I think its situational couple violence” (HDCRPP7), as well as in their actions, “I’ve never used the

DASH before (Domestic Abuse, Stalking and Honour Based Violence Risk Identification Checklist), so I was out my comfort zone, but it actually went ok" (TSP11). Evidence here suggests new material-economic arrangements, (DASH), supported, new (critically reflective) action.

ii) Alongside applied, theoretical knowledge, participants increased their awareness of personal risk in relation to prevention work and were able to manage this more effectively/self-compassionately. This was evident in (new) actions taken by members of the CPAR, such as:

- accessing its communicative spaces
- arranging peer supervision sessions
- exploring creatively e.g., arts-based activities/reflexive writing *(in my case poetry)*
- forming wellbeing support groups.

In terms of wellbeing activities, some members of the CPAR group in Helms Deep joined together and enrolled in a cold-water emersion group, sharing their experiences of cold/wild water swimming, (and the impact on wellbeing), with other CPAR members, who were eager to receive updates.

Significant change, for some participants, included withdrawal from the CPAR group, in recognition of unresolved personal experience. These actions, despite their negative appearance, were, often, highly critically reflective, indicating that the management of personal risk was supported by other practice architectures of the CRAFT framework, e.g., courage, compassion/self-compassion, emotional containment, and responsibility (being/taking/acting), evident in the following (personal communication) from a group participant,

> I have actually taken some time off work to process some of the stuff that surfaced for me during the training. I feel that, though tough, it is important that this was brought up for me and that I will benefit enormously for this time to reflect, both in my personal life and clinical practice (HDP21 – personal email communication: 1/02/21).

From a reflexive position, this example expanded my knowledge and understanding of the many dimensions of risk management, presenting me, as an advocate of this work, with an ethical dilemma: individual v organisational welfare. Whilst personal risk management was supported through critically reflective practice from the individual perspective, from an organisational perspective, risk, due to staff absence, had increased. In this instance, further critical reflection on responsibility was required, and risk management was upheld through shared responsibility: responsibility being taken by all involved. In practice, this meant collaborating with those affected by the risk, agreeing the boundaries of information sharing, and follow up support (from lead practitioner/researcher), and developing a wider care network for the individual concerned. Organisational responsibility, however, remained questionable.

iii) Collaboration was a vital supportive vehicle for risk management, reflected in many actions across the evidence:

- creating interprofessional risk protocols;
- prescribing space and time to discuss risk;
- co-designing risk management templates/procedures;
- sharing templates (with permission), across research sites.

The 'risk and needs' assessment for domestic abuse prevention work, developed in Rivendell, was shared, with permission, with Helms Deep, via the lead practitioner researcher. Actions for change, such as these, were

supported by arrangements for risk management, where knowledge, (personal and professional), and collaboration (interprofessional), could authentically interact, within and between research sites.

5.8 Adaptability

In evolutionary terms, adaptability is linked with human response, to change, in an environment (Breslin, 2021). It is a capacity, often attributed to human survival, and includes the ability to think creatively, as well as to develop compassion (Breslin, 2021; Gilbert, 2017). When phronetically and iteratively applied to the evidence, adaptability, defined in this way, could be seen as a core theme underpinning the development, (or evolution), of critically reflective domestic abuse prevention practice. In short, the capacity to adapt, enabled creative change and compassionate action through individually and collectively 'thinking outside the box'.

Trails of evidence, tracked and layered through secondary cycle coding (Tracy, 2020), connected changes in thinking and perception, to capacity for adaptation. For example, practitioner/researchers who changed language and terminology (e.g., parent v mum, interagency v multi-agency), demonstrated adaptability, through heuristic critical reflection, of words such as 'family'. However, implementing action to support this change, e.g., talking directly with men in families, suggested adaptability had occurred at a deeper level, creating, for many participants, a paradigm shift, in relation to their professional role. In summary, practitioner/researchers had to adapt, (to change), their beliefs about their professional role as a family/support worker.

The process of paradigm shifts connected with practitioners increasingly, 'stepping out of their comfort zone'. Interconnected trails of evidence linked courageous actions to changing perceptions of risk: from something to be avoided and defended against, to an opportunity for learning and growth. For many, paradigm shifts also occurred with the concept of learning.

Participants notions of inherent binaries, e.g., teacher/student, pass/fail, right/wrong, were challenged. When paradigm shifts occurred, practitioner/researchers were able to adapt to more fluid, delineated interpretations of *learning, learner and learned*. Adaptability was supported by arrangements that increased critical questioning, and more specifically, questioned assumptions. This took place in the compassionate, contained, spaces, offered through CPAR and the CRAFT framework, which enabled assumptions to be safely revealed, and challenged.

5.9 Awareness and reflexivity

Discussed in Chapter 2, awareness and reflexivity are linked to a broader understanding of ourselves in relation to others. Revisiting Fook and Askeland's definition (2006), "reflexivity can simply be defined as an ability to recognize our own influence" (p45) Evidence showed participants developed a reflexive awareness of self, and, as this deepened, action and change increased. Through the process of 'doing' reflection (in prescribed times and spaces), practitioner/researchers were able to develop an increasing criticality of self, moving from doing reflection, to being reflective (Johns, 2017). This was demonstrated through an increasing recognition of their influence, e.g.,

"I don't want to damage the relationship we have with a question I ask" (HDP8) and developing a capacity for internal supervision (Johns, 2017). Internal supervision was evidenced in multiple sources of data; CRAFT and the lead practitioner/researcher, were used as tools (in the form of internal supervisors) by practitioner/researchers, in the development of internal supervision. This was demonstrated by one participant during a CPAR session,

> So, I asked her, "What does a healthy relationship look like?" Because I had CRAFT in my head, and I hear your voice (lead practitioner/researcher) all the time now (HDCRPP8).

For me, action and change were also supported by an increasing, reflexive, criticality of self, my own internal supervision, supported by the external

supervisory arrangements of the CPAR design. Meetings and critical dialogue with external supervisors and critical friends supported me to make sense of the CPAR process and the evidence it produced, from academic, practice and personal/emotional perspectives, crucial in the development of this work. For example (detailed throughout my reflective journal), use and exploration of metaphor, by the academic supervisor, analogising academic writing with organised packing for a journey/trip. This analogy enabled me to self reflexively identify areas of chaos and confusion in the research, assisting a process of packing, unpacking, and rearranging. Dialogue with the Interprofessional Practice Advisor (IPA) developed deep emotional awareness, particularly in relation to the role of courage in my (and others) experience and the International IPA enabled me to reflexively connect with the process (and magnitude) of challenging dominant cultures. This enhanced the process of analysis, enabling changes necessary to the CRAFT framework; revising, discarding, and deciphering new codes, collectively developed through a shared sense of (self) criticality, and mutually strengthened internal supervision. Courage, containment, and risk management were all important interrelated themes supporting the self-reflexive action that underpinned this change, and many other changes implemented across the projects: asking for/accepting, help.

5.10 Facilitation

According to the Merriam-Webster dictionary, facilitation is defined as “the act of facilitating: the state of being facilitated” and relates to making/finding a process easier (Merriam-Webster, 2022b). The development of critically reflective prevention practice was eased by the accumulative practice architectures depicted in the evolved CRAFT framework, Figure 5.1. However, as a theme ‘in its own right’, following trails of evidence: comparing and contrasting (Yin, 2011), connected facilitation with ‘teaching’ and ‘being taught’, more specifically: facilitative teaching. In an educational setting, this involves:

- understanding culture
- problem posing
- stepping back (Pence & Paymar, 2003)

The lead practitioner/researcher influenced the understanding of culture in the CPAR groups, through arrangements brought to the sites. Experiential exercises (further discussed 5.11) introduced notions of culture and race, through a diverse range of scenarios, discussed within the groups. This unearthed the (anticipated) assumption, that “In some cultures, domestic abuse is more prevalent” (RCRPP14). Through compassionate dialogue, in a contained space, practitioner/researchers were able to examine (and separate) assumptions about culture and race, recognising culture as ‘right here, right now’, and not; ‘over there’. This was reflected in the comments of the practitioner from Rivendell (RP6), who moved from seeing domestic abuse ‘over there’, to *everywhere*. Problem posing was important here: the process of asking, (not telling), offering alternative perspectives, and examining the same scenario in a different context.

The issue of culture, (and how easy/difficult it is to challenge), was explored by the lead practitioner/researcher asking the group to consider their experiences of entering a culture that is new, e.g., starting a new job. This discussion sparked critical moments (Laws, 2020), for many practitioners, who recognised that pursuing a sense of belonging (innate in humanity), meant ‘fitting in’, with the *way* things are done, even if they disagree. Participants were facilitated to a different appreciation of culture (and assumptions), through exploring perceptions of ‘difference’ and ‘similarity’, and stepping back, a helpful technique in this process.

Stepping back, is facilitated by mirroring “participants actions without producing the guilt and defensiveness that prevent them from examining their own behavior” (Pence & Paymar, 2003, p.47). This was often supported by media tools e.g., film. The lead practitioner/researcher used the media clip ‘Emma’s Story’ (view here:

www.crafttrainingandevelopment.co.uk, copywrite Craft Training and Development Ltd), to facilitate participants 'stepping back' from their own practice, to examine practice in the wider context. Mirroring this, practitioner/researchers used film and media clips relating to relationships (healthy/unhealthy), men, and culture, when engaging men in domestic abuse prevention work. Critically reflective domestic abuse prevention practice was supported through this facilitative process, that could be traced from the actions of the lead practitioner/researcher/co-facilitator to changes implemented by participants and the men they engaged with, in domestic abuse prevention work.

5.11 Tools (for critical reflection)

There are many variations on the word tool, but in this context, it is defined as "something used in performing an operation or necessary in the practice of a vocation or profession" (Merriam Webster, 2022). Across the evidence, many tools were highlighted as supportive in the development of critically reflective domestic abuse prevention practice; media and film, already mentioned. As a core practice architecture, 'Tools', is further divided and organised into subcategories of i) experiential learning, ii) creativity and play and iii) metaphor, analogy, and proverb, discussed respectively in this section.

i) Underpinned by the notion that 'doing' is understanding, experiential learning is an interdisciplinary approach implicating "a holistic process of action/reflection based on experience/abstraction"(Bevan & Kipka, 2012, p.193). Experiential learning was a tool that significantly contributed to critically reflective practice, for both practitioner/researchers and men engaged with prevention work. For example, many practitioners commented on use of actors in the IEA, a change made possible through adapting to the online platform, during the Covid 19 pandemic. Adaption, here, however, meant that rather than theoretical 'case studies', practitioners were

presented with actual people (actors), with whom they could interact and develop dialogue. Use of actors was made possible, as costs were manageable in the online space, due to lack of (expensive) logistics e.g., travel and time. This experience of learning impacted participants, often discussed in interview, for example, “It was really powerful talking to Nick (actor), and I think that made me a lot more confident to start talking to men, because I had already had a go” (HDP41). However, as well as arrangements brought to the site by the lead practitioner/researcher, participants also valued the process of action and reflection, doing and thinking, offered through the process of CPAR. Learning in this context was far more than theoretical, as highlighted,

> I think when I first started learning about CRAFT, when we did the training and things, I think I was a bit like ‘oh yeah, no, it looks good, it looks ok, that’s fine, but actually the more I’ve been delivering it (prevention work), and then reflecting on it like this (in the CRP session), then the better, and more I’ve learnt from it, and I understand what they’re getting from it (men engaged with prevention work), and I think the more and more the weeks have gone on, I’ve just become really passionate about it (HDPCRP22)

ii) Creativity and play were a tool that enabled action and change, through helping those involved with the CPAR, manage the risk associated with painful emotions. In other words, creativity and play supported containment, for participants and the clients they engaged with. This was reflected in comments from practitioners, such as, “I never expected to laugh so much” (RP2), “You (lead practitioner/researcher), made things really fun and manageable” (HDP3), and “I usually hate role-play, but that was fun” (HDP11). This was paralleled by the experience of men who engaged with prevention work, reported by one focus group member, when reflecting on an activity involving music; “I don’t think I’ll ever be a songwriter, but I enjoyed coming up with that, it was a laugh” (HDFGP1). The comment followed a critically reflective group discussion about popular ‘romantic’

songs, following which, participants were invited to form a band and create their own lyrics. Creativity, here, and throughout the CPAR groups, enabled participants across the sites, to make sense of difficult/painful experiences. *I include myself in this process, as 'playing' with language, and writing creatively (*Box 4.1*), enabled me to contain, manage, and replace with compassion, the sometimes-overwhelming emotions of domestic abuse prevention work.*

iii) Sensemaking (in support of critically reflective practice), was also evident in use of metaphor, analogy and proverbs, used, and shared, between CPAR participants. Changes made to language reflected the use of metaphor as a tool for action taking, e.g., "if you name it, you tame it", a phrase adopted by several practitioner/researchers in Helms Deep, following a CRP session in which the analogy of taming a wild animal had been used to critically reflect on the management of negative emotion, others, and our own. During the communicative spaces of CPAR, participants shared useful ways to make sense of experience, and internally renegotiated future actions. For example, multiple sources of evidence commented on how useful the following analogy was for self-consideration and compassion, shared by the co-facilitator during a CRP session,

> If you're on an aeroplane, and it's going down, you put your own oxygen mask on before you start helping anyone else, and it feels like you are being asked to help everybody and occasionally take a breath of oxygen yourself

For men engaging with prevention work, many resonated with the Native American proverb: The Tale of Two Wolves (Appendix F), reflected in their comments in focus group, e.g., "I liked that story" (RFGP4), "that one stuck with me" (HDFGP2), and "I've learnt not to feed my bad wolf" (RFGP1).

My own use of metaphor developed through interaction with Tolkien's (1954) 'The Lord of the Rings', a favourite book and film trilogy, of mine. One afternoon, watching, The Fellowship of the Ring, with my son, I found myself identifying with Frodo and his journey. The themes reflexively resonated with the development of domestic abuse prevention, through CPAR, and the challenge (and joy!), of the journey. Use of this metaphor not only enabled me to find fittingly descriptive terms for the research sites, but also to develop self-compassion. Through analogising with the character Frodo, I self reflexively connected with my own experience and recognised that courage can only truly be discovered, when it is lost.

5.12 Time

Time was a consistent theme throughout CPAR and the analysis of evidence; references featuring regularly in multiple sources. The theme of time, during secondary cycle coding, was defined twofold, i) the practical arrangement of time (in the sense of time made for critical reflection) and ii) application of time to self-perception: who we were, who we are, and who we will be (Freire, 1970).

i) Practical arrangements were important in supporting time to critically reflect. These included a prescribed space (venue), and allocated time (Sully et al., 2008a), in which it could develop. In the early stages of the project in Helms Deep, interdisciplinary organisations shared the hosting of these spaces, taking it in turn to offer their organisations as venues for wider group CRP sessions. Where this was not possible (through limitation of space), practitioner/researchers would see what else they could contribute, e.g., "I'll bring the cake" (HDCRPP7). Instrumental to practical arrangements was the role of managers in 'releasing' their staff, the term 'release' and 'released', featuring regular throughout the practitioner/researcher evidence, when

referencing time to critically reflect. Leadership played a crucial role in facilitating practitioner/researcher's ability to find time, as highlighted by one practitioner/researcher during interview,

> My manager really gets it, so if reflective practice is in the diary, it's in the diary, which is great, because I haven't always had managers like that (HDP7)

Self-management was also an important factor, participants self-awareness, self-compassion, and the notion of being responsible, contributing to the decision to make time for critical reflection, highlighted by the following participant,

> It's just recognising how good reflection time is, it feels good. It would be so easy not to come, there's always so much to do, but it's just good to be able to enjoy these couple of hours. This space feels like a little bit of a drive home almost, like, you know, that time we were saying that we're not getting, so I'm pleased that I made it (HDCRPP16)

ii) Further to practical arrangements, the theme of time featured in evidence through tri-dimensional perceptions of self (Freire, 1970), expressed by practitioner/researchers, as well as the men they engaged with. This was reflected in comments from practitioner/researchers', such as the following made in interview,

> I used to think that I would never be able to do group work with men, but I'm learning to really like it, I mean, it's a challenge, but I think I actually look forward to getting on with it now (RP6).

Similarly for the men, the concept of time was applied to who they were, who they are and who they will be, suggesting a deepening in self-awareness and critical consciousness, demonstrated by the man who recognised he had been 'out of order', and further went on to say, "I feel like I'm learning ways to deal with things now, like all the things we've talked about, and I think I'll be a better person for it" (RFGP3).

5.13 Conclusion

Phronetic iterative analysis and secondary cycle coding (Tracy, 2020) have elicited key themes; practice architectures, that support and enable the development of critically reflective domestic abuse prevention practice in the contextualised situations of the research sites. Courage, compassion, containment, adaptability, awareness/reflexivity, facilitation, tools (for critical reflection), and time, support the action and change required to orient domestic abuse prevention work to more ethical, equitable, socially just, and task-focused outcomes. Through the process of developing critical reflection, practitioner/researchers, and those they engaged with, increased individual and collective agency, to implement action and change. CPAR groups made critically informed choices, about the nature and direction of practice in the research sites and took subsequent, courageous action. Collectively, practitioner/researchers (re)shaped the supporting structures of critically reflective domestic abuse prevention practice, and what it achieved. They did this through compassion, containment, and bringing what they hoped to find.

Chapter 6 Findings Part 3: Expanding space for action; increasing wellbeing; and transforming relationships, through critical reflection

6.1 Introduction

This chapter elevates the impact of developing critically reflective domestic abuse prevention practice, by presenting three key hierarchal themes, synergised from primary and secondary cycle coding, using the phronetic iterative approach (Tracy, 2020). The hierarchal themes organise the work in both purpose and outcome. These are:

1) Expanded space for action
2) Increased Wellbeing
3) Transformational relationships

The themes are overarching extensions of the work through synthesizing activities and techniques of Reflexive Thematic Analysis, promulgated by Braun and Clarke (2019). They are presented concisely in this chapter, through different mediums of presentation, e.g., diagrammatical, pictorial. These are representative of the multiple sources of evidence, produced and collected throughout the process of CPAR and distilled through dendritic crystallization (Ellingson, 2008). The chapter concludes with 'exemplars', that present the impact of the research, through the experiences of those involved; critically thinking, learning, and doing, for domestic abuse prevention. As a consistent theme, the reflexive thread continues in this chapter, italicised where appropriate and written in the first person (Forbes, 2008b).

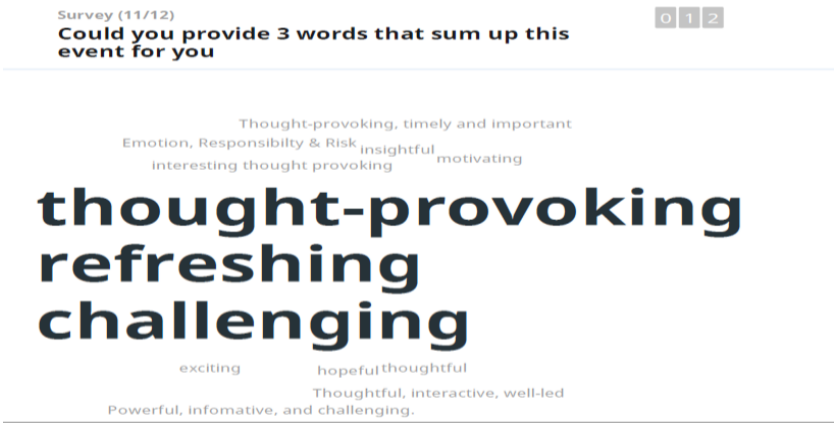
6.2 Expanded space for action

6.2.1 Expanded space to think

As discussed in Chapter 4, section 4.4.2, the development of critically reflective practice in domestic abuse prevention increased action in

relation to thinking. Whilst this indicated an increase in thinking, impact merits further exploration. A variety of methods were used to collect this evidence, e.g., semi-structured interview's, focus groups. Immediate feedback was also collected, following Interprofessional Education Activities (IEA's). This proved useful evidence for analysing the impact of the process. Figure 6.1 reflects a 'word cloud', generated from the immediate feedback given by participants, following an Interprofessional Education Activity (IEA), used to monitor impact of participants experience of developing critically reflective practice.

Figure 6.1 Immediate participant feedback – impact of IEA



Thought-provoking/thoughtful are repeated phrases in this evidence, indicative in multiple sources across the research sites. However, it should be noted that the impact on thinking (critically), elicited a range of emotions, from exciting, to challenging in roughly equal measures. As thinking increased and expanded in this field, so too did the emotional experience of practitioners.

Expanding space, for the management of these feelings, was built into the research design, as an ethical priority. Spaces for critical reflection were contained, through regular sessions, with clear time boundaries, and clear agreements about conduct in the space. This was crucial for ensuring that 'expanded (critical) thinking time, was safe. Arrangements of both CPAR and the CRAFT framework, challenged (in compassionate

ways), many of the structures that restrict thinking in professional practice (lack of time, task focussed meetings). Challenging these boundaries, individually and crucially collectively, was important in the development of expanded space to think.

6.2.2 Expanded space to learn

Expanded thinking, across the CPAR groups was not just 'any sort of thinking' (Gardner, 2014). It was thinking that led to change. This implies that thinking not only expanded (in the sense of increased), but developed and changed, through learning. This produced new outcomes and contributed to new arrangements, individually and collectively in the research sites. Expanded space for learning was evident across multiple sources of evidence, reflected in comments such as, "I've learnt so much" (RP2), "It felt great to learn new things" (TSP6), and "I feel like I've got so much to take back to practice" (HDCRPP7). This final comment suggests that a connection between thinking, learning, and doing was activated. These findings were reflected further in multiple sources of evidence, visible through interconnected trails (Yin, 2011). Expanding space was therefore not simply about doing things differently, but about change developing through a synergised relationship of thinking, learning, and doing. Expanded space for action was not just any action, it was praxis-based action.

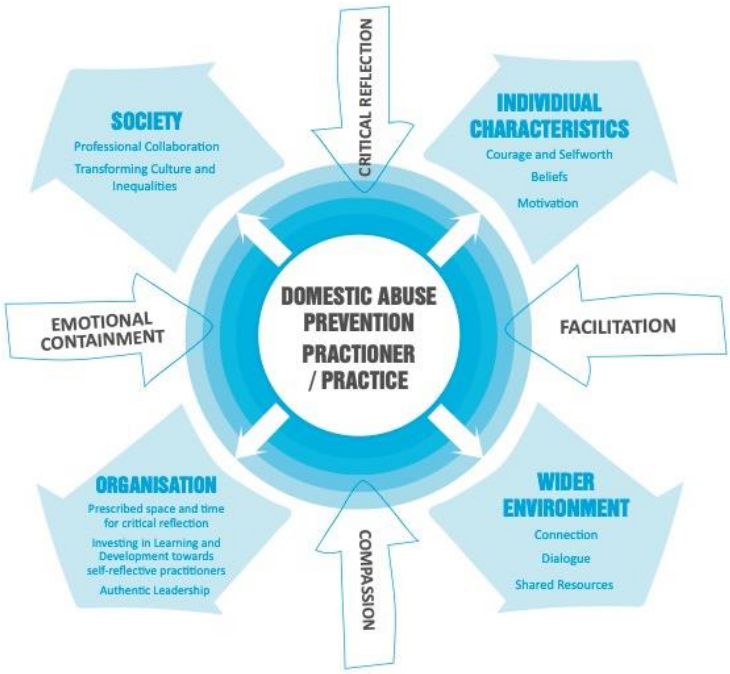
The impact this had on practitioner/researchers, and those that they engaged with, was generally conveyed as positive, e.g., "it's been a great way to learn" (HDP12). It is important to note however, that some experiences, (and therefore the impact of those), were more ambiguous to interpret, e.g., "this has blown my mind" (RP10).

6.2.3 Expanded space for domestic abuse prevention work

In Chapter 1(Figure 1.3 Limited 'Space for Action' Victim/Practitioner**), I offered a critical reflection on the experience of the practitioner working*

with domestic abuse. This developed Kelly's notion (2016) of limited 'space for action', experienced by 'victims' of coercive control, as mirror (Sully et al., 2008a)*, to the loss of agency experienced by the practitioner 'working' with the phenomenon of domestic abuse. Sadly, this model is far from redundant, and continued to be both experienced and witnessed on many occasions. Here, however, I offer an alternative reflection, through my own expanded space for (praxis-focused) action, based on the experience of developing critically reflective practice, through CPAR and the framework of CRAFT.*

Figure 6.2 Expanded space for action through the development of critically reflective practice



When practice in the research locations, was held in place by the arrangements contained in the CRAFT framework, practitioner/researchers, were able to expand their space for action, when working preventatively with domestic abuse. This was not just any type of action, but action that was equitable, ethical, and socially just, produced through the relationship between thinking, learning, and doing: or in other words, praxis. Agency, "the socioculturally mediated capacity to act"

(Ahearn, 2001, p.112), was increased as practitioners thought, through the critical lens, more deeply about domestic abuse. Connections with the operations of power and control (their own and others), in the wider environments in which they participate. Compassion, containment, and connected interprofessional places, enabled participants to develop ways to challenge the restrictive and oppressive forces that can stifle practice. This involved revealing them, naming them, and recognising the part we all (inadvertently) play in upholding them, **thereby restricting ourselves and others.** Expanded space for action was therefore much more than simply action, but an expanded conscientization (Freire, 1970). When this was developed in compassionate, contained interprofessional spaces, the effects of expanded space for action, were for many refreshing, inspiring and liberating thus increasing wellbeing (explored next), in this complex field of practice.

6.3 Increased wellbeing

6.3.1 Supporting wellbeing

Multiple sources of evidence indicated that wellbeing of practitioners and those with whom they were engaged, increased through developing domestic abuse prevention/ prevention work, through methods of CPAR and the CRAFT framework. Alongside the practical arrangements of Fika, that elicited feelings of comfort and nurture (discussed in Chapter 5, section 5.3), participants described *support*, or more specifically '*feeling supported'* as a regular and beneficial aspect of participating in *the research*. These codes repeated throughout the data, forming a pattern of wellbeing. For example,

> I don't think I could have done it without the level of support, it has just been, absolutely fantastic, you know the supervision, the meeting up, it's been brilliant, and the reassurance that actually you are getting it, you're doing really well, it's just meant so much, it's brilliant, and knowing you don't have to wait a month to discuss it, it's literally the day after, its fresh you can discuss it, it's wonderful (HDP16)

Support here, was linked with regularity and consistency, contributing to a sense of containment for individuals, and across the project. Feeling valued and cared for was something that many practitioners reported as ‘rare’. Overall, providing supportive and contained spaces for the work, was experienced as beneficial by participants and linked to feelings of confidence, value, and self-worth.

6.3.2 Places for critical reflection and wellbeing

Places for critical reflection linked with wellbeing, not only in the sense of feeling connected and supported, but in some instances, due to the locations for critical reflection. Evidence from the CPAR suggested that nature, in some instances, played a big role in participants experience of wellbeing, when it was made accessible.

Wherever possible Venues/places in which to hold CRP sessions were mutually decided by the group. Participants involved in the early stages of the research (including operational and strategic managers that had endorsed the project), felt physical environment was an important consideration, for the development of more equitable and ethical practice. Assumptions included locations ‘away’ from the day-to-day workplaces of participants, and the setting itself, would have an impact on the quality of reflection and the work, within the chosen separate space. Courageous decisions were therefore taken in Rivendell, in a climate of pressure to reduce cost. The management chose to spend generously on venue hire, when identifying physical places for critically reflective domestic abuse prevention work. A venue was chosen, based on its (natural) setting. Figure 6.3 is a photograph taken by the lead practitioner/researcher, of the view from the venue/workplace in Rivendell.

Figure 6.3 A room with a view – photograph taken by lead practitioner/researcher of the view from the IEA venue

Assumptions here, proved accurate, places both ‘away’ from work, and the natural location had an impact on participants experience, of the work, and learning about the work. This impact is reflected in comments such as “It’s so nice to be away from it all” (RP3), “I feel spoilt” (RP12) and “As soon as I drove in, I felt relaxed” (RP6). Physical place and psychological place, harmoniously connected here, to produce a sense of wellbeing, mirrored in both spaces. Whilst testing psychological functioning was beyond the remit of the research, qualitative evidence, and the experience of being part of this group seemed to demonstrate Johnson & Haigh's (2010) research, that mental function and capacity are improved by the natural surroundings including a pleasant view of greenery.

6.3.3 Wellbeing through hope

Wellbeing in practitioners was instilled through a sense of hope, detectable throughout the evidence when practitioners were describing the impact of being part of the CPAR. An example is:

> I think it’s proved we can work together when we really put our minds to it and it’s felt like a real sense of community, the way people should be working all the time, so when I’m having a bad day, I’ll remember that (HDP16)

This created a sense of hope, that repeated throughout the evidence, evident in the word cloud (Figure 6.1) and throughout many comments made during interview. For some CPAR groups, they actively elevated this sense of hope. This was evident in Helms Deep, through a decision (reached through unforced consensus), to strengthen communication between meetings, and maintain motivation for practice change. This was achieved by establishing a WhatsApp group. Figure 6.4 is a photograph taken (and reproduced with permission) during the closing session of an interprofessional education activity. The group wanted to symbolise 'togetherness', 'collaboration', 'energy' and 'hope' and lit candles to represent these values. The image is now the icon for the WhatsApp group of practitioner/researchers from this location.

Figure 6.4 Collaboration and Hope in Helms Deep

6.4 Transformational Relationships

In Chapter 4, first level codes were used to describe changes in relatings, illuminating the variety of ways in which practitioner/researchers, and those they engaged with, found new ways of (inter)relating with themselves, others, and the work. In many contexts, evidence suggested that changes to ways of relating, transformed entire relationships. This did not only affect individuals and their relationships but had a wider transformative effect, further discussed next.

In Chapter 2, the concept of transformation was raised, alongside transformative action. Transformation was defined as “a process through which all sources and circumstances of inequity can be critically viewed, analysed, and dismantled” (Jemal & Bussey, 2018), producing action that can not only change, but transform. To truly engage in transformative action, Kumsa et al., (2015), espouses ‘critical reflexivity’ (p319), involving recognition of how the oppressor is internalised within, rather than exclusively looking for the external oppressor/s. This finding was demonstrated throughout the CPAR and shown as having an impact on both the professional and personal relationships, of the participants. The following two sections provide exemplars to highlight transformation, in breadth and depth, of relationships across *the research*.

6.4.1 Transforming professional relationships

Box 6.1 Transformational Relationships Exemplar 1: Professional relationships

When asked to give an example of using Craft, Sally (pseudonym), a manager of a service working with families, described the following.

We had been struggling in our service for some time with a local school. Things had gone from bad to worse and we had become unhappy about the way they were doing things. Communication with the school was poor, had pretty much broken down, and there was a lot of moaning about them in our team meetings and generally round the office. After doing Craft, I recognised that I was part of setting the culture for how we were talking about people working at the school. Whilst I hadn't been taking part in it, I wasn’t doing anything to stop it either. It wasn’t very respectful. I contacted the school and used the Craft approach. I said that I felt communication wasn’t where I would like it to be between us and I was wondering what they thought and that I was keen to hear more about their perspective. A meeting was set up and a few of us went. We were able to talk about some difficult issues and there were some tears at the meeting. Once we had a cry, we were able to come out the other side with an agreement that we would regularly communicate each week and talk through any difficulties before they escalated. The relief was amazing, and we now meet regularly

6.4.2 Transforming personal relationships

Box 6.2 Transformational Relationships Exemplar 2: Personal relationships

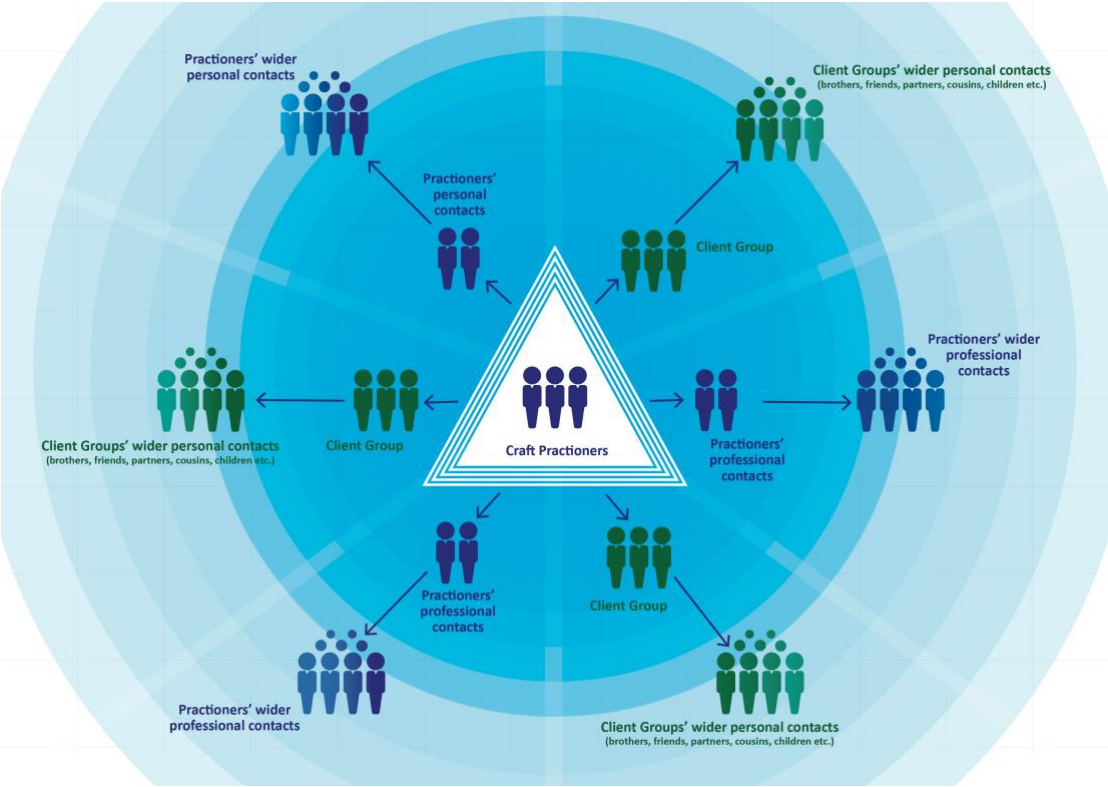
Lucy (pseudonym), a practitioner working with families, shared her story during an interview about the impact of the CRAFT project.

I'm in a very happy relationship, but having experienced an abusive relationship in the past, I'm aware I carry patterns. I am great with other people's conflict, but you give me conflict and I don't deal with it very well so even the smallest things, if my husband has been a bit stroppy or he has had a tone, I will always just quietly ignore. After this (CRAFT), I have managed to turn around and go, 'actually I don't quite like how you said that to me, can I ask you to think about how that made me feel?' He would say something like 'would you like to go out for a meal or not?' 'Would you like to walk the dog, or not?' and I just one day said to him can you please just stop saying 'or not' on the end of everything because it really irritates me and all I hear is the negative. He was like 'oh rubbish', then a few days later he said, 'would you like to go out for dinner?' and he stopped saying or not. I said I would love to go out for dinner, thank you so much for asking and he kind of grinned a bit but yeah, we went out for dinner, and he said that he never knew it irritated me so much and I said you wouldn't think to rephrase it because I have never told you it bothers me. We've been together for 12, 13 years but yeah, we did this thing of making sure that we told each other one new thing every week

6.4.3 Transforming relationships across communities

Evidence suggested that the transformational impact of the CPAR process, extended wider than immediate practitioner/researchers and wider even, than those they engaged with. Evidence such as exemplar 2 (see Box 6.2), highlight how critically reflective practice extended beyond work; affecting personal as well as professional relationships. Further to this, men who engaged with prevention work, and considered relationships in a critically reflective way, reported, through focus groups, that they had shared critically reflective tools and conversations with friends and other family members. This, alongside the personal/professional actions/interactions of practitioner/researchers, created a relationship focused, critically reflective, ripple effect throughout communities engaged in the CPAR. This is depicted in Figure 6.5.

Figure 6.5 The ripple effect of developing critically reflective domestic abuse prevention/prevention work



6.5 Conclusion

Through analysis of CPAR evidence, aggregated meaning, and meaningfulness across the dataset (Byrne, 2022), were interpreted using third phase techniques of reflexive thematic analysis (Braun & Clarke, 2013, 2020) , revealing the impact of developing critically reflective domestic abuse prevention practice. Three hierarchal codes elicited through the above process, demonstrate the transformational potential of critical reflection. When supported by the appropriate arrangements and resources, critical reflection can expand space for action, increase wellbeing and transform relationships, across workplaces, as well as families and communities. This finding, however, is not a foregone conclusion. Transformation did not occur for every participant and limitations of *the research* are further discussed in the next chapter. However, where transformation did occur, agency was increased, hope

was instilled, and relationships were transformed, in ways that were liberating for all.

Chapter 7 Discussion and Conclusion: Work, Place and Learning, for domestic abuse prevention practice

7.1 Introduction

Findings from developing critically reflective domestic abuse prevention practice, using methods of CPAR and the CRAFT framework were discussed in Chapters 4 to 6. These findings have highlighted that its development involves change; change in language, change in action, and change in ways of relating, with self, and others. Change: that is ethical, equitable and socially just change, is transformative, and in this context, was supported by the practice architectures of CRAFT, a framework newly formed and, (re)arranged, through collective development and collaboration between interdisciplinary/interprofessional participants. Through the process, practitioner/researchers, and those they supported, expanded space for action, increased well-being and transformed relationships, individually, collectively, and systemically, in the field of domestic abuse prevention, and beyond.

However, whilst the process was transformative and liberating for many, it was also, at times, painful, oppressive, and frustrating. Where critically reflective practice produced actions (and equitable, ethical, and socially just change), it also revealed and created, further points for critical reflection. Ethical (urgent) considerations have been raised, that highlight this process is far from developed, nor is work in this field sustained. The chapter, therefore, takes a critically, reflective, reflexive, and mindful look at learning generated by *the research,* using the theoretical influences that built it: critical social theory, systems-psychodynamics theories, and Freire's liberation pedagogy (1970). Through these respective lenses, it is proposed that learning in relation to (critically reflective) domestic abuse prevention practice: *equitable, ethical and socially just practice,* has occurred on three levels:

1. knowledge of domestic abuse prevention work
2. workplaces for domestic abuse prevention
3. learning for domestic abuse prevention/prevention work.

The discussion is significant in relation to theories of *work*, *place*, and *learning*, as well as *workplace learning*, for domestic abuse prevention. Therefore, theoretical discourse in the field of learning and work and workplace learning, presented by Malloch et al., (2022) and Malloch et al., (2011), are used to frame this discussion. The chapter concludes with implications and recommendations, in relation to current (at time of writing) policy, specifically, the National Plan to tackle domestic abuse, (HM Government, 2022). The reflexive thread continues in the discussion, woven throughout the chapter, in first person and italicised where appropriate.

7.1.1 Domestic abuse prevention work

Using the lens of critical social theory, this section reflects on learning from CPAR in relation to work, and participation in work, for domestic abuse prevention. The section begins by exploring the term work and offers a flexible definition suitable for wider critical discourse on defining work in the twenty-first century. As an ill-defined practice, the contemporary debate regarding definition of work, is both relevant and important for domestic abuse prevention, as it fosters important considerations, such as what is regarded as work, illuminating its undervalued aspects, relevant to this field. Key learning is then discussed in relation to the nature of prevention work: as a collection of actions and activities, not traditionally associated with work, resulting in the work being undervalued, or worse, not recognised. Hidden aspects of domestic abuse prevention work are then discussed; specifically, 'thinking', highlighting how activities that are hidden are not prioritised in what is the day-to-day work of professional practice. Finally, this section discusses domestic abuse work as work that is '*above and beyond'*. Above and beyond work, is work that someone is neither employed nor paid to do. Findings from CPAR, indicated that domestic

abuse prevention work sits outside the parameters of work that health and social care professionals are employed to do, reflected in job descriptions and service targets. Practitioners who engaged with this work, therefore went above and beyond what they are employed to do, often having to find creative ways that this could be achieved.

7.1.2 Defining work

Like much of the language explored in the research (through critical reflection), the term ‘work’, has multiple meanings and variations, that continue to change and develop through the progression of the twenty-first century. Over a decade ago, Cairns and Malloch (2011), suggested that a definition of work, “as an activity carried out to produce a product or outcome remunerated by an employer” (p5), was a simplistic understanding. As we approach the middle of the twenty-first century, “the need to broaden both the definition of ‘work’ and the understanding of the many facets of what is carried out in the name of ‘work’” (Cairns, 2022, p6), remain. Simplistic notions of work, much like simplistic notions of domestic abuse, are supported by binaries, e.g., paid/unpaid, employer/employee, that fuel reductionist (and often unhelpful) definitions of the term, e.g., employment, job, or labour (Noon & Blyton, 2007). To counter this, Cairns and Malloch (2011) offer the following definition of work,

> An enabled purposive effort by an individual to initiate activity or respond to an issue or problem in a range of situations for some perceived (by them) productive end. This emphasises that the action is intentional engagement by an individual (p6)

Implicitly emphasised, is that work (and what should be regarded as work), may or may not include financial remuneration. It therefore encompasses the perspective brought by Statt, (2004), that there are a great many unpaid activities that could be described as work, and much time spent in employment, not working (!). The definition remains appropriate in contemporary debate regarding work definition, (Malloch et al., 2022), for it lends greater recognition to the different activities that constitute people’s

work, the scale of different spheres of work and because it exposes “the links that exist between paid and unpaid work, visible and hidden work and work and non-work activities” (Noon & Blyton, 2007, p.10). Applying this broad definition, is helpful for developing an understanding of domestic abuse prevention work for it:

- elevates the activities not traditionally associated with ‘work’;
- makes explicit the hidden activities involved and;
- blurs the lines between what is paid employment and what is not paid.

These aspects of work, relevant to domestic abuse prevention practice, are discussed in turn.

7.1.3 Domestic abuse prevention work?

Many activities associated with developing critically reflective domestic abuse prevention practice, initiated throughout the CPAR, are not traditionally associated with, or regarded as work. Work, across the CPAR, connected to the (re)arrangement of language, new actions, and different ways of relating (to self and other). These changes were enabled and held in place by the practice architectures: cultural-discursive, material-economic, and social-political arrangements that enable (or constrain) a practice (Kemmis et al., 2014), and made explicit in the collectively developed CRAFT framework Figure 5.1. These arrangements did not simply happen, but were crafted through purposive, initiated activities (Cairns and Malloch, 2011) in other words: work, ensuring it was not simply theorised, but enacted (through work), in the practice of developing critical reflection. An example of this, is fika: a purposive effort to initiate compassion in action, or more aptly: compassion *at work*. When this compassionate aspect of work was performed, it strengthened the practice architectures, through nurturing the group, physically and emotionally, enabling domestic abuse prevention work to develop further.

Demonstrating compassion however, and undertaking compassionate activities, can be a significant struggle in the wider practice environment. Rarely recognised as work, compassionate activities and actions are often neglected, frequently dismissed, and sometimes even ridiculed. One participant expressed this experience as follows, “they think we sit around drinking cups of tea all day with people” (RP1). ‘They’, were the funders/commissioners of a service in Rivendell; the participant was discussing the ‘work’ they had to account for in quarterly ‘monitoring’ forms. The diminishment of compassion was recognised by many throughout the CPAR, particularly through reclaiming these concepts, recognised in comments such “it reminded me why I came into the job” (HDP7) and “I’ve remembered what’s important about the work” (TSP1).

My reflective journal highlights a similar experience (of reclaiming the loss of compassion), the following extract indicative of the many conversations that took place regarding food, nurture, and compassion, as follows,

6th March 2019

An interesting conversation about food today. Useful to swap stories with the group about food and local authority training courses. Many people remembered X (training venue), because of the excellent lunches! I remember, twenty years ago, as trainers we would argue about who was working there - a stunning venue, with amazing, home grown, organic food. You always felt spoilt. It’s very different now, they certainly don’t book that venue anymore and from the group conversation today, you are lucky if to get a biscuit, if you attend training. IT FEELS LIKE THESE PRACTITIONERS ARE STARVING! We show up with our cake and kind words, and it feels like feeding bread to a room full of starving people!!

Nurture and compassion, crucial for the workforce, has diminished across practice, slowly and insidiously (mirroring coercive controlling forces so evident in the behaviour of domestic abusers), so that it is not overtly

noticed, until illuminated. This reflects the ‘compassion gaps’, that exist across the many institutions and organisations established to provide public service and help (Waddington, 2017; Waddington & Kaplan, 2021). With ever shrinking budgets, compassion (in physical and other forms), is viewed as an expensive commodity, not deemed necessary for the workforce, who are expected, along with lunch, to ‘bring their own’.

7.1.4 Hidden activities of domestic abuse prevention work.

CPAR in this field, has drawn attention to the hidden work involved in equitable and ethical domestic abuse prevention practice, often overlooked in narrowly defined perspectives of work (Noon & Blyton, 2007). Many activities that were initiated by CPAR, were non-visible actions, hard to define, and rarely prioritised in wider practice. The most significant, non-visible activity was (critical) thinking; a primary task of developing critically reflective domestic abuse prevention practice. However, whilst CPAR revealed this activity to be a crucial part of the work, it was not accessible to every participant in the project, which is discussed next.

Expanded space for action to think critically, arguably underpinned every action and change implemented by CPAR participants, connected (through trails of evidence, (Yin, 2011), to change in language, actions, and relatings and relatings (self/others/work). Participants valued ‘thinking time’, and their actions (attending Critically Reflective Practice (CRP) sessions, peer support groups to ‘think’ about the work), suggested that for many, thinking and reflection was prioritised as a work task, scheduled into professional work plans and diaries. This was not however easy, nor possible for every practitioner. Whilst CPAR illuminated the importance of thinking as a key aspect of domestic abuse prevention work, it also exposed the limitations of this practice for many participants. For example, attendance at The Shire CRP sessions, dramatically declined from the first session held, to the last session delivered (figures contained in Table 5.1). The final session was attended by two participants. Critical reflection in this session revealed many difficulties for wider staff, including:

- staff illness
- covering for staff (due to shortage)
- staff vacancies
- complex cases

A further reflection from this group was the lack of strategic or managerial commitment to domestic abuse prevention work, reflected in the comment "it's not their priority" (TSP2). The participation of this CPAR group was (courageously) initiated by one consultant social worker, who arranged the initial Interprofessional Education Activity (IEA) and promoted attendance at CRP sessions. However, the other practice architectures of prevention work: collaboration, shared responsibility, adaptability, compassion/self-compassion, amongst others, were not supported in service provider structures and processes. Critical reflection therefore was limited to a few individual participants, who, despite their courage, were unable to develop (critically reflective) practice beyond individual sessions. This reflects concerns raised by Timor-Shlevin et al., (2021), in relation to underdeveloped processes that link critical reflection with critical practice; a gap that they state,

> may result in critical reflection remaining only an individual endeavour that is scarcely translated into direct practice (p278)

Limitations were not confined to The Shire. Across the research sites language expressed by participants, (again resonating with 'battle' imagery), suggested that the hidden activity of thinking, was not only difficult to prioritise but involved a level of external pressure. This could present organisationally, highlighted in the following example in interview,

> I might have reflection time in my diary, but then my manager says, 'well you can move that', so I have to really fight for it (HDP10)

Pressure was also experienced internally, which meant that thinking, for some participants of CPAR, was dismissed or avoided.

> I haven't really thought about it [CRAFT] if I'm completely honest, it's been so busy that we've just been putting one foot in front of another and doing what we need to do and not thinking about anything extra (HDCRP16).

7.1.5 Work above and beyond

Across many health and social care services, domestic abuse prevention (or indeed any work relating to domestic abuse), was considered 'above and beyond', what practitioners are employed to do. In Helms Deep (comprising the most diverse range of professionals of the three sites), participants engaged with CPAR, through *taking* moral responsibility (and *being* responsible), and/or through a 'personal' interest in domestic abuse work. This was evident in multiple sources of evidence. They did not however, consider domestic abuse to be a core component of their work, and indeed two participants left the project as they felt that they did not have capacity for 'extra' work. Services, targets, and job descriptions did not reflect domestic abuse prevention work.

To develop practice, participants had to be both adaptable and creative and work, above and beyond their employed position. This was evident in struggles with strategic support (often missing), highlighted in the example of participant (HDP37), the manager who was (courageously) 'creative' with staff time (section 5.3). It was also evident in the many examples of practitioners engaging with men, who often did not fit the criteria of their service e.g., men with no children. Practitioner/researchers went above and beyond what could be expected of them within the parameters of their job descriptions, delivering domestic abuse prevention work, despite 'the battle'.

In wider practice, doing work that practitioners were not employed to do, was a common theme. It was repeated often in the form of time, many working more hours than that for which they are employed, in a working week., e.g., "I'm lucky if I get a weekend sometimes" (RP1). This

increased during the pandemic, where many participants began working, predominantly from home, increasing pressure on work-life boundaries e.g., “I think because my work computer is just there, it sort of stares at me and I have to check it, even though I know I shouldn’t” (TSP1). This suggests an awareness, in many practitioners, that they are working hours for which they are not employed (and not paid!) yet find it difficult to transform the situation.

7.2 Workplaces for domestic abuse prevention

The previous section looked at learning in relation to domestic abuse prevention *work*, specifically: the unrecognised, hidden and above and beyond aspects. This section looks through a systems-psychodynamics lens, at what we have learnt about the *places* for domestic abuse prevention, and how those places relate to the work. The section begins by clarifying the word ‘workplace’ and identifies some different dimensions: physical, virtual, psychological, as relevant places of work. Location is then explored in relation to the research; physical and then virtual locations, within prescribed time and space, where critically reflective domestic abuse prevention practice developed. Deeper functions of these places are then explored, including their role in containing anxiety/fear in relation to the work, through the development of psychological safety for participants

7.2.1 Defining place, in relation to work

In a historical exploration of places of work, (Cairns, 2022) details the changing nature of workplaces, highlighting them as constructs that have rapidly developed through each industrial revolution. In their simplest and most common connotation, workplaces are understood as physical locations (Malloch et al., 2022), the physical place in which work happens. Much like the term ‘work’, however, the word, *place*, requires a broader definition, to be understood in relation to the modern, multi-faceted era of

work (Cairns and Malloch, 2011), still very much recovering from a pandemic.

The viral pandemic has meant rapid change for workplaces, (including those developed in the research), adapting through necessity, to computer-aided virtual locations such as Microsoft Teams, now a common place of (team) work. Amidst a world health crisis, virtual working has provided safe locations, in which both knowledge and procedures can continue to be shared by professionals (Linney et al., 2018). Although a balance (between virtual and physical), begins to return, the pandemic has meant that assumptions about workplaces, as physical locations, are no longer made. Yet, as well as physical and virtual dimensions of workplaces, Cairns and Malloch (2011) suggest that there is a further dimension that requires consideration: that of *psychological place*.

Psychological place, links with cognitive psychology, and considerations of *where* cognitive aspects of work, including learning about work, take place. It also links with systems-psychodynamics as the place where the difficult and painful emotions of the work, are dealt with. Both aspects are pertinent to CPAR and its primary task of developing critical reflection, through (amongst other activities), increasing 'space to think'. As a workplace for domestic abuse prevention, the psychological place of work is key. The dimensions of workplace outlined: physical, virtual and psychological, are discussed in turn, to frame the learning from CPAR, in relation to places, where domestic abuse prevention work manifests, and must be considered.

7.2.2 Physical places for domestic abuse prevention

In relation to physical places, we have learnt through CPAR, that prescribed times and spaces are crucial for developing critically reflective domestic abuse prevention practice. Thinking generated, collectively and individually in these locations, underpinned action and change across the research sites. Physical locations could be located literally, i.e., physical

venues/buildings, or could be located virtually, using technological platforms (discussed in the next section). The significance, was, that the spaces themselves existed, were contained (see 7.2.4), and that participants were able to access them (limitations to this highlighted previously). Assumptions made at the start of the research were confirmed; spaces to reflect on this work were not available in any area taking part, prior to CPAR, making them effectively, *new* workplaces; their construction, therefore significant, to the development of this work.

In physically located places (i.e., venues), significant learning arose in relation to the physicality of the environment, i.e., where it was placed. Some research sites were situated in areas of outstanding natural beauty, and this had an explicit impact on the work, detected through many comments in multiple sources of evidence. Participants clearly identified a link between physical place and psychological place, connection leading to an increased quality of work (critical reflection). A sense of well-being in one place, mirrored well-being in another, highlighted in the following comment, on arrival at the venue for the Interprofessional Education Activity (IEA), in Rivendell,

> As soon as I drove in, I felt relaxed (RP6)

A further participant, who commented at the venue, said

> when you look at a view like that, your whole mind opens up (RCRPP3).

This connection, with wellbeing, and place, supports knowledge that emphasises connection between physical environment and cognitive function, (Johnson & Haigh, 2010; Malenbaum et al., 2008), and a growing body of evidence that suggests nature-based interventions are valuable for institutional and organisational settings (Moeller et al., 2018). Domestic abuse prevention work would be well placed to participate in further research in this area, because findings here, of the links between critical reflection and nature-based interventions, merit further research.

Limitations of these physical workplaces include cost. Not all research sites were able to access funding for such places. In areas where funding was limited, participants, (where possible), shared their organisations, as venues to host sessions. Whilst the impact of natural beauty was not as evident in these venues, the sense of connection between services, integrating their working practices; remained powerful. Further limitations of physical workplaces were in relation to the geography of some research sites. Large geographical areas and widely spread workforces, made finding suitable physical locations, challenging, when considering the travel needs of all involved. Participation was therefore made difficult at times because of the logistics of physical distance and workplace – an identified shared concern in Helms Deep. These workplace challenges, were, however, unexpectedly alleviated, due to enforced restrictions, resulting from the Covid 19 pandemic.

7.2.3 Virtual places for domestic abuse prevention

The adaptation to a virtual workplace was an unintended consequence of the CPAR project, resulting from the enforced lockdown in March 2020, in England, where the projects were located. Adaptation to workplaces, included converting meetings, IEA's, CRP sessions, and domestic abuse prevention interventions, to virtual environments. Whilst this development felt catastrophic (for CPAR participants and the world), rich learning arose from the experiences, which has only been captured, because of this experience. Whilst the pandemic forced humanity apart (and devasted the lives of millions), it also forced us to rediscover connection, and for some, connect in ways that they had not imagined possible.

Working in a virtual space, raised many issues for practitioner/researchers that were points of critical reflection in CRP sessions. Whilst Covid 19, undoubtedly affected some more than others (e.g., older people, those with disabilities, black people, minority ethnic communities), it also had a levelling effect between professionals, as they found themselves

metaphorically, in the same boat. At a time when it was needed most, virtual workplaces provided connection, combated isolation, and contained fear, reflected by this participant during a virtual CRP session, during lockdown,

> It does feel like it's another team and that's a really good thing when you're feeling a little bit adrift, to feel there's another group of people out there that you can dip into and get support or just a bit of solidarity from, and it's great to have this space, it really is great to have this space (HDP3).

Virtual workplaces also provided new avenues of creativity, new work activities; through which critical reflection could develop, such as the use of experiential learning techniques. One way this was accomplished, was through use of actors, in the virtual workplace. As everyone was 'learning together' (in the literal sense of learning new technology), these workplaces provided opportunity for risk taking; stepping out of the comfort zone, and when accompanied by the principles contained in the CRAFT framework, increased personal/professional agency. Limitations did however exist, and not all participants embraced these virtual workplaces. For some participants, delivering client work in virtual spaces was challenging, raising additional safeguarding concerns, highlighted by one participant, "It's difficult because you can only see so much on camera, I'm never sure exactly who is in the room, you know, maybe the children are listening" (HDP12). Several participants struggled with lack of physical connection, reporting difficulty, for example, when their clients became upset, and they 'couldn't pass them a tissue'.

However, the consensus from CPAR groups was that the benefits outweighed the costs, particularly because, many men that practitioner/researchers engaged with, preferred the virtual workplace, over face-to-face contact in the physical location, explicitly stated in focus groups. This was reflected in attendance rates for participation in interventions, which were high in both Rivendell and Helms Deep. The

following comment from a man engaged with prevention work, highlights preference for virtual workplaces,

> I think its better like this because I could just join on my phone, and it felt better than walking into a room full of people (RFGP6)

This statement highlighted what was reflected by many of the men: that working in a virtual environment was a less threatening way to connect than directly in person, the (virtual) workplace itself, offering a level of containment for the difficult emotions involved, when engaging with domestic abuse prevention work. This unintended consequence, of adapting during the pandemic, revealed learning about men's engagement with work in this field, and the value of using virtual workplaces to encourage this. As an area for further research, there is much here to explore, relating to how men, within the community, seek help for, and engage with, domestic abuse prevention.

7.2.4 Psychological places for domestic abuse prevention

Psychological safety was a key consideration throughout the CPAR process, for all who engaged, directly and indirectly. Workplaces, physical and virtual were essential for improving well-being in the psychological, intrapersonal places, where participants, and those they engage with, deal, and manage the distress and anxiety of domestic abuse work. Interpersonal and interprofessional connection, in these places of work, alongside activities such as fika, connected with participants psychological places of work, reducing the fear, anxiety and isolation that can take place within them. Through the CPAR process, we learnt that workplaces for domestic abuse prevention can be either physical or virtual; but must be contained.

Containment was provided through time boundaries, and clear agreement about conduct in the communicative space. This was established through clear communication prior to committed participation in the group,

(Appendix A), and through the development of a group protocol, revisited regularly during the process, as a way for group members to reflect/evaluate, how they were working together. The agreement was therefore made meaningful and active in the group. Kemmis et al., (2014) call this agreement, a 'group protocol for ethical agreement for participation in a public sphere', providing a template for consideration (p168-171). This language, however, was experienced as 'complex', by many group members, who opted to develop their own.

In Helms Deep, the terminology agreed, (through unforced consensus), was 'group contract'. The term 'contract' was felt by this group, to have a specific representation of being professional, and accountable (to each other). The term contract, in Rivendell, however, was rejected. The group here felt that the term was 'too official' and were repelled by legal associations of the term. This group opted to have a 'group working agreement'. Through heuristic discussions, groups were able to explore the meaning of boundaries, and discuss complex ethical issues such as who is accountable to who, and what for, in the CPAR work, as well as wider practice. This developed cohesion in the group and prepared the ground (compassionately), for the disagreements that may happen, when people discuss and reveal issues of power and trauma (Mackay, 2016). To this end, clear boundaries were placed, around how that would be dealt with, and by who, ensuring workplaces, for psychological safety, were contained.

Providing contained spaces, revealed the acute limitations of containment in the wider system. As previously described, work that attends to the psychological safety of those involved, was not available prior to the CPAR project, *hence my experience of 'feeding bread to a room full of starving people'.* Throughout multiple sources of evidence, practitioners indicated that contained spaces, such as supervision, was inconsistent, or worse: unavailable, highlighted by the following practitioner during interview,

> I don't think I've had any supervision since I've been in the job, I mean not real supervision or what I would call supervision. My manager is just interested in how many families I've got, what tasks I've done, and how many more I can add to my caseload (HDP16)

This meant that participants were hugely appreciative of the contained spaces provided through CPAR (see Chapter 6); experienced as vital sources, improving connection and wellbeing.

Facilitating these spaces, requires discussion, for, even with structures of support, the process, was, at times, overwhelming. My assumptions were borne out, that workers in this field, were traumatised, but the level of pain and distress, that would often emerge, was not fully anticipated. My reflective journal from the 8th of December, 2020, reads, "It felt today as though I were watching a wall of bleeding screens". This referred to a session where the pain of the practitioner/researchers, was so acute, that it was indistinguishable from the pain of victims of domestic violence and abuse, reinforcing the experience of the parallel process (Figure 1.3), and prompting me to write the poem, Like You (Box 4.1). My own containment was at times threatened, and although use of the framework, and research design, meant that (re)containment was possible, there are implications here for those who facilitate critically reflective workplaces (or individual/group supervision), in the helping professions. Robust supervision procedures are as applicable to educators/facilitators, as they are to the practitioners they work with, if ethical practice in domestic abuse prevention work, in the form of psychological safety, is to be upheld, supervision must be available for all.

7.3 Learning for domestic abuse prevention/work

Using the lens of Freire's liberational pedagogy Freire (1970), this section discusses what has been revealed through the CPAR in relation to learning, for domestic abuse prevention/domestic abuse prevention work. The section begins with a definition of learning, suitable for learning in the

workplace, illuminating the importance of learning as an individual and social process, particularly in relation to domestic abuse prevention/prevention work. Discussion then turns to the promotion of learning, exploring the role of practitioner/educators in the enablement of learning and change, transparent use of power, facilitation and compassion, all key in this discussion. The section concludes with what has been learnt about education (and learning) in the context of domestic abuse prevention/prevention practice, highlighting purpose, context and containment, as key areas that must be considered in education for domestic abuse prevention, by those who provide it.

7.3.1 Defining learning

Defining learning, remains a point of major debate, in both theory and research (Cairns, 2022). There are many, research-based models and theories that address learning and its multiple aspects (Malloch et al., 2022). These are accompanied by various definitions of learning, from fields such as psychology, sociology, and education. Some definitions focus on the individual aspects of learning; learning for the individual, others on the socially constructed aspects: learning as a social activity. However, as highlighted by Cairns and Malloch (2011), “Learning is an interaction between an agentic individual’s mind and a socially constructed community of practice” (p9). They respectfully suggest that learning is not an ‘either or’ approach, but,

> the outcome of an enabled active intentional interactional engagement in experience and thinking (Cairns and Malloch, 2011, p.9).

This definition is useful, as it highlights the interplay between personal and social learning; learning not as one, or the other, but an interrelated combination, or more appropriately: relationship. This is relevant to findings from CPAR, for it is at this relational intersection, (the personal as social, and the social as personal), that learning not only occurred, but was transformative, on micro and macro levels. To consider this more closely, we begin with discussing the culture of learning, or learning

culture, created by the CPAR, which connected to personal/social learning, change, and transformation with respect to violence/abuse and its prevention.

7.3.2 Domestic abuse prevention – learning culture

Throughout the CPAR process, and to develop critical reflection, learning was continually placed in the broader social-political context, in which domestic abuse occurs. This was done in two ways: through learning about culture and developing a culture of learning. Learning about culture was instrumental to the CPAR, enabling learners to think more critically about both domestic abuse and practice in this field. Drawing attention to the wider contexts, in which both take place, was achieved through attention to the practice architectures: the cultural-discursive, material-economic, and social-political arrangements brought to the research site. These (new) arrangements (outlined in Chapter 5) challenged cultural traditions, of learning and education: teacher/student, practitioner/researcher, and the locations in which learning takes place, e.g., universities and classrooms. Assumptions, through this process were, exposed and discussed.

Tools for critical reflection, including experiential learning, sensemaking tools (e.g., elevation of metaphor/analogy/proverb), creativity and play, were all important in the development of learning in relation to culture. Their use enabled participants (including men who engaged with prevention work) to transform their beliefs about culture; as static/rigid/ ‘over there’; to fluid, dynamic and ‘everywhere’. These approaches revealed for many individuals, their active part in structures of inequality, through a collective acceptance of ‘the way things are’. From this understanding, learners (be they practitioners or men with whom they worked), were able to engage with transformative action, praxis-based action, that created personal and social change. The process: of conscientization (Freire, 1970), developed in learners, a critical understanding, of systematic (and deliberate) inequality, amongst race, gender, class, (Freebersyser, 2015), and crucially, amongst professionals, organisations, and practice. Links could

therefore be made with abuse in individual families, not as something other, or distinct, but as a product of hierarchical cultures, which we all (unconsciously) accept, and therefore uphold. This learning was crucial for meaningful prevention of domestic abuse and active engagement with action for transformative change. CPAR revealed that learning about culture and establishing a culture of learning, was a significant aspect in relation to learning for domestic abuse prevention/prevention work.

Critical cultural learning (conscientization), as previously highlighted, is not easy, but often painful and difficult, as learners 'loudly struggle' (Mackay, 2016), with the uncomfortable aspects of learning, raised through critical reflection. To maintain a (ethical and equitable) culture of learning, emotion must be contained, which places a focus (and responsibility) onto educators in this field, discussed next.

7.3.3 Educators for domestic abuse prevention/ prevention work

Throughout the CPAR, as lines between practitioners and researchers blurred, so to, did lines between learners and educators. The term educators are chosen purposefully here, a product of the lead practitioner/researchers' critically reflective development, in reaching a (more) critical understanding of binaries inherent within terms, such as 'education' and 'training'. Exploring theory (as part of the phronetic iterative approach) (Tracy, 2020), was and continues to be, helpful, for making sense of why language, such as 'training' and 'trainer', was experienced, (by the lead practitioner/researcher), as uncomfortable. Highlighted by Malloch et al., (2011), and other scholars, (Wenger, 1998), training is, perceived (often unconsciously), as more specific and bounded; education, as more comprehensive and extending. Wenger (1998) describes this eloquently,

> training aims to create an inbound trajectory targeted at competence in a specific practice, education must strive to open new dimensions for the negotiation of the self (p263)

When applied to the development of critically reflective domestic abuse prevention practice, this description, makes evident, that education (as opposed to training) is the appropriate language, and reflects the mode of learning taking place: education. Educators, (rather than trainers), have a role (and responsibility), in 'opening up', these new dimensions, (for negotiation with the self), and this relates to both others and them. This is very different from training, which requires inbound trajectories that target competence, to be pursued, or (as is often the case), imposed. *When considering the ill-defined practice of domestic abuse prevention, this explanation provides me with a critical understanding of why, as a trainer, I so often felt, like I was, 'pushing porridge up a hill'!*

Developing critically reflective domestic abuse prevention practice, led to practitioners becoming researchers. It also led to them becoming educators, evident from the promotion of critical reflection (and therefore learning), activated in others they related to, personally and professionally. Through the development of critical consciousness, participants became enthusiastic about education (and its emancipatory potential), evident in their eagerness to 'spread the word'. This is demonstrated by a participant in a CRP session in Helms deep, who said:

> this intervention allows a different level of engagement, a different level of interaction from both mothers and fathers, and that's why I'm a little bit, well, I just really want to continue, and get out there and deliver this. Change can be quite scary, but I think its going to be a good change (HDCRPP24).

Many practitioner/researchers did 'get out there and deliver', though it must also be recognised, many did not, for the many reasons discussed throughout this chapter. However, families, and individuals benefited from

education provided by practitioner/researchers/educators, who were able to:

- level power differentials, (through using power transparently);
- facilitate education, (by not imposing, or banking it) (Freire, 1970);
- create compassionate environments, in which the anxiety and fear (of domestic abuse), could be contained: through attention to boundaries in a prescribed time and workplace.

These skills, as we will further discuss, are crucial in the provision of education for domestic abuse prevention/prevention work.

7.3.4 Education for domestic abuse prevention/ prevention practice

Through practice-based research (and workplace learning), we have gained significant learning in relation to education for domestic abuse prevention/prevention work; specifically, that it is i) purposive, ii) contextual and iii) containing, enabling practice to orient toward equitable, ethical, and socially just outcomes in the field. This section discusses each learning point in turn.

i. The purpose of education in this field is to support the prevention of domestic abuse, by equipping practitioners with the knowledge and skills to deal (through action), with the reality of life and death, intrinsic to the work. This requires practice-based and praxis-focused education, and the view of learners raised by Cairns, (2022) that they are, “active participants in the process and not just passive recipients of knowledge, they are not empty vessels to fill” (p16). As active agents of (sociological) change, learners for domestic abuse prevention must be engaged, through *practical* education: or rather practice-based/praxis-

focused education, that engages with the reality of both the subject, *and* the work. This cannot be achieved through sociological discourse alone.

Sociological discourse is the foundation of much education in the field, reflected through titles such as “Understanding Domestic Abuse”, or “Domestic Abuse Awareness”, offered through many educational institutions. Whilst interesting and even compelling, sociological discourse alone, cannot equip practitioners with the skills, tools and critical consciousness, required to equitably and ethically, navigate the realities of prevention work in this field. As a result, many workers, ‘trained in domestic abuse awareness’, are ill-equipped and struggling. The consequences of these programmes can be negative experiences for others and themselves. Education has a responsibility here, to extend from sociological discourse and fully engage with the reality of not only the subject, but the *realities* of practice, for those working in this field.

ii. To engage with the reality of domestic abuse prevention, education must be contextual, i.e., it must be grounded in the experience of those to whom it applies. This includes those who are educated in prevention, as well as those who are educated in prevention work. The focus here, is on prevention work, and the nature of education that supports it. CPAR, has located education, in the reality of working life. In other words, it has developed practice-based education and learning. From this (practice-based) position, education for developing work in this field (using CPAR and CRAFT), has stayed focused on the interplay between thinking and doing, recognising that domestic abuse cannot be prevented by just one or the other. Practice-based education recognises that thinking about violence, without action, does not prevent it, however, action without (critical) thought, can be dangerous. Practice-based education,

therefore, is praxis focused, and responsive to the realities faced by workers, as they 'think' and 'do', domestic abuse prevention.

CPAR highlighted that learning in this field, like many aspects of life, is not 'completed' within a training course, or even an education programme, but is ongoing. This raises debate about the role of education (mirrored in wider discourse concerning learning and work), in relation to continual learning and the needs of workers in this field. Practice/praxis-based education, throughout *the research*, played an important role in increasing the agency of workers/learners, so that they may actively, and crucially, collectively, engage with continual learning thus identifying their own educational needs, with respect to practice development for domestic abuse prevention. To this end, the rhetoric of 'learning lessons' in domestic abuse work, regularly stated after domestic homicide, was transformed, through practice-based, contextualised education, into practice reality.

iii. Through CPAR, we have learnt that education, specifically practice-based/praxis focused education, plays a fundamental role in containing anxiety, distress and fear, involved in preventing domestic abuse. Practice-based/praxis-focused education does not simply theorise containment, but engages with it in practical ways, such as:

- Prescribed regular time and space for critically reflective learning;
- Clear (group) agreements and boundaries for the work;
- Creating compassionate environments in which education for domestic abuse prevention/prevention work can be delivered.

This need, for compassionate learning environments, is a contemporary debate, highlighted by many scholars (Breslin, 2021; Waddington, 2017; Waddington & Kaplan, 2021). Findings from the research suggest that in relation to domestic abuse prevention/prevention work, compassionate education is crucial. Waddington (2017) makes a critical point, fitting to conclude this section: that if practitioners do not experience a compassionate learning environment, “it’s no surprise that there is a compassion gap in practice!” (p1).

7.4 Research implications and recommendations

This section discusses the implications of the research, in relation to the most recent UK policy (at time of writing): Tackling domestic abuse plan command paper 639 (HM Government, 2022). A brief overview of the policy is provided, before making recommendations, against the key priorities outlined in the plan to address domestic abuse in the UK.

7.4.1 UK Government Tackling Domestic Abuse Plan 2022

In March 2022, the UK Government released the latest National Plan to Tackle Domestic Abuse (herein *the plan*), with a pledge that *the plan* “will deliver the practical steps needed for the whole of society to say, ‘enough is enough’” (HM Government, 2022). *The plan* has been compiled, based on evidence collected, through an initiative called the Violence Against Women and Girls Call for Evidence March 2020 – March 2021 (HM Government, 2022). This national project enlisted the views of a diverse range of people including victims of domestic abuse, and practitioners/managers/service leads, from a wide range of organisations working with domestic abuse. 180,000 responses were received through survey and focus groups conducted by the project. Those taking part shared their stories, and their experiences with organisations, and professionals from the human services. Through conducting this survey,

the Government have highlighted four major problems, which *the plan* will seek to address. These are:

- the stubbornly high prevalence of domestic abuse;
- the significant loss of life caused by domestic abuse;
- the negative health, emotional, economic, and social impact, victims and survivors face during and following domestic abuse;
- the need for an improved system that a) identifies more domestic abuse cases, b) collaborates and coordinates more, within and between organisations, c) improves knowledge about domestic abuse through better data.

Whilst findings from *the research* could offer commentary on many aspects of the identified problems, (HM Government, 2022) propose four strands of work to tackle these problems, including:

- Prioritising prevention
- Supporting victims
- Pursuing perpetrators
- Improving systems and processes

Implications from *the research* are significant here, particularly in relation to the Government's commitment to 'improve collaboration and coordination within and between services' (HM Government, 2022, p.21). No detail of how to achieve this is provided in the plan. Findings from *the research* suggests that providing interprofessional workplaces; in prescribed space and time, to critically reflect on the work, with attention to the arrangements of compassion, containment and responsibility, would be beneficial considerations within this work strand for tackling domestic abuse.

However, it is the prioritisation of domestic abuse prevention, where implications of *the research* are most significant, as the National Plan

places “greater focus than ever before on preventing abuse” (HM Government, 2022, p.3). It is transparently highlighted within this priority, that further understanding of prevention and prevention measures is required. HM Government (2022) reveals that investment is being made in *What Works to Prevent Violence: Impact at Scale.* This is “the first global effort to systematically scale-up violence prevention efforts and evaluate their impact” (p24). In response to the prioritisation of domestic abuse prevention and the need for further understanding, and based on the implications of the research, the following recommendations are made, significant in the National debate regarding domestic abuse prevention. They are outlined in Box 7.1

Box 7.1 Recommendations for the development of (critically reflective) domestic abuse prevention/prevention work

1) Critically reflective discussion of the use of language in relation to domestic abuse prevention and domestic abuse prevention work.
2) Defining the roles and clarifying the responsibilities of interprofessional practitioners in the field of domestic abuse prevention: where they overlap, and how they can be mutually supportive.
3) Further exploration into the reasons for domestic abuse prevention work being so poorly recognised in relation to wider human service provision.
4) Space and time, in contained workplaces are provided to those working in the field and that funding is made available for critically reflective practice supervisors, experienced in the field of domestic abuse prevention/prevention work.
5) That the purpose of education for domestic abuse prevention/prevention work, addresses the social and cultural contexts that influence domestic abuse and practice in this field.

7.5 Conclusion

The research has taken a practice-based/praxis-focused approach to developing critically reflective domestic abuse prevention, and prevention work. Through using methods of CPAR, the research has shown that providing and developing a framework for critical reflection (CRAFT), has enhanced critically reflective practice and domestic abuse prevention, across the contextualised locations of the research sites. Critically reflective practice has developed in these areas through changes to language, changes to actions and changes to relating, personally/professionally/interprofessionally. The activities/actions relating to, and emerging from practice in this context, were held in place by practice architectures (Kemmis et al., 2014): cultural-discursive, material-economic, social-political arrangements. They include courage, compassion, containment, responsibility, risk management, adaptability, awareness and reflexivity, facilitation, tools (for critical reflection) and time. These arrangements are key considerations in the development of critically reflective practice.

Participation in *the research*, has impacted, collectively and individually, through expanding space for action, increasing wellbeing and transforming relationships, personally/professionally and interprofessionally. Through the process of CPAR, a significant contribution to practice development has been made, establishing more ethical, equitable and socially just domestic abuse prevention practice, to greater and lesser extents, across the research sites. Contributions are also made to theories of work, place and learning for domestic abuse prevention, and include increased knowledge in relation to:

1) The undervalued and hidden nature of domestic abuse prevention work.
2) The places, in which critically reflective practice take place in this field, including the significance of compassion and containment.

3) Learning in relation to domestic abuse prevention/prevention work, and the importance of practice-based/praxis-focused education in this field.

Limitations of the study include:

- contextualised nature of the research: lack of generalisability;
- impact of critically reflective practice on the delivery of domestic abuse prevention/prevention work, over the longer term;
- impact of the immediate sense of wellbeing on participants over time, including how it affects the retention of staff in these services, in the longer term.

Further research in these areas would be beneficial to understanding the long-term implications of the study. Knowledge gaps in the following areas have also been revealed, and require further exploration, including,

- the influence of nature on developing critical reflective practice in domestic abuse prevention/prevention work;
- how men, within the community, seek help for, and engage with, domestic abuse prevention, and the implications if they do not.

T*he research* has (re)illuminated deep societal problems, abuse of power, economic failure, failure of critical faculty, and poor leadership and governance. These issues resonate in multiple social, economic, and environmental contexts, alongside the struggles of domestic abuse prevention practice and collectively amounts to what has been described as, a "'big system failure" (Ryan, 2011, p.87). Global implications of the big system failure are both disastrous and extensive, threatening the existence of many forms of life, not least, humanity. Despite this gravity however, the scale of the 'crises', is creating a 'discernible enthusiasm', for engaging with transformative action (Ryan, 2011). There is growing challenge to

what Lynch & Moran (2006) describe as the “distinctive neo-liberal interpretation of fairness and efficiency based on the moral right” (p221). Findings from *the research* join this challenge, and (specifically through work of the lead practitioner/researcher), are informing other pockets of transformative work, e.g., assisting an interprofessional, action learning, alliance group in Helms Deep, with language and practice in (human service) system change work. Findings are also due to be imminently presented to the Domestic Abuse Commissioners Office, invited via the ‘lunch and learn’, forum for communicating research relevant to domestic abuse (prevention).

Whilst it is undoubtedly a time of global distress (and violence against women and girls a substantial part of that distress), “it is also a time of greater openness to appraise the fundamental premises that underpin the organization of society and the provision of services and opportunities” (Ryan, 2011, p.88). In this world of painful and often destructive human relationships, this practice-based study brought a glimmer of hope. If we are given the resources, we can build more creative solutions to complex human problems and in so doing, build better relationships that are mutually respectful and enriching. Viewed from this perspective, the ‘big system failure’, can (and must!) be (re)framed; from an overwhelming inevitability to a critical moment for conscientisation, humanisation, and transformation of reality.

References

Ahearn, L. M. (2001). Language and Agency. Annual Review of Anthropology, 30(1), 109–137. https://doi.org/10.1146/annurev.anthro.30.1.109

Anand, G., Larson, E. C., & Mahoney, J. T. (2020). Thomas Kuhn on Paradigms. Production and Operations Management, 29(7), 1650–1657. https://doi.org/10.1111/POMS.13188

Ansara, D. L., & Hindin, M. J. (2010). Exploring gender differences in the patterns of intimate partner violence in Canada: a latent class approach. Journal of Epidemiology & Community Health, 64(10), 849–854. https://doi.org/10.1136/JECH.2009.095208

Askeland, G. A., & Fook, J. (2009). Critical reflection in social work. In European Journal of Social Work (Vol. 12, Issue 3). https://doi.org/10.1080/13691450903100851

Ballatt, J., & Campling, P. (2011). Intelligent Kindness: Reforming the Culture of Healthcare.

Bevan, D., & Kipka, C. (2012). Experiential Learning & Management Education. Emerald Publishing Limited.

Blake, J., & Gibson, A. (2020). Critical Friends Group protocols deepen conversations in collaborative action research projects. 29(1), 133–148. https://doi.org/10.1080/09650792.2020.1717568

Bloor, M., Frankland, J., Thomas, M., & Robson, K. (2012). Focus Groups in Social Research. Focus Groups in Social Research. https://doi.org/10.4135/9781849209175

Boyle, D. A. (2015). Compassion fatigue: The cost of caring. Nursing, 45(7), 48–51. https://doi.org/10.1097/01.NURSE.0000461857.48809.A1

Braun, V., & Clarke, V. (2013). Successful Qualitative Research: A Practical Guide for Beginners. 400. https://books.google.com/books/about/Successful_Qualitative_Research.html?id=EV_Q06CUsXsC

Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis., 11(4), 589–597. https://doi.org/10.1080/2159676X.2019.1628806

Braun, V., & Clarke, V. (2020). One size fits all? What counts as quality practice in (reflexive) thematic analysis?, 18(3), 328–352. https://doi.org/10.1080/14780887.2020.1769238

Breslin, D. (2021). Darwin, evolution, and compassion in the 21st-century university . In Waddington (Ed.), Towards the compassionate university : from global thread to global impact. Routledge, Taylor & Francis Group.

British Psychological Society. (2021). Code of ethics and conduct.

Brown, B. (2012). Daring Greatly: How the Courage to be Vulnerable Transforms the Way We Live, Love, Parent and Lead. Penguin Random House.

Byrne, D. (2022). A worked example of Braun and Clarke's approach to reflexive thematic analysis. Quality and Quantity, 56(3), 1391–1412. https://doi.org/10.1007/S11135-021-01182-Y/FIGURES/D

Cairns, L. (2022). Learning and work: Theories and developments. In Malloch, M., Cairns, L., Evans, K., & O'Connor, B. (2022). The SAGE Handbook of Learning and Work. Sage Publications Ltd. https://doi.org/10.4135/9781529757217

Cairns, L., & Malloch, M. (2011). Theories of Work, Place and Learning. In Malloch, M., Cairns, L., Evans, K., & O'Connor, B. (2011). The SAGE Handbook of Workplace Learning. SAGE Publications Ltd.

Campbell, C. (2009). Distinguishing the power of agency from agentic power: A note on weber and the "black box" of personal agency. Sociological Theory, 27(4). https://doi.org/10.1111/j.1467-9558.2009.01355.x

Carr, W., & Kemmis, S. (1986). Becoming Critical: Education, Knowledge and Action Research. Falmer.

Cater, Å. K., & Sjögren, J. (2016). Children Exposed to Intimate Partner Violence Describe Their Experiences: A Typology-Based Qualitative Analysis. Child and Adolescent Social Work Journal, 33(6), 473–486. https://doi.org/10.1007/S10560-016-0443-7

Charmaz, K. (2014). Contrusting Grounded Theory. 416.

Christensen, M., & Hewitt-Taylor, J. (2006). From expert to tasks, expert nursing practice redefined? In Journal of Clinical Nursing (Vol. 15, Issue 12). https://doi.org/10.1111/j.1365-2702.2006.01601.x

Cleaver, K., Maras, P., Oram, C., & McCallum, K. (2019). A review of UK based multi-agency approaches to early intervention in domestic abuse: Lessons to be learnt from existing evaluation studies. Aggression and Violent Behavior, 46, 140–155. https://doi.org/10.1016/J.AVB.2019.02.005

Coleman, G. (2019). Action Research . In C. Costley & J. Fulton (Eds.), Methodologies for Practice Research: Approaches for Professional Doctorates (pp. 151–173).

Corbin, J., & Strauss, A. (2008). Basics of qualitative research: Techniques and procedures for developing grounded theory (3rd ed.). Sage Publications,.

Corvo, K., Dutton, D., & Chen, W.-Y. (2008). Toward Evidence-Based Practice with Domestic Violence Perpetrators. Journal of Aggression, Maltreatment & Trauma, 16(2), 111–130. https://doi.org/10.1080/10926770801921246

Costley, C., & Fulton, J. (2018). Methodologies for practice research: approaches for professional doctorates (C. Costley & J. Fulton, Eds.; 1st ed.). Sage Publications.

Dallos, R., & Stedmon, Jacqui. (2009). Reflective practice in psychotherapy and counselling. In Reflective Practice In Psychotherapy And Counselling (Issue January 2009).

Das, J., & Waddington, K. (2020). Building better relationships: developing critically reflective practice when working preventively with domestic violence and abuse. International Practice Development Journal, 10(2), 1–9. https://doi.org/10.19043/IPDJ.102.012

Davies, E. (2015). Survivor-led ethics in multi-agency work | DVRCV Advocate. DVRCV Advocate. https://search.informit.org/doi/10.3316/informit.285759377631486

Devaney, J. (2008). Chronic child abuse and domestic violence: children and families with long-term and complex needs. Child & Family Social

Work, 13(4), 443–453. https://doi.org/10.1111/J.1365-2206.2008.00559.X

Devaney, J., & Spratt, T. (2009). Child abuse as a complex and wicked problem: Reflecting on policy developments in the United Kingdom in working with children and families with multiple problems. Children and Youth Services Review, 31(6), 635–641. https://doi.org/10.1016/J.CHILDYOUTH.2008.12.003

Drennan, J. (2010). Critical thinking as an outcome of a Master's degree in nursing programme. Journal of Advanced Nursing, 66(2). https://doi.org/10.1111/j.1365-2648.2009.05170.x

Duluth Model. (2022). Wheels - Domestic Abuse Intervention Programs. https://www.theduluthmodel.org/wheels/

Dutton, D. G. (2006). Domestic abuse assessment in child custody disputes: Beware the domestic violence research paradigm. Journal of Child Custody, 2(4), 23–42. https://doi.org/10.1300/J190V02N04_02

Ellingson, L. L. (2008). Engaging crystallization in qualitative research. Sage.

Fals-Borda, O., & Rahman, M. A. (1991). Action and knowledge : breaking the monopoly with participatory action-research | WorldCat.org. Apex press. https://www.worldcat.org/title/action-and-knowledge-breaking-the-monopoly-with-participatory-action-research/oclc/623516546

Ferrari, R. (2015). Writing narrative style literature reviews. European Medical Writers Association, 24(4), 230–235. https://doi.org/10.1179/2047480615Z.000000000329

Fine, M., Torre, M. E., Oswald, A. G., & Avory, S. (2021). Critical participatory action research: Methods and praxis for intersectional knowledge production. Journal of Counseling Psychology, 68(3), 344–356. https://doi.org/10.1037/COU0000445

Fook, J. (2016). Social Work A Critical Approach to Practice (3rd ed.). Sage Publishing.

Fook, J., & Askeland, G. A. (2006). The ‘critical’ in critical reflection. In S. White, J. Fook, & F. Gardner (Eds.), Critical reflection in health and social care. Open University Press/McGraw-Hill Education.

Fook, J., & Gardner, F. (2007). Practicing critical reflection: A resource handbook. Open University Press.

Forbes, J. (2008a). Reflective Practice Reflexivity in professional doctoral research. Reflective Practice. https://doi.org/10.1080/14623940802431523

Forbes, J. (2008b). Reflexivity in professional doctoral research. Reflective Practice, 9(4). https://doi.org/10.1080/14623940802431523

Fox, M., & Fine, M. (2015). Leadership in Solidarity: Notions of Leadership Through Critical Participatory Action Research With Young People and Adults. New Directions for Student Leadership, 2015(148), 45–58. https://doi.org/10.1002/YD.20152

Fraher, A. L. (2005). Group dynamics for high-risk teams: A ‘team resource management’ (TRM) primer.

Freebersyser, W. (2015). A Narrative of a Teacher’s Awakening of Consciousness: Learning to Become an Effective Witness [University of Missouri]. https://irl.umsl.edu/dissertation

Freire, P. (1970). Pedagogy of the oppressed (1st ed.). Continuum Publishing Company.

Freire, P. (1994). Pedagogy of the oppressed (3rd ed.). Continuum Publishing Company.

Fulton, J., Kuit, J., Sanders, G., & Smith, P. (2013). The Professional Doctorate. Palgrave Macmillan.

Gardner, F. (2014). Being Critically Reflective. Palgrave Macmillan.

Gerard, N. (2017). Rethinking compassion fatigue. Journal of Health, Organisation and Management, 31(3), 363–368. https://doi.org/10.1108/JHOM-02-2017-0037/FULL/PDF

Gilbert, P. (2017). Compassion: Definition and controversies . In P. Gilbert (Ed.), Compassion: Concepts, Research and Applications. Routledge.

Gilbert, P., Catarino, F., Duarte, C., Matos, M., Kolts, R., Stubbs, J., Ceresatto, L., Duarte, J., Pinto-Gouveia, J., & Basran, J. (2017). The

development of compassionate engagement and action scales for self and others. Journal of Compassionate Health Care, 4(1). https://doi.org/10.1186/s40639-017-0033-3

Glaser, B., & Strauss, A. (1967). The Discovery of Grounded Theory: Strategies for Qualitative Research. Sociology Press.

Greene, M. J. (2014). On the Inside Looking In: Methodological Insights and Challenges in Conducting Qualitative Insider Research. The Qualitative Report, 19(29), 1–13. https://doi.org/10.46743/2160-3715/2014.1106

Guillemin, M., & Gillam, L. (2004). Ethics, reflexivity, and "Ethically important moments" in research. Qualitative Inquiry, 10(2), 261–280. https://doi.org/10.1177/1077800403262360

Halton, W. (2019). Some unconscious aspects of organizational life: contributions from psychoanalysis. In Obholzer, A., & Roberts, V. Z. (2019). The Unconscious at Work A Tavistock Approach to Making Sense of Organizational Life. In The Unconscious at Work (2nd ed.). Routledge. https://doi.org/10.4324/9781351104166-16

Hanmer, Jalna., Itzin, C., Quaid, S., & Wigglesworth, D. (2000). Enhancing Multi-Agency Work. In Home truths about domestic violence: feminist influences on policy and practice: a reader (p. 408). Routledge. https://www.routledge.com/Home-Truths-About-Domestic-Violence-Feminist-Influences-on-Policy-and-Practice/Hanmer-Itzin/p/book/9780415241571

Hart, E., & Bond, M. (1995). Action Research for Health and Social Care. Open University Press.

Hawkins, S., & Taylor, K. (2016). The Changing Landscape of Domestic and Sexual Violence Services: All Party Parliamentary Group on Domestic and Sexual Violence Enquiry.

Helms Mills, J., Thurlow, A., & Mills, A. J. (2010). Making sense of sensemaking: the critical sensemaking approach. Qualitative Research in Organizations and Management: An International Journal, 5(2), 182–195. https://doi.org/10.1108/17465641011068857

Heron, J., & Reason, P. (1997). A participatory inquiry paradigm. Qualitative Inquiry, 3(3). https://doi.org/10.1177/107780049700300302

Hester, M. (2009). Who Does What to Whom? Gender and Domestic Violence Perpetrators. http://www.justice.gov.uk/docs/domestic-violence-report-2004.pdf

Hester, M. (2011). The Three Planet Model: Towards an Understanding of Contradictions in Approaches to Women and Children's Safety in Contexts of Domestic Violence. Source: The British Journal of Social Work, 41(5), 837–853. https://doi.org/10.1093/bjsw/bcr095

Hester, M., Westmarland, N., Gangoli, G., Wilkinson, M., O'Kelly, C., Kent, A., & Diamond, A. (2006). Domestic Violence Perpetrators: Identifying Needs to Inform Early Intervention.

Hill, A., & Weaver, M. (2019, June 7). Sally Challen walks free as court rules out retrial for killing abusive husband | UK news | The Guardian. The Guardian. https://www.theguardian.com/uk-news/2019/jun/07/sally-challen-will-not-face-retrial-for-killing-husband

His Holiness the Dalai Lama, & Chan, V. (2012). The wisdom of compassion: Stories of remarkable encounters and timeless insights. Riverhead Books.

Hitlin, S., & Elder, G. H. (2007). Time, Self, and the Curiously Abstract Concept of Agency*. Sociological Theory, 25(2).

HM Government. (2019a). Transforming the Response to Domestic Abuse Consultation Response and Draft Bill.

HM Government. (2019b). Transforming the response to domestic abuse : consultation response and draft bill.

HM Government. (2021). Domestic abuse: how to get help.

HM Government. (2022). Tackling Domestic Abuse Plan - Command paper 639 .

Holt, S. (2003). Child protection social work and men's abuse of women: an Irish study. Child & Family Social Work, 8(1), 53–65. https://doi.org/10.1046/J.1365-2206.2003.00265.X

Holtzworth-Munroe, A. (2005). Male Versus Female Intimate Partner Violence: Putting Controversial Findings Into Context. Journal of

Marriage and Family, 67(5), 1120–1125. https://doi.org/10.1111/J.1741-3737.2005.00203.X

Home Office. (2016). Home office - Domestic Homicide Reviews - KEY FINDINGS FROM ANALYSIS OF DOMESTIC HOMICIDE REVIEWS.

Home Office. (2021). Domestic Abuse Act 2021 Statutory Guidance Consultation.

Ife, J. (2008). Human Rights and Social Work: Towards Rights-Based Practice. Cambridge University Press.

Iliffe, G., & Steed, L. G. (2000). Exploring the counselor's experience of working with perpetrators and survivors of domestic violence. Journal of Interpersonal Violence, 15(4). https://doi.org/10.1177/088626000015004004

Iliffe, G., & Steed, L. G. (2016a). Exploring the Counselor's Experience of Working With Perpetrators and Survivors of Domestic Violence. 15(4), 393–412. https://doi.org/10.1177/088626000015004004

Iliffe, G., & Steed, L. G. (2016b). Exploring the Counselor's Experience of Working With Perpetrators and Survivors of Domestic Violence. 15(4), 393–412. https://doi.org/10.1177/088626000015004004

James, K., & Huffington, C. (2004). Containment of Anxiety in Organizational Change: A Case Example of Changing Organizational Boundaries. Organisational and Social Dynamics, 4(2).

Jemal, A., & Bussey, S. (2018). Transformative Action: A Theoretical Framework for Breaking New Ground. EJournal of Public Affairs, 7(2). https://doi.org/10.21768/ejopa.v7i2.4

Johns, C. (2017). Engaging the Reflective Spiral: The Second Dialogical Movement Models of Reflection. In Becoming a Reflective Practitioner.

Johnson, Michael P, Leone, J. M., & Xu, Y. (2000). Intimate Terrorism and Situational Couple Violence in General Surveys: Ex-Spouses Required. https://doi.org/10.1177/1077801214521324

Johnson, M. P. (2008). Typology of Domestic Violence: Intimate, Terrorism, Violent Resistance, and Situational Couple Violence | Office of Justice Programs. Northeastern University Press.

https://www.ojp.gov/ncjrs/virtual-library/abstracts/typology-domestic-violence-intimate-terrorism-violent-resistance

Johnson, R., & Haigh, R. (2010). Social psychiatry and social policy for the 21st century - New concepts for new needs: The “psychologically-informed environment.” Mental Health and Social Inclusion, 14(4), 30–35. https://doi.org/10.5042/MHSI.2010.0620/FULL/PDF

Kapon, S. (2017). Unpacking Sensemaking. Science Education, 101(1), 165–198. https://doi.org/10.1002/SCE.21248

Kelly, J. B., & Johnson, M. P. (2008). Differentiation among types of intimate partner violence: research update and implications for interventions. Family Court Review, 46(3), 476–499. https://doi.org/10.1111/J.1744-1617.2008.00215.X

Kelly, L., & Westmarland, N. (2016). Naming and defining ’domestic violence’ : lessons from research with violent men. Feminist Review, 2016, Vol.112(1), Pp.113-127 [Peer Reviewed Journal], 112(1), 113–127. https://doi.org/10.1057/FR.2015.52

Kemmis, S., & McTaggart. (2005). Participatory Action Research: Communicative action and the public sphere . In Denzin & Y. S. Lincoln (Eds.), The SAGE handbook of qualitative research (3rd ed.). Sage.

Kemmis, S., & McTaggart, R. (2007). Communicative action and the public sphere. The Sage Handbook of Qualitative Research.

Kemmis, S., McTaggart, R., & Nixon, R. (2014). The action research planner: Doing critical participatory action research. The Action Research Planner: Doing Critical Participatory Action Research, 1–200. https://doi.org/10.1007/978-981-4560-67-2/COVER

Kemmis, S., McTaggart, R., & Nixon, R. (2019). Critical Participatory Action Research. In O. Zuber-Skerritt & L. Wood (Eds.), Action learning and action research: genres and approaches (1st edition, pp. 179–192). Emerald Publishing.

King, N., & Brooks, J. (2018). Template Analysis for Business and Management Students. SAGE Publications Ltd.

Kuhn, T. (1970). The structure of scientific revolutions. University of Chicago Press.

Kumsa, M. K., Chambon, A., Yan, M. C., Maiter, S., Kuwee Kumsa, M., & Hallman, L. S. (2015). Q R Catching the shimmers of the social: from the limits of reflexivity to methodological creativity. Qualitative Research, 15(4), 419–436. https://doi.org/10.1177/1468794114538897

Laing, L., Humphreys, C., & Cavanagh, K. (2013). Social work & domestic violence : developing critical & reflective practice. Sage Publications Ltd. https://www.researchgate.net/publication/273460403_Social_Work_Domestic_Violence_Developing_Critical_Reflective_Practice

Laws, D. (2020). What Use is a Critical Moment? Negotiation Journal, 36(2), 107–126. https://doi.org/10.1111/nejo.12323

Lewin, K. (1946). Action Research and Minority Problems. Journal of Social Issues, 2(4), 34–46. https://doi.org/10.1111/J.1540-4560.1946.TB02295.X

Linney, J., Regan, L., Gunn, D., Llewellyn, D., & Assomull, R. (2018). FUNDING A NATIONAL NETWORK OF REFUGES Providing a lifeline for families fleeing domestic abuse Developing a sustainable funding mechanism for refuges 2 Funding a national network of refuges: providing a lifeline for families fleeing domestic abuse.

Long, J., Harvey, H., Harper, K., Ingala, K., Clarrie, S., & Callaghan, O. '. (2018). Annual Report on UK Femicides 2018. https://www.femicidecensus.org/wp-content/uploads/2020/02/Femicide-Census-Report-on-2018-Femicides-.pdf

Lungren, E. (1998). The Hand That Strikes and Comforts: Gender Construction and the Tension between Body and Symbol. In E. Dobash & R. P. Dobash (Eds.), Rethinking Violence Against Women. Thousand Oaks: Sage.

Lynch, K., & Moran, M. (2006). Markets, schools and the convertibility of economic capital: the complex dynamics of class choice. British Journal of Sociology of Education, 27(2), 221–235. https://doi.org/10.1080/01425690600556362

Mackay, M. (2016). Making sense of critical participatory action research. Reflections on The Action Research Planner: Doing Critical Participatory Action Research. International Practice Development Journal, 6(2), 1–3. https://doi.org/10.19043/IPDJ.62.013

Magnano, P., Paolillo, A., Platania, S., & Santisi, G. (2017). Courage as a potential mediator between personality and coping. Personality and Individual Differences, 111, 13–18. https://doi.org/10.1016/J.PAID.2017.01.047

Maguire, K. (2019). Methodology as Personal and Professional Integrity: Research Designing for Practitioner Doctorates. In C. Costley & J. Fulton (Eds.), Methodologies for Practice Research: Approaches for Professional Doctorates (pp. 95–115).

Malenbaum, S., Keefe, F. J., Williams, A., Ulrich, R., & Somers, T. J. (n.d.). Pain in its Environmental Context: Implications for Designing Environments to Enhance Pain Control.

Malloch, M., Cairns, L., Evans, K., & O'Connor, B. (2011). The SAGE Handbook of Workplace Learning. SAGE Publications Ltd.

Malloch, M., Cairns, L., Evans, K., & O'Connor, B. (2022). The SAGE Handbook of Learning and Work. Sage Publications Ltd. https://doi.org/10.4135/9781529757217

Malos, E. (2000). Supping with the Devil? : multi-agency initiatives on domestic violence. In J. Radford, M. Friedberg, & L. Harne (Eds.), Women, Violence and Strategies for Action: feminist research, policy and practice. Open University Press.

Marshall, J., Coleman, G., & Reason, P. (2017). Leadership for Sustainability An Action Research Approach (1st ed.). Routledge.

Maxwell, T. W. (2019). Philosophy and Practice - Why Does This Matter? In Methodologies for Practice Research: Approaches for Professional Doctorates. SAGE Publications Ltd. https://rune.une.edu.au/web/handle/1959.11/28638

Mccann, I. L., & Pearlman, L. A. (1990). Vicarious Traumatization: A Framework for Understanding the Psychological Effects of Working with Victims. In Journal of Traumatic Stress (Vol. 3, Issue 1).

McNiff, J., & Whitehead, J. (2011). All you need to know about action research (2nd ed.). SAGE Publications. http://uk.sagepub.com/sites/default/files/upm-binaries/39884_9780857025838.pdf

Merriam Webster. (2022). Tool Definition & Meaning - Merriam-Webster. https://www.merriam-webster.com/dictionary/tool

Merriam-Webster. (2022a). Courage Definition and Meaning. Https://Www.Merriam-Webster.Com/Dictionary/Courage.

Merriam-Webster. (2022b). Facilitation Definition. Https://Www.Merriam-Webster.Com/Dictionary/Facilitation.

Mezirow, J. Ed. (2000). Learning as Transformation: Critical Perspectives on a Theory in Progress. The Jossey-Bass Higher and Adult Education Series. Learning as Transformation: Critical Perspectives on a Theory in Progress.

Miles, M. B., Michael Huberman, A., & Saldaña, J. (2014). Qualitative data analysis: A methods Sourcebook (3rd Edition). In SAGE Publications, Inc. https://doi.org/10.1177/239700221402800402

Moeller, C., King, N., Burr, V., Gibbs, G. R., & Gomersall, T. (2018). Nature-based interventions in institutional and organisational settings: a scoping review. International Journal of Environmental Health Research, 28(3), 293–305. https://doi.org/10.1080/09603123.2018.1468425

Morley, L., Angervall, P., Berggren, C., & Dodillet, S. (2018). Re-purposing fika: rest, recreation or regulation in the neoliberalized Swedish University? 8(4), 400–414. https://doi.org/10.1080/21568235.2018.1458637

Morran, D. (2008). Firing up and burning out: The personal and professional impact of working in domestic violence offender programmes. https://doi.org/10.1177/0264550508090272

Mosse, J. (2019). Introduction, making sense of organizations – the institutional roots of the Tavistock approach. In Obholzer, A., & Roberts, V. Z. (2019). The Unconscious at Work A Tavistock Approach to Making Sense of Organizational Life. In The

Unconscious at Work (2nd ed.). Routledge. https://doi.org/10.4324/9781351104166-16

Nawaz, B., & Johnson, M. P. (2022). Types of domestic violence in Pakistan: Elaborating on Johnson's typology. Journal of Family Violence. https://doi.org/10.1007/s10896-022-00420-7

Neff, K. D., Long, P., Knox, M. C., Davidson, O., Kuchar, A., Costigan, A., Williamson, Z., Rohleder, N., Tóth-Király, I., & Breines, J. G. (2018). The forest and the trees: Examining the association of self-compassion and its positive and negative components with psychological functioning. Self and Identity, 17(6). https://doi.org/10.1080/15298868.2018.1436587

Nicolini, D. (2010). Zooming In and Out: Studying Practices by Switching Theoretical Lenses and Trailing Connections. Http://Dx.Doi.Org/10.1177/0170840609349875, 30(12), 1391–1418. https://doi.org/10.1177/0170840609349875

Noon, M., & Blyton, P. (2007). The Realities of Work. In The Realities of Work. Red Globe Press London. https://doi.org/10.1007/978-0-230-20804-9

Nowlan, J. (2021). Befriending ourselves. Towards the Compassionate University, 87–101. https://doi.org/10.4324/9780429324338-6

Nowotny, H., Scott, P., & Gibbons, M. (2003). `Mode 2' Revisited: The New Production of Knowledge. Minerva, 41, 179–194. https://doi.org/10.1023/A:1025505528250

Obholzer, A., & Roberts, V. Z. (1994). The Unconscious at Work: Individual and Organizational Stress in the Human Services. Routledge.

Obholzer, A., & Roberts, V. Z. (2019). The Unconscious at Work A Tavistock Approach to Making Sense of Organizational Life. In The Unconscious at Work (2nd ed.). Routledge. https://doi.org/10.4324/9781351104166-16

Odden, T. O. B., & Russ, R. S. (2019). Defining sensemaking: Bringing clarity to a fragmented theoretical construct. Science Education, 103(1), 187–205. https://doi.org/10.1002/SCE.21452

Office for National Statistics. (2016). Crime in England and Wales year ending Mar 2016.

Office for National Statistics. (2021). Domestic abuse prevalence and trends, England and Wales: year ending March 2021.

O'Brien, M. (2011). Towards a Pedagogy of Care and Well-Being: Restoring the Vocation of Becoming Human Through Dialogue and Relationality. In O'Shea and O'Brien (eds) Pedagogy, Oppression. In O'Shea, A., & O'Brien, M. (2011). Pedagogy, Oppression and Transformation in a 'Post-Critical' Climate : The Return of Freirean Thinking. In Pedagogy, Oppression and Transformation in a 'Post-Critical' Climate : The Return of Freirean Thinking. Continuum. https://doi.org/10.5040/9781472541246

Pence, E., & Paymar, M. (1993). Education Groups for Men Who Batter. In Education Groups for Men Who Batter. https://doi.org/10.1891/9780826179913

Pence, E., & Paymar, M. (2003). Creating a Process of Change for Men Who Batter Curriculum Package - Domestic Abuse Intervention Programs. https://www.theduluthmodel.org/product/creating-process-change-men-batter-curriculum-package/

Petrillo, M., & Downview, H. (2007). Power struggle: Gender issues for female probation officers in the supervision of high risk offenders. Probation Journal , 54. https://doi.org/10.1177/0264550507083538

Posner, G. J., Strike, K. A., Hewson, P. W., & Gertzog, W. A. (1982). Accommodation of a scientific conception: Toward a theory of conceptual change. Science Education, 66(2), 211–227. https://doi.org/10.1002/sce.3730660207

Richardson, L. (2016). Evaluating Ethnography. 6(2), 253–255. https://doi.org/10.1177/107780040000600207

Roberts, V.Z. (2019). The organization of work: contributions from open systems theory. In Obholzer, A., & Roberts, V. Z. (2019). The Unconscious at Work A Tavistock Approach to Making Sense of Organizational Life. In The Unconscious at Work (2nd ed.). Routledge. https://doi.org/10.4324/9781351104166-16

Robbins, R., Mclaughlin, H., Banks, C., Bellamy, C., & Thackray, D. (2014). Domestic violence and multi-agency risk assessment conferences (MARACs): a scoping review. The Journal of Adult Protection , 16(6), 389–398. https://doi.org/10.1108/JAP-03-2014-0012

Roberts, V. Z. (2019). The Organization of Work: Contributions from open systems theory. In A. Obholzer & V. Z. Roberts (Eds.), The Unconscious at Work: A Tavistock Approach to Making Sense of Organizational Life (2nd ed.). Routledge.

Robinson, A. L. (2004). Domestic Violence MARACs (Multi-Agency Risk Assessment Conferences) for Very High-Risk Victims in Cardiff, Wales: A Process and Outcome Evaluation. https://www.researchgate.net/publication/237442284_Domestic_Violence_MARACs_Multi-Agency_Risk_Assessment_Conferences_for_Very_High-Risk_Victims_in_Cardiff_Wales_A_Process_and_Outcome_Evaluation

Robinson, A. L. (2005). Domestic Violence MARACS (Multi-Agency Risk Assessment Conferences) for Very High-Risk Victims in Cardiff, Wales: Views from the Victims. https://www.researchgate.net/publication/228352607_Domestic_Violence_MARACS_Multi-Agency_Risk_Assessment_Conferences_for_Very_High-Risk_Victims_in_Cardiff_Wales_Views_from_the_Victims

Rolfe, G., Freshwater, D., & Jasper, M. (2001). Critical Reflection for Nursing and the Helping Professions a User's Guide. https://philpapers.org/rec/ROLCRF

Ryan, A. (2011). Conscientization: : The Art of Learning. In Pedagogy, Oppression and Transformation in a 'Post-Critical' Climate : The Return of Freirean Thinking. Continuum. https://doi.org/10.5040/9781472541246.CH-005

Saldaña, J. (2021). The Coding Manual for Qualitative Researchers (3rd edition). In Qualitative Research in Organizations and Management: An International Journal (Vol. 12, Issue 2).

Sandberg, J., & Tsoukas, H. (2015). Making sense of the sensemaking perspective: Its constituents, limitations, and opportunities for further development. Journal of Organizational Behavior, 36(S1), S6–S32. https://doi.org/10.1002/JOB.1937

Schauben, L. J., & Frazier, P. A. (1995). VICARIOUS TRAUMA The Effects on Female Counselors of Working with Sexual Violence Survivors. Psychology of Women Quarterly, 19, 49–64.

Schön, D. A. (1983). The reflective practitioner. Basic Books.

Schon, D. A. (1987). Teaching artistry through reflection in action. In Educating the reflective practitioner.

Shaw, C., Brittain, K., Tansey, R., & Williams, K. (2008). How people decide to seek health care: A qualitative study. International Journal of Nursing Studies, 45(10). https://doi.org/10.1016/j.ijnurstu.2007.11.005

Shepard, M. F., & Pence, E. L. (1999). Coordinating Community Responses To Domestic Violence: Lessons from Duluth and Beyond. Thousand Oaks: Sage.

Sherin, B. L., Krakowski, M., & Lee, V. R. (2012). Some assembly required: How scientific explanations are constructed during clinical interviews. Journal of Research in Science Teaching, 49(2), 166–198. https://doi.org/10.1002/TEA.20455

Shipway, L. (2004). Domestic Violence: A handbook for health professionals. Routledge.

Sikorski, T. R., & Hammer, D. (2017). Looking for coherence in science curriculum. Science Education, 101(6), 929–943. https://doi.org/10.1002/SCE.21299

Smith, J. L. (1995). Semi-Structured Interviewing and Qualitative Analysis. In J. L. Smith, R. Harre, & L. van Lagenhove (Eds.), Rethinking Methods in Psychology. Sage.

Stanley, Humphreys, N., & Cathy. (2017). Identifying the key components of a “whole family” intervention for families experiencing domestic violence and abuse. Journal of Gender-Based Violence, 1, 99–115. https://doi.org/10.1332/239868017X14913081639164

Stanley, N., & Humphreys, C. (2014). Multi-agency risk assessment and management for children and families experiencing domestic violence. Children and Youth Services Review, 47(P1), 78–85. https://doi.org/10.1016/J.CHILDYOUTH.2014.06.003

Stark, E. (2007). Coercive control: How men entrap women in personal life. Oxford University Press.

Statt, D. A. (2004). The Routledge Dictionary of Business Management. In The Routledge Dictionary of Business Management. https://doi.org/10.4324/9780203362051

Stewart, H., Gapp, R., & Harwood, I. (2017). Exploring the Alchemy of Qualitative Management Research: Seeking Trustworthiness, Credibility and Rigor Through Crystallization. The Qualitative Report, 22(1), 1–19. https://doi.org/10.46743/2160-3715/2017.2604

Stokes, J. (2019). The Unconscious at Work in Groups and Teams: contributions from the work of Wilfred Bion. In A. Obholzer & V. Z. Roberts (Eds.), The Unconscious at Work: A Tavistock Approach to Making Sense of Organizational Life (2nd ed.). Routledge.

Strauss, A., & Corbin, J. (1998). Basics of qualitative research: Grounded theory procedures and techniques (2nd ed). In Thousand Oaks: Sage Publications.

Sully, P., Wandrag, M., & Riddell, J. (2008a). The use of reflective practice on masters programmes in interprofessional practice with survivors of intentional and unintentional violence. Reflective Practice, 9(2), 135–144. https://doi.org/10.1080/14623940802005459

Sully, P., Wandrag, M., & Riddell, J. (2008b). The use of reflective practice on masters programmes in interprofessional practice with survivors of intentional and unintentional violence. Reflective Practice, 9(2), 135–144. https://doi.org/10.1080/14623940802005459

Taylor, J. (2011). The intimate insider: negotiating the ethics of friendship when doing insider research. 11(1), 3–22. https://doi.org/10.1177/1468794110384447

Thompson, N., & Pascal, Jan. (2012). Developing critically reflective practice. 13(2), 311–325. https://doi.org/10.1080/14623943.2012.657795

Thompson, S., & Thompson, N. (2008). The critically reflective practitioner. Palgrave Macmillan.

Timor-Shlevin, S., Aharon, T., Segev, S., Mazor, S., & Ishai, E. (2021). From critical reflection to critical professional practice: Addressing the tensions between critical and hegemonic perspectives, 21(2), 277–293. https://doi.org/10.1177/14733250211006765

Tracy, S. J. (2010). Qualitative quality: Eight a"big-tent" criteria for excellent qualitative research. Qualitative Inquiry, 16(10). https://doi.org/10.1177/1077800410383121

Tracy, S. J. (2020). Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact (2nd ed.). John Wiley and Sons.

Trelles-Fishman, A. (2019). Towards emotional containment for staff and patients: developing a Work Discussion group for play specialists in a paediatric ward, 45(1), 4–17. https://doi.org/10.1080/0075417X.2018.1550663

Unger, R. M. (2004). False Necessity: Anti-Necessitarian Social Theory in the Service of Radical Democracy : From Politics, a Work in Constructive Social Theory. https://philpapers.org/rec/UNGFNA

University of Westminster. (2021). Research Degree Academic Regulations 2021/22.

van Dernoot Lipsky, L., & Burk, C. (2009). Trauma Stewardship: An Everyday Guide to Caring for Self While Caring for Others. Berret-Koehler Publishers. https://www.amazon.co.uk/Trauma-Stewardship-Everyday-Caring-Others/dp/157675944X

van Woerkom, M., & Croon, M. (2008). Operationalising critically reflective work behaviour. Personnel Review, 37(3), 317–331. https://doi.org/10.1108/00483480810862297/FULL/PDF

Waddington, K. (2017). Creating conditions for compassion. The Pedagogy of Compassion at the Heart of Higher Education, 49–70. https://doi.org/10.1007/978-3-319-57783-8_4/COVER

Waddington, K. (2022). Gossip, organization and work: A research overview. Routledge.

Waddington, K., & Erbmann, M. (2021). The influence of music on black, Asian and minority ethnic women working in the field of domestic violence and abuse: critical reflection on music as method. International Practice Development Journal, 11(1), 1–8. https://doi.org/10.19043/ipdj.111.010

Waddington, K., & Kaplan, Y. (2021). Action learning as a vehicle for compassion . In K. Waddington (Ed.), Towards the compassionate university : from global thread to global impact. Routledge, Taylor & Francis Group.

Weick, K. E. (1995). Sensemaking in Organizations. Sage.

Welkin, L. (2014). Why Work Across Cultures? . In M. McFarlane & R. Canton (Eds.), Policy Transfer in Criminal Justice, Crossing Cultures, Breaking Barriers. Palgrave Macmillan.

Wenger, E. (1998). Communities of practice: learning, meaning, and identity. Cambridge University Press.

Westmarland, N., & Kelly, L. (2016). Domestic Violence: The Increasing Tensions Between Experience, Theory, Research, Policy and Practice. In What Is to Done about Crime and Punishment? Towards a “Public Criminology. Macmillan Publishers Ltd.

Wicks, P. G., & Reason, P. (2009). Initiating action research: Challenges and paradoxes of opening communicative space. In Action Research (Vol. 7, Issue 3). https://doi.org/10.1177/1476750309336715

Widell, G., & Robinson, S. (2012). Aspects of responsibility: how we handle actions and consequences. Journal of Global Responsibility, 3(1), 32–47. https://doi.org/10.1108/20412561211219274/FULL/PDF

Winnicott, D. W. (1971a). Play and reality . Tavistock.

Winnicott, D. W. (1971b). Playing and reality. Routledge.

Woodward, K. (2019). Auto-Ethnography. In C. Costley & J. Fulton (Eds.), Methodologies for Practice Research: Approaches for Professional Doctorates. Sage.

Yin, R. K. (2011). Qualitative research from start to finish. Guildford Press.

Appendices

Appendix A Ethical approval

Decision - Ethics ETH1718-0271: Mrs Jodie Das (class 2) Inbox ×

Westminster VRE <VRE@westminster.ac.uk> 1 Feb 2018, 15:34
to me

University of Westminster

Dear Jodie

I am writing to inform you that your application was reconsidered by the FST Research Ethics Committee at its meeting of 1 February 2018, and the proposal was approved.

Yours,

Mandy Walton

FST Research Ethics Committee

I am advised by the Committee to remind you of the following points:

Your responsibility to notify the Research Ethics Committee immediately of any information received by you, or of which you become aware, which would cast doubt upon, or alter, any information contained in the original application, or a later amendment, submitted to the Research Ethics Committee and/or which would raise questions about the safety and/or continued conduct of the research.

The need to comply with the Data Protection Act 1998.

The need to comply, throughout the conduct of the study, with good research practice standards.

The need to refer proposed amendments to the protocol to the Research Ethics Committee for further review and to obtain Research Ethics Committee approval thereto prior to implementation (except only in cases of emergency when the welfare of the subject is paramount).

The desirability of including full details of the consent form in an appendix to your research, and of addressing specifically ethical issues in your methodological discussion.

The requirement to furnish the Research Ethics Committee with details of the conclusion and outcome of the project, and to inform the Research Ethics Committee should the research be discontinued. The Committee would prefer a concise summary of the conclusion and outcome of the project, which would fit no more than one side of A4 paper, please.

Ethics ETH1718-0271: Mrs Jodie Das (class 2)

Appendix B Recruitment, Participation and Debrief Information Sheet

The following is an invitation to participate in the action research study

Building Better Relationships: Developing Critically Reflective Practice When Working Preventatively with Families Experiencing Conflict, Violence and Abuse.

This action research study, which is part of a professional doctorate in Health Science with the University of Westminster, is an opportunity to collectively develop practice when working with families experiencing conflict, violence and abuse. As a practitioner/professional working with the issue of domestic abuse, your views, experiences and contributions would be greatly valued as part of this study.

Who and what is involved?

Action research requires practitioners to be researchers with a big emphasis on examining and evaluating practice in a collective context and alongside those it affects. For the purpose of developing this study, I have the role of trainer, facilitator and researcher. My particular interest is how we train, facilitate and research together, around the shared common purpose of working preventatively with conflict, violence and abuse in families.

For the study, an action research group will be formed consisting of professionals and practitioners working with domestic abuse in (**insert area name**). The group will meet during a series of critically reflective practice workshops that will be delivered following an interprofessional education activity (2 day training course), dedicated to examining problematic issues in domestic abuse prevention practice.

I will be facilitating the workshop and the sessions that follow, alongside my co-facilitator Dinah Mears. Dinah is a family therapist, and couples' counselor with extensive experience working with conflict, violence and abuse in families. Dinah is also a clinically trained supervisor and has therefore been asked to work with myself and Craft Training and Development Ltd due to her experience and skill in these areas.

What will I have to do?

Participate in a series of critically reflective practice workshops, 2 hours in length, and share your experiences of domestic abuse work, in relation to principles of the emerging CRAFT framework. This will most often be through sharing dialogue within the workshops, and also includes some immediate written feedback at the end of the sessions. You will also be given the opportunity to take part in a semi-structured interview with myself,

toward the end of the study and following completion of the critically reflective workshops. This interview will also serve as debrief, gathering your reflections and establishing what participation may mean to you, in terms of future practice.

Terms of Participation

Attendance at the critically reflective practice workshops is not dependent on participating in the action research study. Participation is entirely voluntary, and any participant may withdraw at any stage, and during any communication can refrain from answering questions, e.g. that are felt too personal or intrusive. Where participants withdraw, steps will be taken by the researcher to ensure that support, if required, is in place and a debrief is conducted.

If participating within the critically reflective practice workshops (as part of the study or not), all participants will be expected to uphold the three principle commitments of communicative action defined by Kemmis et al (2014). These are "to genuinely seek intersubjective agreement about the ideas and language they use; to genuinely seek to understand one another's perspective and points of view; and to genuinely seek unforced consensus about what to do" (p165).

The researcher is required to share information regarding participants if there is evidence of serious concern regarding (a) the safety of clients; (b) the safety of other persons who may be endangered by the client's behavior; or (c) the health, welfare or safety of children or vulnerable adults. Wherever possible this will be a transparent process involving all participants concerned.

Supervision of the project

The research has received ethical approval from The University of Westminster, and is overseen by a team of supervisors. The Tavistock Institute provides practice supervision for the training and consultancy aspects of the study delivered by Craft Training and Development Ltd.

Research Supervision Team	Practice Supervision
Dr Kathryn Waddington Dr Nick Smith Professor Coral Dando Psychology Department University of Westminster 115 New Cavendish Street London W1W 6UW	The Tavistock Institute 30 Tabernacle Street London EC2 A4UE

Data Collection

The following data will be collected;

- Audio recording of critically reflective practice workshops.
- Written Feedback forms.
- Audio recording of semi-structured interviews.
- Focus groups.
- Lead researcher field notes/reflective journal.

Data Protection

- All steps will be taken to ensure no personal or identifiable information is used that can identify any client or their family known to participating organisations/services.
- Anonymity is assured through the coding of data.
- Participants of the action research group can also choose to remain anonymous, although should be aware that data is likely to remain identifiable to other members of the group and those with knowledge of the local area and services.
- Participants of the action research group can view all data before it is sent for wider reading or publication.
- The researcher will uphold the confidentiality policies of (insert commissioners name) and the British Psychological Society's Code of Ethics and Conduct, Draft for Consultation (2017). This is available at: https://beta.bps.org.uk/sites/beta.bps.org.uk/files/News%20-%20Files/INF94%20Code%20Draft.pdf

Data Storage

In terms of data storage, the researcher will ensure the following;

- A password protected laptop with an encrypted hard drive (using FileVault) will be used to store all data
- An encrypted voice recorder will be used for all recordings
- Written feedback provided by participants will be transferred to the laptop within 2 weeks and then destroyed via shredder
- Written data (including researcher reflective journal) will be stored in a locked cabinet only accessible by the researcher
- A review is held with the Data Protection IT Security Officer at the University of Westminster throughout the project.

Critical Friends

The purpose of involving critical friends is to add further commentary, to the learning generated from the action research group. They have been chosen through my professional networks, based on their experience and expertise in specific areas. Critical friends are tasked with contributing areas for further consideration and maintaining the wider perspective, both national and international, regarding the development of working with domestic and family violence.

Critical friends to this study are;

Name and professional title of critical friend:	Particular Specialism and Expertise in:
Philippa Sully – Independent Supervisor	Development and directorship of MSc in Interprofessional Practice working with intentional and unintentional violence
Scott Miller – Head of Domestic Abuse Intervention Project – Duluth, USA	Co-ordinating Community Responses to domestic violence

Benefits of Participation
The sessions are designed to give you opportunities to think about your work in different ways and evaluate what you do in the context of things that you feel are important, professionally, and personally. It is anticipated that personal and professional development is a benefit of participation.

Enquiries and Questions

In the first instance, questions and queries should be directed to the lead practitioner/researcher, facilitator of the study – Jodie Das. Details are below;

Email w1524866@westminster.ac.uk Telephone: 07950040001

Dr Kathryn Waddington, Reader in Psychology, University of Westminster is supervising the work. Any enquiry's and concerns can be directed to,

Dr Kathryn Waddington
Psychology Department
University of Westminster
115 New Cavendish Street
Room 6.103
London W1W 6UW

Email: k.waddington@westminster.ac.uk Tel: +44 (0) 203 506 9025

If you are willing to participate in this study and contribute to developing understanding of working preventatively with families experiencing domestic violence, you will need to complete a participant consent form. Ethical best practice requires all participants to sign their consent to the study taking place and this will be collected during the first CRAFT critically reflective practice workshop.

I look forward to hearing from you and working with you!
Yours Sincerely,
Jodie Das - Director: Craft Training and Development Ltd
DProf Research Student - University of Westminster

Appendix C Participant Consent Form

Building Better Relationships: Developing Critically Reflective Practice When Working Preventatively with Families Experiencing Conflict, Violence and Abuse

Participant Consent Form

I agree to take part in the above University of Westminster research study. I have had the study explained to me, and I have read the Explanatory Statement (Participant Information), which I may keep for my records. I understand that agreeing to take part means that I am willing to take part in Interprofessional Education Activities and critically reflective practice sessions.

Data Protection

The information observed and collected will be held and processed for the purpose of research into the development of critical reflection in domestic violence prevention work, submitted to the University of Westminster as part of a Professional Doctorate in Health Sciences. The research will detail findings relating to the use of a framework for critical reflection (CRAFT) when working preventatively with families experiencing conflict, violence and abuse.

I understand that any information I provide will be anonymised and that no information that could lead to the identification of any individual will be disclosed in any publications or to any other party. No identifiable personal data will be published, and the identifiable data will not be shared with organisations external to the research sites.

I understand the researcher is required to share information if there is evidence of serious concern regarding (a) the safety of clients. (b) the safety of other persons who may be endangered by the client's behaviour; or (c) the health, welfare or safety of children or vulnerable adults. I have been informed that this may be without my consent but that wherever possible this will be a transparent process involving all participants concerned

Withdrawal from study

I understand that my participation is voluntary, that I can choose not to participate in part or all of the project, and that I can withdraw at any stage of the project without being penalised or disadvantaged in any way.

Position Held, ……

Name: .....
(Please print)

Signature: .....

Date: .....

Appendix D Role of the Interprofessional Practice Advisor

Study: Building Better Relationships: Developing critically reflective practice when working preventatively with domestic violence and abuse

Interprofessional Practice Advisor Role

The role of the Interprofessional Practice Advisor is to consult collaboratively and critically with the lead practitioner/researcher of the above Critical Participatory Action Research (CPAR) study, regarding practice, understanding practice and their value in practice.

With emphasis on the necessity of working interprofessionally with violence and abuse, the Interprofessional Practice Advisor, the Practitioner/Researcher and where relevant, the Academic Supervisor and other critical friends to the study, will explore practice through mutually, critically reflective discourse. The aim of this discourse is to enable the practitioner/researcher to develop critically reflective practice in relation to the study, and the wider context of practice, strengthening research rigour and the theoretical foundations of the study and supporting the development of new knowledge in the field of domestic violence and abuse prevention.

Critically reflective discourse between the IPA and P/R will,

- Be conducted at regular intervals throughout the Critical Participatory Action Research (CPAR) study
- Adhere to time boundaries
- Focus on process, delivery and outcomes of the CPAR study
- Be digitally recorded for data analysis

Appendix E Interview Schedule

Building Better Relationships: Developing Critically Reflective Practice When Working Preventatively with Domestic Violence and Abuse

Overarching Research Questions (to answer)

- Does providing a framework for interprofessional critical reflection enhance critically reflective practice when working preventatively with domestic violence and abuse, and if so how?
- What are the key factors for consideration in the process of developing critical reflection in this area of work?
- What effects, does developing critically reflective practice have, on practitioners and organisations working preventatively with domestic violence and abuse?

Semi-Structured Interview Schedule

Welcome and how are you? Open discussion

Refocus – thank you for your time today

1. I'm curious about what made you get involved with this project? (Prompts: expectations, motivations)

2. How would you describe your experience of being involved with the project? Do any parts stand out?

3. (Prompts: a) Interprofessional Education Activity (the training)
   b) Critically reflective practice sessions (post training)

4. What has changed as a result of being involved in the process?
   Prompts: personally, professionally, interprofessionally

5. What impact has it had?
   Prompts: thought process'/interventions, attitude/behaviour, relationships/power

6. Is there anything we haven't covered, important to you, that you would like me to know and if so, why?

Closing

I want to take the time to thank you for being part of this journey. It has been a pleasure to work with you and I hope you will be taking lots of new ideas and ways of thinking with you

Appendix F The Tale of Two Wolves

The Tale of Two Wolves
(Native American Proverb)

An old Cherokee is teaching his grandson about life.

"A fight is going on inside me," he said to the boy. "It is a terrible fight, and it is between two wolves. One is evil – he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego."

He continued, "The other is good – he is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith. The same fight is going on inside you – and inside every other person, too."

The grandson thought about it for a minute and then asked his grandfather, "Which wolf will win?"

The old Cherokee simply replied, "The one you feed."

(Unattributed)