

Moving bodies

Countering digital disembodiment

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Everywhere I am, I am.

Everywhere I am, I find myself . . . moving.¹

Introduction

I offered to write about embodiment in coaching supervision groups. In so doing, I realise I have created a conundrum for myself. Embodiment is a uniquely personal state. This means I cannot speak of anyone else's experience; firstly, because I am not them, and secondly, because what we as human beings experience is often beyond the reach of words. I could tell you what I do in group supervision and how I establish the conditions for me and my supervisees to work together, but this would not give you any sense of the aliveness that is inherent in the actuality of embodiment, as it materialises in each of us every time we engage with others.

Through my doctoral research I have come to appreciate that there is no knowing without a knower. There is no such thing as knowledge. Words on paper or on screen are mere scribbles, dots and lines unless or until someone comprehends and does something with them. The expression of knowing is in the expression of the knower. This means, I must turn to *me* to discover what I might have to say about this topic. I am in and of the living, breathing, moving being-doing body that is me. While I am living, I am learning. While I am learning, I am moving.

Animation² is the fundamental indicator that I/we are alive and living and learning. But, for many, our recognition of this is so far from our awareness. We simply go about our lives; moving all the while and paying little, if any, attention to what is actually and potentially being revealed to us, if only we were to pay attention to what is in play within us. This is where this chapter invites you to go. I open my invitation to you by going there myself.

In starting to write this chapter, I did not consciously set out to do **this**. I did not consciously set out to do this, **this way**. I found myself being and doing this, this way, by following the clues and cues I noticed in myself in an initial online encounter with a group of people I had not met before – in the midst of a COVID-19-constrained 2020. Thinking about group supervision, I realised I could follow myself and explore my own interior journeying as I entered this new

group. I surrendered to what was coming, wondering what this might reveal about embodiment in group supervision contexts. So, I started with me: attending to this being~doing body that is me, entering a group for the first time . . .

Pre-entry

I find myself here in this space; on the precipice of engaging with a group of people whom, mostly, I do not know. A collection of individuals invited together, gathering around a common intention. How did I get here? Someone opened the space and invited me in. My being~doing body brought me here. Yes – even into this digital realm. My body carried me out of my house, into my working space in the cabin in my garden, across the threshold, removing my outdoor shoes, putting on my slippers, easing myself into my chair, turning on the lights, plugging in the monitors and pressing the power button on the computer. I feel awe as I pause long enough to ponder on all that my being~doing body has already done to get me to being here, now. A multitude of micro- and macro-animated acts have been orchestrated without my even having to think about them while I consciously focused on one simple thing – to get to the Zoom call at the prescribed time. I made it, just . . . or perhaps I was a minute or two late. I cannot remember.

What I am acutely aware of is that the introverted child in me does her very best to avoid those (awkward to me) moments of arriving into a space full of people I do not know, believing I will be expected to engage in some kind of ‘small talk’ or, worse, that I will simply be ignored. Oh! How uncomfortable I (used to) feel in those moments. I find myself re-calling countless times as a child, when I was the newcomer arriving into an established group. I did not know ‘them’; ‘they’ did not know me . . . and because of those early experiences, I came to believe that I would be isolated . . . ridiculed . . . marginalised . . . pushed out . . . Wow! I notice how I put ‘them’ into a uniform, generalised One, as if they all will be thinking and feeling exactly the same thing about the ‘me’ that is the Other. Those resonances from such a long time ago still linger, putting me on alert to be on alert. And in the process, **I make myself** that Other.

Entering

As I press the virtual button on my screen to enter the digital room, expecting to see unknown faces, a reverberation, imperceptible to anyone who is not me, ripples through my body. I find myself confronted, first, with my own head and shoulders, and my furrowed face looking back at me. My head is facing into a screen with other faces, apparently looking at me. But are they? Are they looking at me or at someone else? Or are they doing what I catch myself doing – see me looking at ME? What is going on in me that has me look at me?

Hmmm! I feel an uncomfortable squirm in my tummy that awakens me to something that has troubled me about this digital realm. When I see myself looking back at me, non-consciously, I have invited an extra person into this

virtual space. What if everyone else is doing the same? If they are – even if for only some of the time – it is as if we have twice the number of people in the room than are actually there! When I look at me – which I find myself doing, reflexively now, in this moment – I carry myself into an observer position in relation to myself. Instead of attuning to me from the inside, I notice that I am looking at how I am showing up; what I look like; what I see myself doing and, curiously, what I hear myself saying. Now that I am awake to what is going on with me, I realise how disconnecting I find this out-of-body experience – separating not only from myself but from everyone else in the Zoom room. I feel stunned and disappointed with myself that I had not noticed what was showing up in and through me until this moment. I also feel excited and thrilled by the tumble of insights, cascading in slow motion within me as I start considering what is different when I am actually in a physical space with others. Although I may only see one or two people within my binocular gaze, I have the possibility (but no guarantee) of seeing and hearing more of their being~doing bodies in play, engaging with me. More of my faculties may come into play, but this depends largely on what else is going on in me and the degree to which I am present, attending and attuning to what is dynamically happening in me and between us. I slay one fiction³: being in physical proximity does not assure accessing all the cues and signals that might actually be available to the persons present.

My reflection turns to my existing supervision groups, some of which are held by the shared praxis⁴ of Presence in Action.⁵ This praxis opens the space for each of us to engage ‘all of our being’ when we come together. We reach for our Emotions Palettes⁶ and use these to help us tune into, recognise and name the feelings alive in us. I feel a sudden wave of grief move through me. I miss these people coming together with me in a shared working space. I miss them talking and processing and moving spatially across the P6 Constellation floor mat⁷ (see brief illumination and Figure 1 later in this chapter) that holds our interior exploration. I miss holding the space for each precious person in the circle to show up with whatever has been running them ragged until they move into revelation, resolution and release. I take a moment to pause. I notice my mind has carried me away from being here, now, with these people. I have shifted context. Ah! I have gone to somewhere more familiar, recalling people I know. Is this my self-protective pattern coming out to reassure me, by reminding me of those who value and validate what I do and how I work? The feelings in my body indicate that this is not what is going on for me. If it were, I would be feeling anxious, concerned, earnest; and instead, I am feeling sadness, wonder and gratitude – for who they are and for the fact that I get to work with and learn from them. Them showing up is giving me contrast – opening my reflective space to notice similarities and differences, in this scenario, between new and established groups. Since undertaking my PhD research, I have come to recognise that when this abductive⁸ pattern comes out to play, it is time for me to get out of the way of myself and to follow the scents and trails that are unfolding before me. I feel curious and excited, wondering what small discoveries I may encounter along the way.

Engaging

I return to the group experience tipping me into writing this piece. When I am staring at this monitor, seeing people I have not met before who are sitting somewhere that is not here, I am faced with a peculiar, paradoxical mix of sensory deprivation and overload. Reliant only on the communication channels of sight and sound, I see multiple moving heads and shoulders, fuzzy faces with varying degrees of pixelation, numerous unfamiliar places and oscillating, variable sound quality. I am unable to grasp the ‘all-ness’ of a person, so much of which will be happening off camera – how their bodies move or remain virtually still; the small and large gestures they make; the tics and twitches that may play out in their hands, arms, feet and legs; any fiddling or doodling they might do; where their eyes and attention go; whom they look at and whom they avoid engaging with; what they wear and what smells accompany their physical presence.

None of this is accessible in a flat screen full of faces looking at flat screens full of faces. When internet bandwidth is poor, I might even lose sight and/or sound of a person altogether or they might lose me. Depending on what is at play in my encounter with that person, this severing of connection might evoke visceral relief or distress in me and/or them! Perhaps they simply hit the ‘leave’ button . . . to escape the discomfort of a particular enquiry or illumination? Perhaps they simply felt bored and digitally exited, having already emotionally checked out? Perhaps someone physically interrupted them, and they chose or were forced to leave without warning? Perhaps? Perhaps? Perhaps? Who knows? No one other than they can know until/unless anyone else is told. Now, that kind of abrupt departure might be much harder for a group member to follow through on if we were in the same room, a few feet apart. It is not impossible for someone to suddenly get so activated that they cannot hold themselves in the space anymore. In fact, in all my years of supervision practice, this has happened to me once, and nothing I said or did could reach that person in that moment. What about me as the supervisor? Would I ever find myself so activated by something happening in the group that I might engineer dropping off a digital call – effectively closing the room and leaving everyone ‘lost in cyber space’, wondering what happened? Nowadays, I cannot imagine resorting to that . . . though I do recall a time as a middle manager, 25 years ago, when I did indeed run from a team meeting I was hosting in tears! I am mindful to ‘never say never’ and to acknowledge that even being together in the same physical space offers no guarantee of averting abrupt departures. Nevertheless, in digital encounters, the scope for (non-)consciously noticing early-warning clues or signals of distress in another is, I believe, dramatically reduced. The opportunity to prevent people leaving or encouraging them back is virtually impossible (excuse the pun) without them bringing themselves back into relationship.

Switching off to switch on

I return to myself and the ‘new’ group experience I am facing. In these opening moments, I look at the others, and again catch myself watching myself. I am still.

Still? I am never still! What am I doing? Why am I here? Why now? I have no immediate answers to these questions. But I have faith they will be answered, not by trying to ‘get’ the answers but by turning to attend to what is presenting and becoming in this encounter with me and with these people.

My being~doing body brought me here, and I have been sitting in this seat for some time. My ‘yes’ to being here still expresses itself through my psychological attention, returning me to these seemingly bodyless faces. Disembodied heads float before me. Including mine. I notice my mouth is a straight-line caricature, making my lips look thinner than they usually are. I close my eyes, turning inwards to feel – to connect with what is going on within me. I **feel** the tightness in my lips. I know my body is signalling trepidation – a familiar mix of anticipation and fear. It runs from my gut and shows up in my lips, silencing me. Keeping me tight-lipped: ‘*Say nothing in case . . .*’ I discovered this connection when someone once reflected to me that my lips had gone white and ‘unusually thin’. That clean reflection helped me attune to what was going on internally. Now I know. But usually, I can only feel from within what is happening; not see from the outside-in, as I can from this online viewpoint. Another clue! I nearly missed it. I close my eyes – **not** to block them out. I close my eyes so that, by not seeing me, I can **feel** me. However, in completely shutting down my visual channel, I can no longer see the others in the Zoom room. I drift back in time, momentarily disconnecting from them and our shared context. I remember doing this as a child: ‘*If I close my eyes, they will not be there!*’ But this is not what I am doing here.

I smile. I am no longer that wee girl wishing away those in whose presence I experienced distress. In this moment, I remember I can do something about this. I want to **see these people** and **feel me**. I move my cursor to the top right of my image; right click my mouse, and then on the drop-down menu, click [Hide self-view]. Instantly I am released from my crazy self-preoccupation. My attention is freed, and I find myself changing from [Gallery view] to [Speaker view] because I now notice that I have not been able to see clearly who is speaking. Oh wow! Now I can really see each person who speaks – these are precious souls, not an amorphous, impersonal wall of digital avatars to which my mind had reduced them. Of course! I am reminded of how ‘up close and personal’ my in-person work sometimes is with my supervisees. I am aware that some supervisors might not actually get this close to someone’s face under ‘normal’ circumstances. But in my supervision groups, sometimes we do. So, on the screen, although poor image quality and pixelation might mask some nuances of what passes across someone’s face, I can appreciate this different way of achieving that degree of intimacy through this digital medium.

Another insight tumbles forth as I make a connection with what happens with those of my supervisees practising Presence in Action: how, when they come to my workspace or some other private location, we co-create the conditions in which they simultaneously experience and develop their capacity to be held and to hold profound personal processing using the P6 Constellation floor mat. The framework supports first-person inquiry. It comprises six outlying ‘portals’ (Facts, Fictions, Feelings, Purpose, Outcomes, Decisions) held at the centre by

‘Presence’; the latter of which invites a person into a self-centering inquiry to ‘notice what they are noticing’, using the other portals to discern the nature of what is presenting within them. In short, this representation offers an external framework for a person to metaphorically ‘step into themselves’ to discover what is manifesting in their interior realm (see Figure 7.1).

I enter into the space with them, accompanying them as they talk and walk. We move across the space, entering each portal as they recognise the nature of what they are expressing, for example, emotions, interpretations, recalling past events, imagining future happenings and more. I follow what they are saying, noticing their movements and gestures. I reflect back to them what I notice emerging from them, with nothing added and nothing taken away. Sometimes I find myself standing incredibly close, face to face, holding them in my gaze as they meet themselves in whatever they are processing. In those moments, it is as if all others in the room dissolve into the background. Sitting in an actual circle around the mat, the group physically frames and ‘holds’ our processing space; with each person in the round, focussing on what is unfolding with those on the mat; while also endeavouring to attend to what is rising and falling within themselves.

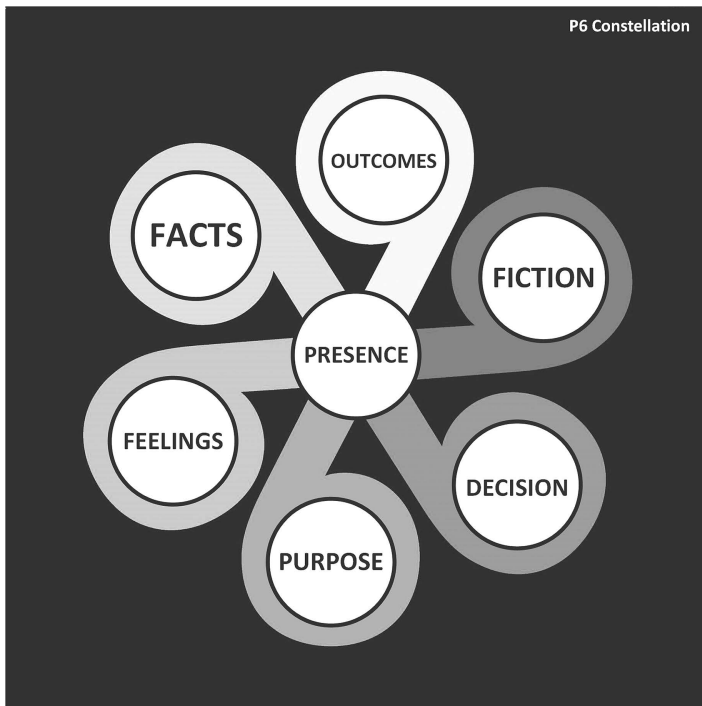


Figure 7.1 P6 Constellation™, framing self-centering inquiry (L J N Gardiner, 2018)

Another insight lands within me, catapulting me forward into future digital encounters. I know how I can bring some of this alive on the screen! In readiness for these unanticipated moments of intimate personal processing, I simply need to prepare everyone in the Zoom group to be alert to turning off their video and audio – without waiting for an explicit request – so that the person processing and the person hosting see only each other, free from any other visual or auditory stimulation.⁹ The challenge for those in the digital ‘circle’ is recognising that their energetic presence is as vital in holding the encounter as it would be if they were physically ‘holding’ space. Furthermore, in readying to support and reflect back to the processing person, these witnesses need to be particularly alert to themselves. What might non-consciously unfold in their own behaviours, when they find themselves in the virtual and invisible holding circle, being neither seen nor heard? What else arises for them, as they attend to what unfolds between the two people visible on screen? While off-video, this is not the time to actually leave the room to get a cup of tea or to drop attention by answering an email! However, if anyone’s attention does drift somewhere else, this will signal something on which to reflect that may be of use both to the individual drifting off as well as to the group process. I reveal this very dance throughout this chapter – in which my interior sense-making continuously moves between each present moment and my past and future imaginings. This is part of our human condition which, rather than denying, we can hone and learn to use reflexively, to reveal what is showing up in and through us.

Severing the old for new to emerge

Once again, having drifted off into my past and future musings and having come to a momentary resolution, I bring myself back into the Zoom room, to this group that has barely begun. Freed from my own processing, I notice I am listening again. Listening and noticing what is unfolding; noticing, noticing, noticing. Something is forming in the unfolding of our interactions. I am noticing who connects to whom; who mentions whom; what one says to another. He verbally affirms what she says . . . and her too. She acknowledges her . . . and him . . . subtle alliances and sub-groups forming. I wonder what is going on? Where is my place in this? Damn! I have already put myself at the margins. I have been sidling my way to the edge. My misleading mind has picked up a frayed thread from bygone times and has been attempting to spin a tiresome yarn. My being~doing body has been onto this mental racket all the while, and here, now, I recognise it is time to sever the thread before the yarn runs away with me. Momentarily, I move my digital mouse and click on [Show self-view]. I allow myself to see that I am one member of this group. I gaze across our images on the digital wall in front of me. We are the ones. We are the chapter authors of this book. I am one of them and I take my place. I inwardly nod and silently acknowledge myself. I have a place here. I have two chapter contributions to make, and this is one of them. I move my mouse and click [Hide self-view], bringing my full attention back onto these others who are gathered to give of themselves. They have something to say, and I want to hear them. I am ready, open, connected and curious.

Coming home to ourselves

Through this experience, I am reminded again that my body catches on long before my mind does. On this occasion, my mind is challenged, only as my words find their way to the surface, trickling onto this digital screen in front of me, as my fingers tap and tickle across my laptop keyboard. In these pages, you are witness to what has been flowing and unfolding, as I have been following the trail of jumbled fur balls that have been popping out of my metaphorical mouth. Without my being~doing body twitching and pulsing and frowning and fretting, none of this would have become available to me or to you. Without my mouth and its thin lips; my facial muscles and vocal chords; and my lungs to draw in and exhale air to create sound and . . . and . . . and . . ., I would be unable to speak. Without these eyes straining to focus after hours and days and years looking at my computer; and these ears ringing with tinnitus; and this dry, crinkled tongue urging me to drink; I would have no way of connecting to all that is beyond the me that is held by the thinning, aging skin that enwraps this being~doing body, who calls herself Louie. Without the mushy, squishy convoluted mass encased in my skull, connected through skeleton, muscles, nerve cells and hormones and body fluids to my sensory organs, I would have no capacity to think. I would have no access to my fast-spinning, flawed mind that is in daily need of mindful, effortful, slow-process honing. All of my being is needed to bring coherence to this extraordinary sense-making facility that arises from all that my being~doing body is and does and makes, from all that I encounter.

I **am** my being~doing body. I am not embodied **in** it, for that suggests that some part of me can be disembodied **from** it without actually dying! To say we are disembodied is a construct of our minds – meaning-making – that is not born out in reality. I come home to this; to me.

Teasing out the threads

As this reverberates and settles within me, I find my attention drifting ahead again. I want to draw together the threads and insights that have been emerging and to make explicit how they translate into group supervision.

Being a person, first and always: My first-person illumination reminds us of the reality that every individual entering a new group faces an onslaught of familiar and unfamiliar sensory stimulation. Over time, in relation to a specific group of people, this is likely to diminish. Nevertheless, on every occasion the group gathers, each person comes with their own unique experiences coursing through their bodies. Their patterns of being and doing; their meaning-making shaped by and shaping past, present and future realities and projections will all show up subliminally and explicitly. Our bodies are our primary resource for accessing and attuning to all of this within the context of our relational realms and wider world. We are the instrument giving us direct access to what is, what has been and what might be. We diminish, disregard or deny ourselves access to this at our own peril and at the risk of confusing or compromising our interactions with others.

Being in groups to know ourselves in groups: Being the recognised supervisor of a group is, in my view, a profound privilege carrying personal and professional responsibility. How we as supervisors hold or host these spaces will vary depending on those with whom, when and where we are working. Context matters. In the Presence in Action community-in-practice, we come together in varied ‘containers’ in which I take on different roles – as supervisor, trainer and community member. Together we rely on a foundational praxis to support us to move between hosting, processing and witnessing, and so, along with every other community member, you may see me walking across the floor mat while others host and witness me. In these community spaces, I do my interior work with them when I discern it is helpful to do so. As supervisor, you will find me drawing on my attunement to myself in service to the processing of another and the group as a whole. As trainer, additionally, I may reflect theoretical underpinnings to illuminate the distinctions and nature of the work we are undertaking. In consciously holding the space and working with the edges in all our encounters, I am seeking to serve the intention of each while attending to the individuals, relationships and situational context. Making such distinctions clear, and practising our praxis, enables us to transition between our different roles as is fit-for-purpose. Recognising I am continually in process, I am mindful of the challenges I and others face when I and we come into relationship. Irrespective of our shared containers and my role within each, I endeavour to stay alert to what goes on **for me**. In this chapter, I have been attuning to what was manifesting in me as a participant in a ‘new’ group, meeting online for the first time. I found my attention dancing between this present-moment experience and reflecting on my experiences as a group supervisor moving from in-person to online hosting. I delighted in experiencing surprising insights that revealed some new practical actions for handling the conundrum of creating intimate online encounters. I summarise these together with some of my current practices in the table at the end of this chapter.

Being the instrument of our praxis takes more than practice: Once I recognised that my being~doing body was my primary instrument for encountering the world, I realised two things. Firstly, I had nowhere to hide – everywhere I am, I am. Secondly, I could no longer blame another for what issued forth from my being~doing body – everywhere I am, in all that I do, I find myself being and doing. I took a while to move beyond my own resistance to what was undeniable. Finally, I said ‘yes’ to taking on the responsibility to hone my responsiveness. Decades on, this evolved into a praxis which infuses how I show up in in my relations with others and how I coach and supervise others. Core to this is a self-centering~extending dynamic that calls on me to be receptive¹⁰ to what is calling for my attention, readying me to responsively follow and flow to where this may lead, in relation to those I am serving. Comprehending and becoming able to articulate the **nature of my praxis, what underpins it and what brings coherence to it**, has made the world of difference to me and to the self-assuredness

I experience. Not knowing what is coming and becoming – while knowing the current limits of my knowing – has become a liberating experience evoking relief, joy, excitement, anticipation and humility. Attuning to not-knowing is, for me, the essence of supervision; within the context of Group Supervision, this becomes infinitely more complex with each additional person present. As supervisor, I am called to serve the intention of the group, to hold firm to the boundaries that keep the nature of our engagement clear, while simultaneously surrendering to what might unfold within and between us. Sitting with the humility of not-knowing helps me remember that my role is **not** about second-guessing **what** is going on **nor** knowing **what to do**; it is about knowing how to open up to what is presenting in each of us and to what comes alive within and between us. Group supervision reminds us that we are in relationship with others and with life; as such, it can resource us to attend to and extend ourselves differently in service to other groups in which we find ourselves.

Being in and of the world means adapting to the territory: As the world changes, we change . . . or we die. COVID-19 invoked us, simultaneously, to retreat from each other physically while geographically extending, through digital means, at pace. It catapulted millions of people into connecting online for the first time and countless others into learning to work in their own homes, isolated from colleagues, family and friends. My in-person supervision groups became flat-screen encounters overnight. Entering into, and engaging with, the group of this book's chapter authors in the way that I did brought to light what had previously been tacit¹¹ in me: the all-pervasiveness of the interplay of our being~doing bodies everywhere we are. One gift of being unwittingly projected into this digital medium is how it has awakened me to explicitly augment the imperative of attuning to what is calling for our attention; and inviting us to dare to talk about what is showing up in and through our being~doing bodies. This means attending to our physical/physiological sensations and emotions; as well as whatever else we may (not) be noticing, thinking, imagining and remembering. Everything that plays out in our interior realms comes together and manifests through our patterns of being and doing, whether or not we are online. If we ignore this, we end up denying and depriving ourselves and others the opportunities of benefitting, and benefitting from, all that might become.

Being~doing bodies being and doing differently: As I turn towards the closing of this chapter, I find myself reflecting how I might distil these insights, usefully, for others hosting group coaching supervision sessions in digital realms. Suddenly, it seems obvious! Let me illuminate what I have been using. In 2018, Jo Birch and I undertook a small research project in which we extrapolated Seven Simple Rules for Coaching Supervision.¹² These are embedded in my practice and reflected in the section 'Teasing out the threads'. In Table 7.1, I summarise my insights from this chapter and align them to the most applicable of each of the Seven Simple Rules.

Table 7.1 Applying the Seven Simple Rules of Coaching Supervision for transforming online encounters

Simple Rules	Amplifying practice and making digital-space adjustments
<ul style="list-style-type: none"> • Attune to self 	<ul style="list-style-type: none"> • When in a Zoom call, select [Hide self-view]. • Be ready with practical resources that will support engagement; e.g., with Presence in Action, each practitioner has workbooks to note what they are noticing, believing, feeling, recalling and imagining; and an Emotions Palette[®] – a set of cards to help attune to what they are feeling. • Notice our own being~doing patterns, e.g., physical sensations, tension, movement, tics, twitches, fiddling, gazing out of window, attention wandering, feelings, thinking, doing etc.
<ul style="list-style-type: none"> • Engage with love 	<ul style="list-style-type: none"> • Turn on [Speaker view] to draw our attention to the person speaking. • Notice: <ul style="list-style-type: none"> ◦ the words people utter and what is beyond the words ◦ facial and gestural movements.
<ul style="list-style-type: none"> • Serve the intention 	<ul style="list-style-type: none"> • Prepare contingencies for internet dropping. • When one person is processing and being held by another, be ready to <ul style="list-style-type: none"> ◦ turn off own video and audio ◦ stay fully engaged as self-reflexive witnesses and use notebooks to note what we notice.
<ul style="list-style-type: none"> • Hold the space, work with the edges 	<ul style="list-style-type: none"> • Create a quiet space in which to engage. • Start and end session at agreed-upon times. • When one person is processing and being held by another, be ready to: <ul style="list-style-type: none"> ◦ turn off own video and audio ◦ stay fully engaged as self-reflexive witnesses and use notebooks to note what we notice.
<ul style="list-style-type: none"> • Illuminate and explore what is calling for attention 	<ul style="list-style-type: none"> • Notice. • Notice what we notice in/about ourselves and others. • Notice what tips us into judging self and others.
<ul style="list-style-type: none"> • Dare to call it out 	<ul style="list-style-type: none"> • Offer factual reflections rather than interpretations of what we notice.¹³ <ul style="list-style-type: none"> ◦ I notice I am feeling/said/did. . . ◦ I notice you said/did. . .
<ul style="list-style-type: none"> • Attend to the individuals, relationships and situational context 	<ul style="list-style-type: none"> • Ideally schedule sessions when the internet is not used by others in our households. • Ideally use a laptop and close all other internet tabs. • If our workspace might be disturbed (e.g., by children, pets or partners), wear headphones to <ul style="list-style-type: none"> a) protect the privacy of all participants and b) support everyone's listening and participation.

Notes

- 1 (Gardiner, L. J. N. *Attending, Responding, Becoming ~ A Living-Learning Inquiry in a Naturally Inclusional Playspace*. PhD University of Hull, PhD pending publication).
- 2 (Sheets-Johnstone, 1981, 1999, 2009, 2011, 2016, 2018).
- 3 I take ‘Fictions’ to be ‘*what my mind does with . . .*’ whatever I witness, experience and feel; that is, it is meaning-making, which includes judgements, conclusions, assumptions, myths, metaphors, stories, interpretations and the like about myself, others or ‘the world’. ‘Fiction’ is one of six portals within the P6 Constellation framework which serves as a guide to reflective and reflexive self-inquiry (Gardiner, 2014a).
- 4 Praxis: the fusion between practice and theory.
- 5 (Gardiner, 2019, PhD pending publication). Presence in Action is a self-centering praxis underpinned by the principles of Natural Inclusion, complexity thinking and primal animation. It is supported by the representation of the P6 Constellation, a simple Acuity Practice and embodied knowing expressed through seven symmathesic agency behaviours. Please refer to earlier chapter where I say more about all this.
- 6 The Emotions Palette[®] is a set of cards used in conjunction with the ‘Feelings’ portal within the P6 Constellation. The cards support individuals to access, discern and express the range of feelings they are experiencing at any given moment.
- 7 A representation of the P6 Constellation on a rug or on portable floor mats (Gardiner, 1999, 2014a, 2014b, 2014c, 2017, 2018).
- 8 (Gardiner, PhD pending publication).
- 9 I note that if two people are in the centre of a physical circle of people, some would be behind, to the side and in front of each of us. Neither of us would see everyone all at once, as we might on a monitor.
- 10 (Gardiner, 2019; Rayner, 2003, 2004, 2010, 2013, 2018).
- 11 (Polanyi, 1958, 1959; Polanyi, 1966).
- 12 (Birch & Gardiner, 2019).
- 13 Reflective Contribution is used within the praxis of Presence in Action. It is a precise and particular alternative to the conventional practice of giving feedback.

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