

# Reflective Practice: uncovering foundational values

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## Where to begin?

Deeply in love and full of excitement, Sandra, my wife, and I welcomed lovingly our son Nigel into our hearts and world on September 4, 1974. Perhaps this photo assists you, the reader, to share our joy.



Fig. 7.1. Nigel's first family photograph.

How could we have foreseen that 19 months later Sandra would die of cancer and 25 years later Nigel would die in a car crash? These ground shattering experiences shook the very foundations of my life. They brought a stark

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choice: to sink into chasms of grief or strive towards everyday life and perhaps new mountaintop experiences?

In 2020, while attending a conference entitled “SuperVision”, I resonated with Katherine McKennet’s words:

Every time I witness a strong person,  
I want to know:  
What dark did you conquer in your story?  
Mountains do not rise without earthquakes.<sup>1</sup>

Awakening to the grim, dark, unfamiliar world of grief in 1976, I did not feel strong, but rather powerless. I needed to practice reflecting day by day, sometimes hour by hour. It was the only way to inch through these dark lands, towards everyday life.

Reflecting on my grief experience was a priority. I was catapulted into a strange land that lacked colour, meaning, purpose, and love. Without reflecting on where I was and who I was, it would have been impossible to journey back to loving life. Have grief experiences caused earthquakes in your life? In this paper, I invite you to reflect on your pivotal life experiences, as I share some of mine,

### **Approaching reflection in practice**

Reflecting on our pivotal life experiences is crucial for our wellbeing. Critiquing our pivotal life experiences, often through a written narrative, is fundamental for all who seek the wellbeing of others. This paper reflects on my profound personal life experiences, demonstrating how reflective practices can uncover foundational values. The intention is to challenge, inspire and encourage you, the reader, to reflect on, articulate and refine the foundational values that guide your praxis. Consequently, I offer questions that aim to encourage your self-reflection.

This paper draws “somewhat” on insights from my doctorate, entitled “Transcending grief—journeying to loving life again.”<sup>2</sup> I say “somewhat” because my reflective practice did not begin as an academic exercise, nor has it ceased. It began with this profound grief experience and its challenge to find healing, meaning, and ways to love life again.

Like Michael Paterson in “Disciplined by Praxis,”<sup>3</sup> autoethnography enabled me to explicitly describe and synthesise some of my foundational values and reflect on my *modus operandi*. Carolyn Ellis and Arthur Bochner are pivotal in developing this research methodology. They describe autoethnography as an autobiographical genre, exploring the multidimensional dialogue between the

self and others.<sup>4</sup> Researchers explore the multidimensions of self (auto), in a continual dialogue with others (ethnos), through writing (graphic). It involves a rigorous research process. One of its significant characteristics is the requirement to write evocatively in the first person to evoke understanding, resonance and action in the reader.<sup>5</sup>

That sounds complicated; however, everyone implicitly employs this method in everyday life. From infancy we have continued to make sense of who we are, what we know and how we participate in a complex world through constant interactions with others. Some of the continual interactions we employ are illustrated below:



Fig. 7.2. Illustrating the unceasing dialogue between the self and the world.

Paterson identifies “Imaginal Reflection” as one major way to reflect on praxis. The genres that can be embraced, he argues, include: “Visio Divina, poetry, journalling, autoethnography, dramatic enactment, image making and engagement with nature.”<sup>6</sup> This paper demonstrates the effectiveness of these genres in critically examining our macro worldviews and our modus operandi. It invites you, the reader, to employ a range of genres in your self-reflection, especially when seeking to uncover your foundational values.

Reflective practice lies at the heart of professional supervision, including pastoral supervision. Does it not also lie at the heart of lay ministry? Should it not also lie at the heart of who we are and how we relate to others, for all people irrespective of religious or secular traditions? Is reflective practice important in your life too?

It is especially important to reflect on our shadow side: those negativities that threatens not only our wellbeing but may adversely impact others. Consequently, this paper will briefly explore how grief casts its shadow over us, threatening to overwhelm and imprison us within dark chasms. It will argue that listening to grief's voices, befriending them, and embracing grief wounds can become a springboard to spiritual growth and perhaps even transformation. In the following sections, I share some of the foundational values emerging from my grief experiences. Self-reflection is challenging especially when describing and assessing difficult life experiences. One primary emphasis of this paper is to encourage your self-reflection and then critique your discoveries with others. I will invite you, from time to time to pause and reflect on significant questions.

Why not begin to answer these questions to assist your self-reflection?

*What are some of your life experiences from which foundational values emerge?*

*Why not write of these experiences in story form and so explore your foundational values? Perhaps share your self-reflections with supervisors or wise and empathetic friends.*

Being self-reflective regarding pivotal lived experiences is often daunting and challenging. The temptation is to shy away from self-exploration. Its value is in yielding a fuller understanding of self and our interactions with others. Sharing such reflections with others, including supervisors, requires a willingness to be vulnerable and necessitates a high degree of trust. Hopefully, my self-reflections will encourage you to reflect on your pivotal experiences. In the next section, I will share and reflect on one pivotal experience which took me by surprise, became a gift of grace and my foundational value.

## **Revelatory experiences**

In April 1975, Sandra was diagnosed with bowel cancer following a major operation. Recovery was challenging; however, we were full of hope. Sandra returned to hospital in October ostensibly to aid her recovery. What was to have been a brief stay was extended for five months. A rollercoaster journey ensued, with high hopes often crushed by despair.

As I was leaving the hospital, 31 January 1976, the senior nurse explained that Sandra might die that night. I was stunned—no hospital staff throughout 1975 had explained Sandra was dying. She did not die that night. I left early in

the morning, full of foreboding. I did not dare visit the next day. Sandra was willing herself to live, but what sadness would my eyes reveal?

The next night brought snow. Knowing I would not sleep, I took a brief walk out of our village into the countryside. As I was walking dejectedly up an incline, I saw a bluish white rocket hurtle low over the horizon. It ricocheted it into my heart. I heard, from within my being and from without, these thunderous words: “God is love”. I began dancing in the snow. The logical side of my brain said, “you can’t dance, your wife is dying”; whereas the creative side said, “you have to”.

This experience transformed my being in ways which invite continual self-reflection. I did not tell Sandra where I stayed that Saturday night; however, I did share this experience. Somehow, we believed the revelation was saying that God/Jesus was beside us, loving us as we faced heartbreaking challenges. It conveyed a new understanding of Psalm 23 and the hope that we were not alone.

The foundational value “God is love” emerged from this new revelatory relationship with God. This mysterious and mystifying encounter became foundational to my being, though it took years to comprehend. It was and is central to who I am, and how I relate to the world. In a sense, on this complex, bewildering journey through grief towards well-being, God/Jesus became my supervisor.

A formal pastoral supervision can be succinctly described as “a relationship between two or more disciples who meet to consider the ministry of one or more of them in an intentional and disciplined way.”<sup>7</sup> These informal, mysterious and revelatory supervisory sessions included deep prayer, reflection on the Psalms, especially laments, a renewed engagement with Jesus through the Gospels and a deepening discipleship relationship.

According to Donald Spence, narrative truth is “the criterion we use to decide whether a certain experience has been captured to our satisfaction.”<sup>8</sup> Historical truth focuses on factual accounts of events. Narrative truth, though grounded in historical truth, seeks to holistically recapture lived experiences. It embraces genres that re-story the lived experience and enable us to describe and comprehend it. These genres whether poetry, photography, artwork . . . enhance the discovery of deeper truths, revealing further insights into the multidimensionality of our person. My poetry in the next few years following Sandra’s death, conveys narrative truths of my grief struggles, overwhelming loss and a bewildering search for meaning and healing. They reveal insights

into my feelings and thoughts. The following lines from one of my 1976 poems<sup>9</sup> highlights my anger and the dark side of my life:

**Death is the focal point of life**

Death is the focal point of life  
That sharpens truth  
And heightens fear.  
Strips to the core the faith and hope  
That life is sunshine without tear . . .

The chaff has gone.  
The centre of my life is here.  
Its smallness scares me.  
Yet wasn't all the rest useless?  
Didn't the heat produce the truth?  
Frightening how little truth there is in life,  
When you stop and think?

Spence argues that such narrative truth becomes as significant as any other understanding of truth.<sup>10</sup> Reflecting years later, I assert that the narrative truth in my poetry was more significant than any prose during this period. Like photographs, poetry reveals a snapshot of meaning. Consequently, re-viewing such snapshots enables further self-reflection and exploring deeper meaning in dialogue with others.

Now in 2020, as I reflect once again on this revelatory experience and my grief journey, I realise that this implicit reflective process resonates with Donald Schon's two concepts: reflecting-in-action, that is attempting understanding in the present, and reflection-on-action, revisiting and exploring this painful grief journey throughout my life. Dancing in the snow and giving thanks to God highlight reflecting-in-action. Although I did not realise it, poetry played a central part in reflecting-in-action, as I stumbled towards healing and meaning. I did not understand the power of reflecting-on-action on my narrative, poetry, spirituality and photography until researching my doctorate, 2002–2008.

Why not pause and reflect on your experiences with the assistance of these questions?

*What revelatory experiences, if any, yield foundational values for you?*<sup>11</sup>

*How do these experiences and subsequent knowledge inform your praxis?*

Again, the next section begins with personal narrative.

### **Fundamental values from Scripture**

The evening of February 10, 2001, two police officers knocked on our door, and asked to come in. Dread filled my heart. They informed us that our son Nigel had possibly been killed in a single-car accident early Saturday morning, near Brisbane. Formal identification would be made later. Wendy, my wife, said I let out a primordial groan from the depths of my soul. We could not believe what we were hearing. In a matter of seconds, it seemed like we had been hurled on a roller coaster, into the valleys of the shadow of death and grief.

My first reaction was to call friends and invite them to be at our side. We needed their support, compassion, and love. My second reaction was a spiritual instinct to open myself to God's love. Although I wanted to disbelieve the event, I remember saying, "God, this pain is tearing me apart; I will share it with you until it goes away." A tornado, called grief pain, was battering my inner world again. In profound shock I wrote:

This day was and is, a blur because I was living in two worlds.  
I was living on the edge of our everyday world,  
understanding what was going on yet not part of it.  
Yet I was also living, or perhaps existing is a better term,  
within the wasteland of my soul  
where savage bushfires had burnt to ashes my hopes and dreams,  
where destructive cyclones had devastated my soul,  
home of my most cherished heart's possessions,  
which now lay scattered and shattered across a watery land.

Arthur Frank contends that people frequently share stories when tragedy strikes, seeking to nurture a fragile relational self.<sup>12</sup> This insight also resonates with Ellis and Bochner's understanding of the need to make sense of life in the face of tragedy or chaos, when one's meaning and core values are threatened.<sup>13</sup>

As I prepared to take Nigel's funeral, much of life's meaning had been wrenched from my heart. I searched for a mission statement on which to live in the reality of this grief. After searching books of philosophy and poetry, I discovered and continue to embrace, as my mission statement, this interpretation

of 1 Corinthians 14:1: "Go after a life of love, as if your life depended on it, because it does."<sup>14</sup>

Yet how was I to love like Jesus? The other Scriptural foundation became Jesus's Commandments, which I summarise as "loving God passionately", and "loving your neighbour as you love yourself".<sup>15</sup> I shared these fundamental values in my reflection at Nigel's funeral, entitled "Why?", declaring:

Friends, life is a mystery, for some it is more pain than love,  
for others more love than pain.

Friends, death is a mystery for some it offers more love than pain,  
more hope than despair—for others quite the reverse.

Friends, God is a mystery. Yet this I know: God is love.

Friends, love is a mystery yet as we reach out and love each other,  
despite our fears and failings and our wonderings, love will bring  
healing and hope, life and laughter.

Friends of Nigel:

All we need is love; love is all we need.<sup>16</sup>

God's love and each other's love.

So, let us love one another as Jesus loves us.<sup>17</sup>

So, contrasting these two grief experiences, we see love emerging from the shadows to central stage. Not that grief is relegated to the shadows, but rather grief is embraced by love. Listening lovingly and reverently to my grief, following Nigel's death, I journeyed swiftly and comprehensively towards loving life again.

Frank asserts that the storyteller and listeners, or readers, are both integral to storytelling. Storytellers, he insists, do not ask for an analysis of their stories, rather they invite the listeners to share their personal stories.<sup>18</sup> Consequently, I hope by sharing some of my story, you will find ways to share stories of crises, mountaintop experiences, or significant everyday life events that have helped shape who you are and how you act in your spheres of influence.

Again, why not reflect on these questions?

*What Biblical values are foundational for you?*

*How do they inform your pastoral role and/or the way you relate to others?*

*How do biblical foundational values enhance your care of others as well yourself?*



## Foundational values gifted from others

Of countless interactions and opportunities for learning, this section focuses on a few significant foundational encounters. Hopefully, it will inspire and illuminate ways in which your reflective practice can be enhanced by re-storying, exploring and becoming more cognisant of wisdom gifted by others. Reflect on people who have changed or even transformed you and your praxis. Mutually beneficial autoethnographic encounters illuminate such possibilities. Reflective practice can be mutually enriching, or shallow and superficial. The choice depends on how willingly we explore our self while dialoguing with significant others.

In 1988, during my ordination service, Wendy my wife gifted me this Coventry Cross.

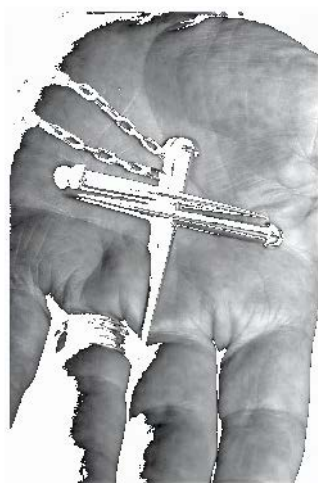


Fig. 7.3. Coventry Cross.

It is the most precious gift I have ever received. Rich in symbolism, it resonates with my lived experience while acknowledging the power of Jesus' death and resurrection. In 1976 following Sandra's death, I often visited Coventry Cathedral, drawn to pray in the Gethsemane Chapel. I reflected on Jesus's wrestle with meaning, love, life and death, and whether to trust God's way in his final week. I was also resonated Coventry Cross in the Cathedral, a symbol of peace and reconciliation embraced by the congregation following its destruction during the Second World War.

Rich in meaning, this Coventry Cross was fashioned by Wendy from Sandra and my wedding rings. It symbolises love's power to bring healing to grief wounds. It evokes for me two of many spiritual principles Jesus embraced during holy week, that are central to my lived experience:

- embracing pain with healing love, offering both as gift to God, even when God seems far away, and
- trusting God, no matter how chaotic and foreboding the darkness.

In gifting this cross, following my ordination vows, the power of Wendy's love for me and Sandra is silently acknowledged. Wendy is symbolising how my journey through grief furnaces to the gold of new life, has begun again. It

also acknowledges the centrality of Jesus' death and resurrection in my life, my openness to ministry challenges and the centrality of sacrificial love.

Following Nigel's death my artist friend gifted me with this poignant understanding. It reinforces the power of reinterpretations of lived experiences. She wrote:

Three people have formed the pattern of your life—the Coventry Cross symbolises for me those three people, Wendy, Sandra, Nigel, separate and unique, but united to make a new pattern of your life—a reminder of their strengths, which have become your strength. The pattern forms the recognisable symbol of spiritual strength—the cross—your vocation and life's devotion. Each person has been your teacher of life, as has Jesus.

Why not take time to reflect on some significant people and significant symbols, that have enriched your life?

*How are they changing or transforming you?*

*Which insights are pure gold?*

*Consider ways to thank them for their contribution to your well-being and praxis.*

Informal spiritual supervisors often appear incognito in our lives. Researching my doctorate, clarified "grief wounds" as a foundational value. Yet surprisingly, when I analysed my poems written after Sandra's death, words linked to love outweighed words describing grief, two to one! A major foundational value from my lived experience following Nigel's death was: "love's potential to bring healing to grief". In draft doctoral chapters I asserted: "Love heals". My supervisor wrote: "you seem to use the phrase—Love heals—as a mantra. What do you mean by love?" My initial response was, "It is obvious". Reflecting on this challenge, I discovered this was no easy exercise.

My description of love developed from three sources. First was Jesus's second commandment to love others as you love yourself. Second was insights from Scott Peck who defines love as "the will to extend one's self for the purpose of nurturing one's own or another's spiritual growth."<sup>19</sup> Third was the significant influence of women I counselled at the local domestic violence (DV) service. Some would say, "He says, he loves me; he says he has changed. So, I am going back." They would leave, only to return later. So, I described love as the will to

nurture your well-being as you nurture others. Now when these women say, “He loves me”, I reply, “Does he nurture you? Does he enhance your well-being?” If they answer, “No!”, I reply, “Well, he does not love you”. Then I gently ask, “how can you begin to love yourself and enhance your well-being?”

I invite you to self-reflect on these questions with your supervisors, formal or informal.

*How open are you to learning from others?*

*What gifts from others have you embraced that are foundational values?*

*Which insights have changed or transformed your relationship with self and others?*

I have discovered, in counselling women at the DV service, how images resonate with them. They have been devalued and controlled by words. Images encourage them to offer their interpretation. I shared this sketch with one woman who had been severely traumatised and controlled. I asked her which of these images spoke to her.

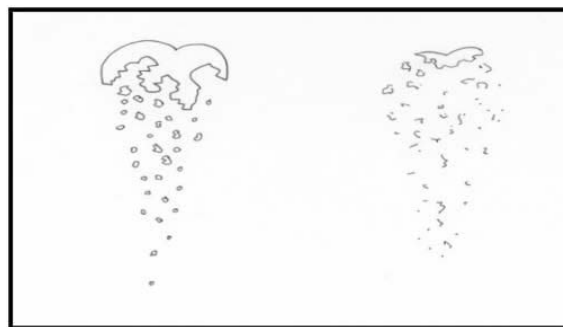


Fig. 7.4. Brokenness.

“The right-hand side image”, and she began to share her traumatic experiences and fragility, “My heart is so broken, I don’t know how to mend it.” she exclaimed. Then to my astonishment she said, “what happens if you turn the image the other way round!”

Instantly she proclaimed, “That is my journey! It is inviting me to open my heart to healing.” I had always viewed it the “brokenhearted” way round! Thanks to her insight, this artwork has given many people wounded by grief, a visual way of understanding their roller coaster journey from grief towards

loving life again. Her profound insight pictorially conveys the title of my book: Grief wounds. Love heals.<sup>20</sup>

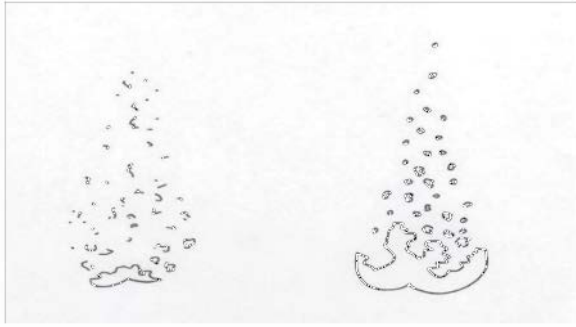


Fig. 7.5. Vulnerably open to healing.

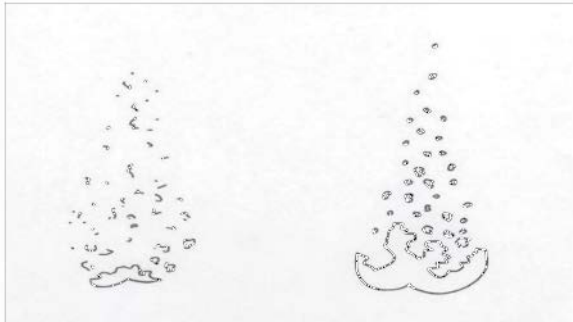


Fig. 7.6. Love heals/Grief wounds.

### **Fundamental values in the service of others**

Love wills love  
Love wills love, as love must do.  
Love lives truth, does it live in you?  
Love lives on in sunshine and rain.  
Love lives long by embracing pain . . .

Love sings songs, as love must do.  
Love sings songs, does it sing for you?  
Love sings low in the depth of your heart.  
Love sings me: come sing your part . . .

Love seeks love, as love must do.  
What's life's purpose for me and you?  
Love must nourish the whole, the part.  
Love's revealed through words of the heart.

It will hardly surprise you that my foundational value is love in all its life-giving, kaleidoscopic forms. What is your foundational value? You will have observed that I have begun each section by sharing some of my personal narrative. Why? While researching my doctorate, Laurel Richardson's assertion that narrative and the scientific/logico paradigms are both fundamental and complementary to human endeavour, resonated with me.<sup>21</sup> I realised that logic and order, gifts from my degree in mathematics, allied with the power of creative narrative, enable me to articulate and live out my foundational values. Richardson asserts, and I agree, that:

Narrative displays the goals and intentions of human actors; it makes individuals, cultures, societies, and historical epochs comprehensible as whole; it humanizes time; and it allows us to contemplate the effect of our actions, and to alter the directions of our lives.<sup>22</sup>

Ordering, systematising and analysing grief is important. Researchers write extensively in this way. Yet I am aware that many lived experiences, including grief and love, reveal meaning beyond the power of rational thought alone. Such forms of knowledge I describe as "supra-rational". For example, I claim that grief is supra-rational, including knowledge accessed by reason as well as knowledge beyond the reach of reason alone. Other lived experiences are "known" by the senses and not conveyed by words. That is why I argue that any understanding of our fundamental values must employ a variety of genres including poetry, art, photography, music . . . as well as analysis by reason. Michael Carroll concurs, declaring that reflection, including formal supervision, must widen the vision to include emotions, intuitions and I would add revelatory experiences, as well as cognitive thought processes.<sup>23</sup>

Why is it important to courageously reflect on our fundamental values? If love is the will to enhance another's personhood as we enhance our own, then we need to offer it in ways that can be of service to others. Paterson advocates missional reflection: utilising our gifts in the service of others. One of his key

questions is: how do we share our gifts in ways that enhance people's well-being as well as further God's mission?<sup>24</sup>

Assisting marginalised people to enhance their well-being has been central to my mission statement "to go and live a life of love". For years my focus was on the foundational value, "grief wounds," as I compassionately listened while people shared their grief. It took the cataclysmic event of Nigel's death, before explicitly declaring "Love heals" and exploring love's power to heal. Only in 2009 was I able to explicitly bring these insights together as my book title: *Grief wounds. Love heals.* Gradually these four key words formed this foundational value—Love heals grief wounds—in the sense that love brings healing to grief, though not necessarily completely. Love's ways include affirming, celebrating, confronting, listening, empowering, caring and being compassionate. The critical test as we care for others is that the gift we offer should lead to personal growth.

Case managers of a local DV centre have enabled me to comprehend:

- the difference between disempowering and empowering relationships,
- listening until permission is given to assist women to journey towards well-being, and
- an understanding of brokenness, and the difficulty and insight needed in the healing process.

With these insightful gifts, I continue to explore ways of empowering such brave women and reflect on "the power of powerlessness".

### **Concluding remarks**

Hopefully, this paper demonstrates the power of self-reflection, especially regarding pivotal life experiences. Self-reflection, implicit after Sandra's death and explicit after Nigel's death, has empowered me through frequent reflective practice, to identify and continually explore my foundational values which centre on love in all its kaleidoscopic forms. This paper demonstrates the power of narrative, in its multi-genre forms, to describe and then reflect on lived experience in dialogue with formal and informal supervisors. I offer you, through this paper, a more explicit appreciation of your foundational values that can emerge from reflecting on your lived experience, through your multi-genre narrative. I have frequently observed that a person's growth towards further wellbeing is implicit within their narrative. So paradoxically, as you assist others to further explore their foundational values, your focus is on their personal narrative!

Reflective practice, as Paterson argues, needs to investigate the resonance and dissonance between cultural and religious norms, often expressed as certainties, and the complex ambiguities of personal life.<sup>25</sup> I have advocated and modelled ways to explore a complex search for personal meaning, nurtured by love while open to transcendence from within or without. It can enhance who we are and how we contribute to the wellbeing of others and society. The importance of this paper, however, is *not* reflecting on my foundational values. It is to encourage, challenge and inspire you, the reader, to identify and explore your foundational values and your *modus operandi*.

## Endnotes

- 1 Michael Paterson, "SuperVision: Equipping the Saints for Transformative Ministry," Conference address, St Mark's College, Adelaide, South Australia, February 12, 2020.
- 2 Gillies Ambler, "Transcending grief—journeying to loving life again. An autoethnographic case study of one bereaved spouse and parent." Doctor of Ministry Studies Thesis, Melbourne College of Divinity, Victoria, Australia, 2008.
- 3 Michael Paterson, "Disciplined by Praxis: soul and role in context," *Practical Theology* 12, no. 1 (2019): 7–19.
- 4 Carolyn Ellis and Arthur Bochner, "Autoethnography, personal narrative, reflexivity," in *Handbook of qualitative research*, 2nd ed., eds. Norman Denzin and Yvonna Lincoln, (Thousand Oaks, California: Sage, 2000), 739.
- 5 For further characteristics see Heewon Chang, *Autoethnography as method* (Walnut Creek, California: Left Coast Press, 2008), 43–57; and Ambler, "Transcending grief—journeying to loving life again," 26–37.
- 6 Paterson, "Disciplined by Praxis: soul and role in context," 14.
- 7 Jean Leach and Michael Paterson, *A Pastoral Supervision Handbook* 2nd ed. (London: SCM Press, 2015), 1.
- 8 David Spence, *Narrative truth and historical truth: meaning and interpretation in psychoanalysis* (New York: Norton, 1982), 31.

- 9 Further analysis “Engaging Gillies’s inner world through his poetry” in Ambler, “Transcending grief—journeying to loving life again,” 93–98.
- 10 Spence, *Narrative truth and historical truth*, 31.
- 11 For me, revelatory experiences occur when knowledge from within your being or the world, transforms who you are. They include religious, spiritual, and secular experiences.
- 12 Arthur W Frank, “The standpoint of storyteller,” *Qualitative Health Research* 10, no. 3 (May 2000): 355.
- 13 Ellis and Bochner, “Autoethnography, personal narrative, reflexivity,” 744.
- 14 Eugene Peterson, *The Message: The New Testament, Psalms and Proverbs* (Colorado Springs: NavPress, 1995), 363.
- 15 Matthew 22: 34–40, Mark 12: 28–34.
- 16 From the song, “All you need is love,” written by Lennon and McCartney.
- 17 For the complete version of ‘Why?’, see Ambler, “Transcending grief—journeying to loving life again,” 225–27.
- 18 Frank, “The standpoint of storyteller,” 355.
- 19 M. Scott Peck, *The road less travelled: a new psychology of love, traditional values and spiritual growth* (London: Arrow Books, 1990), 85.
- 20 Gillies Ambler, *Grief wounds. Love heals. Insights of a bereaved husband and bereaved parent* (Adelaide: self-published, 2010).
- 21 Laurel Richardson, “Narrative and sociology,” *Journal of Contemporary Ethnography* 19, no. 1 (1990): 118.
- 22 *Ibid.*, 117.
- 23 Michael Carroll, “From mindless to mindful practice: on learning in supervision,” *Psychotherapy in Australia* 15 no. 4 (2009): 38.
- 24 Paterson, “Disciplined by Praxis: soul and role in context,” 14.
- 25 *Ibid.*, 12.