



## Episode 26 – Emotion at Work in Emotional Exploitation Chatting with Jo Wainwright (@jo\_coaches)

Phil: Hello there fair podcast listener and before we get into the podcast properly there are two things I wanted to share with you. One, I worked really hard to get the audio quality as high as it could be, that said there is still a little bit of interference on one of the microphones. There are a few times during the podcast where you will hear some interference on the mic. I have done everything I can to mitigate it and minimise it but it is still there. Thank you for your patients for those small bits in the podcast. Secondly 2018 and 19 are going to be exciting years for Emotion at Work. There is going to be lots of things happening, live podcasts which I mentioned earlier on in the year, a community is being built as well as a structure development programme which will have some academic rigor behind it too. All of that is happening and if you want to be the first to hear, then you can sign up, there is a sign up form that you can complete at [www.emotionatwork.co.uk](http://www.emotionatwork.co.uk). Head there, fill in the form and that will register you so that you are first to hear about all the exciting things that are to come. With that done let's hand over to the podcast.

Phil: Hello and welcome to the Emotion at Work podcast where we take a deep dive into the human condition and this podcast has been a long time coming. I am very excited about this conversation today. So today's guest makes me think a lot and they make me think really hard and really deeply. What I find is whenever we get together we discuss stuff, we explore, we debate, we share, we support each other in terms of our thinking and our work and what we are doing and how we are doing it and it always has emotion and the workplace in it, in one way shape or form and I just love talking with our guest because she makes me think so much and it is just great fun to talk with her.

She has also worked in some highly emotionally charged workplaces and with people and situations that involve high or intense emotion and for me her experience as a practitioner is invaluable because she couples that with real deep knowledge and understanding and wider reading as well. Now I have done that wonderful build up all of which is true, let's get her on the air. Welcome to the podcast Jo Wainwright. Welcome Jo.

Jo: Thank you for that lovely introduction.

Phil: That is okay, it is all true. So it is all good. It just makes me really excited about what we are going to talk about today because I really wanted to record our pre-podcast call where we talk about what we are going to talk about and how we are going to frame it. There was loads of stuff in that, and I was like, oh I wish I was recording this, it would have been amazing for the podcast. It is going to be great today. I am really looking forward to it.

Jo: Me to.

Phil: How are you feeling about it?



Jo: Yeah, equally looking forward to it and we started the pre-conversation with me thinking I am not really sure I have got anything to say that would be of interest and then we just started talking like usual and I got excited and yeah, lots to talk about when it comes to this kind of stuff.

Phil: Okay, as usual for the podcast I am going to open with my unexpected and innocuous question. My one for you is what have you craved recently?

Jo: The first thing that comes into my mind is being outdoors and in green spaces. I am living in Sheffield after not living in the city for a long time and I am a true country person and as much as Sheffield is known for being a green city and an outdoor city I really crave when I haven't been in big open green spaces. So I think that and just knowing that I need it and love it and enjoy being in those kind of spaces and then I almost forget to plan them in.

Phil: You forget to plan the time in to visit them you mean?

Jo: Yeah. And I can't get to the place that I need. It is a bit like, you use the word crave and you switched my addiction thinking. It is a bit like my tolerance levels are really high so I have to give myself a really, really high dose of greenness. I can't just go to the park. I think it's lovely when I see people sitting in the park in cities on hot days or enjoying a bit of space, like in the middle of the city, if there is a patch of grass but it just doesn't do anything for me. I need a bigger hit of greenness so I have to take myself deep into the woods where there aren't many people. Where I went recently with a friend and all into the middle of the peak where you can see a view that is just vast and great and beyond anything. To give you that transcendence.

Phil: So it is not necessarily about getting lost in the woods, is it getting lost, you can be lost either in the woods or in the vast openness of the peak?

Jo: Yeah, absolutely. It is being somewhere which connects to having meaning for me. It is being somewhere you are surrounded by things that are greater beyond yourself. It just puts things into perspective and I find it very grounded and wonderful.

Phil: Fab.

Jo: What about you? What have you been craving recently?

Phil: Fruit.

Jo: (Laughs) Any specific kind of fruit?

Phil: No not really. I think it is more just not stodge. My diet has been very stodge filled this week. I have been away a lot and being away a lot often involves stodge. The evenings this week involved a Portuguese based chicken outlet, a curry, a fish and chip shop and a pizza place. I don't feel like I have had healthy goodness food. All the food was delicious and tasted wonderful but I don't feel like I have had a healthy stuff and I just feel like I need to get some good healthy stuff. I've got a

juice in the fridge ready for lunchtime which is a mix of strawberries, blackberries, raspberries, Greek yoghurt, apple and pineapple waiting for me for lunch today. Looking forward to that.

Jo: Very nice and dinner is a salad, salad?

Phil: No dinner is, not yet in the slow cooker. All ingredients are ready to go in. Dinner is a chicken and chorizo stew and I am going to do that with some rice and something else that I haven't decided what yet. Actually I might do it with some bread, some crusty bread and some salad. That might be nice.

Jo: I'm hungry now because I have had a rubbish breakfast.

Phil: You said that off air, but toast isn't a rubbish breakfast. I don't think it is anyway. I suppose, if we are going by my definition of stodge it is a stodge breakfast really.

Jo: You can make it 100% better if you put a pouched egg on it. It's just toast.

Phil: Okay, alright. I do like a nice warm seeded bread with thick lashings of butter on.

Jo: That's what it was. It wasn't shit toast.

Phil: (Laughs).

Jo: On the spectrum of toast...

Phil: It was at the none shit end of toast.

Jo: It wasn't processed white with some margarine on (laughs).

Phil: I'm loving that we have introduced a shit or non shit toast spectrum.

Jo: (Laughs) There is a spectrum for everything isn't there.

Phil: I do love a spectrum and there is a spectrum for everything. I am just going to pause our conversation because it doesn't look as though my recording device is recording. It seems stuck at seven and a half minutes.

Jo: You are making me laugh when you talk. Does it matter if I interrupt you?

Phil: No, no, no you carry on. Okay it has been recording the whole time, it just looks like it stopped so that's fine. Phew, wipes brow.

Jo: I think mines fine.

Phil: And waves t-shirt to alleviate the sweat that is happening of not recording properly.



Jo: It happens.

Phil: You can interrupt me whenever you want. I was talking particularly slowing there because I was like, is it going to work, is it working is it not working. In that when I said the word crave you said that it triggered something for you and I can't remember how you phrased it. It triggered your thoughts on addiction.

Jo: Yeah my addiction thinking I think.

Phil: Your addiction thinking.

Jo: When you said crave and trigger.

Phil: That is probably a useful way in to talk about some of your background. I mentioned in my intro that some of the workplaces you have worked in have been really emotionally charged and you worked with incidences, people that are experiencing high emotion. So that might be a good way in to talk about some of that stuff then. Where does your addiction thinking, where does that come from?

Jo: It comes all the way from studies I guess and when I was doing my undergraduate degree in psychology, I think it's fair to say that everybody was most excited about the module we did on sets addiction. Just because it was intriguing and what is that and having a look at it. I have also spent ten years working for an organisation that works with drug, alcohol and mental health treatment and a large amount of that is working with people who are addicted to substances, addicted to alcohol and I've done a lot of learning and a lot of therapeutic intervention around addiction.

Phil: And how is it to work in a workplace, or how is it to work in a workplace that is dealing with those...because addiction is a very emotive topic but then you have also got the, doing the work with people that are experiencing substance abuse or alcohol abuse, so how...I guess as much as it sounds a bit cliché, how is that, how does that work?

Jo: First it is wonderful because the people that you work with are wonderful and I don't know if that is because you have to be the kind of person that you have to be able to see the strength and the good and the wonderful in people to do that kind of work or not, but you just tend to get team work and colleagues and environments that are great and supportive and rich. You are doing something quite purposeful together and it brings you together. It's also emotional work. It's quite normal to have emails and meetings throughout the day where you might be discussing things, critical incidents such as deaths and a risk of death and suicide and domestic abuse. In an operation context working with people where those issues and experiences are common. The team that I managed, prior to managing them I would do development workshops and training sessions on very emotive topics. It's just the way the work is. It is very emotional. Everything is relative about whether work is emotional for people and I think spectrum wise, let's bring the spectrum in, it is on the far end of, it's emotional work. It triggers emotions to do and be in that environment and I think, I decided very, very early on because I somehow managed to put myself into emotional work situations from

volunteering as a student but I didn't want to stop being able to feel everything that emotional work and emotional environments make me feel. I didn't want to turn it off and become non-feeling and cold to it and not notice it so there had to be another way.

Phil: Can you remember what was behind that choice? The implication within that was that there is two choices. You either turn yourself off or you don't and in reality there might be more choices than that but if I stick with how you positioned it. Do you remember what contributed or tell me your rational for making that choice for you? Why did you choose to say I am going to feel it, I am not going to turn it off?

Jo: Now you have put it that way maybe there wasn't a choice because I couldn't turn it off. So maybe I learned to manage it instead of thinking oh, you shouldn't be thinking that, or you shouldn't be feeling that. I had a really positive experience when I was a volunteer, I was telephone councillor for Child Line for two and a half years when I was a student and I had a really good experience in terms of the training and the brief and the debrief and the supervision and the standard of that while I was there. I have never seen replicated as good as that anywhere but I have tried in my work and my career to encourage workplaces and people to replicate and do it as good as that. I think now you said it that way there wasn't a choice, I felt it, I felt stuff and I needed to find a way to let it out. I think, I remember my mum always encouraging that when I was younger. I was always an emotional person, that didn't mean that I had uncontrollable emotions although I am sure she'd argue differently and different stages of my childhood and teenage years.

Phil: (Laughs) So let me bring her in, so Jo's mum.

Jo: (Laughs) Yeah, she will cooperate that I was a nightmare. When you were at school and you were a teenager and you would come home with a problem and it was the worst thing in the world, my mum would just lay with me and just listen to me and let me cry until I was so unsalted I couldn't cry anymore and then we would figure out what we were going to do about it. She never used to say should you really be feeling that upset about the fact that your friend didn't invite you to sit with them at lunch or something like that because it was the worst problem in the world for me at the time. I never really thought about her in passing that before. So when I was a volunteer at Child Line and I was able to learn to do emotional labour and to be a councillor and do that on the telephone and do that well after we debriefed and left the shift and dumped any baggage, is what we used to call it, I would then get in the car and drive back and have a good cry and put some music on and play it really loud and sing really loud. I don't think there are many shifts when I left there that wasn't one of my coping things, or just one of the things that I did or ended up doing because once I got into the car and was by myself and I was thinking blimey. I just stepped out of this bubble which is the counselling room on the telephone with Child Line which is a magical wonderful place to spend time. Got into the car, set off back into the real world and it's like, shit, some of that stuff's really not good and thankful and feeling, and rightly so, that tiny bit of feeling of goodness that I have been able to have a conversation with someone who really needed to talk and listen to someone who is having a really horrible time. Yeah, I just used to have a good cry.

Phil: I want to come back to that in a minute but before I do can I just go back in time to pre the car. When you would do that baggage dumping, what was some of the things that Child Line put in

place? You said the experience you had was one like, supervision support or something that you never had elsewhere. What were they doing that was so good if you don't mind me asking?

Jo: Yeah course I don't. They were doing what everybody thinks they are doing but there is different levels of doing it really well and not doing it very well. So you can say that you give everybody a monthly one to one but what actually happens in that monthly one to one is significant. It is the quality of it and what someone experiences in it and the condition you create for them. We had a 15 minute brief, or sometimes it might have been 30, I don't remember, it was a long time ago and the same amount of time for a debrief and sometimes in the debrief it might go on a bit longer if it needed too. I just remember it never really went on because it was managed and facilitated and lead so well that the space and the environment when you are in that debrief and brief room, it was okay to just be as open as possible as to how you were that day. It was the same to be as open as you wanted to be, you were encouraged to be as to how your shift had gone. I suppose that was led by example by more experienced councillors and the shift supervisor. So it was about the space that was created by the group and by the people you were sat with there.

Phil: And how many would be in a group roughly?

Jo: It depends on how many volunteers had signed up to be on your shift. Some shifts were popular than others and I had been on a shift where there had been two of us and I had been on a shift where there had been eight of us. I think you would be lucky if you got eight volunteers for a shift and then maybe because of the amount of volunteers that we had, the supervisors would try and balance that out and ask you if you could do another one, so probably about four to six people.

Phil: It was like a clean down type thing? So it was an opportunity for you to share either in a pre-brief to share what was happening, what was going on for you to help you get ready for the shift that was ahead and then at the end it was a, this is how I am feeling now, this is what I am thinking at the end of that shift.

Jo: Yeah, absolutely.

Phil: And was it discussed or was it an opportunity to air it?

Jo: No I don't think it was discussed, it was just an opportunity to air it. I think you just dumped baggage and people just...I can't remember what made it so good, but it must be because everybody was trained in counselling and there were approaches, person centred approaches, so when you walked in and you are asked to dump your baggage. It might be oh, I've just had road rage or I have had a terrible day or my daughter has got issues at school and it is just on my mind, it would just be a space to say that out loud and literally dump it and leave it in that room and then pick it up on the way out.

Phil: Yeah okay.

Jo: Yeah it was really good.

Phil: And you said that you tried to recreate similar stuff in other workplaces that you have been in. How has that gone? Where I am coming from with this question is, if I am a listener to the podcast and I am thinking well that sounds amazing but that was in a really specific context, what else is happened, what else has Jo done differently in workplaces to help support individuals in that way?

Jo: Embedding good supervision structures and good peer supervision structures along the way and continually trying to impact culture of the workplace and culture of different teams where having a long regular one-to-one or making space for peer supervision that doesn't have a definitive goal. It is really important and encouraging people to use that well and do that well and don't underestimate the value of it.

Phil: When you say supervision and then peer supervision and then you mentioned briefly one-to-ones, is that what you mean by supervision is the regular one-to-one practise between individuals and their line manager to allow them to discuss and air and explore what they are thinking and how they are feeling about the work they are doing?

Jo: Yeah absolutely, I know people have called them one-to-one appraisals. I think I do prefer the term supervision because you are as a manager supervising that person's performance and when it is emotional work and emotional labour that is their performance, I think that needs the same kind or rigor in terms of performance management even though it is not necessarily looking at someone's quantitative output, it is looking at someone's qualitative output and qualitative performance and it's the performance management that you do around that and I think it is easy to neglect that because it isn't quantitative.

Phil: Either one is fine. And then peer supervision?

Jo: Oh that would be where you make a more enabling and supportive environment where you get people to do that as groups. So people bring problems or issues or experience to sort of get together and talk about how it is going at the moment and look at that as a group and reflect on that as a group and support each other as a group. So you might do that in an action learning set model and I know action sets have got loads of different approaches and models within them but in terms of bringing a problem in a safe space where you can talk about your experience of that problem without being judged and be open to hearing opinions and thoughts and help and advice from other people or find a different way of doing for yourself. Just a space to have some thinking and to go through that and do reflective practise, so group reflective practise. So in clinical settings for someone who is a registered professional, a clinician or a nurse or a doctor or a psychiatrist it is a requirement of their registration with obviously the appropriate body that they have regular clinical supervision. So the quality of that supervision and the experience of it, I am not sure if that is measured or if that is effectively measured or assessed but as long as someone has those dates and they record that they have a one-to-one with the right person you should be providing medical supervision which has to be someone who is in that context who is clinically more responsible within the organisation or within the context of work so that they can manage the liability. So that has to be provided, so if organisations have got nurses and other registered professionals they have to make space and time for that. I have spent a lot of time working with drug and alcohol practitioners and they can be registered nationally which some organisations choose to do to upskill the



workforce and provide that rigor but they don't have to be which means they don't have to have clinical supervision which means the supervision structure and the parameters of how that's supported is determined by the choices that the organisation makes and obviously requirements of things like care quality commission. The experience of what people get isn't necessarily enough. I think that organisations are negligent at that. Is that an extreme word? I am going to say it I think. A lot of workplaces and organisations don't provide enough of that or a good quality of that because of the time, 20 minutes or really good supervision or really good listening and doing the performance management and physiological and emotional work and emotional labour can be really really impactful if it is done well or you could spend an hour doing it really poorly.

Phil: So when you say organisations are negligent are you making that thought beyond the clinical setting...

Jo: Yeah.

Phil: Because the clinical setting is a requirement so therefore they do it but beyond that because it is not a requirement it's not done or it's done poorly?

Jo: I don't know many places that do do it. It is a bit like if you are employing someone to do emotional work and to do emotional labour then as an employer you are responsible for providing somebody with the resources and access to develop their skills to be able to perform effectively in that emotional labour, in that emotional work context. It is the same as making sure people have got safety boots and a hard hat and glasses and earplugs if they are going into a manufacturing plant. I don't know a single manufacturing business or organisation that would dare to be negligent with that health and safety equipment and we can see it. We see if someone walks through an area like that or they step into the factory and they haven't got that kit on it is very obvious, we can see it, we know it. It is easier to audit it for example, but when the work isn't that kind of work and the work is human skills and it's emotional labour and it is emotional work and it is about human performance and emotional labour and brain work and thinking and transactional, how do we spot whether someone has got their safety hat on. How do we give somebody hard steel toe cap boots?

Phil: Okay, I am going to come back to that in a minute. I wanted to say so much during that but I just didn't say anything because I wanted to let the power of what you were saying sit. I want to come back to that in a minute. We've used a couple of terms a number of times and I wonder for the listeners if we just define them. We have talked about emotional work and emotional labour and we have talked about them as different things. Could we define them for the listener please?

Jo: Yeah, these are just my definitions so I am happy for you to disagree and other people to disagree.

Phil: Yeah that's fine.

Jo: I think emotional work is quite simply when work is emotional. There are environments where work evokes emotion and there are environments and I mentioned earlier that is quite relative for people, so it is about individual experience but we might say that people will get more emotional.



They are more likely to be emotionally triggered in environments where they are talking about or observing or exposed to things like domestic violence or suicide and people dying and those kind of situations. So any work that triggers emotion and we might also say that emotion work is when organisations want people to come to work intrinsically motivated. So they want people to come to work and be motivated by the purpose of the work and align themselves to the values. Does that make sense?

Phil: It does.

Jo: I believe that emotional labour is when people are paid to do emotion work and to manage their own emotions. So part of their contractual agreement and what they are paid for is to be self-aware, self-knowing, to understand and recognise their own emotions. To manage them effectively so that they have choice and control in their behaviour that they exhibit and if you think of a counselling situation or a coaching situation or an addiction treatment situation that is the work. Emotional labour is being able to sit and provide a service for someone even though you might not feel like the things they had done as a person are great. So it is about managing your emotions and how you feel about the things you are going to come across. So you have it in that context. You also have it in a context where people expect people that they have employed to have a smile on their face or to be nice and be kind and do emotional labour so that they don't shout at somebody in a meeting. So again, there's spectrums, there's different levels of how much emotional labour we have to do and emotional labour is also the work that we do within our own selves and our own thinking and our mind and our physiology to present ourselves, behaviourally and visually in the right way so that we are communicating what we intend to communicate and our emotions are not leaking out or slipping out or interrupting what we are trying to do and making us ineffective. And while we are there I think emotional exploitation is when you ask someone to do emotional labour within the context of emotional work but you don't provide the resources for them to be able to do that effectively and safely.

Phil: So where you are not providing the hard hats, the high vis jackets and the things you need to keep you safe.

Jo: Absolutely, yeah but you have got people motivated by the purpose of the work that they do and not the money and not the conditions and not the perks and when you manage people in that way it is very easy to do implicit or explicit demands for more and better. Maximising on their emotional commitment to the work. When people are in those situations can exploit themselves, so things like, I know we are two staff members down this week but this new case that has just come in, this has happened to them and this has happened to them and I really need someone to do it, so emotionally tugging things and no one is going to go I am too busy to pick that up, so that person is just going to stay in the dire situation for another week. They are going to go I will make time, I will stay later, I will come in at the weekend.

Phil: You see I know you are talking about spectrums and you caveated that by saying it is relative but I think that is the same strategies used in...I nearly said in everyday work situations and then a I caught myself but I said it now so I will go with it. If I change that example from this person is in physical or physiological trauma therefore they need help, we are two people down, so who is going

to pick up this work. If I change that slightly to be this client has demanded that we deliver this work this week, I know we are two people down but if we don't deliver, this client is going to be unhappy and then the implication is if the client is unhappy, the client is not going to pay and if the client doesn't pay there is not going to be any revenue. If we do not have revenue then you have not got a job and then if you have not got a job you can't provide for yourself and your family and if you can't provide for your family, you know, so even though I know you are saying there is a spectrum I think even just in that example, you could easily change the service user is in dire need to the client wants this, or this person has asked for this, or we have promised to deliver X, or we have committed to deliver Y, or the business is expecting us to launch Z, or whatever that is and there's that expectation for people to pick up that work which will then have emotional demands on them, I don't think it is that different, or am I talking out my arse.

Jo: Neither. I think it is different based on the individuals reasons for coming to work and I think there are a lot of, I generalise, there are a lot of sectors or charities for example where people need money, people come to work because they need money and that is the baseline need and if that is not there and if it is not enough then it becomes a stronger driver and also at the same time the majority of the reason people come to work is about our purpose and that can be exactly the same for whatever work you do. My sister gets very enthusiastic and purposeful about her work and I love that about her and at one stage she was working for a paper recycling company and she has done a lot of work in systems and IT and she gets really passionate about the purposefulness of it which I, as her younger sister frequently take the mick out of, but I do see...I guess that's the point. What business leader wouldn't want their people coming to work enthusiastic and driven about the purpose of what that organisation is fulfilling.

Phil: Yeah and that is a lot of the narrative though isn't it, if you think about the popularity of Simon Sinek and his work you think about the, Victor Frankl and his book, The Purpose of....

Jo: One man's search for meaning.

Phil: That's it and if you think about a lot of the narrative, as much as I don't prescribe to the generalisations by demographic by age demographic, so millennials and gen-xs and all that jazz, as much as I don't subscribe to that, what I do see very commonly in the workplace is organisations that are aiming to articulate their reason for being beyond we want to make profit. So it is not just about we want to make as much money for the shareholders or as much money for the directors or as much money as possible, it is about we are also doing it for this reason and the aim then is to try and get people to be, as you said earlier on, intrinsically motivated to come to work. To be intrinsically motivated to be in the workplace and what that is then doing is, it's creating an emotional connection. So the moment someone feels connected to the business you are making an emotional connection and therefore people are doing emotional work and they will do emotional labour so in terms of your definitions earlier on. Emotional labour is the work I have to do to perform my job so this is where an organisation says that our values are be positive, be honest, be supportive, be collaborative. What the organisation is saying is these are the behaviours and therefore the associated emotions that we need. So for example, if I tell you that I'm not going to deliver the work that you have asked me to deliver because I think it is a waste of effort and energy and it is not a project that I want to do, they can say well hang on a minute, our value is be



collaborative and you are not being collaborative, you're not working with me. So I then have to do some emotional labour. So I have to find a way of telling you that I am not going to do what I am going to do and still be upholding of the company values that are written on a wall and so on and so forth and then at the same time I got to do some emotion work where I have to work with and regulate how I feel about my work, my colleagues, myself, my workplace, my team and all of those sorts of things as well and I agree with you in that, what then happens is if you display emotion that doesn't fit with what the organisation wants you to portray there is no way, or means of dealing with that in the workplace. You might find ways of dealing with that outside of work or you might find ways of dealing with that in yourself but there is the opportunity to sit down and say, I am really annoyed today, I am really upset today, I am really anxious today because those aren't things that organisations say they want. They say they want people that are happy and positive or whatever that is.

Jo: Can do attitude.

Phil: Yeah.

Jo: 100% all the time, everyday this is how we are.

Phil: Yeah.

Jo: Which isn't humanely possible.

Phil: No and saying we want passion but we don't want anger. Passion is part of the family of anger in my humble opinion. Just like if you want bounce back abilities, it is exactly the same. If you want somebody to bounce back from adversity then they are not going to do that cognitively. They don't think themselves into bouncing back. That is an emotional thing and then you can't say we want bounce back ability but we don't want people to be angry or frustrated because they are one in the same family of feelings and even though there are those one-to-one structures in place. Earlier on you talked about that supervision being those one-to-one appraisals or those one-to-one meetings or whatever they are, in my experience they typically focus on the work.

Jo: Oh yeah, yeah.

Phil: They don't focus on how are you. Or if it does sometimes it's framed as oh, you can only do that in a coaching session. So you have one-to-ones and then you have separate coaching sessions and it's in the coaching sessions you can explore the emotive stuff and the ones-to-ones re just talking about your objectives.

Jo: Absolutely or if I say I am not okay and I am struggling this week is that okay to be not okay this week or does that mean I am not capable or not doing well at my job.

Phil: Well invariably I would suggest that it is perceived as I am incapable and I am not doing well at my job.



Jo: That is exactly, when you said what is the difference about what Child Line created in those environments that is it. It is one thing having a nice form that you fill out. Every time that means that you will always ask somebody how you are doing, but you can ask someone how they are in so many different ways and I know that would make sense to you in terms of intimation and what are you thinking in behind asking it? What are you doing when you're sitting with that person in that environment? How are you looking at them? Are you there with your own urgency or your own agenda because you know you need to ask that question but really you need to skip past it because you need to know what they are doing with that piece of work that you wanted them to do that is late and someone is asking you for. You said about the range of emotions and I think you make me think about that a lot differently in terms of all emotions are emotions and we don't put them into, these are the negative ones and these are the positive ones because the reality of it is that emotion is emotion but I think a lot of people do decide that some are unwanted and some are wanted and I think we do that with ourselves as well. So if you create emotional work and you want people to demonstrate intentful emotion, so you create a space where you want people to be happy at work you also need to make sure that there is a space and I don't mean a little wellness corner or a little room over there for people to feel rubbish.

Phil: Or some yoga mats on the floor.

Jo: Or some yoga mats on the floor and some scented candles. There needs to be an environment and a culture in this space where people can feel rubbish and feel a bit shit and be a bit angry at Peter in that meeting for talking down to them. And the biggest thing that I feel...sorry I just jumped over you.

Phil: No you go.

Jo: Just one of the biggest things I often come back to and I am not saying that I always practise with this in mind because definitely in my personal relationships I find it difficult, is that before change there has to be acceptance. I truly believe that whole-heartedly and it is Rogerian person centred. It's before change there has to be acceptance. So if you...

Phil: Tell me more about that?

Jo: Accepting and validating and truly understanding and empathising with where somebody is right now before they will be able to let that go or move past it. It doesn't mean you have to do something about it or take the problem away or that you have to take responsibility for shifting their emotion, it means that if somebody is angry at work and all of the conditions in that environment are just going well don't be, you shouldn't be, this is the right space for that so just stop being angry. I am not saying people say that verbally, I am talking about what gets communicated by a culture and an environment and if we are in an environment where we feel a bit angry and that's the messages and that's what we are telling ourselves, it isn't going to go away. It is going to bubble and bubble and turn into something else and maybe leak out and expose and arrive on, we don't want it to. And sometimes I am facilitating things and I am checking with myself and I am calibrating with myself and doing some reflectivity because I am listening to someone and I am thinking, you are really going off on a point that's not really relevant to the discussion or you are really annoyed or

frustrated about this and I know that everything that I am doing with my body and my verbal responses matter because if I don't accept where that person is and if I don't validate that their contribution is valuable and equally important as everybody else's they will keep coming back into the discussion repeating themselves and I don't know if that resonates with anyone else's as a facilitator, but there is that element of, gosh that person just kept coming back and saying the same thing over and over again. They wouldn't let that go like a terrier at a trouser leg and I just think if you actually accept it and genuinely find a way to do that. So I find a way in my head, what's the best sentence that can one, let this person know that I have truly heard where they are at and empathise with them and at the same time gently close it off and redirect the focus where it is meant to be.

Phil: I agree with you and in my head the words I was saying is they haven't been heard. So any conversation where somebody repeats themselves, they repeat themselves because they don't feel like they have been heard. You have missed something or they haven't finished but if there is, if somebody repeats themselves in a discussion then they feel like they haven't been heard, their opinion hasn't been accepted. Not validated or agreed with but they just haven't been heard and I think often that is misunderstood or that is misattributed as being a pain or being like a dog with a bone or being, or you are always looking backwards or not looking forwards.

Jo: Or you being negative.

Phil: Or you being obstructive...

Jo: Or you being negative and you are having a moan or we are having a can do meeting here.

Phil: Oh I will come to that one later. But all of that stuff is about... I agree with you, what's happening is that person has not been heard. What I am not advocating for is that person needs to be heard and that person does not need to be agreed with or to be supported or you don't equis to whatever the demand or the expectation is.

Jo: Absolutely, it is not about, okay I am going to rush and placate you and do something about that.

Phil: Yeah it's about making sure that that person has been heard and what you said there is a number of ways you could do that. There could be, there's a sentence to acknowledge the importance and the weight of it and then the reframing to move it onto something else. It could be let's take it, that's really important and you know what, I don't think we have got the time to invest in exploring that in the level of detail that we need to right now. Would you agree? Yes I agree, okay save that for another time then. So there's ways that you can validate it.

Jo: Yeah.

Phil: So emotion work is individuals working with their emotion in the workplace and doing work that has emotion in it. Emotional labour is where individuals need to or are required to or expected to regulate or manage their emotions in a particular way for the role that they do. So if you are a waiter or waitress you need to be happy and polite to customers. If you are a call handler in a call



centre you need to be polite and respectful to customers. If you are a manager in a business you need to be supportive and happy to your teams or whatever that might be.

Jo: Yeah and not shout at people.

Phil: Yes and then emotional exploitation is where an organisation or emotional negligence is where an organisation is saying these are the expectations we have of you to do emotional work and/or emotional labour but we are not going to provide you with the safety equipment that's needed to allow you to do that well. Is that an accurate summary of what we have covered so far?

Jo: Yeah and I am not sure I meant emotional negligence, I just meant a negligence in terms of a responsible workplace, and an employer that provides them resources because ultimately I think that people are able to do that for themselves if the right conditions are there and if their skills have been developed to do that. A bit like you don't need to go and line everybody up and check that they've put their hats on and their earplugs in and their boots are tied up properly every single day. You can enable people to do that for themselves and I think, it is mental health awareness week, or it has been hasn't it and a lot of people talking about self-care. I am endangered of going off on a tangent and I don't know whether I should stop myself but there is so many...

Phil: Go on, go tangent, go, go go.

Jo: There is so many initiatives and there is so much money in the industry of self-care and it makes me really sad because I anticipate that you have asked this a bit already how organisations and people can do this stuff better. So do emotional labour and doing that healthily and safely better and it really is back to basics and it really is back to how we treat other people. So it makes me sad because I recently learned about mindfulness courses and somebody came back from one and said well I am not going to that again, it's a load of rubbish and I thought oh, I've got to unpick that because I am quite fond of mindfulness and what it is and the power of it and what I believe it to be and then I am also aware it has become a buzz word and is very broad church now and lots of people think it is lots of different things. So I started talking to this person and as they were talking about it saying, well this guy said to do this, or to sit there or to visualise this, or to move my arm like this because there were different exercises they had done, but when I asked why they weren't prepared to tell me why, so I had a chat with them. So this went on a couple of weeks actually, so we had a chat about it and I had encouraged them back, when they went back to this session because they said they would give it another whirl, to ask those questions and just ask for little bit more and on the second time of going back and asking those questions they came back even more deflated because she said, well because it is good for me. Because it is good to do it and one of the things she had really dismissed was breathing and I think breathing is the most powerful tool and skill that everybody with lungs has access to and to understand how having some control over your own breathing can tip your parasympathetic and your sympathetic nervous system to tip your stress or flight response in the opposite direction by doing breathing because physiologically that is what it does is the most enabling and powerful thing that you can remind people of. And I am saying remind people of because, we all know that we can breath and I was just deeply disappointed for that person that she just wanted a little bit more information and a little bit more rigor behind why she was being asked to do breathing techniques and I think everyone deserves that. And then we

are getting into models of approaches. It is very traditional, medical model to do two. So to give someone an idea or a solution but do it to them is very different to enabling somebody to do something for themselves.

Phil: There is a few things in there for me. What are the other back to basic things then? You said for me it is about back to basics. What are some of those back to basics things that can really make a difference in terms of the emotional work and/or the emotional labour that people in workplaces will be going through?

Jo: Listening to people and providing space to listen to people and it is having environments and one-to-ones and group meetings where people genuinely want to listen and hear each other and don't do that with any urgency or desire to problem solve and I do say back to basics but I do know that that takes some practise and some skill. Paying attention to reflective practise and going through cycles of reflective practise and actually taking the time to prioritise that and put that into your weekly schedule and I suppose what I was thinking by back to basics is you don't need to spend lots of money on a wellbeing campaign, you need to perhaps look at what space for conversation and being heard and listening and reflection and self-learning and that kind of stuff.

Phil: So I think it was on episode 12 when I was chatting with Dawn Archer. We touched really briefly on listening and how, I am trying to avoid being really trite and cliché and trotting out the whole, you have to two ears and one mouth, use them in proportion or, don't listen to respond, listen to hear and stuff like that.

Jo: And I don't like the back to basics phrase. That's why I am like, oh I wish I had never said that.

Phil: But it is hard. Listening is really hard and I think that's the bit that I want to get across at the moment is that listening is really hard to do because it takes so much effort, both of that is in terms of the physical act itself of giving somebody all of your attention. I am going to give you everything, all of my attention. I think it was about, at some point recently I could hear somebody knocking on my door and whoever that is they can wait, but it was really hard for me to then go, I am going to ignore that knocking that I can hear and I am going to bring all my attention back to listening to Jo because it would have been dead easy for me to lose my attention or look out the window and see who it was and make some kind of signal that I am on the phone or whatever that might be and you wouldn't have necessarily known any different because you couldn't see me. We're talking over an audio connection, not a video one but that's hard to do.

Jo: Yeah it is.

Phil: And also it's hard to do because it involves lots of self-discipline, so it involves me not letting my mind wander, it involves me not wanting to solve your problem for you. It involves me not wanting to interject but it also involves me needing to hold what I am hearing in my mind so that I can clarify what you mean by certain things if I need to. So I can ask additional questions for clarification or I can say, so what I am hearing is you're saying this, is that right, is that correct and that is really hard work and that is underestimated about how hard that is to do because it is so cognitively demanding. Steps off soap box.

Jo: It is cognitively demanding.

Phil: And it is emotionally demanding.

Jo: Yeah it is the emotional labour because emotional labour is physiological and psychological practise.

Phil: Yes because I am having to hold my feeling of wanting to help or my feeling of wanting to interject or my feeling of wanting to add something and having to hold all of that, let it go, so that I can still be with you. So it is not holding it to go, and when did she stop, and when did she stop, she stopped here...it is holding it and letting it go.

Jo: What am I thinking, I am thinking of all of the exciting things that we think can provide solutions to helping people with this stuff, that is just psychology and I don't know if it comes down to beliefs and what you believe about the people that you work with and again it is about, that underpins your approach so if you believe that people have the capacity within to manage their own emotions and find solutions and solve their own problems then wouldn't your practices and the way that you are with and for them reflect that and is that a choice and a choice that you make all the time because it is a continual practise. When does an intentional behaviour that you do become habitual and the way you are most of the time and is it by the nature of it that listening and doing the emotional labour for how you are with other people is an ongoing practise. I think it is...what is it that I am trying not to say, is that why I wouldn't, which is potentially an extreme view. Why wouldn't you want to be in a world where you want to see other people as that capable and that brilliant and go for that kind of connection and environment and conditions for people. Whether you are drawn by business goals and revenue to get the best out of someone is truly believe that they are capable and that brilliant. I guess it is making me think of the thinking around it as well and about questions and about thinking and the thinking environment conditions sit because they sit with the underpinning of psychosocial approaches that I, have along the way developed a fluency in, in that everything that we do is determined by the thinking that we do before it.

Phil: Okay. I felt like there was more.

Jo: Yeah, I don't know. I am trying to stop myself, I don't want the conversation to be me going off on a theory or academic rant about what I believe or where I come from or what is important in the world. I don't necessarily want to go down there because I think it needs to be...I am really passionate and interested in making sure that anything like that connects to practical reality and is applicable and accessible and useful and helpful but...so I am stuck on what to say next or whether to keep it in my own head in terms of if we ask better questions and get better answers it makes for a better world. And if we create conditions where people can think freely or better for themselves then everything that they experience and how they behave will be better for them and then everyone around them.

Phil: Okay I'm with you. And so you are worried that if we explore that, it becomes too, an idealised discussion rather than practical applicable stuff.

Jo: Yeah, yeah. I do a lot of attention and on making that connection between, so I would describe myself as a humanistic psychologist and then I think it is important to be able to describe what that is and what that means but not just in terms of theory and outlook on the world, but that is where it comes from and then what does that mean, happens in practise or what's the intention to happen in practise. So I guess we are talking about emotional work and emotional labour and emotional exploitation and I am just thinking how we talk about that and we talk about how that can be better for people, so for people who are managing other people and for people individually themselves and then I am going back to the other bit because I just think it is a choice of whether you want it to be or not.

Phil: So I find it really interesting, so yesterday for example I was with a client and we were talking about perception and perceptions and we were exploring how that if you work from home, it comes with an implied, or sometimes explicit assumption that that means you are not doing any work and you are hanging out the washing or just chilling and watching Jeremy Kyle or whatever that might be and when that is challenged it is then explained away as a joke. I was only kidding, I know you are working really hard but the fact that, or the reality that that is part of the narrative then says that we don't trust that you are working when we can't see you and then what that creates then is a view that I as the employer am responsible for your productivity as the employee and that is a really interesting way to look at that. To say I as the employer am responsible for making sure that you as the employee are productive and what that then says is that I then have a requirement to monitor your time or to monitor your presence or to monitor your activity. When are you logging on, when are you logging off, when are you sending emails, that sort of stuff. So what happens is that people will work with that and respond to that. Whether that be a story we shared yesterday, of oh, I know that so and so sets their email to be sent at like 10 o'clock and eleven o'clock to look as though they are working really hard and that then sparks a wider debate of actually is that an indication of you working hard or is that an indication of you working ineffectively and stuff like that. So it is a really really good discussion. I think where I am coming from is agreeing with you that the assumption that you begin with, or the implied assumption that you begin with, then shapes the connections or the discussions or the relationships that follow. So for example, one of my favourite questions, or one of the questions that I ask regularly is how can I best help you right now? Now I am very aware that that question pre-supposes a number of things. One, it pre-supposes that you need help and I am aware that that assumption sits underneath it and actually is that the right assumption that I want to begin with. Do I want to begin from an assumption that someone needs help and/or, because the secondary assumption is that I can be of help. I am a person that can help and those are two quite risky assumptions to begin from because actually the individual might not need help, they might be quite capable of doing something all on their own and they don't need anything from me to help them with that and/or they don't need anything from me at all actually. You know they're aware of any support that they may need and they know how to get that from themselves or other people. They don't need that from me and yet it's still a question that I ask and I ask that question because I want to, at least in part communicate that I care and that I am interested in that person's welfare and I guess I am doing it by implicature rather than overtly because if I do it overtly it would involve me creating a utterance like, I believe in you as a person as an individual and that you are capable and self-sustaining and you are able to solve your own problems. I also want you to know that I care and am interested in your welfare so it is important to me that you know that that



care and that interest is there. Now the challenge is that utterance is A, a lot longer and B is a bit weird, or is it unconventional. So it is unconventional in it's approach and so...yeah I don't know where I am going with this, to be fair now.

Jo: It is just making me think that that there is the point then. We talk about emotional resilience or the opposite of what emotional exploitation is, is that the responsibility to provide the resources to fulfil the contracts of labour and to do that work is the responsibility of the employer and the conditions of that environment and then having provided the resources and those skills, it's the choice and the self-determined action of individuals of people to do it. To put the hat on and to put the boots on and to tie them properly.

Phil: Yeah and in the same way that it has been a long journey to get to a point where individuals are self-determining to put on the hat and the ear defenders and the high vis and the boots. I remember working at MacDonalds and I was vehemently trained that when you are dropping the vats, so what that means is the fat that the chips or the chicken or the veggie burger or whatever are cooked in and they are cooked in different fat by the way, just to be clear.

Jo: Thank you.

Phil: Veggie burgers have their own fat.

Jo: Thank you.

Phil: That's okay. But when you are doing that it was clear you need to put on this head gear with a visor. You wear this neck to chin rubber apron. You wear really thick rubber gloves, you wear gauntlets up to your elbows and you must wear all of those things before you drop the vats and the vats must have been turned off and the fat temperature must be at a certain one before you drop it because otherwise you are taking fat out that is 180 degrees Celsius and you are taking it out and you are filtering it in that way. I would probably say in the two and a half years that I worked at Macdonalds on less than...and I must of dropped the vats, I don't know, 200 times and I probably wore all of that safety equipment on 20 occasions, so 10% of the time. Not because I didn't cognitively understand that that would keep me safer but because it just took time and it made my job longer and harder because you know what, trying to crouch down and attach a pipe underneath a vat when you are wearing these massive gloves and these gauntlets and this floor, neck to shin apron and you are wearing the blimin visor, so you are trying to look where to screw the pipe on and you can't really see what you are doing and it all just gets in the way. So I just wrap a cloth around the pipe and I stick it on and off we go. You know occasionally where some gloves maybe, if I was dropping the vat when the fat was meant to be too hot, you know, I was like, oh I just need to get it done so I won't wait for the fat to cool down, just drop it now. So there is a long journey to an individual self-determined that they are going to do the right things for their own safety, for their own health and safety. From an emotional and/or mental welfare or wellbeing perspective we are a long way behind that curve. So I agree with you, as part of the implied contract of employment of, you provide me with the tools and resources I need for me to be effective and successful in my job we do that with physical resources to allow people to be successful and so on in their job. Do we do that with resources to support them emotionally and mentally, then no, I don't think we do.



Jo: Yeah. It's a bit sad that. I find it motivating. What shall we do about it?

Phil: Sad and motivating.

Jo: Let's do something about it.

Phil: Well, tell you what, shall we do a podcast?

Jo: Yeah (laughs).

Phil: And shall we put that out to the big wide world so that we can inspire change in people.

Jo: Yeah.

Phil: So I think, genuinely, I know I have just said that tongue and cheek but I think that is what we are doing or that is part of what I am doing with all the work that I do and with this podcast in particular is saying, we have a responsibility to ourselves, to each other as humans and to the world at large a future generations to equip people and workplaces to be well. Physically well, emotionally well, mentally well and at the moment I believe the workplace is poor at looking after emotional and mental wellbeing. It is a lot better at looking after physical wellbeing than it ever used to be, but we have got to do more.

Jo: Absolutely.

Phil: And we have a responsibility to do more.

Jo: Don't waste money on hammocks and mediation rooms if you have not got the underpinning, underlining things that make those things useful and helpful and possible in the first place.

Phil: Yes absolutely and if the challenge is time, if that is the challenge. That is one that gets levied at me all of the time, I haven't got time to do this stuff Phil, then that money you would have spent on the meditation room or the whatever that might be, employee somebody else.

Jo: Yeah.

Phil: If that is what it is, then use that money to buy time. Get more capacity in the workforce so that you can do these things and it will pay itself back in spades.

Jo: It is a bit like something demonstrating things to realise they're effectiveness as well, isn't it. We are talking about non-tangible stuff. Stuff you can't see, stuff you can't hold and go yeah, that's given me all of this and sometimes that's how I feel about coaching is that it is not that someone realises how good it can be until they experience it.



Phil: Yep and I think it can, the value can be demonstrated and that is part of the reason that I get so fascinated with evaluation and part of the reason I do so much reading and work around it, because that is something, I think you can tangibly measure the impact of effectiveness of things that we are talking about here.

Jo: It is not obvious though is it.

Phil: No, so I agree with you. It is not obvious. What it just needs is a different way of looking at the measures of success.

Jo: Yeah.

Phil: And what are you using as ways of doing so. But yeah, that is a conversation for another day I think. Okay, I am going to bring it together I think. Are there any other myths or misconceptions around what we talked about that you'd like to address or put right before I bring us together and formally close the podcast.

Jo: I don't know, I don't think so. What about for you?

Phil: No I don't think so. I think in my soap box moment of five or ten minutes ago I think I did that for me. So in terms of if people wanted to find out more then, where would you recommend people would go for books or videos or articles. Stuff like that if they wanted to find out more.

Jo: What, about these particular things that we have spoken about.

Phil: Yeah.

Jo: I want to say everywhere and anywhere and be open to letting things come into your consciousness that haven't before and different perspectives and pick up different books and listen to different podcasts and particular books I like. I know one was mentioned on one of your podcasts before, which is the managed heart.

Phil: Yes, Sarah Jane Lennie on episode 2 talked about that one.

Jo: She does and I like Stephen Covey, First Things First.

Phil: Okay good.

Jo: A general theory of love and my most favourite Psychology of Coaching Mentoring and Learning by Ho Law is wonderful.

Phil: Wonderful. I will add all of those to the show notes and is there anyone that you would recommend, suggest, that we get on the podcast?

Jo: I had not thought of anybody beforehand but I know there is and will be.



Phil: Okay do you want to let me know?

Jo: Yeah definitely.

Phil: Sounds good. Alright then in that case I am going to bring it together and say thank you so much for your time today and you have as I outlined in my introduction, you have made me think a lot and you made me think hard so I am very grateful for that, so thank you very much.

Jo: Well likewise. Thank you for having me, it has been lovely.