

AS ACCEPTED 5 JULY 2023
CORPORATE COMMUNICATIONS: AN INTERNATIONAL JOURNAL
SPECIAL ISSUE

**Developing an original Café Delphi historical method
to research women's individual and collective experiences of
sex, sexuality, and sexism in PR in the 1990s**

Dr Sarah Bowman, Northumbria University and Dr Heather Yaxley, Applause
Consultancy

Abstract

Purpose: This methods paper develops an original Café Delphi historical method to research women's individual and collective experiences of sex, sexuality, and sexism in PR in 1990s' Britain.

Design/methodology/approach: An original Café Delphi historical method is shaped by an interpretive paradigm providing a conceptual framework to model sex, sexuality, and sexism. It approaches history as a social science drawing on hermeneutic phenomenology, reflexivity, and ethics of care. A case study, employing oral history and participatory action research, is used to develop and test the practicality of the original Café Delphi historical method to research women's individual and collective experiences of PR in 1990s' Britain.

Findings: Three main findings are identified. 1. Developing a new method is complex, time-consuming and surfaces practical problems, however, the Café Delphi historical method is a viable way to explore individual and collective experiences. 2. Undertaking methodological innovation and innovating research methods involves action learning and requires agility, reflexivity, and ability to navigate messiness and order. 3. Testing the multiphase mixed method study revealed its power and potential as an ethical and collaborative co-research approach.

Originality: Expands the repertoire of research methods in PR historiography. Provides a new approach to capture collective as well as individual experiences. Develops a feminine analytic tool employing metamodern oscillation to connect past, present and future.

1. Introduction

This methods paper develops an original Café Delphi historical method to research women's individual and collective experiences of sex, sexuality, and sexism in PR in 1990s' Britain. It deepens limited examination of the Café Delphi method (Jolly *et al.*, 2021) by extending its application to historical contexts, specifically a gendered case study. In doing so, the research responds to a call for methodological pluralism in PR historiography (L'Etang, 2008).

The Café Delphi method has potential to understand what Peters (2005, p.84) terms "a community of memory, of experience, and of communication". Traditionally the Delphi method is future focused, predictive and has a quantitative orientation (Wakefield and Watson, 2014). It researches complex and ambiguous subjects iteratively by involving specialist respondents to build consensus. In contrast, the World Café (Brown and Issacs, 2005) has a qualitative collective focus on narrative, stories, and conversations, aligning with oral traditions of historical research.

Combining these methods to explore an historical case addresses a gap in scholarship to amplify women's forgotten, quiet voices. Despite PR's importance in Britain during the 1990s (Miller and Dinan, 2000), perspectives of female practitioners working at this time are under-explored in literature and under-acknowledged in practice. So, the historical context of this paper extends prior studies of women working in PR in Britain during the post-War period (L'Etang, 2015) and between 1970-1989 (Yaxley, 2013).

The case study observes how echoes of the past resonate with contemporary movements, such as MeToo. For instance, alongside the existence of "old boys clubs" and "hedonistic macho agencies" in the PR industry (Yaxley, 2017, n.p.), the 1990s offered a "lad's mag" culture (Coffey-Glover, 2019, p.49) and an *AbFab* image of PR as "all cocaine, champagne and shagging" (Adache, 2014, p.121).

Moreover, while the 1990s was a decade of promise for female careers, increased feminisation and professionalisation in the PR field failed to resolve gender inequity (Fröhlich, 2004; Fitch and Third, 2010). Tensions between attaining professional power and celebrating personal empowerment emulate movements in feminist thinking at the time (Kroløkke and Sørensen, 2006). These reflect changes that were "moving through, between and beyond modernist and postmodernist thinking" to lean towards subsequent emergence of metamodernism (Atkinson, 2013, n.p.).

Consequently, there are three ways this paper offers original knowledge. It expands the repertoire of research methods in PR historiography, provides a new approach to capture collective as well as individual experiences, and develops a feminine analytic tool employing metamodern oscillation to connect past, present and future.

Development of an original Café Delphi historical method began with the act of creating a working interpretivist paradigm. This informs a conceptual framework to model sex, sexuality, and sexism. The second act involved establishing a logical research process, with decisions for research design forming the third act. Reflective and critical appraisal of this original Café Delphi historical method derived from application to a gendered case study and analysis of preliminary findings.

2. Creating a paradigm: sex, sexuality, and sexism

An initial literature review showed women pursuing professional careers in PR in the 1990s encountered “the fallacy of increasing equality in the workplace” (Grunig *et al.*, 2001, p.50) alongside negative perceptions of the occupation (Spicer, 1993; Moloney, 2000). Achieving equality involves “inherent contradictions” and “intricate paradoxes” (Freinacht, 2019, p.119) seen in divergent public portrayals of women and competing narratives around sex, sexism, and sexuality (Yaxley and Bowman, 2023).

Adopting Kierkegaard’s sentiment that “paradox is the source of the thinker’s passion” (2007, p.35) led to development of a working interpretivist paradigm. This reflects a way of thinking underpinned by a set of assumptions, methods, and techniques (Kuhn, 1970). Working out this paradigm was an important first act towards shaping an original Café Delphi historical method. A paradigm allows transparent investigation of an area of study by informing a conceptual framework through which a complex topic is deconstructed. Table 1 presents the 3S framework of concepts that underpin the case study to provide “a generative source of thinking, planning, conscious action, and reflection throughout the research process” (Ravitch and Riggan, 2012, p.33). Working out this paradigm was an important first act towards shaping an original Café Delphi historical method.

	Model 1	Model 2	Model 3
Theme	Sex	Sexuality	Sexism
Gender focus	Equality	Empowerment	Attitudes
Public sphere (Mediated discourse)	Trivialised	Sexualised	Ridiculed
System (Autopoietic)	Legal (Rights)	Individual (Freedom)	Patriarchal (Power)
Feminism	Indistinguishable	Expressive	Oppressive
Topics	<ul style="list-style-type: none"> • Pay • Career • Roles 	<ul style="list-style-type: none"> • Identity • Representation • Sexual behaviour 	<ul style="list-style-type: none"> • Emotions • Socialisation • Needs

TABLE 1: The 3S conceptual framework (Yaxley and Bowman, 2022)

Consideration was given to using a chronological structure to examine changes in women’s experiences over the decade. However, a thematic approach is more suitable for complex historical topics and enabling examination of “links between different themes” (McDowell, 2002, p.10). This situates PR history within “socio-political contexts” (L’Etang, 2014, p.xiii) as seen in public sphere discourse in the 1990s trivialising, sexualising, and ridiculing women (Yarrow, 2018).

Translated to the workplace, these “mediated versions of the ordinary” (Couldry, 2001, p.11) influenced construction of the 3S framework. The matrix structure conceptualises relationships within and between three themes (sex, sexuality, and sexism). Each theme is situated in a model comprising five components derived from literature: gender focus; public sphere (mediated discourse); system (autopoietic); feminism; and topics.

The aspects of mediated discourse (trivialised, sexualised, and ridiculed) identified by Yarrow (2018) relate to a specific gender focus: equality, empowerment, and attitudes. Drawing on Luhmann (Baecker, 2001, p.71), “the notion of systems as a methodology device” is used to make sense of society’s everyday complexity through three autopoietic (self-referential) communication systems: legal, individual, and patriarchal.

Reflecting feminism’s fractured nature in the 1990s, the terms indistinguishable, expressive, and oppressive inform topics in the 3S conceptual framework, providing greater nuance than traditional theoretical terminology (eg. prevailing ‘wave’ typologies). They also avoid the contested construct of “male feminists” (Whelehan, 1995, p.186), and other complex entanglements in feminist thinking, such as ecofeminism (originated by d’Eaubonne, 1974) and intersectional feminism (conceived by Crenshaw, 1989).

A summary statement articulates the relationship of components within each model:

Model 1: Sex

Gender issues in a legal context reflect a narrative of progress towards equality between the sexes (Conaghan, 2013). Legislation in the 1990s indicated women’s rights in UK workplaces to be largely indistinguishable from men’s in terms of pay, career opportunities, and job-based roles.

Model 2: Sexuality

Women’s success was based on “female individualisation” and ability to compete in a “new meritocracy” (McRobbie, 2009, p.16). It is debatable, however, whether such empowerment translated into autonomous expressions of personal sexuality, which involves identity as well as sexual behaviour (Burrell and Hearn, 1989).

Model 3: Sexism

Walby (1990) highlights the power of work-based patriarchal oppression, presenting sexism as “overt, hostile behaviour that is insidious and harmful to women” (Jones *et al.*, 2014, p.171). However, sexism may be “marked by a deep ambivalence, rather than a uniform antipathy, toward women”, comprising benevolent as well as hostile attitudes (Glick and Fiske, 1996, p.491). Sexist expectations may affect women’s ability to display emotion, socialise, and have their needs accommodated at work.

Creating a paradigm is an agile process that commands clarity of thinking about a complex topic. When developed into a conceptual framework it helps determine the terms of reference, scope and focus required to conduct a primary research study.

3. Research logic

The second act towards shaping an original Café Delphi historical method was a logical, multi-step process. This approaches history as a social science discipline, meaning it involves social construction of knowledge, as well as study of individuals, communities, and societies, to make sense of the human world. Landes and Tilly (1971) argue that historical research is enriched in value and relevance in this way.

Adaptation of the multi-layered research *onion* guide created by Saunders *et al.* (2020) produced an integrated research workplan (Figure 1). The *onion’s* outer layer concerns nature of reality (ontology), what is accepted as knowledge (epistemology),

and role of values/ethics (axiology). As reflexive matters, these are considered throughout the workplan. The research logic steps are explained below with research design steps (the third act) outlined in the next section.

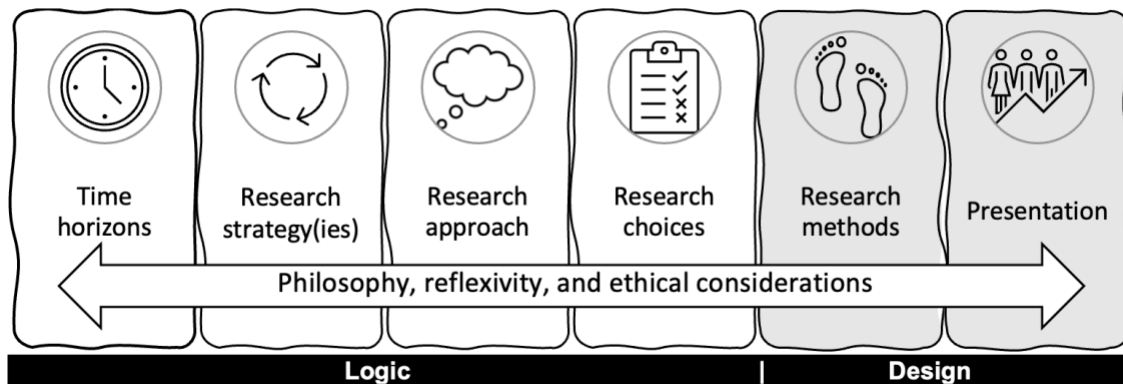


FIGURE 1: Integrated Research Workplan (Yaxley and Bowman, 2022)

Research logic involves initial decisions about time horizons and strategy to scope the investigation. Next intentions towards theory inform research approach and choices. Research design covers selection of methods for data procurement and analysis as well as options for presentation, including data visualisation and storytelling.

Research philosophy

The research intention was to investigate lived realities of an historical context among women who experienced working in PR in 1990s' Britain. This leans on hermeneutic phenomenology philosophy (Heidegger, 1927/1962), believing humans are entwined in the world and seeking interpretations “concentrated on historical meanings of experience and their developmental and cumulative effects on individual and social levels” (Laverty, 2003, p.27).

Reflexivity

Hermeneutic phenomenology is inherently reflexive, because it is “continuously open to new insight and interpretation” as well as “revision and reinterpretation” being “as much a disposition and attitude as a distinct method or program for inquiry” (Henriksson and Friesen, 2012, p.1). It encourages researchers to think deeply about their experiences and positions in relation to the research. Moreover, it has a co-constructural nature with “researcher and participant working together to bring life to the experience being explored, through the use of imagination, the hermeneutic circle and attention to language and writing” (Laverty 2003, p.30).

The researchers have insider proximity as women who worked in PR in the 1990s, and as feminist historians view equity in relationships as important. Participants are acknowledged as co-researchers, creating shared positionality in the research. Various techniques were integrated into the research workplan to ensure on-going reflexivity as advocated for participative research (Kemmis and McTaggart, 2005).

Ethical considerations

A reflexive ethical lens was adopted throughout the research process. This dealt with compliance to ethical codes, approval systems, and data management protocols. In

addition, consideration of ethics of care in relational encounters (Noddings, 2013) recognised and acknowledged that women might recollect experiences of sexism, harassment, and other forms of discrimination when participating in the study.

Time horizons

The focal historical period of interest was 1990-1999. It was intended to collect data at several points of time with this research forming part of a longitudinal study.

Research strategy

The overall research strategy is a case study; defined by VanWynsberghe and Khan (2007, p.80) as “a transparadigmatic and transdisciplinary heuristic that involves the careful delineation of the phenomena for which evidence is being collected”. Its focused object of interest concerns women working in PR in 1990s’ Britain.

The purpose of the case study was to gain insight using the 3S conceptual framework (Table 1). Based on the work of Calabria and Bailey (2021), oral history was combined with participatory action research (PAR). This fits with a hermeneutic phenomenological stance that encourages a variety of research strategies and ways to embed reflection, reciprocity, sharing of power and positionality in historical research.

The case study strategy is enhanced by these dual methodological strands. Oral history traditionally captures individual experiences as an historical record (Thompson, 2017). By linking it to PAR, Calabria and Bailey (2021) move beyond what Schön (1991) calls “reflection on action” to “reflection for action” (p.50-51), to capture shared experiences with a view to shaping the future.

Critically, a combined strategy is important ethically in sharing power and authority between researchers and participants. Being collaborative, oral history shares authority (Frisch, 1990), which helps establish more representative histories (High, 2009; Shopes, 2003). Similarly, PAR recognises participants are communities with distinctive knowledge and experiences (Kemp *et al.*, 2019). Iterative and dialogic, the focus is on understanding the past to bring about possible future change.

Both oral history and PAR require trusting and reciprocal relationships to be established to avoid unequal power in research encounters (Hesse-Biber and Leavy, 2010; Lemley, 2017; Starecheski and Freund, 2013). Greater equity allows deeper insight to be unearthed and for participants to pursue unpredictable trajectories. Moreover, it reflects trends in historical research where collective biography is being used to discover subjective experiences and marginalised voices, rather than the traditional focus on nation states and ‘great men’ (Cowman, 2016). Likewise, it echoes juxtaposition between auto/biographies (Stanley, 1987, 1992) and collective orientations denoting memory work, that give a central place to researcher experiences. There is also a nod towards the role of life stories in oral history (Thomson, 2016), while recognising that personal narratives “are never a perfect replay of events” (p.106) but do “reconnect to the recorded memory in new ways”.

Consequently, a case study strategy, employing combined methodological strands of oral history and PAR, has logical appeal to facilitate sharing of experiences by women who worked in PR in the 1990s. Additionally, it has potential to inform, reshape, or at

least prompt reconsideration of lived understandings of past, current, and future influences on matters affecting diversity, inclusion, and equity.

Research approach

With thinking about theory shifting between deductive (testing) and inductive (exploratory) in a pragmatic and reflexive way, an abductive approach makes use of knowledge from both literature and insider perspectives. It aligns with nuanced understanding and allows for ordered inference alongside recognition that all reasoning and research is incomplete. As such, Reichertz (2009, n.p.) notes that “abductive efforts” can lead to “the discovery of an order which fits the surprising facts”.

Research choices

A flexible understanding of knowledge supports mixed methods of research. This means employing both quantitative and qualitative data collection and analysis to capture breadth, depth and “the nitty-gritty of messiness” (Sakata, 2022, n.p.) within individual and collective experience. Pluralism is acknowledged as a metamodernist approach for exploring phenomena that are “both complex and chaotic in their nature” (Pipere and Mārtinsone 2022, p.457).

4. Research design

The third act towards shaping an original Café Delphi historical method involved data procurement and analysis, as well as options for research presentation, including data visualisation and storytelling.

Research methods

To turn philosophical (hermeneutic phenomenology) and methodological (oral history and PAR) aspirations into reality, a Café Delphi research design was identified (Jolly *et al.*, 2021) and re-orientated for an historical context, extending the method in a new direction.

Café Delphi supports sharing of power and authority, embeds reciprocal relationships, and involves conversational and storytelling data gathering. It captures individual and collaborative experiences and supports co-creational data analysis and interpretation. Also, the method reflects and makes visible researcher/participant positionality. Café Delphi is inspired by two distinct data gathering techniques: Delphi and World Café.

- **Delphi** invites experts on a topic to participate in a series of rounds comprising questions and feedback that together establish consensus for forecasting and problem solving. The method has four attributes: anonymity, iteration, controlled feedback, and statistical aggregation of responses (Rowe and Wright, 1999). While seen as primarily quantitative, it can embed qualitative components.

Delphi has many benefits including flexibility and style of questioning, alongside significant disadvantages notably “lack of opportunity to elaborate on and discuss responses with other individuals; the need for a commitment from individuals to continue to revisit similar questions on multiple occasions and that the answer reached may not be ‘correct’ but rather an indication of an important point for consideration for the group of individuals involved” (Jolly *et al.*, 2021, p.2).

- **World Café** events are participatory, community-focused, and conversational, bringing people together to discuss key questions (The World Café, 2023; Jolly *et al.*, 2021). They incorporate five attributes:
 1. Informal setting (mirroring a café environment);
 2. Host to welcome participants and make introductions (putting participants at ease);
 3. Group rounds (four or five participants) involving three or so conversational sessions each of around 20 minutes;
 4. Key questions underpinning each round (potentially built upon in subsequent rounds);
 5. Harvesting by inviting each group to share results from conversations with the wider group (visual/graphic representation of findings is encouraged).

MacFarlane *et al.*, (2017) stress that World Café participants are experts by virtue of their experiences and that diverse views should be encouraged rather than a focus on consensus. The events are based around a set of principles: establish a clear context; create a hospitable space; explore questions that matter; encourage everyone's contribution; connect diverse perspectives; listen together for insights; and share collective discoveries.

The benefits of World Café include cross-pollination of ideas leading to richer data collection (Fouché and Light, 2011) and being rewarding for attendees, who report their own learning from the experience (Chang and Chen, 2015). Yet, as a qualitative technique, there are issues of subjectivity and lack of generalisability. Specific to World Café events, another challenge is whether participants can capture conversations accurately and report these effectively to the full group.

Schiele *et al.*, (2022) argue such limitations should not override the benefits of World Café over other qualitative techniques, especially its collaborative and co-creational nature. The internal, external, and construct validity of World Café is improved by establishing clear questions, embedding moderators (to support conversational rounds in capturing and sharing data), and encouraging iteration and dialogue. Moreover, World Café can be combined with other techniques, for instance Delphi (*ibid*, 2022).

Blending World Café and Delphi to explore the past, reflects Haraway's intention to get at "how worlds are made and unmade" (1994, p.62). It provides the means to illuminate historic lived experiences giving insight into feminist critiques that question gendered norms (Aldoory, 2009), power hierarchies (Daymon and Demetrious, 2014), and discriminatory practices (Aldoory and Toth, 2021) within the PR occupation.

Moreover, developing an original Café Delphi historical research method to investigate women's individual and collective experiences of sex, sexuality, and sexism in PR in the 1990s, allows the holding, and passing on, of feminist oral history (the quiet voices) amplifying traces from the past (Moore *et al.*, 2017). These traces echo and move back and forth between the past, present, and future (Haraway 1994), registering political and sociological identities that resonate not only with the past but with contemporary movements such as MeToo, as well as the social mobility and inclusivity

issues that operate in PR practice today. This ‘cultural sensibility’ of women’s experiences being “at once both here and there and nowhere” reflects *metaxis*; a metamodern tension between “a modern desire for meaning and postmodern doubt about the sense of it at all” (Vehmeulen and van den Akker, 2010, p.6).

Research implementation

Reflecting on the three acts shaping an original Café Delphi historical method, and the suggestion by Schiele *et al.*, (2022) that World Café can be combined with other techniques, three phases of data procurement and analysis were designed, as illustrated in Figure 2.

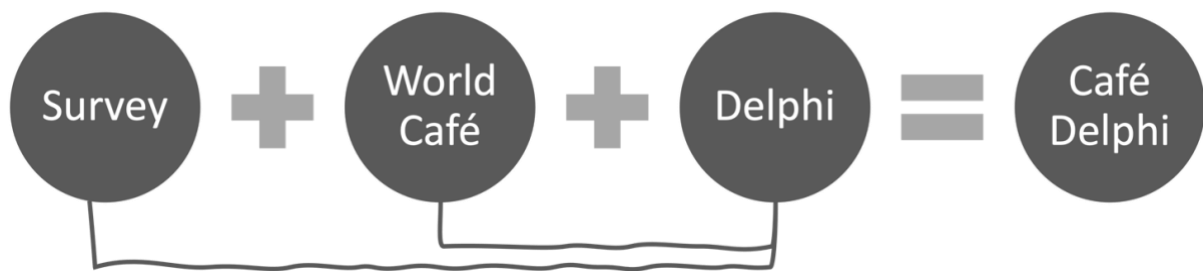


FIGURE 2: Original Café Delphi historical research method (Yaxley and Bowman 2022)

Phase one involved a survey to uncover individual and collective experiences of women working in PR in the 1990s. This addition, prior to World Café and Delphi, is an original aspect of the historical method. The rationale for this expansion was to:

- Access a broader range of participants and facilitate selection of a diverse sample of women’s career experiences;
- Enable comparative analysis of participant experiences of sex, sexuality, and sexism and intersections of these, as structured in the 3S conceptual framework.

In phase two, conversations and themes were built during three rounds of an online World Café comprising small groups. Finally, an online Delphi (phase three), prompted open conversation among participants focusing on “constructive dialogue around critical questions” (Fouché and Light, 2010, p.28) to build a shared understanding of the past. Implementation of these phases followed a detailed, yet flexible plan:

- **Phase one** employed an online survey using a simple Likert agreement scale to address topics from the 3S conceptual framework (outlined in Table 1). Question structure covered core areas of gender focus, as well as intersections of these (summarised in Table 2). It allowed gender focus (equality, empowerment, and attitudes) to be explored through each model’s theme (sex, sexuality, and sexism).

Additional open-ended questions stimulated supplementary commentary and insight. Respondents (n=63) shared viewpoints, opinions, and/or meaningful stories as personal anecdotes, aligned to the structure shown in Table 2. So, the survey generated individual and collective responses in both quantitative and qualitative form. On completion, respondents were invited to participate in a

separate online World Café event (phase two) and subsequent discursive Delphi (phase three).

	Model 1	Model 2	Model 3
Theme	Sex	Sexuality	Sexism
Gender focus	Equality	Empowerment	Attitudes
Equality	<i>CORE AREA</i>	<i>Intersection</i>	<i>Intersection</i>
Pay	Parity	Opportunity for parity	Parity not necessary
Career	Same opportunities	Behave like men	Not taken seriously
Roles	Same	Opportunity for same	Suited to roles
Empowerment	<i>Intersection</i>	<i>CORE AREA</i>	<i>Intersection</i>
Identity	Behave like men	Able to be self	Stereotyped
Representation	Conservative	Free to choose	Feminine
Sexual behaviour	Conform to norms	Sexually liberated	Expected to use
Attitudes	<i>Intersection</i>	<i>Intersection</i>	<i>CORE AREA</i>
Emotions	Discrimination	Express	Unable to control
Socialisation	Same opportunities	Free to choose	Excluded
Needs	Same	Accommodated	Subservient

TABLE 2: Survey question structure (Yaxley and Bowman, 2022)

- **Phase two** was an online World Café event facilitated according to principles set out by The World Café (2023). A researcher moderated each of two groups (n=8), with the discussions recorded and transcribed for accuracy (following the agreed ethics protocol).

An initial prompt asked participants to ‘think back’ to the 1990s and share the story of their first PR job (what they were doing; what brought them into the role). Three discursive rounds to harvest recollections followed. These allowed gender focus (equality, empowerment, and attitudes) to be explored between each of the three models (sex, sexuality, and sexism), in response to open questions:

Model 1 [Equality/Sex]: In the 1990s, what do you recall about how women’s pay, careers and job roles compared to those of men?

Model 2 [Empowerment/Sexuality]: In the decade of girl power and laddettes, what are your memories of how you were expected to act, dress, and conform to sexual norms at work in a PR role?

Model 3 [Attitudes/Sexism]: Thinking about the 1990s, what sort of things do you remember about how women were seen emotionally, social and networking cultures, and how your needs were recognized at work?

As a *purposeful gathering*, reflecting an oral tradition of conversational techniques (Brown and Issacs, 2005), the online World Café phase encouraged sharing of memories and experiences in a relaxed, hospitable, and safe space, welcoming contributions, and connecting diverse perspectives.

The rounds each prompted *spinstorying* (Langellier and Peterson, 2002, p.173); a social process of interweaving women's *kernel* stories "that spiral from conversation to story to conversation to story" in a collaborative, communal, and constructionist way. Listening and voicing gave birth to memories, recollections, and the "discovering of relationships by spinning stories" (*ibid*, p.175).

As the World Café event came to a close, time was given for participants to offer their takeaway discoveries. These covered what had made them think, want to know more, and/or what they hoped to gain from the subsequent Delphi phase.

- **Phase three** combined both groups from phase two for an online Delphi to gather discoveries from the World Café and look at preliminary survey findings. Delphi involves iteration and expert insights to seek consensus (Wakefield and Watson, 2014). It is a deeply reflective and rich process that enables "constructive dialogue around critical questions" (Fouché and Light, 2010, p.28).

The Delphi began with reflection from each World Café group easing into collective discussion, summaries of conversations, and arrival at consensus. Next, the researchers shared preliminary findings from, and reflections on, the survey (phase one). This inspired further analysis and sense-making among participants as co-researchers. Finally, the relevance of these initial insights for those working in PR today was touched upon, along with possible next steps.

Research presentation

Data visualisation and storytelling were used to analyse and reflect on research findings. In the Delphi (phase three), discoveries harvested from the World Café event (phase two) were shared in narrative form along with anecdotal stories from open ended responses in the survey (phase one).

In preparation for the Delphi, the researchers discussed how to present the preliminary Likert scale findings from phase one (Table 2). Rather than use of graphs and charts, representation of quantitative data employed visual storytelling techniques.

This resulted in creation of a set of premises (Table 3). The intention was not to prove (or disprove) these "starting information statements" (Trillas, *et. al*, 2019, p.8). Rather this analytical process was used as a mechanism to make sense of individual and collective experiences.

Equality premises	<i>[Model 1: Sex]</i>
• Women had legal rights to be treated equally	[Equality]
• Equal treatment required self-efficacy	[Equality / Empowerment]
• Equality is diminished by work/societal attitudes	[Equality / Attitudes]
Empowerment premises	<i>[Model 2: Sexuality]</i>
• Women were free to be empowered	[Empowerment]
• Empowerment required self-control	[Empowerment / Equality]
• Objectification tempered empowerment	[Empowerment / Attitudes]
Attitudes premises	<i>[Model 3: Sexism]</i>
• Work/societal attitudes exerted power	[Attitudes]
• Attitudes neutralised equal rights	[Attitudes / Equality]
• Women were liberated by positive attitudes	[Attitudes / Empowerment]

TABLE 3: Table 3: Premises (preliminary research findings)

A graphic was created to present the premises visually at the Delphi. An indicator word was assigned from each premise to capture its essence. These are depicted in a segmented ring surrounding three conjoined circles that illustrate equality (sex), empowerment (sexuality), and attitudes (sexism) and the relationship (intersections) between them (Figure 3).

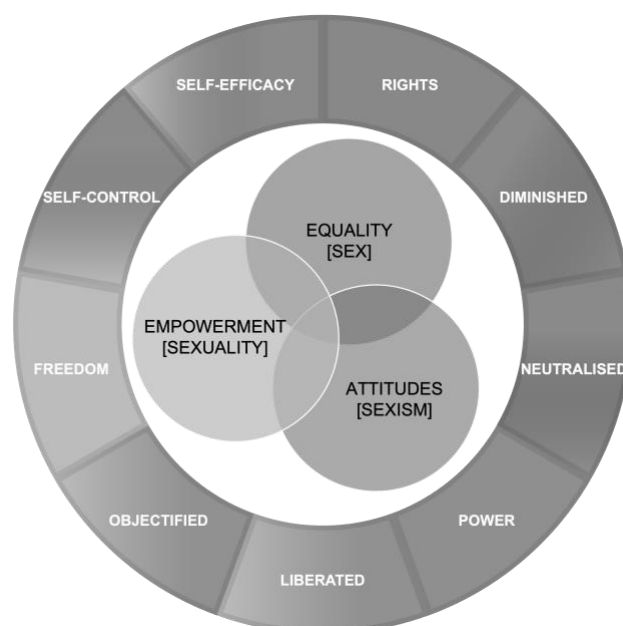


FIGURE 3: Sense making indicator words (Yaxley and Bowman, 2022)

Following reflection on the Delphi sense-making discussion, the researchers gathered a synopsis for each indicator word. This was intended to connect each premise to aspects of consensus in the form of a precis of noted tendencies, using one or more conjunctions. The result is a synopsis for each core area of gender focus, as well as their intersections (as outlined in Table 2).

CORE AREAS

Rights: [Equality]

*Women had legal rights to be treated equally **BUT** while job roles were same as men, pay and career opportunities were not.*

Freedom: [Empowerment]

*Women were free to be empowered **BUT** couldn't be themselves at work, choose how to dress or be sexually liberated.*

Power: [Attitudes]

*Work/societal attitudes exerted power **BECAUSE** women were seen as unable to control their emotions, excluded from socialising and network opportunities, **AND** their needs in the workplace were treated as subservient.*

INTERSECTIONS

Self-efficacy: [Equality / Empowerment]

*Equal treatment required self-efficacy **SO** women had opportunities to work in the same job roles, **BUT** not to earn the same salary **AND** they needed to behave like men to have equal career opportunities.*

Self-control: [Empowerment / Equality]

*Empowerment required self-control **BECAUSE** women had to act like men in the workplace, dress conservatively, **AND** faced discrimination if they didn't conform to sexual norms.*

Objectified: [Empowerment / Attitudes]

*Objectification tempered empowerment **BECAUSE** women were stereotyped, expected to dress in a feminine way, **AND** use their sexuality in the workplace.*

Liberated: [Attitudes / Empowerment]

*Women were liberated by positive attitudes **SO** they were free to choose to socialise and network **BUT** couldn't express their true feelings about a work situation **AND** didn't have their personal needs accommodated.*

Neutralised: [Attitudes / Equality]

*Attitudes neutralised equal rights **AS** women didn't have the same personal needs as men, were excluded from socialising **AND** networking opportunities, **AND** faced discrimination if they displayed their emotions.*

Diminished: [Equality / Attitudes]

*Equality is diminished by work/societal attitudes **AS** women needed to earn the same as men but were viewed as best suited to specific roles **AND** their careers weren't taken seriously.*

Together these synopses hint at shared experiences of sex, sexuality, and sexism, whereby the power of attitudes affected women's ability to achieve equality and empowerment in PR in the 1990s. Viewed as a dissection of paradoxical experiences, they contribute towards ongoing research and analysis of the rich discourse gathered

from across of all three phases (Yaxley and Bowman, 2023).

In this paper, the purpose of the synopses is to illustrate how creating a paradigm (articulated in Table 1: 3S conceptual framework) combined with the logical process set out in the integrated research workplan (Figure 1), led to the innovative design of an original Café Delphi historical method that met the intentions of the gendered case study.

5. Outro: gathering and ungathering

Continuing the inherently reflexive nature of the research, this outro offers as findings about the method, a retrospective from the authors' insider position as feminist historians and women who worked in PR in the 1990s. We gather our thinking about practicalities of the method and its development, before ungathering through critical appraisal of its limitations.

Gatherings

"You can't do this research on your own. It's not as simple as listening to a 'great man' – or woman – or delving in the archives."

This project emerged from conversations about our career experiences, views about gendered inequities, and interests in historical research. It was inspired by familiarity with L'Etang's pioneering work on PR's professional history in Britain (2004) and her call for greater exploration in historiography (2008). We set out to investigate careers and contributions of women (like us) who worked in the expanding and increasingly powerful world of PR in Britain during the 1990s, yet who were largely missing from its documented history.

As our own experiences and recollections of the 1990s varied, we felt it would be interesting to explore individual **and** collective perspectives as co-researchers. Through discussion and reflection to develop this study, we became aware of – and would check for – personal and shared assumptions, prejudices, and bias.

Our discursive approach gave rise to the idea of originating a research method to overcome limitations of existing ones. It allowed what could be daunting for one researcher to be viable for two. Compared with employing an established method, developing an original approach is complex, time-consuming, and surfaces practical problems. We learned to divide up tasks (eg. parts of the literature review) and invest time in regrouping and refocusing, in a spirit of *kaizan* (continuous improvement).

"It's the Goldilocks question – why can't we find a perfect method that works?"

Every research method has pros but also cons. After working out a paradigm and talking through our research logic, we struggled in deciding on a suitable research methodology and method. This led us to read more widely, evaluating creative options and suitable possibilities. We located two journal articles of particular interest, both open access and recently published:

In *Qualitative Research*, we identified an article that combined oral history and participatory action research (PAR) methodologies within a practice context

(Calabria and Bailey, 2021). It highlighted opportunities for reciprocity and power sharing that resonated with our requirements.

In *Social Sciences & Humanities Open*, we identified an article explaining Café Delphi as a hybridised method applied in an online context (Jolly *et al.*, 2021). Its development as a collaborative and cooperative approach related to our work.

We learned more about methodological innovation and innovating research methods by adopting a curious and inquiring mindset to address a practical problem. This gave us confidence in adapting and blending methods to meet our need for a novel solution. Reflecting on how this developed our thinking about research and ourselves as researchers, we view this discovery as a notable professional development moment.

“Order out of messiness. Messiness out of order.”

Our rationale for developing an original historical research method was a practical one. At the same time, applying the concept and processes to a gendered case study acted as ‘agile testing’. We view this real-time, iterative, and incremental experimentation as action-learning and wayfinding. It entailed finding order in complexities and messiness while embracing simultaneity and ambiguity in the messiness that occurred within and from the ordering mechanisms that we employed.

In these situations, being mindful helped us evaluate our feelings of understanding (what made sense) and examine evidence and reasons for the correctness of our understanding. Engaging with a fusion of understandings coalesced hermeneutic phenomenological philosophy, reflexivity, and ethics of care. This included self-care and care of each other’s wellbeing. At times either or both of us felt overwhelmed due to intensity of the research process and the substantial amount of data it generated. For instance, holding World Café and Delphi on the same day was exhilarating but mentally and physically draining, for us as well as the participants – and captured six hours of multi-layered conversations for analysis.

Ungatherings

“Conversation is the process that drives life.”

Having developed and tested our Café Delphi method, we sought constructive ‘feedforward’ through conversation with historians, academics, researchers, and PR practitioners. However, they were interested mainly in the findings and sharing their experiences of the 1990s. We wonder if this is a facet of dynamic living history or whether all method focused research has this issue.

Discussions about findings included whether women’s experiences working in PR at the time differed from other occupations. Our response led to discussion around emotional labour given PR’s relational nature. From the Delphi phase of our study, we noted women spoke about performativity and the need for emotional control often in toxic, complex, and gendered environments – a topic we are familiar with from work by Yeomans (2010, 2019) and intend to explore further.

“Neither inside nor outside, always somewhere in-between.”

Throughout the study we achieved our intention to share positionality and power with participants as co-researchers. This meant giving up control and empowering others to guide conversations in which we were privileged to participate. While successful as a respectful collaborative approach, it was unpredictable and at times, untidy – which complicated our analysis. Yet, we interpret these polyphonic multi-directional, conversational threads and snippets as what Engestöm (2007, p.24) terms “boundary-crossing encounters” that are potentially transformative.

Some researchers would be unsettled by such liminality which requires an ability to be simultaneously subjective and objective. For us, a sense of betwixt and between is an ‘enabler’ to discover the unnoticed, mundane, and taken for granted.

“Recollecting, remixing and retelling truths and realities.”

Oral history connects the past, present, and future through memories that may be fallible, yet true. Although recollections are subjective, we didn’t sense mistruth or misremembering. Thinking critically these stories and their telling were familiar because they echo the way we spoke about our experiences of the 1990s. Yet, even when anecdotes were dramatic, emotional, funny, shocking, or related to high-profile moments from the 1990s, they felt credible rather than overly embellished. However, we acknowledge our subjectivity and how other researchers without our lived experiences may have an alternative interpretation.

Similarly, Thomson (2016) argues people reconnect to memories in new ways, which we view as unproblematic. Our questions were framed to invite women to recollect their experiences specifically through the lens of sex, sexuality, and sexism. Indeed, participants talked of how these conversations prompted them to think differently about their experiences and subsequent life choices.

In prompting individual and collaborative reflexivity, the original Café Delphi historical method proved to be a useful feminine analytic tool that employed metamodern oscillation to connect recollections of past, present, and future experiences.

6. Conclusion

Developing an original Café Delphi historical method

The process shaping the original Café Delphi historical method comprised three acts, its implementation involved three phases with preliminary findings presented as a set of premises (indicator words) each linked using conjunctions to a precis in the form of synopses (Figure 4). This approach deepens the Café Delphi method employed by Jolly *et al.* (2021) by extending its application to historical contexts, specifically a gendered case study.

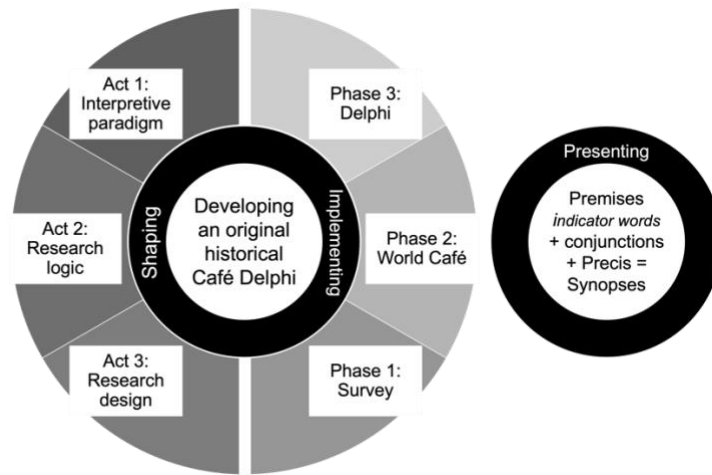


FIGURE 4: Developing an original historical Café Delphi (Yaxley and Bowman, 2022)

A social science orientation guided the development process, with the researchers working through emerging issues discursively and iteratively. Applying the resultant method to a case study has triggered an ongoing living history project. Considerations in adopting this method include its complexity, which requires researchers to have a disposition towards reflexivity, collaboration, and adaptation. Also, although the method is inherently ethical, it involves empowering others, can be emotionally difficult and may prompt challenging memories, all of which necessitates an ethics of care.

Contributions to original knowledge

This methods paper contributes to original knowledge in three ways:

1. Expanding the repertoire of research methods in PR historiography by drawing on social science and hermeneutic phenomenology to investigate a historical gendered case study. This demonstrates both methodological innovation (blending oral history and PAR) and innovative research methods (adaptation of Café Delphi techniques).
2. Providing a new approach to capture collective as well as individual historical experiences of women. Constructing an interpretive paradigm through the conceptual lens of sex, sexuality, and sexism provided a thematic approach that allowed for similarity and difference in experiences. Development of the Café Delphi historical method, combining a survey, World Café, and Delphi study, provided multiple opportunities for those individual and collective experiences to be revealed.
3. Developing a feminine analytic tool employing metamodern oscillation to connect past, present and future. The original Café Delphi historical method invokes feminine sensibilities and metamodern oscillation as is evident throughout this paper. It reflects “an ethically reflective feminine practice” (Bowman and Yaxley, 2023, p.45) and can be seen to incorporate “principles of metamodernist philosophy” and apply these to social science research as proposed by Pipere and Mårtinsone (2022, p.1).

Metamodernism (Vermeulen and van den Akker, 2010) amplifies the importance of oscillation (moving back and forth) to navigate and negotiate between modernist desire for order and meaning, and postmodernist recognition of complexity and whether meaning is possible at all. Ethically reflective feminine practice is grounded by sensibilities to understand the complexities and social realities within women's lives through expansive methodologies, non-hierarchical collaboration, adaptability, meaning-making, empathy, and humility.

There is scope for the paradigm and its implementation to be applied or adapted within different contexts and timeframes. The Café Delphi method developed in this paper supports deeply ethical investigations that listen without judgement to quiet voices. As such, this living history approach offers up “adaptable modes of active resistance and hopeful persistence” (Smith, 2008, p.3).

References:

- Adache, J. (2014), *The military and public relations: issues, strategies and challenges*. AuthorHouse.
- Aldoory, L. (2009), “Feminist criticism in public relations: how gender can impact public relations texts and contexts”, In Heath, R. L., Toth, E. L. and Waymer, D. (Ed.s), *Rhetorical and critical approaches to public relations II* (2nd edition), Routledge, New York, pp.110-123.
- Aldoory, L. and Toth, E.L. (2021), *The future of feminism in public relations and strategic communication. A socio-ecological model of influences*. Rowman and Littlefield.
- Atkinson, D. (2013), Participation and affect. *Notes on metamodernism*. URL: <https://www.metamodernism.com/2013/07/02/participation-and-affect/>
- Baecker, D. (2001), “Why systems?”, *Theory, Culture and Society*, Vol 18, No.1, pp.59–74. DOI:[10.1177/026327601018001005](https://doi.org/10.1177/026327601018001005)
- Bowman, S. and Yaxley, H. (2023), “Women and leadership in public relations and communication management: developing a rhizomatic typology of knowledge and professional development as an ecological radical feminine perspective”, In Topic, M. (Ed.). *Towards a new understanding of masculine habitus and women and leadership in public relations*. Routledge, UK, pp.35-52.
- Brown, J. and Isaacs, D. (2005), *The World Café: Shaping our futures through conversations that matter*. Berrett-Koehler Publishers, United States.
- Burrell, G., and Hearn, J. (1989), “The sexuality of organisation” In Hearn, J., Sheppard, D. L., Tancred-Sherriff, P., and Burrell, G. (Ed.s) *The sexuality of organisation*, Sage, London, UK, pp.1-28.
- Calabria, V. and Bailey, D. (2021), “Participatory action research and oral history as natural allies in mental health research”, *Qualitative Research*, <https://doi.org/10.1177/14687941211039963>

- Chang, W. L., and Chen, S. T. (2015), "The impact of World Cafe on entrepreneurial strategic planning capability", *Journal of Business Research*, Vol. 68, No.6, pp.1283–1290.
- Coffey-Glover, L. (2019), *Men in women's worlds: Constructions of masculinity in women's magazines*. Palgrave Macmillan, London.
- Conaghan, J. (2013), *Law and gender*. Oxford University Press, Oxford.
- Couldry, N. (2001), "The hidden injuries of media power", *Journal of Consumer Culture*, Vol.1, No. 2, pp.155-177.
- Cowman, L. (2016), "Collective Biography", In Faire, L. and Gunn, S. (Ed.s) *Research Methods for History*. Edinburgh University Press, Edinburgh, pp.85-103.
- Crenshaw, K. (1989), "Demarginalizing the intersection of race and sex: a black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics", *University of Chicago Legal Forum*: Vol. 1989, Article 8. Available at: <https://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8>
- d'Eaubonne. F. (1974), *Le Feminisme ou Le Mort*, Paris, Pierre Horay., pp. 213-52. For a trans. see F. d'Eaubonne, 'The Time for Ecofeminism', trans. Ruth Hottell, in C. Merchant (Ed.), *Ecology*. Atlantic Highlands, NJ. Humanities Press, 1994, pp. 174-97.
- Daymon, C. and Demetrious, K. (2014), *Gender and public relations: Critical perspectives on voice, image and identity*. Routledge, London.
- Engeström, Y. (2007), "Enriching the theory of expansive learning: lessons from journeys toward coconfiguration", *Mind, culture and activity*, Vol. 14, No.1–2, pp.23–39.
- Fitch, K. and Third, A. (2010), "Working girls: revisiting the gendering of public relations", *Prism*, Vol. 7, No.4, <https://www.prismjournal.org/>
- Fouché C. and Light G. (2010), "An invitation to dialogue. "The World Café" in social work research", *Qualitative social work*, Vol.10, No.1, pp.28-48.
- Freinacht, H. (2019), *Nordic ideology: A metamodern guide to politics. Book Two*. Metamoderna.
- Frisch, M. (1990), *A Shared Authority: Essays on the Craft and Meaning of Oral and Public History*, State University of New York Press, New York.
- Fröhlich, R. (2004), *Obstacles for women's future and career in public relations: Feminine and feminist values as a "friendliness trap"?* Proceedings of the ANZAC Conference.
- Glick, P., and Fiske, S. T. (1996), "The ambivalent alliance: hostile and benevolent sexism", *Journal of Personality and Social Psychology*, Vol.70, pp.491-512.
- Grunig, L.A., Toth, E.L. and Hon, L.C. (2001), *Women in public relations: how gender influencers practice*, The Guildford Press, New York.
- Haraway, D.J. (1994), "A game of cat's cradle: science studies, feminist theory, cultural studies", *Configurations*, Vol. 1, pp.59-71.
- Heidegger, M. (1927/1962), *Being and time*. SCM Press, London.
- Henriksson, C. and Friesen, N. (2012), "Introduction", In Friesen, N., Henriksson, C.,

- and Saevi, T. (Ed.s). *Hermeneutic phenomenology in education*. Sense Publishers, Rotterdam, The Netherlands, pp.1-16.
- Hesse-Biber, S.N. and Leavy, P. (2010), *The Practice of Qualitative Research*. Sage, London.
- High, S. (2009), "Sharing authority: an introduction", *Journal of Canadian Studies*, Vol.43, No.1, pp.12–34.
- Jolly, A., Caulfield, L.S., Sojka, B., Iafrati, S., Rees, J. and Massie, R. (2021), "Café Delphi: hybridising 'World Café' and 'Delphi techniques' for successful remote academic collaboration", *Social Sciences and Humanities*. Open Vol.3, No.1, 100095. <https://doi.org/10.1016/j.ssaho.2020.100095>.
- Jones, K., Stewart, K., King, E., Botsford Morgan, W., Gilrane, V., and Hylton, K. (2014), "Negative consequence of benevolent sexism on efficacy and performance", *Gender in Management. An International Journal*, Vol.29, No.3, pp.171-189.
- Kemmis, S., and McTaggart, R. (2005), "Participatory action research: communicative action and the public sphere", In Denzin, N. and Lincoln, Y. (Ed.s), *The Sage Handbook of Qualitative Research*. Sage, Thousand Oaks, California, pp.559–603.
- Kemp, L., Bailey, D., and Barnard, A. (2019), "Doing participatory action research: reflections on criticality and social justice from the researchers' perspective", In Granosik, M. K., Gulczyńska, Kostrzyńska, A. M. et al. (Ed.s) *Participatory Social Work Research, Practice and Education. International Experiences*, Jagiellonian University Press, Kraków, pp.235–251.
- Kierkegaard, K. (2007), *Philosophical fragments or A fragment of philosophy*. Princetown University Press, Emerald Knight.
- Kroløkke, A., and Sørensen, A.S. (2006), *Gender communication theories and analysis: From silence to performance*. Sage.
- Kuhn, T. (1970), *The structure of scientific revolutions*. (2nd Edition), University of Chicago Press, Chicago.
- L'Etang, J. (2004), *Public relations in Britain: a history of professional practice in the twentieth century*. Lawrence Erlbaum Associates, Mahwah, NJ.
- L'Etang, J. (2008), "Writing PR history: issues, methods, and politics", *Journal of Communication Management*, Vol.12, No.4, pp.319-335.
- L'Etang, J., (2014), "Foreword: the challenges of engaging public relations history", In St. John III, B., Lamme M. O., and L'Etang, J. (Ed.s) *Pathways to public relations: histories of practice and profession*, Routledge, Abingdon, Oxon, pp.xii-xix.
- L'Etang, J., (2015), "It's always been a sexless trade-; it's clean work-; there's very little velvet curtain", *Journal of Communication Management*, Vol.19, No.4, pp. 354–370.
- Landes, D.S. and Tilly, C. (1971), *History as social science: Excerpts from the report of the history panel of the behavioural and social sciences survey*. ITEMS. Social science research council. Vol.25, No.1. Spectrum Books, Englewood Cliffs, NJ.
- Laverty, S.M. (2003), "Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations", *International Journal of*

Qualitative Methods, Vol.2, No.3, pp.21-35.

Lemley, C. K. (2017), *Practicing Critical Oral History: Connecting School and Community*. Routledge, New York.

MacFarlane, A., Galvin, R., O'Sullivan, M., McInerney, C., Meagher, E., Burke, D., LeMaster, J.W. (2017), "Participatory methods for research prioritisation in primary care: an analysis of the World Café approach in Ireland and USA", *Family Practice*, Vol.34, No.3, pp. 278-284, 10.1093/fampra/cmww104.

McDowell, W.H. (2002), *Historical research: A guide*. Pearson Education, Harlow.

McRobbie, A. (2009), "Post-feminism and popular culture: Bridget Jones and the new gender regime", In McRobbie, A. (Ed.) *The aftermath of feminism: Gender, culture and social change*, Sage, London, pp.11-23.

Miller, D., and Dinan, W. (2000), "The rise of the PR industry in Britain, 1979-98", *European Journal of Communication*, Vol.15, No.1, pp. 5-35.

Moloney, K. (2000), *Rethinking public relations: The spin and the substance*. Routledge, London.

Moore, N., Salter, A., Stanley, L., and Tamboukou, M. (2017), *The archive project. Archival research in the social sciences*. Routledge.

Noddings, N. (2013), *Caring: A relational approach to ethics and moral education*. 2nd Edn. University of California Press, Berkley and Los Angeles.

Peters, B. (2005), "Public discourse, identity and the problem of democratic legitimacy", In Erikson, E.O. (Ed) *Making the European polity: Reflexive integration in the EU*. Routledge, pp.84-124.

Pipere, A and Märtisonne, K., (2022), "Metamodernism and Social Sciences: Scoping the Future", *Social sciences*. Vol. 11, No.10, 457.
<https://doi.org/10.3390/socsci11100457>

Ravitch, S.M. and Riggan, M. (2012), *Reason and Rigor: How conceptual frameworks guide research*. Sage, London.

Reichertz, J. (2009), "Abduction: The Logic of Discovery of Grounded Theory", *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, Vol.11, No.1. <https://doi.org/10.17169/fqs-11.1.1412>

Rowe, G., and Wright, G. (1999), "The Delphi technique as a forecasting tool: issues and analysis", *International Journal of Forecasting*, Vol.15, No.4, pp.353–375.

Sakata, N. (2022), "Embracing the Messiness in Mixed Methods Research: The Craft Attitude", *Journal of Mixed Methods Research*.
<https://doi.org/10.1177/15586898221108545>.

Saunders, M.N.K., Lewis, P. and Thornhill, A. (2020), *Research methods for business students*. 8th Edn. Pearson Education Harlow, UK.

Schiele, H., Krummaker, S., Hoffmann, P., and Kowalski, R. (2022), "The "research world café" as method of scientific enquiry: combining rigor with relevance and speed", *Journal of Business Research*, Vol.140, pp.280-296.

Schön, D. A. (1991), *The Reflective Turn: Case Studies in and on Educational Practice*. Teachers College Press, New York.

- Shopes, L. (2003), "Commentary: sharing authority", *The Oral History Review*, Vol.30, No.1, pp.103–110.
- Smith, T. (2006), "Contemporary Art and Contemporaneity", *Critical Inquiry*, Vol. 32, No. 4, (Summer 2006), pp. 681-707 [online]
<http://www.jstor.org/stable/10.1086/508087>
- Spicer, C.H. (2009), "Images of public relations in the print media", *Journal of Public Relations Research*, Vol.5, No.1, pp.47-61.
- Stanley, L. (1987), *The Life and Death of Emily Wilding Davison*. The Women's Press, London.
- Stanley, L. (1992), *The Auto/Biographical I: Theory and Practice of Feminist Auto/Biography*. Manchester University Press, UK.
- Starecheski, A., and Freund, A. (2013), "Reportback: oral history and participatory action research", Available at: www.oralhistoryforsocialchange.org.
- Thompson, P. (2017), *The Voice of the Past: Oral History*. Oxford University Press, Oxford, UK.
- Thomson, A. (2016), "Life histories and historical analysis", In Faire, L. and Gunn, S. (Ed.s) *Research Methods for History*. Edinburgh University Press, Edinburgh, pp.104-124.
- VanWynsberghe, R., and Khan, S. (2007), "Redefining case study", *International Journal of Qualitative Methods*, Vol.6, No.2, pp. 80-94.
- Vermeulen, T., and van den Aker, R. (2010), "Notes on metamodernism", *Journal of Aesthetics and Culture*, Vol.2, pp.56-77.
- Wakefield, R. and Watson, T. (2014), "A reappraisal of Delphi 2.0 for public relations research", *Public Relations Review*, Vol.40, No.3, pp.577-584.
- Walby, S., (1990), *Theorizing patriarchy*. Basil Blackwell, Oxford, UK.
- Whelehan, I. (1995), *Modern feminist thought: From the second wave to 'post-feminism'*, Edinburgh University Press, Edinburgh.
- Yarrow, A. (2018), *90s bitch: media, culture, and the failed promise of gender equality*. Harper, New York, NY.
- Yaxley, H. (2013), "Career experiences of women in British public relations (1970–1989)", *Public Relations Review*, Vol.39, No.2, pp.156–165.
- Yaxley, H. (2017). Normal. <https://greenbanana.wordpress.com/2017/10/29/normal/>
- Yaxley, H., and Bowman, S. (2022), All models and frameworks referenced are available at: Models and frameworks. Applause Consultancy.
<https://applauseconsultancy.com/models-and-frameworks/>
- Yaxley, H. and Bowman, S. (2023), "PR Power in the 1990s: sex, sexuality and sexism - a UK perspective. In Bridgen, E. and Williams, S.W. (Ed.s) *Women's work (in public relations): an edited collection*. Emerald, UK. (In press).
- Yeomans, L. (2010), "Soft Sell? Gendered experience of emotional labour in UK public relations firms", *Prism*, Vol. 7, No.4, <http://www.prismjournal.org>.

Yeomans, L. (2019), *Public Relations as Emotional Labour*. Routledge, London.