



Utrecht University

Case study of Young Innovators Master Honours Programme at
Utrecht University

Analysing the communication strategies that index belonging to
the Community of Practice of Young Innovators

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Abstract

The Community of Practice (COP) theory has been widely discussed. However, research up to date has been mostly limited to knowledge management. Moreover, the framework lacks specific communication theories which could enable an in-depth analysis of COP communication. To extend and contribute to this topic, this research investigates the communication strategies indexing belonging to the Young Innovators Master Honours Programme at the Utrecht University. It enriches Wenger's (1998) classic COP theory with distinct frameworks focused on communication. The Communicative Constitution of Organizations (Putnam and Nicorela, 2008), Non-violent Communication (Rosenberg, 2015) and Theory of Dialogue (Simmons, 1999) serve to index belonging through numerous communication strategies. The study has been conducted through a mixed method approach: qualitative methods of observation and focus group interview with the organizers of the community and quantitative online questionnaire with the student body. The data was categorized in the following categories: big-D discourse, small d-discourse, jokes and laughter, non-violent communication, non-verbal communication, stories, Dialogue, active listening, co-orientation and jargon. The data triangulation suggested that Young Innovators' communication indexes belonging in recursive work of the macro and micro scale discourses. Additionally, the analysis of modes of belonging highlights how the common narrative of social innovation and being on the transformational journey turned to be a root metaphor underlying all community's actions. Dialogue, NVC, non-verbal communication, use of jargon and active listening are all recognized by the participants as being an important part of their belonging. Overall, YI achieves the high sense of belonging through ongoing negotiation of meaning happening in an open and safe communication which encourages emotional speech and sharing feelings in verbal and non-verbal ways. The results of this research allow to see the advantages of the used methodology and provide some points of criticism towards Wenger's conceptualization of belonging. Furthermore, this study highlights that community's belonging is mostly achieved through communication directed at alignment and engagement. This might be of help for other programs within educational settings which aim at teaching students how to work collaboratively using the strength and potential of the community (of practice).

Keywords: community of practice; belonging; communication strategies; communicative constitution of organization; non-violent communication; dialogue; discourse

1. Introduction

Sarason (1974) stated that *the most destructive dynamic in the lives of people in our society is the absence or dilution of the psychological sense of community* (p. 8, as cited in Jason, 1997, p. 71). The community, understood as a supportive network of relationships, is considered to be one of the most important factors in overcoming the hardships of everyday life. And now, maybe more than ever, societies are struck by one emergency after another.

The present research is a case study of Young Innovators (YI), the Master Honours Programme offered by Utrecht University in The Netherlands. The programme's aim is to create a community that is able to address environmental and societal problems. Belonging to the group is created in weekly meetings, unorthodox activities from sensing to embodiment, communal dinners and developing personal relationships. Moreover, the sense of community is built through a project-oriented trip to Noto in Sicily. The facilitators shift the focus from *the quest for knowledge for the sake of knowledge to an education that does not only serve the needs of the labour market but also equips graduates with a sound basis for contributing to society in many different ways* (EUA, 2016, p. 7). Leadership, innovation and impact are the three pillars indicated on the programme's website¹. Using service learning, community development, personal leadership, and creative research, students focus on place-based societal development, working in the 2019/2020 academic year on regenerative initiatives and interventions. The aim is to enable students to enact social innovation through binding them into a learning community. After becoming a participant of the YI program in the fall of 2019, the author felt drawn to the community's particular discourse rich in jargon.

Community of Practice (COP) theory serves as a main methodological framework for this research data analysis. The term was coined in language and gender studies by Eckert and McConnell-Ginet (1992, as cited in Holmes and Meyerhoff, 1999, p. 175) defining a COP as follows:

An aggregate of people who come together around mutual engagement in an endeavor. Ways of doing things, ways of talking, beliefs, values, power relations – in short, practices – emerge in the course of this mutual endeavor. (...)it is defined simultaneously by its membership and by the practice in which that membership engages

¹

<https://www.uu.nl/masters/en/general-information/international-students/about-utrecht-university/honours-programmes/young-innovators>

Due to its focus on membership and practice, the theory has been widely adapted and applied in a variety of contexts, most famously by Wenger (1998) within the social theory of learning. Despite the fact that many researchers have studied COPs, belonging, called *the critical dimension of community* (Healey et al. 2014, p. 28), has been mostly overlooked². The appeal of Wenger's (1998) framework lies in conceptualization of belonging which is thoroughly explained in Chapter 2. The relevance for linguistic research lies in the accentuated practice that includes global and specific aspects of language structure, discourse, and interaction patterns (Holmes and Meyerhoff 1999).

However, Wenger's framework does not provide methodological tools to examine the role of communication in COPs and *shows much less interest in the indexical/interpersonal nature of language* (Barton and Tusting, 2005, p.73). Thus, the present research introduces several distinct communication strategies, explained more in depth in the next chapter, which contribute to the theory. Moreover, this research is a first attempt to test Wenger's theory of belonging. Subsequently, the following main research question has been developed:

RQ: What are the communication strategies that index belonging in the community of practice YI?

Although Wenger's theory lacks the analysis of the indexical role of communication and modes of belonging, this research shows how distinct communication strategies (jargon, dialogue, nonviolent communication and storytelling) index belonging to the YI community. Furthermore, this research paper contributes to the theory by introducing the Communicative Constitution of Organization (CCO) to the COP framework.

This study uses both qualitative and quantitative methods of data analysis, which are described in detail in Chapter 3. However, due to the limited timeframe of the research, the analysis regards mostly macro-level, general understanding of the ways members produce and use discourse, rather than micro-level scrutinous analysis of speech acts and discourse markers. Instead, this research evaluates belonging through the process of scaling up which occurs in codification of meaning into jargon, text and other communication strategies .

Next chapter discusses the relevant literature and provides the theoretical framework for the study. Then, the method outlining the design of the research is introduced, followed by the results

² With an exception of works of Adie, Mergler, Alford, Chandra and Hepple (2017), Jolly (2016) and Hughes (2010).

section. Subsequently, the results are analysed according to the research sub-questions. Finally, the limitations and suggestions for the future research are presented in the conclusion.

2.Theoretical Framework

In the first section, the negotiation of meaning and the basic concepts of COP developed by Wenger are discussed. Secondly, engagement, imagination and alignment, the three modes of belonging, are laid out. Finally, the relevant communication theories providing methodology are reviewed.

2. 2. Communities of Practice (COP)

Wenger (1998) created the most detailed COP framework to date, studying *learning as social participation* in business contexts (Wenger, 1998, p. 4). According to the author, learning occurs through negotiation of meaning, which involves two processes, namely participation and reification. Participation is not merely understood as a physical participation in activities, but also a set of behaviours (Wenger, 1998, p. 63). Moreover, participation happens through mutual recognition when members develop a sense of belonging (or a desire to belong) and mutual understanding (Handley, Sturdy, Fincham and Clark, 2006). When belonging is experienced by members of a COP, they draw on the community as a source of identity that is enacted through engagement in the practice (Iverson and McPhee, 2002).

The other part of meaning-making, reification, has linked COP theory to language studies (Holmes and Meyerhoff, 1999; Barton and Tusting, 2015). Reification involves a wide range of processes *congealing experience into thingness which creates points of focus around which the negotiation of meaning becomes organized* (Wenger, 1998, p. 58). Hughes (2010) adds that reification refers to both the process and the product. Through naming the practices, the products and the spaces that represent the group are created (Hughes, 2010, p. 407). Congealing involves stories, artifacts, visual aids, mottos giving form to ideas. As a result, reification implies language-based characteristics of meaning-making. It is important to stress that negotiation of meaning is never fixed, it is instead an ongoing process in which participation shapes reification and vice-versa.

2.2.1. COP triad: mutual engagement, joint enterprise and shared repertoire

Mutual engagement of members is defined through participation, with members establishing norms and building relationships (Wenger, 1998). It signals the levels of communication and

interactions which connect members to multiple knowledge sources and allow them to learn and negotiate the meaning of practice and participation (Iverson and McPhee, 2008). According to Barton and Tusting (2005) almost all mutual engagement involves language (p. 41). YI' weekly meetings, projects and working on the impact community are only a few examples of how the group develops engagement.

The second aspect of COP is the members' jointly negotiated enterprise created through interactions and shared understanding of what binds them together (Wenger, 1998). It might be a common mission, goal or ambition as long as it is reflected in the community's practice. The enterprise also includes a set of tasks that members can influence, such as group projects or co-created sessions. For YI, the focus on innovation and regeneration becomes a chance to develop a joint enterprise. Iverson and McPhee (2008) highlight that the communicative aspect of the negotiation of enterprise also potentially increases members' commitment, both by the power of participation and by creating tasks of interest.

As a result of mutual engagement and joint enterprise, and as part of its practice, the community produces a shared repertoire: a set of communal resources that are used in the pursuit of the joint enterprise (Wenger, 1998). Resources can include both literal and symbolic meanings, within which language plays a special role in producing specialized terminology and linguistic routines. But also other resources, such as pictures, regular meals, and gestures, can all become part of the community's practice (Holmes and Meyerhoff, 1999, p. 176). The repertoire of the community includes *routines, words, tools, ways of doing things, stories, gestures, symbols, genres, actions or concepts that the community has produced or adopted in the course of its existence* (Wenger, 1998, p.83). However, it is not an arbitrary toolkit of specific activities, symbols, or terms. It belongs to the practice of a community pursuing an enterprise (Wenger, 1998, p. 82). Knowledge, capabilities and shared (communicated) reifications within the group serve as a communicative repertoire and a symbol of membership (Iverson and McPhee, 2008). Barton and Tusting (2005) add that to recognise which practices of the repertoire have been reified is to analyse which elements have been given a name (p. 40).

Iverson and McPhee (2002) claim that Wenger's (1998) three COP defining criteria should be mainly seen as communication processes. Moreover, they insist that a given community cannot be just presented as a COP. If the concept is to have value, its central elements must be identified before the label can be applied (Iverson and McPhee, 2008, p.177). Therefore, the following subquestion has been developed:

SQ1: What are the communication strategies indexing mutual engagement, joint enterprise and shared repertoire?

2.3 Modes of Belonging/Identification

Wenger's COP framework offers the conceptualisation of belonging. The modes of belonging were later changed by the author (Wenger, 2002) to modes of identification, suggesting that belonging to the community equals identification. Belonging is indexed through three modes: engagement, imagination and alignment. They have different but complementary strengths and weaknesses and therefore work in combination (Wenger, 1998, p. 187). This combination results in the imprecise and overlapping categorization which might explain why no research using Wenger's typology has been conducted yet. However, the theory does specify in more detail the mechanisms (including communication) by which all three modes become constituents of members' identities. As a result, it provides a potentially useful indexical framework.

Engagement

Belonging by work of engagement is built through active involvement in mutual processes of negotiation of meaning and emergent knowledge as a result (Wenger, 1998, p. 192). Identification happens by investment in action and relations. It results from doing, with the focus on mutuality, giving and receiving. Engagement implies shared experiences and the development of interpersonal relationships, but most importantly it entails *a definition of a common enterprise in the process of pursuing it in concert with others* (Wenger, 1998, p.184). This last aspect is particularly interesting for YI, as the community has been created with a particular goal in mind, yet the participants are encouraged to define the meaning of the practice themselves.

To support engagement, COPs should cultivate mutuality, competence and continuity (Wenger, 1998, p. 237). Mutuality occurs through physical spaces and entails things to do together propagating help and observation. By propagating competence, the community ensures initiative and knowledgeability. Creativity and inventiveness are used to solve problems and group projects provide an opportunity to apply skills. Moreover, it is interesting from the linguistic perspective, since it includes the negotiation of joint enterprises through developing recognizable styles and tools. Finally, continuity ensures the community's endurance through two types of memory: reificative, which results in some sort of repository of information (documentation and tracking); and participative, involving paradigmatic trajectories and stories.

Imagination

Creating images of the world and allowing members to see connections through time and space indicates the work of imagination (Wenger, 1998, p. 185). It stresses the engagement in broader systems that become contexts for practice. To enact this mode of belonging to the community's practice needs to include orientation, reflection and exploration (Wenger, 1998, p. 237-238). Orientation locates the community in space (visualisation), time (long-term projects), meaning (stories, explanations) and power (transparency). Reflection allows the break in the routine and gives time to have necessary conversations about the community's meaning. Exploration, on the other hand, forges opportunities to try new things out. It involves creating alternatives scenarios, simulations and tools to envision possible futures. Sharing stories, as well as *reinterpreting histories and trajectories in new terms, exploring other ways of doing what we are doing, other identities*, (Wegner 1998, p.185) results in identification, which resides in the ability to try new activities and reflect about one's position in the world. Reflection and exploration seem crucial for YI, whose very name indicates the willingness to explore beyond the well known. Moreover, active work towards regeneration inevitably requires a great capacity to imagine new worlds and new solutions.

Alignment

Wenger points out that the combination of imagination and alignment helps the community to have a big picture and be more effective because it produces *the ability to act with respect to a broad and rich picture of the world, align activities and understand why (...) have a vision* (Wenger, 1998, p. 205). Alignment takes place when the identity and enterprise of the community become a part of the participants' identity. Alignment results in *negotiating perspectives, finding common ground, (...) proposing stories of identity* (Wenger 1998, p. 186) that indicate a possible compelling role of language. Identification through alignment manifests in the efforts to create the styles and discourses reflecting the joint enterprise, an underlying system of thought. This mode of belonging ensures the encounter of various perspectives and meanings and the way they are negotiated to achieve shared ownership of meaning. To ensure alignment, the practice of the community should involve convergence, coordination, and jurisdiction (Wenger, 1998, p. 238). Convergence involves developing common focus, a sense of direction and a set of values. Coordination is needed to organize the community, it includes planning, division of labour, developing discourse and providing feedback. The jurisdiction regards the conflict resolution (mediation) and distribution of authority.

Following Wenger's typology, the second sub-question has been developed:

SQ2: What are the communicative strategies indexing the three modes of belonging: engagement, imagination and alignment?

2.4. Communication Strategies

Research on COPs has mostly focused on knowledge and knowledge management (Wenger, McDermott and Snyder, 2002; Iverson and McPhee, 2002, 2008). However, the indexical role of communication has been bypassed, leaving COPs as *an organizational black box* (Iverson, 2008, p. 176). Language, potentially the key element in enacting belonging, is seen through the constructivist paradigm, as not merely reproducing reality but interpreting and, most importantly, creating it (Siebert 2011, p. 112). Within this paradigm, COPs are constructed through the way their members communicate. Speakers' fluctuating agency is manifested in *claiming, rejecting, and projecting identities on self and other* (Hua, 2016 p. 50). While discussing Wenger's work, Barton and Tusting (2005) stress the need to include communication theories in the COP framework, since *language is one of the principal means by which meaning is reified, and the joint repertoires (...) have many linguistic elements* (p. 41). Consequently, the relevant communication theories are discussed next.

2.4.1. Communicative Constitution of Organizations (CCO)

This research takes on the constructionist approach towards communication within CCO theory. Even though the framework has been developed as organization theory, it provides useful tools to analyse the communication strategies used by YI. According to CCO scholars, organization (replaced in this study by *community*) is an intersubjective construction created through communication: words, symbols and behaviours (Miller, 2015, p. 83). According to Putnam and Nicotera (2008), communication is a system (of the meaning) anchored in *social practices, texts, or memory traces derived from the properties of language and action* (p. 9). As stated by the authors, the organization is embedded in the continuous flow of communication as *discursive forms and social practices flow continuously to create and recreate organizing but the organization as a whole mediates these communication processes* (p. 9). Tantamount to Wenger's participation and reification working recursively, communication and organization constantly co-create each other.

Additionally, the CCO introduces four flows of communication, within which membership negotiation flow seems useful to analyse how members of YI negotiate their belonging since it describes the relationship between the participants and the organization. Membership negotiation happens through the entry process (and redefinition of oneself to better fit the community's expectations), but more relevantly takes many other forms such as *partial inclusion, commitment, identification and leadership* (Putnam and Nicotera, 2008, p.10), all four present in Wenger's definition of belonging. Therefore, the communication used by YI to negotiate their membership is likely to contribute to the analysis of belonging.

In addition to the membership negotiation flow, another useful concept within CCO is that of discourse. Fairclough (1992) labels discourse as potential ways of representing things, while styles are potential ways of expressing identity through language (p. 47). In CCO there are two discourses. The little-d discourse refers to the *study of talk and text and social practices* and Big-D Discourse stands for *general and enduring systems of thoughts* (Fairhurst and Putnam, 2004, p. 7, as cited in Miller, 2015, p. 84). The latter is linked to the concept of root metaphors that capture *a fundamental, underlying worldview and are able to undergird broad areas of meaning* (Smith and Eisenberg, 1987, as cited in Putnam and Nicotera, 2008 p. 23). The identification of root metaphors is expected to define communication constituting the YI joint enterprise.

Communication, according to Greimas (1987, as cited in Putnam and Nicotera, 2008, p. 25), involves two crucial aspects. Conversation (communicative medium) and text (structural medium) co-orientate and influence each other, once again indicating the constitution of communication and recursive work of meaning. Conversation is defined as an ongoing interaction achieved through language (in other words, discourse), while text can have many forms from the memo to mission statement (reification of this discourse). In COP, the concept of co-orientation helps to analyse how the systems of meaning (text, big Discourse) is negotiated by the members (in conversation). An interesting question posed by Putnam and Nicotera (2008, p.117) is how a set of people, or practices, or messages, becomes an organization (macro-level) and how the members come to represent themselves as identified with this organization (micro-level). Meyerhoff and Holmes (1999) suggest the COP theory offers a potentially productive means of linking micro-level and macro-level analyses. They note how the theory involves micro-level, which requires a detailed ethnographic analysis of discourse in context to identify significant or representative social interactions and the macro-level, which requires the analysis of the processes negotiating shared goals that describe the practice (Meyerhoff and Holmes, 1999, p. 181).

Therefore, the application of CCO theory helps to determine how YI' communication indexes identification. Those of Wenger's (1998) COP criteria that suggest communicative potential aid the process of indexing (pp. 130–131):

1. Shared ways of engaging in doing things together.
2. Knowing what others know, what they can do, and how they can contribute to an enterprise.
3. Mutually defining identities.
4. Specific tools, representations, and other artefacts.
5. Local lore, shared stories, inside jokes, knowing laughter.
6. Jargon and shortcuts to communication as well as the ease of producing new ones.
7. Certain styles recognized as displaying membership.
8. A shared discourse that reflects a certain perspective on the world.

2.4.2. Nonviolent Communication (NVC)

A communication theory that has gained recent interest within the fields of peace-making and social innovation is Nonviolent Communication. NVC, alternatively called Collaborative or Compassionate Communication, was developed in the 1960s by Marshall Rosenberg. Its base assumption is that all human beings have the capacity for empathy and compassion and only use violence or other disruptive behaviours when they fail to find appropriate communication strategies to meet their needs (Rosenberg, 2015). NVC is founded on components such as observation without evaluation, free expression of feelings and a deep understanding of one's needs. The theory was introduced to the YI repertoire early on in the practice, in order to create an open and safe space for all the members to freely express their needs and feelings.

The strength of NVC lies in its pragmatic simplicity. In NVC there are two ways to enhance connection and understanding: either vulnerably express feelings and needs, or empathically listen to the feelings and needs of the other (Rosenberg, 2015). These choices offer an alternative to disruptive strategies of conflict resolution such as fight, submit, or flee. Moreover, NVC stresses the importance of taking responsibility for one's feelings, promoting self-compassion and prioritizing connection. As a result, a COP that internalizes NVC guidelines can potentially strengthen not only engagement (mutuality), but also alignment within convergence (set of values) and jurisdiction (conflict resolution and mediation). This research analyses if and how the introduction of the NVC impacts the development of belonging.

2.4.3. Dialog and active listening

Senge (2006) considered a practice of dialogue as a necessary centre of any learning organization. Dialoguing makes possible a flow of meaning in the whole group, out of which some new understanding may emerge, and this shared meaning is the *glue that holds people and societies together* (Bohm, 1996, p. 6). This dialogic process enacts COP as observed by Eckert and Wenger (2005): *legitimacy in any community of practice involves not just having access to the knowledge necessary for 'getting it right', but being at the table at which 'what is right' is continually negotiated* (p. 583). Dialogue is tightly entwined with principles of NVC as both theories advocate that no particular point of view should prevail. The result is a safe space to explore one's assumptions, values and emotions without judgement.

Simmons (1999) distinguished between dialogue with a little-d and dialogue with a big-D (resembling the aforementioned discourse theory). Little d-dialogue is a deeper level of conversation. Big-D dialogue is *a collaborative process of unfreezing, changing, and refreezing language and thinking norms in a way that enables the group to safely surface and explore conflicts, challenge old thinking and forge new, more creative thinking patterns* (Simmons, 1999, p. 25). It is through creating the dialogue with a big D that an opportunity to turn it into a group process emerges (Simmons, 1999, p. 15). Simmons suggests that making Dialogue a formal process creates a chance for a group to step back from acting and reflect without the urgency to jump into conclusions. This reflective process echoes all three of Wenger's modes of belonging. Collaboration indicates engagement, creative thinking points to imagination, and exploration of conflicts indicates alignment.

Additionally, no dialogue practice can occur without active listening, which is both verbal and non verbal as demonstrated in Figure 1. Body language, eye contact, smiling but also asking additional questions, paraphrasing and reflecting feelings are signs of engaged listening. Therefore, practice of dialog and active listening might cultivate an open, safe and engaged communication. This research analyzes if this is a case for the YI community.

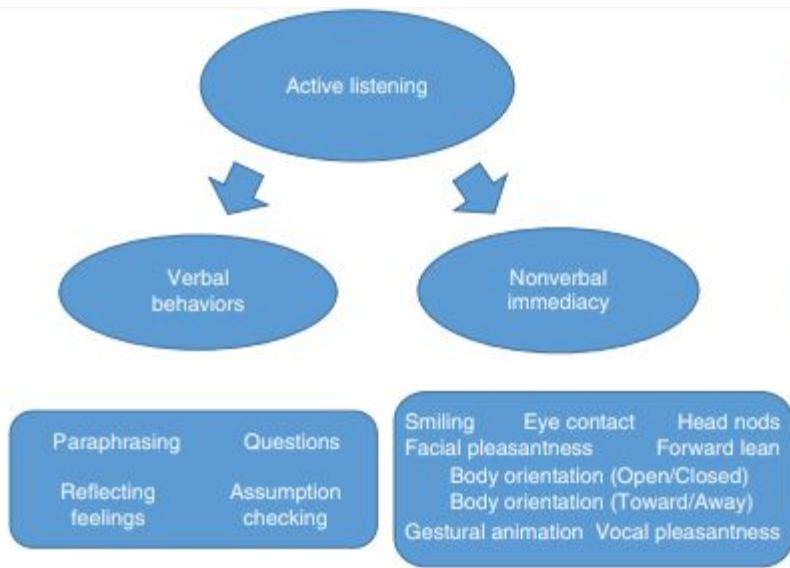


Figure 1. Active Listening diagram developed by Worthington and Bodie. (Worthington and Bodie, 2016, p. 137)

3. Method

This research paper takes on an interactive approach to intercultural communication (Ten Thije, 2016) focusing on the identification achieved through diverse communication strategies in a linguistically and culturally diverse YI community. In order to obtain a thorough overview, an ethnographic approach has been chosen for this research. The researcher as a member of the community had regular access to plenary meetings and developed personal relationships with both facilitators and fellow members. To be able to fully investigate the research questions within a limited time frame, the mixed methods approach was chosen to study the community at hand. According to Dornyei (2007), this approach has *a potential that the strengths of one method can be utilized to overcome weaknesses of another method used in the study* (p. 45). A mixed-method approach combined both qualitative (observation, focus group interview) and quantitative (online questionnaire) data collection methods. Resulting scrupulous data triangulation provided a holistic overview and improved the validity, as well as the reliability, of the study. Thus, a balanced understanding of all the communication processes helped to avoid researcher bias.

3.1. Participants

The community was composed of five hosts, as the facilitators of the program called themselves, and 58 students. The group of hosts was composed of two university professors, two external professionals and one former participant from previous year's edition, a master student. The participants of the program were interdisciplinary master students, of both Dutch and international origin. The language of the community was English. The community always met in the same location, Stuart Hall building at the Campus of University College in Utrecht. In order to understand how the community was created, an overview of its trajectory is provided in the following section.

3.1.1 The overview of practice

The participants, in groups of 10, were first invited to the in-take sessions in September 2019, which aimed at introducing the program's methodology and its focus on regeneration. The decision either to join the program or not was made by the students themselves. All the participants met for the first time during the *Kick-Off* weekend in October. Through October and November, the members met on every Tuesday evening, *Hubnights*. On November 14th the community went on a trip to Noto in Sicily for five days. On the return from Italy, students started meeting less frequently

on so-called *ClubHouse* evenings (with average attendance of 15-20 participants), working on their personal projects, sensing journeys and interventions. Members were invited to offer activities or seek guidance in case of struggle or disengagement from practice. In February participants met during the last mandatory Hubnight and from then on worked freely on any given Tuesday. For the more detailed overview of the community's practice see Table 1 in Appendix 1.

3.2. Procedure

3.2.1 Non-participative observation

First, the researcher conducted ethnographic non-participative observation of three plenary sessions: a weekend on the 10th and 11th of January 2020 and a *Hubnight* on the 11th of February, which both took place on the Campus of University College in Utrecht. This stage of data collection resulted in 20 hours of observations. Conducting observation from a non-participant point of view enabled a more objective understanding of the community. The observations were documented using a personal laptop and an observation scheme (Appendix 2a) to annotate examples of discourse, non-verbal communication and behaviours, such as eating together. Field notes (Appendix 2b) documented ways in which participants and hosts talked and interacted with each other. Observation resulted in transcription of used language, which informed the follow-up interview and questionnaire. In addition, all prompts and visual aids used during the sessions were photographed and included in the analysis to enrich data gathering related to the role of language (Appendix 3). Observation led to preliminary results of how the three modes of belonging manifested themselves through participants' meaning-making.

3.2.2. Focus group interview

Subsequently, a focus group interview with 4 out of 5 hosts was held on the 12th of February in an office on the Campus of University College in Utrecht. The focus group interview lasted an hour and ten minutes and was audio-recorded to facilitate the transcription. All participants read an information letter and signed a consent form beforehand (Appendix 4). Focus group format provided hosts with a platform to share observations and opinions about the community while *thinking together, inspiring and challenging each other while reacting to emerging issues and points* (Dornyei, 2007, p. 144). 10 questions (Appendix 5a) were asked on notions of communication, language and overall understanding of belonging. The goal was to gain an in-depth understanding of the design of the program within the characteristics of COP. The researcher as a moderator steered the conversation towards the organization of COP practice and the

(co)creation of the shared repertoire observed during the previous stage. Afterwards, the interview was transcribed using Otter software (Version 2.1.6-1547, 2020) and data was manually anonymised. The interview informed constructs for the questionnaire.

3.2.3 Online questionnaire

Finally, all the participants (excluding the hosts) were invited to participate in an online questionnaire between 1st and 10th of March 2020. The questionnaire was facilitated by Qualtrics XM software (Version: 04/2020) and consisted of 14 questions, of which 3 were open, 9 were 5 points Likert scale, 1 was drag and drop and 1 was a matrix (Appendix 6a). The questionnaire was preceded by the mandatory consent form. The average time necessary to complete the questionnaire was 7 minutes. The questionnaire was tested on one participant in order to avoid ambiguous phrasing and unclear formulations and to measure the time necessary for the completion. As a result, the testing ensured the reliability of the questionnaire.

The tested variables were modes of belonging (engagement, imagination, alignment) and COP triad (shared repertoire, joint enterprise, mutual engagement). The open-ended questions were used to elicit *a more meaningful answer* (Dornyei, 2007, p. 107) regarding participants' sense of belonging and communication strategies they identified with. Moreover, the Likert scale questions measured the participants' level of identification with YI' practices and community's repertoire. The matrix question elicited which of the linguistic features the participants viewed as inducing their belonging to the community. Finally, a drag and drop question further evaluated the role that different aspects of practice played in students' belonging.

3.3. Data Analysis

3.3.1 Qualitative data: observation and focus group interview

Field notes from the observation and interview transcript were both coded in software NVivo (Version 12, 2020). Data was categorized through a deductive approach using the communication strategies outlined in the literature review as categories. As a result, the main node *communication strategies* was further divided into the following nodes: *BigDiscourse*, *discourse*, *jargon*, *jokes and laughter*, *stories*, *dialogue + active listening*, *nonviolent communication*, *nonverbal communication* and *co-orientation*. Table 2 indicates which guidelines were used to categorize data into each section. The corpus resulting from data categorization can be found in Appendix 5c.

Table 2 Overview of the coding categories.

BigDiscourse	Instances regarding the community’s goal, mission, joint enterprise. Mentions of underlying philosophy. Intentions behind the creation of the community.
discourse	Written and spoken utterances of both hosts and participants. Quotes illustrating how the participants communicate with each other.
Jokes and laughter	Observations of participants engaging in jokes and laughing together.
Stories	Common narrative about the trip to Noto.
Jargon	Terms, specific vocabulary, utterances illustrating its use.
Dialogue+active listening	Talk about conversations, open and safe communication. Examples of dialog and active listening used in practice
Non-violent communication	Talk about non-violent communication. Theory along with application to the community’s practice.
Nonverbal communication	Gestures, body language, tone of voice, eye contact.
Co-orientation	Examples of the recursive work of text and conversation. Process of reification and scaling-up.

3.3.2 Quantitative data

Overall, 33 student participants filled out the questionnaire. As the aim of this study was to measure belonging, 4 responses of the participants who indicated they do not belong to the community were removed. Descriptive statistics were used to analyze the remaining 29 responses. It resulted in summary descriptions of single variables with the associated survey samples (Appendix 6b). Moreover, the frequency of relevant variables was analysed and visualized using Qualtrics XM software (Version: 04/2020). The data obtained through open questions 2-5 provided examples of students’ use of shared repertoire, specifically little-d discourse.

4. Results

The results below are presented according to the data collection method. In section 4.1 the most relevant findings from the qualitative methods are introduced. Observation and focus group interviews were coded together and therefore are combined. There is no distinction between the speakers in the focus group interview as they all provide the hosts' input. The data is categorized in communication strategies following the coding process. An overview of the questions that were used in the interviews is presented in Appendix 5a and transcripts of the interviews can be found in Appendix 5b. In section 4.2 descriptive statistics of the online questionnaire are introduced summarizing the findings from open and close questions. The survey can be found in Appendix 6a and the responses are presented in Appendix 6b.

4.1. Qualitative results

The field notes (Appendix 2b) and the responses from the interview are discussed below in an overview of the most relevant communication strategies used by the YI community.

Big Discourse

The data points out to various aspects constituting YI' joint enterprise reflected in the big-D Discourse. Broadly understood change (represented by the common use of words such as *process*, *innovation*, *transformation*, *regeneration* and *journey*), along with openness to diverse emotions and eagerness to learn, is the most commonly repeated notion. When asked about what the participation in the programme entails, hosts, elaborate on the importance of learning:

(1) You are a learner that is aware that you're not just stepping in because this is a next step in an educational cycle or whatever. Now, you have a hunger, you have a question. (...) That learning is going to be transformative and it's going to hurt like hell. You are a person who is willing somehow to embark on a journey like that. That is both open ended, we don't know where you're going to end. And also it's going to be very uncomfortable. So you're gonna have to find ways of being resilient and holding yourself in that discomfort to get over it. But you're not just a learner for you. So you're also a change maker. You're also someone who wants to make a change in the world.

The willingness to learn and the drive to change the world are reported to be the crucial aspects of becoming a member of YI:

(2) If people don't feel aligned with it, they won't, you know, they will step back and they won't enter the program. (...) So the people have to have this openness, this curiosity.

Open-mindedness, curiosity and adaptability are indicated on many occasions as necessary predispositions to participate in the community's practice:

(3) I mean, it's working with emergence. So it's not having a step by step bias that leads you to social innovation. But by creating this condition of open heart, open mind, open will that you're open to the world and you can see, you're more aware of what is possible.

Moreover, the facilitators stress the unorthodox, holistic approach to learning that distinguishes the program from other academic initiatives:

(4) But it also has to do with an experience of what this kind of approach does to a community, to be together, to be able to insert your full being into whatever it is that you do, and that there is a richness there and a wholeness that is absent from most of my academic experiences.

The hosts also highlight the importance of communication and language in YI' conception:

(5) So that's the whole toolkit that we entered that is not just about community building but it certainly has sort of underlying philosophy of that through good communication you actually start building community not on the basis of blah blah or having fun or just hanging out together but rather... but we do create real human connections.

The overarching mission of the program is a broadly understood regeneration, which is discussed more in-depth in the co-orientation section of the results.

Jargon

Results show that jargon is heavily used by both organizers and participants of the programme. Asked about YI' language, hosts accentuate the particularity of the community's terminology:

(6) I would even say that we introduced them to a new vocabulary. I mean, people are shocked when they hear the sensing journeys and we're going to the U and all these things. I mean, you don't hear this in other programs, the four levels of listening. Who has thought of that?

The vocabulary is reported to be a language inviting reflection and negotiation of meaning, as the following example illustrates:

(7) These are all terms that both speak to cognition and emotion or intuition. So, they are metaphors. And as metaphors, they don't identify something in a very straight line and just in correspondence what word corresponds to the thing, (...) they open up in a sort of semi almost poetic way, an activity or way of doing things. So that invites more than just a head to respond to it. (...) We're chewing them.

A list of the terms used during the data collection is outlined in Table 3, along with examples of discourse explaining their meaning. All quotes originate from the hosts, whereas students' use of jargon is signalled in the discourse section of the results. The underlined utterances highlight community, togetherness and co-creation, which are discussed in the next chapter.

Table 3 Jargon

Term	Explanation
Sensing/ Sensing journey	(8) Sensing is a personal and collective feeling, it allows for action to emerge. <u>It's both individual and collective.</u>
Agile Agenda	(9) A co-creation, <u>the opportunity for the community to co-create an agenda</u> . So what is alive for you, you can bring it in and otherwise it's a program that does it, is our ownership. <u>I want to give you ownership.</u>
(co)-hosting	(10) A sort of a set of dialogical tools, but it's about leadership(...). So at first level you host yourself (...) And then at the second level, you start

	hosting others. (...) <u>Are we actually listening to one another? And there's not one person who does that, Everybody does that. And if you do that whole co-hosting together you collectively develop leadership over the quality of the group and that makes the group go into the community</u> ".
Energizer	(11) You can do an exercise which is sort of fun to do, to feel, to get you out of your head to feel more energized. (...) used also for a transition in the program (...) <u>If you do something together, then your energy is also with the community and we're in it together.</u>
Theory U	(12) There we have co-sensing and co-initiating and co-pressing and co-creation. <u>And for all these co things, you need other people. That's why we need community.</u>
World café	(13) <u>A way of sharing knowledge with one another and developing collective knowledge together (...)</u> the community (...) develops the knowledge that is between the members rather than just in the members heads(...). So <u>it's a way to tease out collective wisdom.</u>
Embodiment	(14) We use the body to express problems, we try to solve them with this knowledge.
Fish bowl	(15) <u>A way that you can have a conversation with 60 people or more in a way that you feel engaged</u> and then a fishbowl is because you have different rings. (...) When the discussion is over the rows that are outside the first row can comment on what they have heard.
Open space	(16) Everybody who had a theme or subject that spoke to them could bring it up and people could choose to use it.
Check-ins	(17) A compositional <u>tool where every member of a community shares how they're present.</u>
Interventions	(18) This is about our understanding of change making not so much through logic of solutions and institutional arrangement but rather through system based bottom up: transformation through interventions.
Circle	(19) We use the circle <u>in our connection or in being a group(...)</u> It's okay if you have a circle for someone to say <i>well, that totally didn't work for me.</i>

Hosts often use jargon during the community's meetings, as instantiates the following example about group projects: (20) *we all have experience what does it mean to go through the process U, do sensing journeys, go through the unknown, presencing.* There seems to be no need for explanation, for the students supposedly have already assimilated the vocabulary.

Visual aids created during the sessions illustrate the use of jargon in written discourse, as exemplifies Figure 2 (more prompts can be found in Appendix 3).

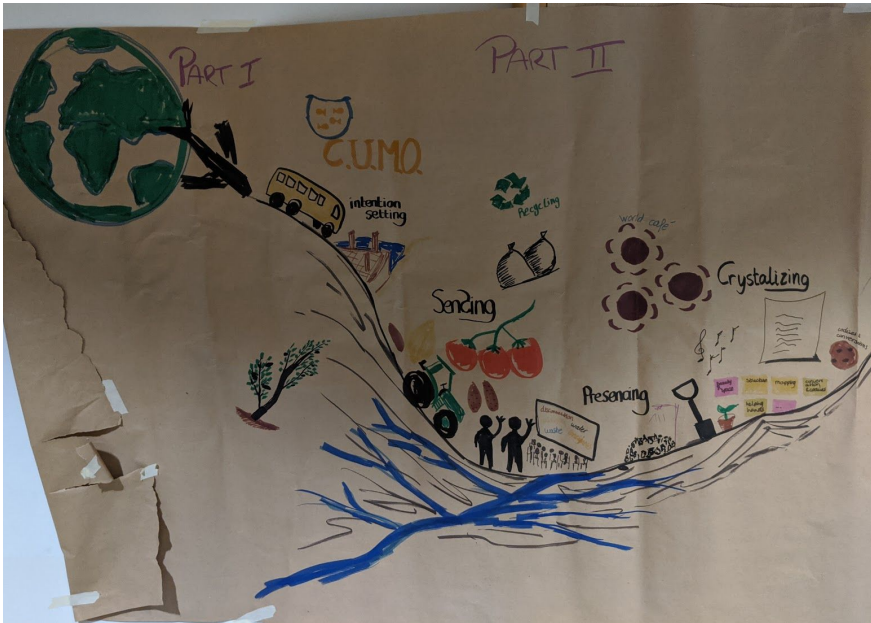


Figure 2. Reification of YI' programme. Observation.

Figure 2 represents YI' *journey* (a word used in reference to the programme's trajectory as well as to personal growth) illustrating the trip to Noto. Jargon, such as *sensing*, *presencing*, *crystallizing* and *world café*, is used to describe different stages that the community has been through. Moreover, drawings in Figure 2 reify other aspects of shared repertoire, such as *harvesting* (a process in which participants make sense out of sensing journeys), *circles* and *open space*.

Small d discourse : talk, text, social practices

Small d-discourse observed during the plenary sessions reflects the community's ways of doing things together. Participants are on many occasions invited to engage in conversations: **(21)** *It helps when you can just talk, just telling the other person can help you and feel this in.* Hosts use an empowering language and often motivate students to practice acquired skills:

(22) Practice active listening, don't stay on the surface. Being a mirror is very powerful, don't underestimate it, try to figure out what to do.

The community's discourse codifies shared knowledge and reifies experiences: **(23)** *you remember the law of two feet we had in Sicily, you use your two feet to go elsewhere when you feel you disengage.* Field notes (Appendix 2b) illustrate the encouraging style that the community implores

to give feedback and support: **(24)** *beautiful, yes beautiful, you went with the open heart but it was also very tough*. Moreover, hosts often use language to highlight togetherness: **(25)** *you start another journey, this time together*.

Students use a similar reflective and emotional discourse, often echoing the language used by hosts. An example is an embodiment practice hosted by one of the female students. She instructs fellow participants to **(26)** *arrive to the practice slowly* and **(27)** *go back towards yourself*. She also introduces new terminology: **(28)** *if you see someone melting very gently go to them and help them stand up*. It is naturally picked up by other students during the feedback: **(29)** *I found it very vulnerable to melt because everybody would help but I didn't feel comfortable enough to melt*. Both students and hosts seem to be at ease to share personal stories and reflect together about the meaning of the activity. Moreover, since the wrap-up of the practice is done in the circle, it allows all the students to equally participate in the conversation.

The visualisation of the students' discourse is provided in Figure 3. It is an outcome of a transition activity observed on the 10th of January (Appendix 2b). Students share what they have learned so far in the programme and post-its represent their responses.

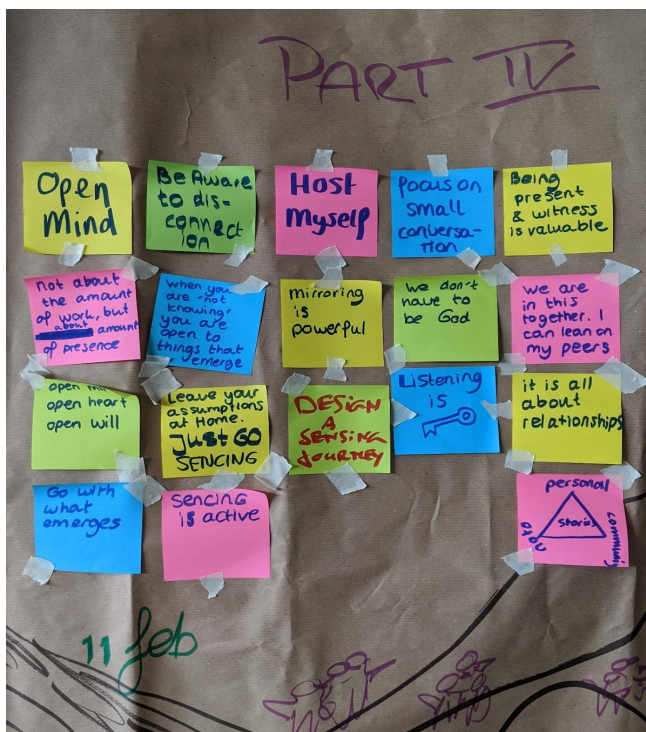


Figure 3 Reification of students' discourse

The discourse in Figure 3 can be categorized in three categories. The first represents acquired values **(30)**: *open mind, open heart, open will, it is all about the relationships, we are in this together. I can lean on my peers, focus on small conversation, being present and witnessing is valuable*. The second category reflects acquired knowledge and behaviours **(31)**: *be aware to*

disconnect, not about the amount of work but about the amount of presence, leave your assumptions at home and just go sensing, we don't have to be God, mirroring is powerful. Third category illustrates shared communal resources of both linguistic and non-linguistic nature **(32)**: *host myself, sensing is active, when you are not knowing, you are open to the things that emerge, go with that emerges, stories: Noto-personal-community, design a sensing journey, listening is key.*

Stories

The *stories* category contained 5 utterances referencing the trip to Noto. The experience is the recurrent topic providing the community with common narrative and context for practice. The story is used to evaluate the learning curve of the programme (as shown in Figure 2 and 3). The trip to Sicily is reported by hosts as **(33)** *a very decisive experience that we couldn't have created here.* Facilitators claim that it is the frustration, caused by different attitudes and ideas about group's actions, that allowed the community to come together in Noto:

(34) I think that was very powerful that we were there together, and that we needed to go through that process together, I think that really bonded us.

(35) More or less synchronizing our frustration to one point, so that we could deal with it (...) the anger we could actually use the most for the community.

The field notes (Appendix 2b) confirm that Noto's story is an important part of YI's practice. In the session on the 10th of January, two months after the Italian endeavour, the story is still being (re)created and (re)negotiated. It provides an inspiration for the next stage of the programme. In the observed meeting, students are encouraged to add their meanings to the common narrative. The activity results in reification of shared repertoire and common knowledge shown in Figure 2 and Figure 3.

Non-violent communication/ Dialogue and active listening

The principles of NVC (Rosenberg, 2015) are reported by the hosts as part of their ambition to enact an open and safe communication in the programme. As the NVC encompasses dialoguing and engaged listening the results of these two categories are presented together.

When asked to elaborate on what role NVC plays in the community's communication, the hosts stress how it facilitates true conversations:

(36) To meet each other, when you express the need, not when you're expressing the emotion (...) to come together and have proper hygiene, a conversation, where everybody can say what he or she wants, and still can meet each other.

Moreover, YI practice engaged listening presented in Figure 1 during the observed sessions. The participants are actively listening to hosts showing the characteristics of engaged listening such as body language, leaning forward, keeping eye contact, smiling, nodding and using gestures to show agreement or excitement (silent “clapping” with both hands waving next to the ears). Dialoguing within NVC is reported to be one of the fundamental aspects underlying the YI community:

(37) We have based most of the program on having kinds of conversations that are relatively non violent and open and they are not just having debates in which the loudest voice wins. So that creates this relative safety.

Additionally, dialoguing seems to ensure open and engaged communication that enhances community-building:

(38) We have different tools that focus on communication and talking: four levels of listening, four levels of conversation. It's also how you have a conversation, how you're present and how you see your ownership. What is our community has been sort of a recurring topic.

As a result, Dialogue underlines nearly all YI practices reified in jargon in Table 3 and observed during the community's meetings. The group takes time to discuss their experiences and feelings in activities that open the sessions (Appendix 2b). Hosts use principles of NVC to anchor students in practice: **(39)** *stay connected to the process, going open without too many expectations but with an open attitude, make note when you get disconnected.* Design of the sessions happens through co-hosting, agile agenda and energizers. Students share knowledge in world café. Ideas for projects are discussed in open space and agile agenda. Finally, feedback is given and adversity is welcome in check-ins and circles.

Nonverbal Communication, Jokes and laughter

The interview does not provide any significant findings regarding this category. However, during the observed plenary sessions members smiled, hugged and laughed with each other. The role of nonverbal communication has been further accentuated in specific gestures. All members seem to know and use two gestures: *hand-raising* to ask for silence and *silent clapping* to show excitement or approval.

Co-orientation

Young Innovators, the name of the program, has been reported to be an outcome of a long process aimed at choosing a right word to attract a desirable kind of student (open minded and curious). In the same manner has this year's main topic, regeneration, selected: **(40)** *we chose this word because we wanted to stimulate your curiosity, just to find out what it is all about. And this attracts a special kind of person.* As a consequence, **(41)** *explore what regeneration means for you* becomes a leitmotif of YI' practice. This collective attempt to examine regeneration's meaning, points to the work of *scaling-up*.

Moreover, the process of *scaling-up* is further observed in the aids (Appendix 3) created during the sessions, as exemplifies Figure 4. Text and drawings reify the discussion about the community's key concepts: *regeneration*, *Noto*, *non-violent communication*, *co-sensing*, *four levels of listening* and *embodiment*. Figure 4 serves then as a reification of the community's shared repertoire and a depository of knowledge summarizing what the community has learned so far.

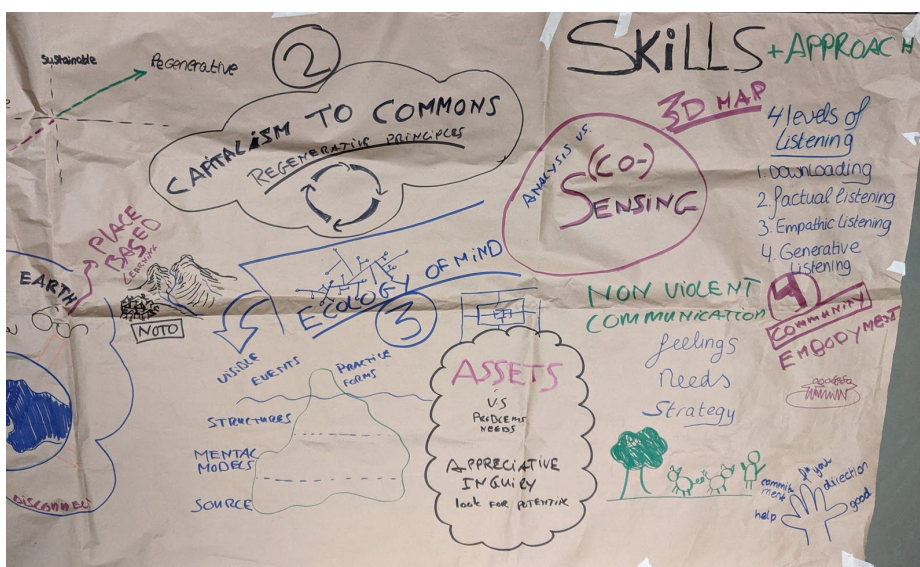


Figure 4 Visual Aid.

Additionally, the activities using *text* and *conversation* are incorporated to help students pause and reflect about the meaning of their experiences. Hosts often invite students to write down their feelings during journaling sessions: **(42)** *This evening is to get on paper these three things about yourself (...) when I thrive, when I'm stuck, where my work is. (then) we will have three conversations.* Furthermore, the use of agile agenda is another community practice that uses *co-orientation*, as annotated in the field notes:

(43) Participants write things they want to talk about on the paper. Categories: Announcement, Co-create/work together, Feedback/Consult Decision. Each member who puts a notion and time for how long they want to talk about it.

The work between *text* and *conversation* in the agile agenda helps to orientate the community's practice, for it enables students to contribute and ask for feedback or help on a group level.

4.2 Quantitative results.

Out of 33 respondents who completed the survey, 4 indicated that they feel like they *probably* or *definitely do not* belong to the community. These negative responses have been removed in order to analyse the remaining data as homogenous input. The following results are organized according to the question type. First, the findings from the open questions are discussed, and then the results obtained through Likert scale, matrix and drag and drop questions are presented.

Open questions

Most participants (n=21) indicate a strong sense of belonging to the YI community and only 8 chose the *might not* answer. When asked what makes them feel they belong, students mention sharing a common goal and the same mindset:

(44) I experience a sense of curiosity and desire to contribute to something bigger when I talk to the YI people. I think that at YI there are people of a special vibe. When talking to my fellow YI people, I experience, we all don't go to uni to just earn money at a later point. I think we all try to find our very own role in a future society.

(45) Entrepreneurial side, that it is supported to be innovative, changing society in a greener and better place to live together, the freedom to be who you are.

Furthermore, respondents admit that they value friendship, togetherness and a sense of ownership over the community's projects:

(46) I feel a part of whatever process the community is going through at certain times. This means that I feel like I am as responsible as anyone else for what is happening with us and I feel ownership over these processes. I care about others in the community and I also feel cared about, accepted and free to express myself.”

(47) Getting together, sharing food, sharing experience, feeling safe and that I can express my feelings and my needs, supporting each other, potential to cocreate the program, share strengths and skills.”

The importance of shared experiences is echoed by many others: (48) *We have been through a lot together, ups and downs* and (49) *shared experiences (time spent together + Sicily)*. Some give importance to participation in the activities: (50) *Participating and being involved in many activities of the YI program.*

When asked about characteristics of communication, six respondents use the adjective *open-minded*. Some students characterize the communication in terms of YI' mission: (51) *A willingness to explore unconventional avenues to solving current societal problems, and a caring attitude towards the world and people around me*. Moreover, most students indicate at least one of the communication strategies mentioning active listening, circles, embodiment and the importance of non-verbal communication: (52) *showing appreciation (for example by sign language clapping)*. Additionally, principles of NVC are also mentioned: (53) *The communication is non violent. Friendly. Co-creational (we decide together). Empathetic*. This friendliness and empathy creates a safe platform to openly share feelings:

(54) You are free to speak your mind, there's no right or wrong, letting go of what you've learned or what you've been told, feelings are just as valuable as facts.

(55) No shame or pressure to communicate, no ridiculing when someone does speak.

(56) Everyone is really open, there are no wrong answers.

Next significant finding is that many respondents name a certain style echoing principles of NVC. It resides in observation of one's emotions, curiosity towards each other and general reflection illustrated in the following examples:

(57) Vulnerability, emotional courage, trust.

(58) Honest, feeling-based, observant style, interest in personal growth of conversation partners.

(59) Expressing curiosity towards each other, actively listening to each other, giving time to form the 'real' thoughts (what really are in ourselves, not just the answers that come automatically). Keeping a space for expression of negative thoughts and feelings (and criticism) as well and offering space to think about solutions together. I also admire that (in my perception) we all talk to each other as equals.

The questionnaire's third open question elicited YI' words that respondents identify with. Some students mention community's jargon such as sensing, theory U, co-creation, co-hosting or gestures: (60) *not a word but raising a hand for attention works nicely.* Others' belonging originates from community's shortcuts to communication:

(61) I love how G says that's beautiful after someone speaks from their heart.

(62) Whoever is there are the right people; go where your feet want to go.

(63) Share your experiences, *how did that make you feel?*

In general, most students do not name a few identifying words. Rather, they attribute their belonging to more general concepts, such as having meaningful conversations:

(64) I cannot boil down our communication to a few words but content wise, we talk about problems in a holistic way. We see social, environmental and economic dimensions of problems that surround us. These conversations really resonate with my perception of the world which makes me feel being part of the group.

The summary of all responses is presented in the word map in Figure 5. The size and the intensity of the word reflect the frequency of use. Therefore, typical words used by YI are *community, feel and sense.* Other common terms are *together, belong, creation and regenerate.*



Figure 5 Wordmap: What are the typical words used by YI that make you feel a part of the group?

Likert scale questions

The descriptive statistics presented in this section illustrate the results to the 5 point Likert scale questions. Likert scale measured participants' agreement with statements reflecting shared repertoire, mutual engagement and joint enterprise. The collected data provided findings on students' level of identification with the community's communication processes and practice.

Shared repertoire

Regarding Q5, *I believe the community uses specific words which people from outside the program do not understand*, most respondents (n=18) agree with the statement. However, a substantial part (n=11) do not agree (Figure 6). This finding supports the data obtained in open question when students found it hard to name specific words.

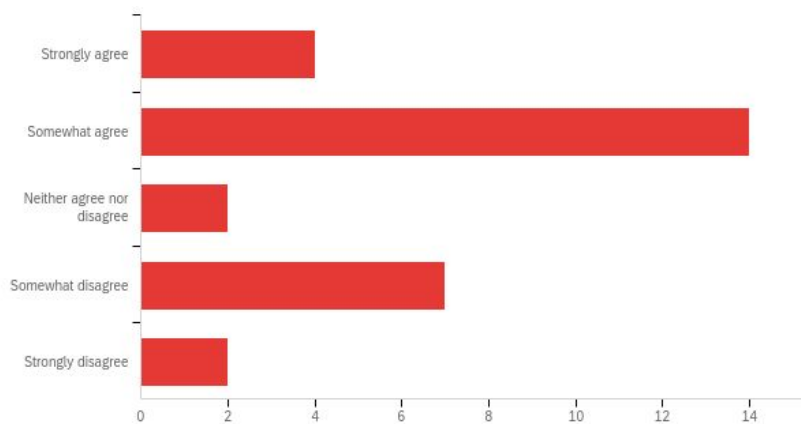


Figure 6 Q5 - I believe the community uses specific words which people from outside the program do not understand.

However, the fact that YI have successfully developed other resources of shared repertoire is confirmed in the follow-up questions. In Q7, the majority (n=21) of participants agree with the statement *The use of nonviolent communication is an important component of bringing YI together*. Next question (Q8) shows that the use of nonverbal communication contributes to the sense of belonging as the vast majority (n=27) agrees with the statement *I feel the nonverbal communication (embodiment, engaged listening, raising hand to ask for silence) contributes to create belonging*. Finally, results obtained in Q12 suggest the internalization of NVC principles. The statement *I feel that openness to talk about diverse emotions makes us a stronger community* was met with major agreement (n=25) and only minor disagreement (n=4).

Joint enterprise

The majority (n=22) of the respondents agree with the statement *There is a common goal that binds YI* as shown in Figure 7. However, a notably significant number (n=7) expresses hesitation or slight disagreement. The lack of unison might be caused by the statement's phrasing that singles out *one* common goal, while the data gathered in open questions suggest a variety and richness in common objectives.

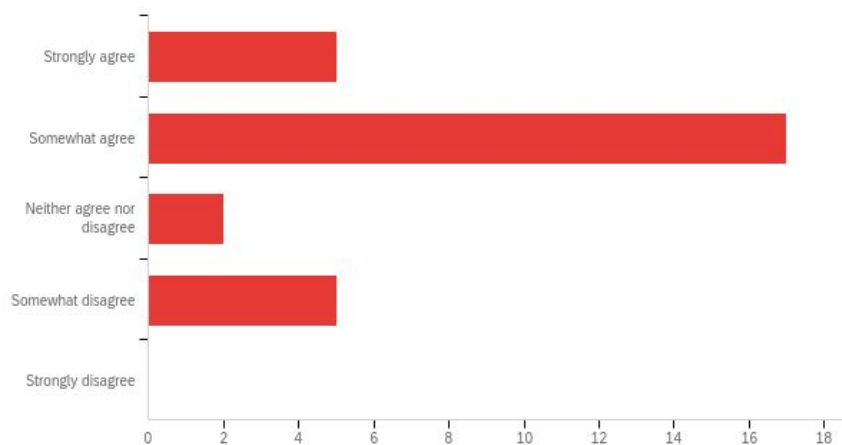


Figure 7 Q6 - There is a common goal that binds YI.

Slightly inconclusive results were obtained regarding Q9 statement: *I believe the community's purpose is reflected in the language we use*. Even though the majority of students agree (n=19), a substantial number (n=9) neither agree nor disagree. Nevertheless, the fact that only 2 students

disagree with the statement suggests that the community's enterprise is likely to be reflected in the YI' speech.

Mutual engagement

The trip to Noto is considered by the vast majority (n=27) of the respondents as an impactful experience shaping the community as shown in Figure 8 .

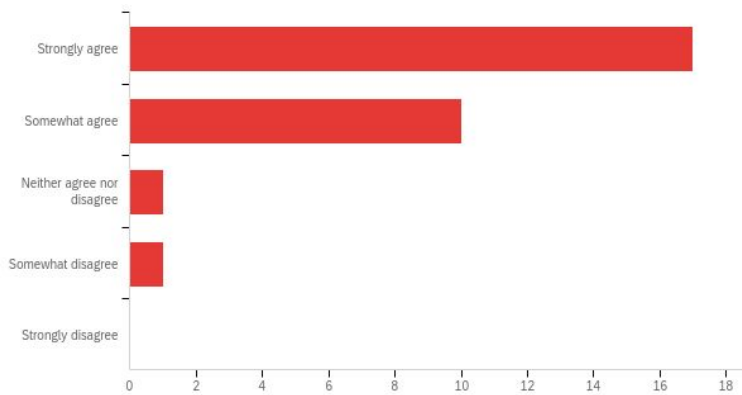


Figure 8 Q10 - I feel the trip to Noto significantly shaped our community's identity.

The respondents are split regarding the importance of the group projects in creating their sense of belonging (Figure 9). A slight majority (n=17) agree that their participation plays an important part but a substantial number (n=12) do not consider it relevant. This is possibly caused by the use of the adjective *important* in the phrasing. Students might consider projects to be a part of their belonging, but not as important as nonviolent communication reported in Q7. However, a general ambivalence towards the role of projects might be reflected in the fact that not a single student mentions this part of practice as shown in the responses to the first open question (see Appendix 6b).

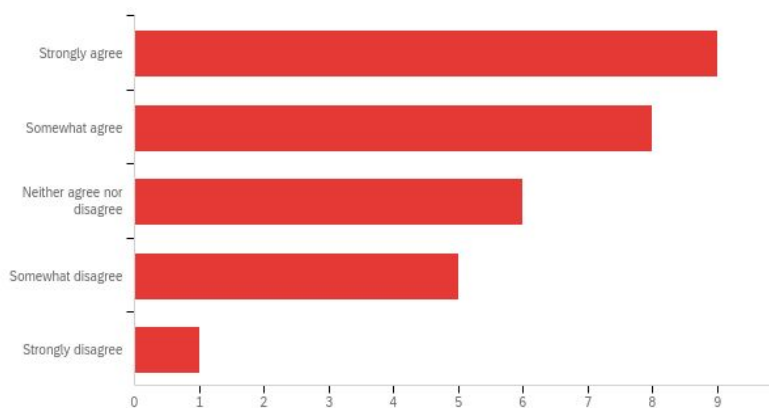


Figure 9 Q11 - I feel the participation in the group projects is an important part of my belonging.

Q14 Which aspects of shared repertoire index participants' sense of belonging to YI?

The matrix question was aimed to measure which jargon and communication strategies are recognized by the participants as belonging-inductive. Respondents were provided with a list of 18 items and asked to answer (*yes, maybe or not*) if they identify with them. The items that respondents find most significant are *Dialog* (n=25), *Check-in* (n=21), *Energizers* (n=20) and *Raising hand for silence* (n=19). Only one item, *Fishbowl*, almost all (n=27) participants regard as not conducive for their identification with the group. *Iceberg*, *Embodiment* and *Journaling* are other items that the fewest respondents index as significant with n=10, n=8 and n=8 *yes* answers respectively. The overview of the answers can be found below in Figure 10.

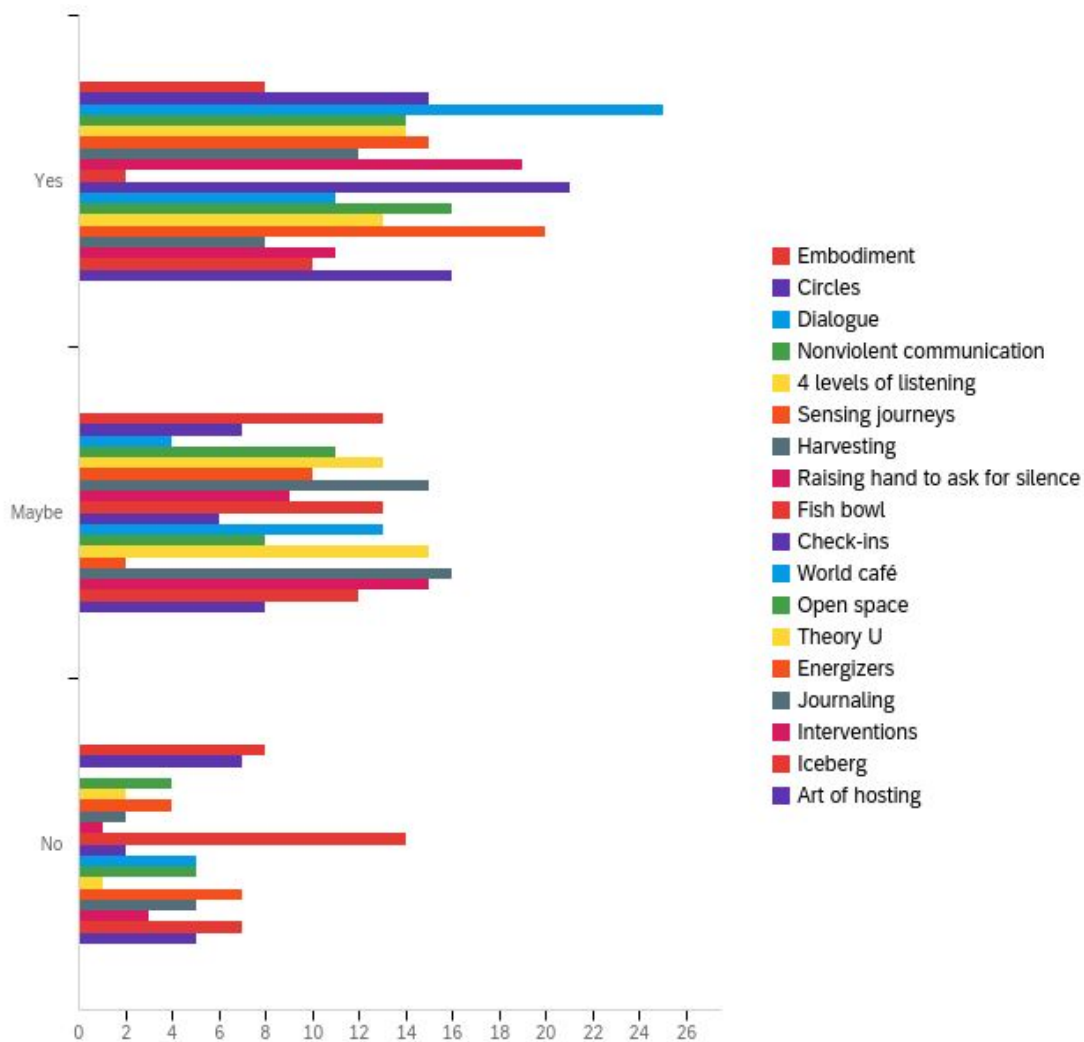


Figure 10 *Q14 - Which of the following items create your sense of belonging to YI?*

Q15 Which aspects of practice are considered important?

The drag and drop question was set up to examine how different aspects of YI' practice contribute to their belonging. The list of 10 elements was created based on eight COP characteristics introduced in the section 2 of the theory chapter.

Respondents were asked to rank items on the scale from 1 to 10 in order of their importance. A quarter of respondents (n=7) indicates *overcoming hardships together* as the single most important feature. Other belonging-conducive elements, chosen as 2nd, 3rd and 4th respectively, are *pursuing together a goal of social innovation* (n=6), *jokes and laughter* (n=8) and *engaged listening, being present in conversations along with meeting on Hubnights* (n=5). *Using specific language* and *journaling sessions* are not regarded as important in creating belonging and are most often chosen as the 9th and 10th items on the list (n=7). A detailed overview of the answers can be found in Appendix 6b.

5. Discussion

This research examines the indexical role of communication strategies in creating a sense of belonging to the community of practice YI. In the following section the discussion of the results is presented according to the research sub-questions.

5.1. What are the communicative strategies that index mutual engagement, joint enterprise and shared repertoire?

First, analysis of the results is conducted to determine which communication strategies index YI' joint enterprise. Next, the communication reflecting mutual engagement is discussed. To conclude, the community's linguistic and non-linguistic resources of shared repertoire are named and analysed.

Joint Enterprise

Both mutual engagement and shared repertoire are dictated by YI' jointly negotiated enterprise illustrated in YI' big-D discourse, which represents "general and enduring system of thought" (Fairhurst and Putnam, 2004, p. 7 as cited in Miller, 2015, p.84). Wenger (1998) defines joint enterprise through shared understanding of what binds a COP together. Big-d Discourse reflects YI' system of meaning in which innovation, open mindedness and strong will to make the world a better place underlie the community's practice: **(1)** *you're not just stepping in because this is a next step in an education cycle (...) you're a change maker*. Membership is therefore indexed through sharing a certain attitude towards learning that focuses on working with emergence, shown in **(3)**: *creating a condition of open heart, open mind and open will*. As observed in chapter 2, the Discourse becomes the community's root metaphor framing the whole programme as a transformational journey towards change making, done as a community. It is confirmed in the questionnaire results, as the majority of the students (Figure 7) recognize that the community shares a common goal and choose *pursuing a goal of social innovation* as an important identification factor (Figure 11).

Greimas (1987, as cited in Putnam and Nicotera, 2009) claims that communication occurs on two working recursively levels: conversation (ongoing interaction) and text (mission statement). It can be observed in the way text, community's big-D discourse (macro-level), is being reflected in

students' conversation, small-d discourse (micro-level), presented in Figure 3. Students' discourse reflects here the internalization of the programme's underlying system of meaning: **(31)** *leave your assumptions at home and just go sensing*. Moreover, questionnaire results from the open questions suggest that the set of values proposed by the hosts on the macro-scale has been successfully assimilated on the micro-scale. YI' communication is characterized in terms of **(51)** *a willingness to explore unconventional avenues to solving current societal problems, and a caring attitude towards the world and people around me*. However, the two discourses continue to work recursively as hosts repeatedly stress the negotiation of joint enterprise **(1)** *journey that is both open ended, we don't know where you're going to end*. The resulting co-orientation indicates once more how YI community is built within principles of CCO.

Finally, the importance of Noto common narrative cannot be overlooked as a binding component of the group confirmed in Figure 8. Iverson (2008) suggests that the communicative aspect of the negotiation of common enterprise might increase members' membership. The role the co-creation of Noto story plays in members' ownership over the community's trajectory is discussed in the alignment in section 5.2.

Mutual Engagement

Iverson (2008) defines mutual engagement as the communication that allows members to learn and negotiate meaning of practice and participation. The negotiation of meaning has been reported to characterize the YI community and their communication. The participation in the program is directed towards enacting a big-D Dialogue as indicated by the hosts: **(37)** *we have based most of the program on having conversations that are relatively non violent*. Dialoguing indicates engagement in practice, as it makes possible a flow of meaning in the whole group (Senge, 2006). YI practice Dialogue through numerous activities such as circles, co-hosting, fish bowls, check-ins and world café. All these activities, as explained in Table 3, are based on deep conversations (small-d dialogue) aimed at sharing, collaborating and reflecting together as a group. They also entail participation through active listening, as stressed by one of the students: **(59)** *actively listening to each other*. The engaged listening (Figure 1) is observed in body language, leaning forward, smiling and nodding. Moreover, students most value those communicative tools that strengthen involvement such as *Dialog*, *Check-in*, *Energizers* and *Raising hand for silence* (Figure 10). None of them can take place without other members being present and engaged in practice.

The engagement through participation is further enacted through incorporation of NVC. The majority of students recognize the important role of NVC, as 21 participants agree that it is one of the factors promoting togetherness. As this form of communication enhances connection and understanding (Rosenberg, 2015), it allows students to express their feelings and needs, and empathetically listen. Members of the community engage in practice because they feel safe to share and be vulnerable with each other. Hosts point out that NVC enables **(36)** *a conversation where everybody can say what he or she wants, and still can meet each other*. The importance of this communicative strategy is confirmed by many students in the questionnaire: **(55)** *no shame or pressure (...), no ridiculing*” and **(56)** *everyone is really open, there are no wrong answers*. Openness to talk about diverse emotions (see Q12 in Appendix 6b) has been identified as a factor strengthening the community. Furthermore, NVC results in the mutually recognizable style: **(58)** *honest, feeling-based, observant* shared by the community.

The second aspect of negotiation of meaning, reification, is reflected in YI’ jargon, discourse, and visual aids (Figures 1, 2 and 3). YI’ jargon use aligns with Hughes’ (2010) claims that through the act of naming, the practices, the products and the spaces that represent the group are created. An example is the term *check-in* which most members highly identify with (Figure 10). It becomes a way to deal with tension in the group, solve conflicts and ensure participation when **(17)** *every member of the community shares how they’re present*. Moreover, the reified discourse (especially in Figure 3) becomes the community’s depository of knowledge. Iverson (2008) sees the work of engagement in the communication that connects members to multiple knowledge sources. Therefore, reifying shared experiences encourages the negotiation of meaning, as the whole group participates in an activity adding to each other’s notions and creating a visualisation of common resources.

YI’ mutual engagement is also encouraged through the CCO and internalization of a big-D Discourse. Wenger’s (1998) basic notion that engagement is built through establishing norms and relationships is suggested in the design of the community. Hosts assert that the programme is purposely intense to force relationships and create a strong bond: **(1)** *That learning is going to be transformative and it’s going to hurt like hell*. Further analysis of the big-D Discourse indicates focus on emergence, which forces students to come up with a big part of practice themselves. As a result, the holistic approach to work with emergence becomes a YI’ root metaphor providing the community with meaning and context for practice (Smith and Eisenberg, 1987 in Putnam and Nicotera, 1998). Moreover, scaling up (Putman, 2008) of the regeneration concept also indicates engagement: **(40)** *we chose this word because we wanted to stimulate your curiosity*. The

overarching mission is not, as shared by hosts, **(3)** *having a step by step bias that leads you to social innovation*. Rather, participants are encouraged to figure out the steps and **(4)** *be able to insert your full being into whatever it is that you do*. The underlying philosophy, as hosts call it, is to facilitate communication which will **(5)** *create real human connections*. This confirms that YI is created through a communicative intersubjective constitution within CCO theory (Miller, 2015).

Mutual engagement is experienced by members when they draw on the community as a source of identity resulting from activities, conversations and reifications (Wegner, 1998). One of the crucial activities that lays ground for YI' practice is the trip to Noto (Figure 8). The ongoing conversation about the meaning of the trip (observed during the plenary sessions, see Appendix 2b) turns into a practice of storytelling (reified in visual aids). It aligns YI' communication with recursive work described in CCO theory, when constitution and communication create each other. The Noto story enacts the YI community (**(35)** *we could use it the most for the community*) but it is the community that creates the story (reification in Figures 2 and 3). The resulting common narrative (**(48)** *“we have been through a lot together, ups and downs*) indexes belonging, examined more in-depth in section 5.2.1.

Shared repertoire

Holmes and Meyerhoff (1999) divide shared repertoire into linguistic resources, such as specialized terminology and linguistic routines, and other resources like pictures, regular meals, and gestures. Students develop shared repertoire in order to negotiate joint enterprise. Results (Figures 2, 3 and 8) show that the story about Noto, mentioned in the previous sections, is the single most important binding component of YI' shared repertoire. The resulting narrative becomes another root metaphor within the CCO theory that captures “a fundamental, underlying worldview and is able to undergird broad areas of meaning” (Smith and Eisenberg, 1987 in Putnam and Nicotera, 2009, p.23). The community uses Noto storytelling to navigate through the programme's stages (Figure 2), as well as to develop common knowledge, values and resources (Figure 3). Noto reifies the group's process of becoming a community, turning it into a symbol of perseverance and collaboration.

The analysis of mutual engagement shows that the practice of dialoguing, active listening and NVC undisputedly forms part of YI' shared repertoire. Hosts often name these strategies in their discourse as shown in Example 22: “*Practice active listening, don't stay on the surface*”. The micro-scale internalization of NVC is reflected in students highlighting **(59)** *space for expression of*

negative thoughts and feelings(...) we all talk to each other as equals. Students define communication as **(53)** *non-violent, friendly, co-creation, empathetic.* Moreover, Figure 3 reifies how the practice of Dialogue and NVC results in the production of certain styles defined by Fairclough (1992) as “*ways of expressing identity through language*”. Students identify themselves through reflection and presence: **(30)** *being present and witness is valuable, open mind, open heart, open will.*

Jargon, documented in Table 2, has been observed to be another linguistic resource of YI’ shared repertoire. It differentiates the community from other academic environments and thus results in “mutually defining identities” (Wenger, 1998): **(6)** *people are shocked when they hear the sensing journeys and we're going to the U and all these things. I mean, you don't hear this in other programs, the four levels of listening.* Therefore, YI’ jargon indicates the membership negotiation flow within the CCO in a way students acquire shortcuts to communication such as *the law of two feet* (mentioned in Examples 23 and 62). Incomprehensible to an outsider, communicative shortcuts index membership to the community as members mutually recognize each other through the characteristic discourse. Importantly, the ease of producing new terms (one of Wenger’s (1998) COPs’ constitutive criteria), is observed during the plenary meetings. Participants feel free to add different forms of practice and propose new terms. Examples 26-29 show how a new embodiment activity and introduction of the expression *melt* (used here to describe struggle and cry for help) is welcomed by the community and internalized in the feedback session.

Another noted part of the shared repertoire is non-verbal communication. The warmth is expressed in smiles, hugging and body language observed during the plenary sessions. Moreover, in the questionnaire (see Q8) students identify with non-verbal aspects of practice. The community develops gestures to show excitement or agreement (silent clapping exemplified in Example 52) and to focus attention by collective hand raising (Example 60).

Figure 12 summarizes this section, presenting which communication strategies index joint enterprise, mutual engagement and shared repertoire.

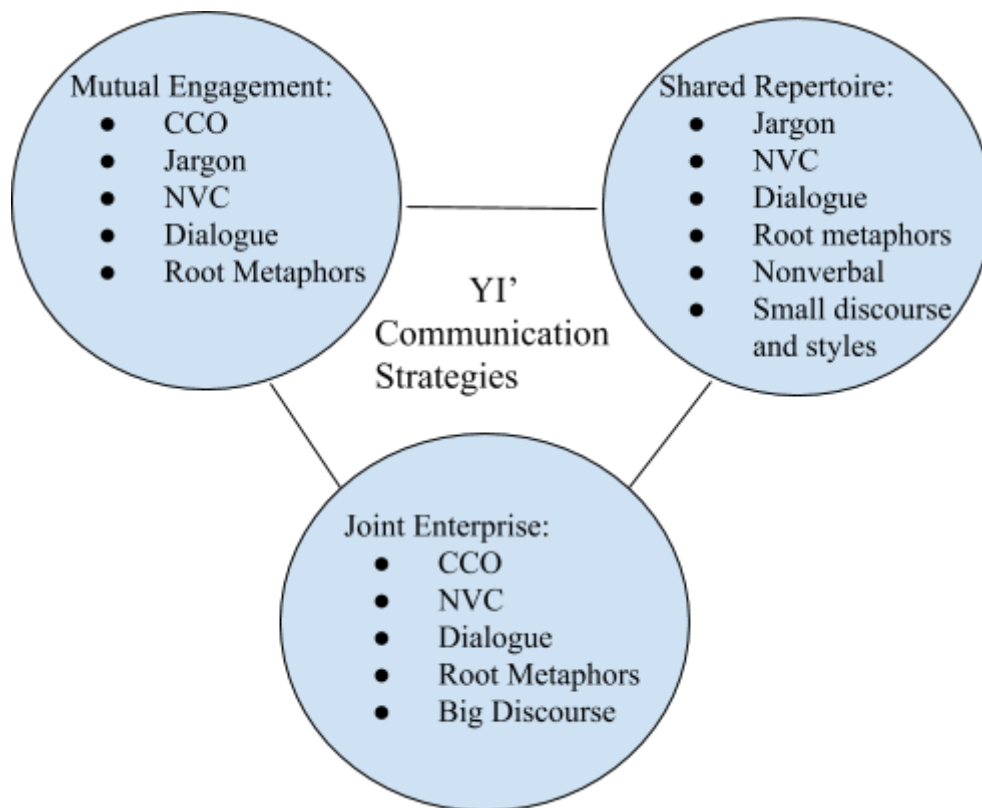


Figure 12. Communication strategies indexing COP triad.

5.2. Modes of belonging

The following section triangulates the results to determine which communication strategies index engagement, imagination and alignment, the three modes of belonging proposed by Wenger (1998). However, his framework implies that all three modes work in combination, often overlapping and merging. As a result, some strategies index all three modes of identification, similarly to previously discussed COP triad. Nevertheless, according to Wenger (1998) this might suggest the strength of the community and a deep sense of belonging, signalled by the majority of students expressing their identification with the program (Q1).

5.2.1. What are the communication strategies that index engagement?

Wenger's (1998) theory does not provide a clear distinction between the mutual engagement as a constitutive criterion, and engagement as a belonging mode. The similarity between the two concepts suggests that communication indexing mutual engagement at the same time index engaging mode of belonging. Or rather, that the two describe the same processes of involvement in mutual processes of negotiation of meaning. Therefore, to not duplicate the analysis already done in

section 5.1, in this part of discussion the communication strategies are only categorized into three components of engagement: mutuality, competence and continuity (Wenger, 1998).

Wenger defines mutuality through spaces and things done together that propagate help and observation (Wenger, 1998). The analysis of mutual engagement has suggested that the mutual component of engagement might be the one indexed through most of YI' communication. Section 5.1 has discussed how the practice of Dialog, NVC, active listening and storytelling encourages co-creation and co-design of the program, enhancing connection and understanding. The group conversations (little-d discourse) cultivate togetherness in ongoing negotiation of the community's practice: **(64)** *these conversations really resonate with my perception of the world which makes me feel being part of the group*. The internalization of dialogical tools such as circles, check-ins and embodiment (indicated in the responses to Q8 and Q14) foster intimacy, vulnerability and provide support, which result in students developing a sense of belonging.

Competence results in developing recognizable styles and tools, such as discourses, terms and concepts while negotiating the joint enterprise (Wenger, 1998). YI' depository of knowledge illustrated in Figure 3 represents how the community's communication indexes this aspect of the engagement. Students echo Big-d Discourse using jargon and identifying discourse, such as **(32)** : *host yourself, sencing journeys, Noto, emergence*. Moreover, the recognizable styles characterized by an emotional, inclusive tone, are also used **(30)**: *“we are in this together, I can lean on my peers.”* Additionally, dialogue practised in an agile agenda (**(9)** *“the opportunity for the community to co-create*), world café (**(13)** *a way to tease out collective knowledge* and open space **(16)** *everybody (...) could bring it (ideas) up and people could choose to use it*) indicates competence, as those activities allow the community to exchange skills and knowledge.

The last aspect of engagement, continuity, includes creating participative and reificative memory (Wenger, 1998). The strategy that indexes YI' participative memory is a common narrative (*Noto, transformational journey, overcoming hardships*) overarching the practice. Noto is considered by both hosts (**(33)** *a very decisive experience that we couldn't have created here*) and students (Figure 8) as fundamental for practice. The community develops the other, reificative memory, through prompts used during the sessions (Appendix 3). Moreover, hosts share plans to write a book about this year's trip to Noto (Appendix 5b). As YI is a programme that has a different edition every year, with new members and new enterprise, continuity might not have been as accentuated as the other two aspects of engagement.

5.2.2. What are the communication strategies that index imagination?

As work of imagination results from engagement in broader systems that become contexts for practice. It is achieved through the work of orientation, reflection and exploration (Wenger, 1998, p.185).

As orientation locates the community in space and time providing a COP with meaning, the Noto story provides the most significant context for YI' practice. At the same time, it also encourages reflection and exploration. The narrative allows students to explore new angles and perspectives (illustrated in the learning curve in Figure 2). The process of creating the story helps students to develop the ability to generate scenarios and think about the big picture: **(63)** *we talk about the problems in a holistic way*. Moreover, it allows the community to continuously reinterpret the experience. Resulting negotiation of meaning points to CCO's implication that communication and organization constantly co-create each other (Putnam and Nicotera, 2009).

Wenger (1998) defines work of reflection as a break in the routine and time to negotiate the community's meaning. YI achieves it through engaging in Dialogue activities in which all participants are able to contribute (circles, embodiment, open space). Bohm (1996) calls dialogue a glue that holds the community together. It was confirmed in the case of YI as the hosts report that **(38)** *what is our community has been sort of a recurring topic*. The goal of practising the big-D dialogue is in changing the language and thinking norms helping the community to forge new creative thinking patterns (Simmons, 1999). Dialoging makes possible a flow of meaning in the whole YI' group. Students identify with Dialog because it **(59)** *gives the time to form the 'real' thoughts* and allows them to **(54)** *let go of what you've learned or what you've been told*. The role the Dialogue plays in students' belonging is reflected in Figure 10, which shows that not a single student dissociates from this communicative strategy.

Exploration is also observed through constituent communication in the process of scaling up the term *regeneration*. The word was chosen by the hosts as the main focus of this year's edition to stimulate students' negotiation of meaning. Focus on regeneration propels a root metaphor of *process, journey and transformation*, giving the community orientation for practice. Furthermore, as Example 7 outlines, the community's jargon stimulates the imagination as it **(7)** *speaks to cognition and emotion or intuition*. It is characterized by metaphors that **(7)** *invite more than just a head to respond to it*, motivating students to reflect and explore the unknown in unusual ways.

Another aspect of the program that attempts to enhance imagination through reflection is the incorporation of journaling sessions and embodiment practice. Survey shows that students do not

identify with these two activities (Figure 10 and 11), but observation provides contrasting data. During the observed plenary sessions (Appendix 2b), the participants eagerly engage in both reflective writing and embodiment offered by one of the participants. This inconsistency between two data sets might suggest that engagement and mutuality are valued more than imagination and reflection. Students engage in the practice for the sake of doing things together, even though they do not necessarily value the practice itself.

The little-d discourse students use in the questionnaire's open questions implies the role of imagination mode in developing their sense of belonging. The participants value **(59)** *curiosity towards each other*, **(51)** *willingness to explore unconventional avenues* and **(58)** *observant style*. Figure 5 represents the use of "imaginative" words such as *regenerate*, *sense* and *feel*. It is then justified to claim that imagination through "exploring other ways of doing what we are doing, other identities" (Wegner 1998, p.185) has become a significant aspect of YI' communication.

5.2.3. What are the communication strategies that index alignment?

Alignment is expected to result in participants acquiring the community's identity as their own (Wenger, 1998). Survey results (Figure 7) show that students feel bound by a common goal. Moreover, the analysis of Big-D Discourse indicates that alignment with the programme's mission preselects the participants **(2)**: *"if people don't feel aligned with it, they won't (...) enter the program"*. It also signals the membership negotiation flow of communication (Putnam and Nicotera, 2009) as only members with adequate motivation and personality (open-minded, curious) are welcome to the community: **(1)** *"You are a learner (...), you have a hunger, you have a question"*. Therefore, even though the joint enterprise is open to negotiation in engagement and imagination parts of belonging suggested in Example 4: *it's not having a step by step bias that leads to social innovation*), a certain part of Big-D Discourse resists the negotiation. Hosts demonstrate a strong conviction of what social innovation should or should not be: **(19)** *we have our understanding of change-making*, and what qualities students who want to become a part of YI should possess: **(1)** *you're gonna have to find ways of being resilient and holding yourself in that discomfort to get over it*.

Wenger (1998) situates alignment in the community's achievement of shared ownership of meaning. It has been discussed in the engagement mode of belonging, that root metaphors and open communication resulting from NVC allow students to feel ownership over their practice: **(46)** *I feel a part of whatever process the community is going through (...) I feel responsible (...) I feel*

ownership. Ownership of meaning is further helped through the use of dialogical tools such as hosting: **(10)** *you collectively develop leadership*) and agile agenda: **(9)** *we want to give you ownership*.

The resulting convergence (which Wenger (1998) defines as common focus, direction and set of values) was suggested in students' internalization of macro level Discourse on the micro level discourse (Meyerhoff and Holmes, 1999). Even though students struggle to indicate specific words characterizing YI, they highlight the identification with general communicative practices shown in pronoun *our*: "*I cannot boil down our communication to a few words*" in Example 64. Figure 10 also shows how students equal their belonging with Dialog and NVC, discussed in detail in the previous sections. The alignment was shown in Figure 3 providing examples of how students' language reflected YI' root metaphors of Noto (*stories*), emergence (*go with what emerges* and journey (*design a sensing journey*). Moreover, students used jargon (*just go sensing*) and signalled the importance of non-verbal communication (*listening is key*).

Students' discourse illustrates alignment with mutual engagement (**(30)** *it is all about the relationships*), enterprise (**(30)** *open mind, open heart, open will*) and repertoire (*hosting, sensing, emergence* in Example 32. The examples show the internalization of all three of YI' constitutive elements discussed in Section 5.1. As a result, participants originate their belonging in pursuing the same goal with like-minded people: **(64)** *we see social, environmental and economic dimensions of problems that surround us*. The very use of plural *we* indicated alignment with the community's practice (Wenger, 1998). Moreover, the alignment was shown in the way students (Examples **(61)**: *I love how G says "that's beautiful"* and **(62)**: *go where your feet want to go*) echoed hosts' discourse from Examples **(24)** *beautiful, yes beautiful* and **(23)** *you use your two feet to go elsewhere*. Finally, convergence occurs in identification with non-verbal communication (Q8) and gestures such as raising hands (Example 52) and silent clapping (Example 60).

The last aspect of alignment, jurisdiction, regards communication strategies that mediate conflict and distribute authority (Wenger, 1998). The results do not provide many examples of this aspect of belonging. The practice of active listening, NVC and Dialog ensure **(59)** *keeping a space for the expression of negative thoughts (and criticism)* which prevent escalation. As Rosenberg (2015) claimed, NVC offers an alternative choice to disruptive strategies of conflict resolution such as fight or submit. The lack of jurisdiction communication might thus indicate that YI follows NVC principles and avoid **(37)** *having debates in which the loudest voice wins. so that creates a relative safety*. As a result, students developed a capacity for empathy and compassion, prioritizing connection illustrated in practices participants choose in Q15. Furthermore, any adversity is

mediated in community's circles and check-ins: **(19)** *it's okay if you have a circle for someone to say well, that totally didn't work for me.* Moreover, hardships are not seen as something negative. Rather, overcoming them, as indicated in Noto storytelling, has been reported to bind the community: **(34)** *we needed to go through that process together, I think that really bonded us.* The lack of jurisdiction seems to be an outcome of YI' practice of vulnerable conversations, which allow the community to peacefully align their stories of identity, as Noto's narrative exemplifies.

The discussion of the results illustrates that the YI community developed a high sense of belonging, which is reflected in the group's communication. The heavy overlapping of the communication strategies (with Dialog, NVC, nonverbal communication and discourses indexing modes of belonging) strengthens and deepens membership identification. The strategies work in synchrony, complementing each other and resulting in a communication in which “‘*what is right*’ is continually negotiated” (Eckert and Wenger, 2005, p. 583). The ongoing negotiation of meaning allows YI members to create their individual and collective identities. Figure 13 illustrates the index of belonging through various communication strategies.

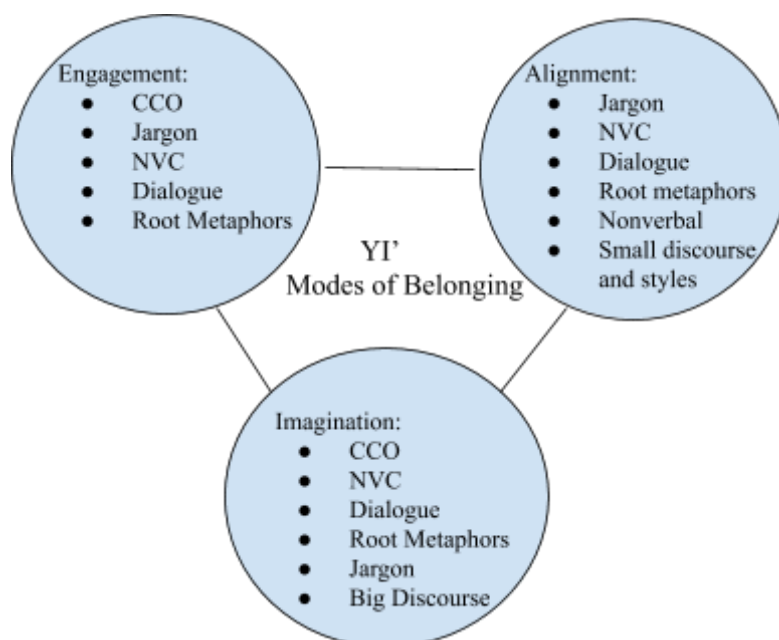


Figure 13. Communication strategies indexing three modes of belonging.

6. Conclusion

The literature review showed that there has been no previous studies conducted on Wenger's modes of belonging or, for that matter, what role language plays in enacting Community of

Practice, apart from being a part of its shared repertoire. Some researchers indicated how Wenger did not properly address the role of communication within the COP (Iverson and McPhee, 2008). Lack of specificity resulted in the theory missing methodological tools to analyse the community's communication more in-depth (Holmes and Meyerhoff 1999). However, even though Wenger's theory lacked the analysis of the indexical role of communication and modes of belonging, this research showed how distinct communication strategies (jargon, dialogue, nonviolent communication and storytelling) indexed belonging to the Young Innovators community. Furthermore, this research paper contributed to the theory by introducing the Communicative Constitution of Organization (CCO) to the COP framework.

Distilling the communication processes indexing mutual engagement, joint enterprise and shared repertoire was a fairly achievable process. The combination of CCO framework and Wenger's (1998) theory, complemented by Iverson and McPhee's (2008) input, provided a coherent methodology. However, the attempt to examine how particular modes of belonging were indexed through particular communication strategies, demonstrated the methodological incohesiveness of Wenger's conceptualization of belonging. As Wenger (1998) himself highlighted, all three modes work simultaneously and support each other for the community to produce a high sense of belonging. However, this simultaneity resulted in data being categorized in different modes at the same time and rendered the indexing significantly repetitive. To increase suitability for linguistics, Wenger's concept of belonging needs further development.

Due to time constraints, this study did not examine what role students' diverse linguistic and cultural backgrounds played in their sense of belonging. Belonging might be understood, and therefore achieved, in different ways depending on the cultural identity. Future research should involve more in-depth interviews with students to address this issue. Moreover, this study might have been partially compromised by researcher bias. Being a part of Young Innovators was an asset in having easy access to the community's practice, but at the same time it could have weakened the data. Participants used communication shortcuts and possibly relied on the researcher's knowledge which would not be the case with an outsider.

However, despite the clear limitations of the study, there is no doubt that Young Innovators are indeed a community of practice. To answer the research main question *What communication strategies index belonging to the Community of Practice of Young Innovators*, the discussion chapter indicated that the community should be seen from recursive work of the macro and micro scale communication. The index of COP triad illustrated in Figure 12 laid a foundation for identification with YI. Additionally, the analysis of modes of belonging proved to highlight how the

common narrative of social innovation and being on the transformational journey turned to be a root metaphor underlying all community's actions. The data analysis has shown how Dialogue, NVC, non-verbal communication, use of jargon and active listening are all recognized by the participants as being an important part of their belonging. Overall, YI achieved the high sense of belonging through ongoing negotiation of meaning happening in an open and safe communication which encouraged emotional speech and sharing feelings in verbal and non-verbal ways.

It is recommended for future research to analyse communication through the joint frameworks of COP and CCO theories as suggested by Meyerhoff and Holmes (1999). Using the resulting methodology provides tools to deepen the analysis of both macro and micro scale discourses. Furthermore, to obtain more universal results, it is recommended to amplify the scope of the study and analyse the communication of numerous educational COPs to gain further understanding of the indexing role of communication. Finally, this research methodological shortcomings proved that there is a further need to develop a more rigorous framework to analyse belonging.

The results of this study highlight that community's belonging is mostly achieved through communication directed at alignment and engagement. This might be of help for other programs within educational settings which aim at teaching students how to work collaboratively using the strength and potential of the community. Providing the participants with the communicative tools, such as representations and stories, helps to make them feel a part of something important, something that matters. Nowadays, it is not only knowledge that counts. To combat challenges of today's world creating more Communities of Practice like YI might be of high value. The abilities to mitigate conflicts and achieve compromise were never of more relevance.

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Appendices

Appendix 1. Overview of YI's practice.

Table 1. Overview of The YI meetings and activities.

Month	Frequency of meetings	Activities/Goals
September	<ol style="list-style-type: none"> 1. one in-take session to determine if the students' expectations meet the requirements of the program 	<p>In-take session consisted of:</p> <ul style="list-style-type: none"> ● journaling about the personal motivation to join the program ● talking about the personal object symbolizing regeneration that students were invited to bring ● working in small groups on visualization of the concept of regeneration
October	<ol style="list-style-type: none"> 1. Kick-off weekend: 4th-5th 2. 4 Hubnights 4th Hubnight was specifically dedicated to community 	<p>Kick-off weekend:</p> <ul style="list-style-type: none"> ● introducing concepts of theory U ● conversations about belonging ● introduction to concept of regeneration <p>Hubnights:</p> <ul style="list-style-type: none"> ● exploring regenerating capitalism, society, economy, social ecology ● community pillar: survey what is needed in the community, what are the skills, embodiment, start of the communal dinners
November	<ol style="list-style-type: none"> 1. 14th-19th November Trip to Noto 2. 2 Hubnights 	<p>Trip to Noto:</p> <ul style="list-style-type: none"> ● sensing journeys ● meeting locals ● harvesting ● circles to solve the emerging problems within community ● co-creating an evening with stakeholders, world-café, ending in signing up "Coalition of the Will" <p>Hubnights:</p> <ul style="list-style-type: none"> ● eating together ● making sense of the experience in Noto ● sharing the stories, photos, experiences
December	<ol style="list-style-type: none"> 1. 1 Hubnight 2. 2 Clubhouses 	<ul style="list-style-type: none"> ● personal journeys ● journaling ● eating together

January	<ol style="list-style-type: none"> 1. 10-11th Weekend 2. 4 Clubhouses 	<p>Weekend:</p> <ul style="list-style-type: none"> ● communal dinner ● summarizing personal journeys ● creating new group projects <p>Clubhouses:</p> <ul style="list-style-type: none"> ● co-creating activities such as yoga, meditation or journaling ● working in groups on projects
February	<ol style="list-style-type: none"> 1. 1 Hubnight 2. 3 Clubhouses 	<p>Hubnight:</p> <ul style="list-style-type: none"> ● checking-in ● embodiment ● storytelling ● world-café <p>Clubhouses:</p> <ul style="list-style-type: none"> ● co-creating sessions ● journaling ● storytelling
March	<ol style="list-style-type: none"> 1. 13-14th Weekend 2. 5 Clubhouses 	

Appendix 2 Observation

Appendix 2a Observation scheme.

	Verbal	Nonverbal
Communication Strategies		
Place		
Activity		

Participants		
Objects		

Appendix 2b Observation field notes.

Plenary weekend 10-11.01.2020

10.01.2020

	Verbal	Non-verbal
Communication Strategies	Saying happy new year, welcoming, jokes	Long hugs, smiles, rising hand to invoke silence
Place	The main hall	
Activity	Greeting, catching up, eating	
Participants	Around 50 young innovators plus hosts	
Objects	Food, plates, cutlery, tables, one big eating table	

Field notes: NON PARTICIPANT OBSERVATION (the researcher first ate her dinner, then sat aside to observe, nobody interrupted or approached to ask) The session starts with A lifting hand. Everybody follows and the room goes quiet. She welcomes everybody, says she is hungry and gives the participants half an hour to enjoy dinner. The meal is composed of dishes that everybody brought, a big pot of soup, a lot of bread participants get in line and everybody gets a little bit of each dish. There are participants sitting around the small tables but also many are standing around the big table. Everybody is chatting quite loud, laughing, a lot of eye contact, very casual tone, laid back atmosphere. Everybody is speaking English with the exception of two Dutch girls. Groups are composed of people from different backgrounds, there is no visual indication that Dutch or international students group together. Some participants circle around changing their conversation partners. A goes to different participants to talk to them personally. Hosts participate in the conversations mingling with the participants. Some people are standing, some people are sitting. Very jovial, festive atmosphere. Nobody is sitting or standing alone, everyone is engaged in conversation. When participants who haven't seen each other yet meet, they give each other a long hug, hosts and students alike. Dinner is interrupted by K raising his hand, rest follows and the group is told to slowly wrap up. "I see some people are still eating, please slowly end and clean up." It is not an order, the tone is very gentle and it is more like an invitation.

Various participants start cleaning up but the majority keeps on talking and finishing their meal.

Sidenote: It is quite hard to just observe not to pay attention to particular configurations and wonder who talks to whom and why.

	Verbal	Non-verbal
Communication Strategies	"shit", personal story telling of the shaman of the Amazon, "give me all the shit", "incredible time of nurture" "being carried by	Gesticulating with his hands, smiles, laughs

	<p>the earth”, “you belong” “i am still here and I care about you”, my body was sick but my mind was very quiet, feeling all the stress of the last year, “just be””incredible regenerative experience” “give myself time to really be”, damn</p> <p>for them it’s very normal to talk to their ancestors, “what the hell”, I got to reconnect with my ancestors, we wiped them all out “restoring and reconnecting, “form of regeneration we don’t have to try hard and solve the world’s problems” bringing a little bit of this experience might help you have a conversation in the moment where you’re going</p>	
Place	Main room	
Activity	Introduction speech	
Participants	T speaking to the whole room	
Objects	Big posters behind	

Field notes: T is speaking. Researcher introduces her research, one of the participants waves his hands in the air. Everybody is quietly listening attentively to T standing in front of them, talking about his experience over the Christmas break with indigenous people in Ecuador. “Being confronted with your own demons”, “I had so much shit”, about meeting the shaman, thinking of quitting. All the shit and all the pain I am still here. Participants are listening, looking at T many have their heads leaning on

	Verbal	Non-verbal
Communication Strategies	<p>Takes voice from T</p> <p>what do you need when you thrive, when you stuck it was what we hoped to give you during the last few weeks. Connecting to yourself.</p> <p>When do I thrive, places I feel I belong to, that nurtures me.</p> <p>When do I get stuck, what helps me to get thought these moments</p> <p>3. what is my work, what do you want to create.</p> <p>This evening is to get on paper these three things about yourself. With T is a lifelong practice.</p> <p>How are we going to do this? Maybe you will, maybe you will do something that’s not relevant, that’s ok, they are guidelines, when I thrive, when I’m stuck, where my work is. We will have three conversations. Is that clear? T interrupts asking questions,</p>	<p>Being quite serious,</p> <p>points to the tree on the poster saying that you might be in a rabbit hole, next to the tree, or just pointing to your direction</p>
Place		

Activity	Taking after T, introducing the personal strategy	
Participants	A	
Objects		

Marco wants to speak and proposes to have some time for yourself to reflect. A “I agree with you but it helps when you can just talk, just tell the other person can help you and feel this in. Other persons can help you find these things. Everybody can go somewhere and take place. Lukas cheers with hands up. Sarah asks if there is something another person should do, T responds help formulate. K says “practice deep listening, don’t stay on the surface, being a mirror is very powerful, don’t underestimate it, try to figure out what to do. S says the worksheet it’s just the guideline, don’t feel forced to do it. Pairs are formed voluntarily. Researcher is going to join the activity.

11/01/2020

	Verbal	Non-verbal
Communication Strategies	<p>“we will take the morning to find each other” “do sensing journeys together” “an open format, you remember the law of two feet we had in Sicily”, “you use your two feet to go elsewhere when you feel you disengage”, using a lot of we, connect</p> <p>“it’s more important what is interesting about in it for you”, “you start another journey, this time together”, “spend time in the meaningful way” “whoever comes is the right people”, makes jokes about people who don’t engage</p> <p>“you find each other”, “don’t have a fear of missing out, “connect with the person, it’s good to feel where I’m at”</p> <p>A: “what do I want to commit to”</p> <p>T “you start your journey”</p>	<p>A lot of gesticulating, walking, looking around the room</p> <p>raising hands when YI want to speak up, when YI meet my gaze they smile back at me, hosts just speak up without clear indication of taking turns, add to each other, laughing, non-verbal, nodding, pointing</p>
Place		
Activity	Welcome speech	
Participants	T, S, K, AYI sitting and listening	
Objects	Little cards stuck to the window with numbers	

Hosts are standing, the rest sitting and listening. Come up with ideas for projects, these are the things I am passionate about. A takes the voice “what is it that I want to spend my time on”, “you can also leave, you don’t have to stay with this topic forever”. T invites everybody to reflect, leaves the room to interpret, “it ends when it ends, it starts when it starts”, S says you can work alone. K: it will be a challenge to stay engaged, I tend to get lost, so be aware of what you’re doing with your

time. Th gives 2.5 hours. Any questions? Y raises the hand “the right thing to do on your hand”. M just jumps in, adding a thought. T “be connected to your energy” A”be honest to yourself about time” T “it is more important to go deeper than to go wider”. M asks about the members who are sick and can’t be in the session. A says they can come to the Clubnight. S talks about how to include them. 10 minutes conversation how to include the missing members. A explains that after lunch there will be more instruction. “exploration what regeneration means for you. You’ve been doing your personal research”.

Morning session.

YI introduce their ideas and write them on paper. They lift their hand, or just stand up and present the idea to the community and say where within the space they are going to be. The room is attentive, quiet. From time to time there is a joke and the room laughs. T and A is thanking for the initiatives. A is helping the students who write their ideas and hang on the wall so they are visible for everybody. T reacts to An idea which is not really clear “this is a really beautiful example of not knowing what to do but spend time with the topic, maybe you discover your topic is about something else” T smiles, nods, makes eye contact. “just explore”

After the lunch break: A: Agile agenda, Theory U, empathy, embodiment practice

Agile agenda: participants write things they want to talk about on the paper hanging: categories Announcement, Co-create/work together, Feedback/Consult Decision.

Each member who put notions and time they want to talk about. L measures time and hosts the agenda. Members come to the board and share their things with the rest.

K: Community development: we made a lot of stuff that made us a community stronger, what are other things that us as a community needs. This is another chapter, come to me if you have any ideas. What we are able to give as community members. Trust the process.

M brings up that we use whatsapp as a community and not everybody is there.

S notions about how people don’t know their names.

A only talk about good things. Experiment: voice your anger

M “I miss energizers”

Participants share their ideas for community enhancement. Sharing skills, making open space.

Asking who’s going to host.

Talk about “Ask for what you need” and “give what you can”

Participants add to each other notions, comment. The whole room is quiet.

L: Talking about being quiet together.

S talks about making sense of Clubnights, making use of the community, show up, presence with a purpose.

	Verbal	Non-verbal
Communication Strategies	Are there any questions to that? Suggestions, requests, questions, jokes, invitations, offers	When people agree they wave, “clap”
Place	Main room	
Activity	Agile Agenda	
Participants	A, L	

Objects	Agile Agenda on paper	
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Participants share their personal experience after the trip to Sicily. They are very open, and talk about what they learned. In the meantime T summarizes and reformulates, A host writes things on post and stick them on the big poster.

“very intense”, “watch yourself”, “don’t ask too much”, “couldn’t hold myself” “focus on the little things, small conversations”, “not being able to really offer something really bothers me”

T host summarizes “host yourself”, agreeing “beautiful, yes beautiful, you went with the open heart but it is also very tough”, “the small things” “sometimes being is very useful”

K host “I feel called, I am an introvert. Just being there, to hold another person. You can mirror another person, this person can see themselves in a very different light. I could see a person who tried to connect to Noto. This is what we brought there. This is a beautiful thing: because of not knowing you can go with the flow. This is theory U happening. That was for me a magic. Openhearted, open willed. We connected all the people that had disconnections.”

F “rationale, it wasn’t about the work it was about changing the system.”

T host “it’s not about the amount of hours, it is the way you are attentive about something.”, “superpower, jedi power”

R “open mind and if I didn’t feel comfortable I would walk away and I actually really enjoyed it. The beauty of the whole trip was that I made a lot of friends, built trust and no matter what ups and downs we had we came together as a community. There is time and place for everything and if you are open to it it will happen”. “you need to have a relationship with yourself”

T host “it is all about the relationships, that goes through the heart, real connection”

S host talks about sensing journeys. “Think of not this is why we are going there but just going there. Start with just go and it will be useful. Whatever you do is exactly that you need to do”

T host “take time to design your sensing, personal journeys but don’t over-design it”.

S “for me it is a real personal thing, it is time to stop just observing, sensing for me was a passive thing and now I want to go and start doing little things. I thought I knew what the sensing journey is. Triangle: you have a triangle personal journey, community and the goal why you are there. They are there together.”

T host “Sensing is personal and collective feeling, it allows for action to emerge. It’s both individual and collective. It’s also about the people who don’t know that are part of sensing”

Ch “you can never know what is going to come up

T starts drawing “Result, Process, Source”, compared to the painter who doesn’t always know what he’s going to paint. Connection to the place, feeling, it is an intention not the place from where you’re going to do that.

A host asks T hosts about the emotional work. “to create a collective sensing” “to involve people in collective seeing” coalition of the willing

T talks about the metaphor of keeping up the fire, focus on the positivity allows you not to get overwhelmed

A host adds that “it is necessary to be aware about the need that needs to be fulfilled, all roles are important.”

T host points to the post its “this is all work. I won’t ask anything, This is really beautiful. You can open up. Ground yourself space

S host talks about the project of river regeneration catching up the group with what’s been happening.

Invitation to movement. Going to the forest A offers “empathy walk”, “embodiment” “reflection journey” “creating the book about Sicily, photo stories”

	Verbal	Non-verbal
Communication Strategies	A “zoom out, look at the system change” question “who was skeptical about all of this”, stories, invitation to share, reformulating, “we all have experience what does it mean to go through the process U, do sensing journeys, go through the unknown, presencing” “what are the lessons, what we should pay attention to” T reformulating “what are the learning we got collectively that can help us” summarizing what J said “stay connected to the process, going open without to many expectations but with an open attitude, make note when I get disconnected from myself and from the project” sharing personal experience (CH)	Gesturing, body moves (showing the process), throwing the market like a ball
Place	Main room	
Activity	Sicily trip summary	
Participants	A, T Participants: J, CH	
Objects		

11/02/2020

	Verbal	Non-verbal
Communication Strategies		smiling
Place	main room	
Activity	Embodiment practice	
Participants	G, S as hosts, all YIs as participants	
Objects		

The session starts with a community dinner. At 19.15 Everybody lifts his hand, G wants to speak. Clean-up, cleaning up the space in the main hall, floor cleared up. Orange line in the middle with plus and minus. Hands up again. “Please come into the space”, “we’re gonna start a day with a little mind game”. Questions and participants go on the line answering towards plus or minus how they feel. Murmuring around the room”. G reads questions: “How tired are you?”, “How connected do you feel to your group topic” (everyone on the higher end. “How lost are you”, “How okay are you with being lost”, “How much do you need Noto?” “How much do you look forward to the future” “How much do you fear the future” It’s silent in the room but participants exchange smiles, touch each other from time to time. “How prepared are you for the future " big laughter from G as most

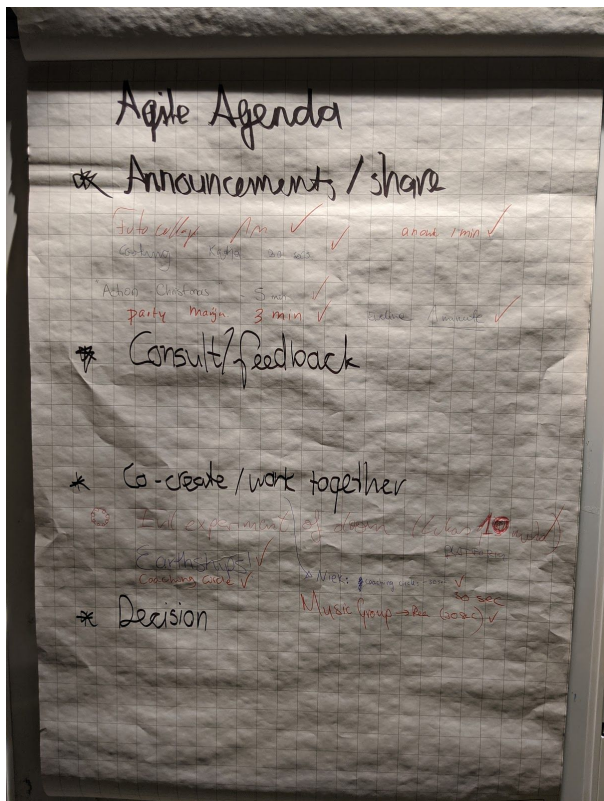
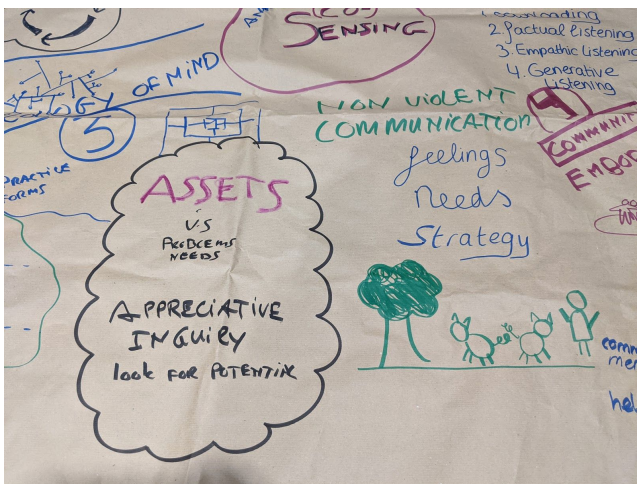
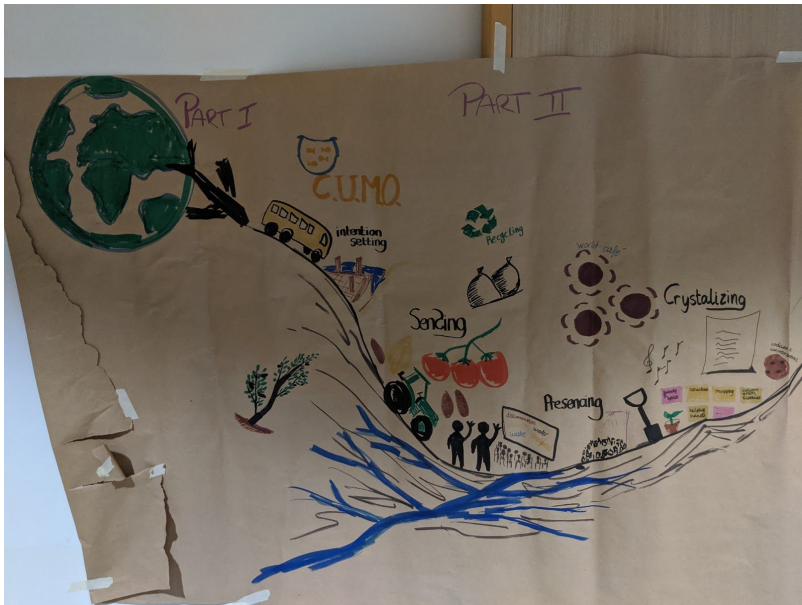
heads to minus part of the line. “How much are you changing?” “How much work do you do in your group project” (everybody in the middle) “how much are you learning which is not the same as changing”, “How connected do you feel to Young Innovators program” in the middle, towards the plus side of the line. “How confident do you feel of the direction of your group project”, every now and then little laughs, “how much did this program force you out of your comfort zone”, “how much of the theory you actually understand” A whispers “what’s theory” and G has a big laugh echoed by many. Thank you very much guys, shy clapping.

S comes forward, interrupted by L everybody screams hey and a joke “shame shame”, proposes the activity “about moving not talking, clearing up the space further, everyone walking around, “we’re gonna arrive to the practice slowly”, S: “don’t talk feel how you feel in the space, try to go everywhere in the space” smiles and looks exchanged around the room, the room is quiet. “if you come across someone just greet, smile, say hi”, everyone has smiles on their faces, “if you can you can hug another person”, some hugs happen around the room, with more laughter, goofy ways of saying hello. “keep walking” “go back towards yourself”. S keeps on explaining the game “melting towards the floor” “if you see someone melting very gently go to them and help them standing up, some people “melt” and are helped by others with big smiles, often warmly hugged, the room stays quiet, more people stop melting and everytime others rush to lift them up. Now the participants are invited to just sit on the ground if they want, so they can raise their hand while they're melting. More and more participants sit on the ground. Room stays quiet, and many participants are smiling at each other. (it is beautiful to watch, it seems like a dance). The ones still walking help the ones on the ground stand up. Chatter immediately starts across the room. S “wrapping up the practice, everybody sits on the floor in the circle” “I am very curious how you guys felt about this practice, it’s been a long time for me, more than two years, does anybody feel like sharing”, M “I’ll share, I liked to help people. Participants share their impressions”. S2 “people tend to want to help you too early” S recalls how she felt two years ago after being asked by one of the participants. She shares her personal story. Everyone attentively listens. M asking “is there any special reason why you wanted to do it”, S explains that now it’s the time because people might feel “I am lost, can I ask for support, do I have to do it on my own”, “you also have a community around you to help you but you might ask them not to help you, it has this strange thing about the help”. G shares “it was very difficult for me to get help”, then “I share the feeling of uncomfortableness of asking for help, but getting help was like oh wow I am actually not alone, not really the effect but the connection I felt” S asks what people didn't like about the game what is not comfortable, Y shares that “I found it very vulnerable to melt because everybody would help but I didn't feel comfortable enough to melt”.

G: “should we get a piece of paper and a pen?”, everybody gets pen and paper and sits on the floor. “Two short journaling questions, where am I now, helping to reconnect, what really matters to me” journaling. After 20 minutes “thank you for this beautiful silence”, going to groups. Work group for an hour.

A does the transition to the last part of the evening. One on one conversations about the other group.

Appendix 3 Photos of visual aids



GIVE WHAT YOU CAN

Ed Experiment of Dora (Lara) 17/12

Host JOURNALING SESSIONS (Sara)

The Stick exercise (Lara)

Host space for creativity
jewelry-making, painting

acting / public speaking class (Maja)

Let's boulder together! (Sanna) 20/1
↳ sportive version of mind-body exercises

embodiment practices (group & single) (Sara)

Ballroom dancing (Lara)

Yogas gym buddies (Lara)

STAPLES

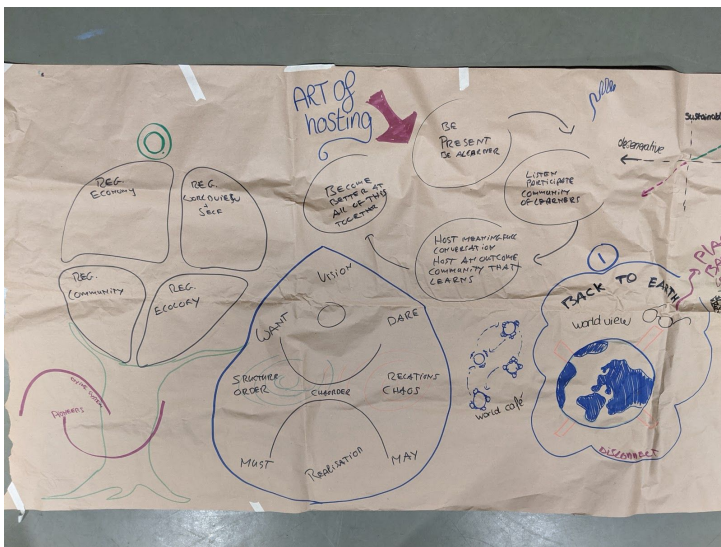
ASK FOR WHAT YOU NEED

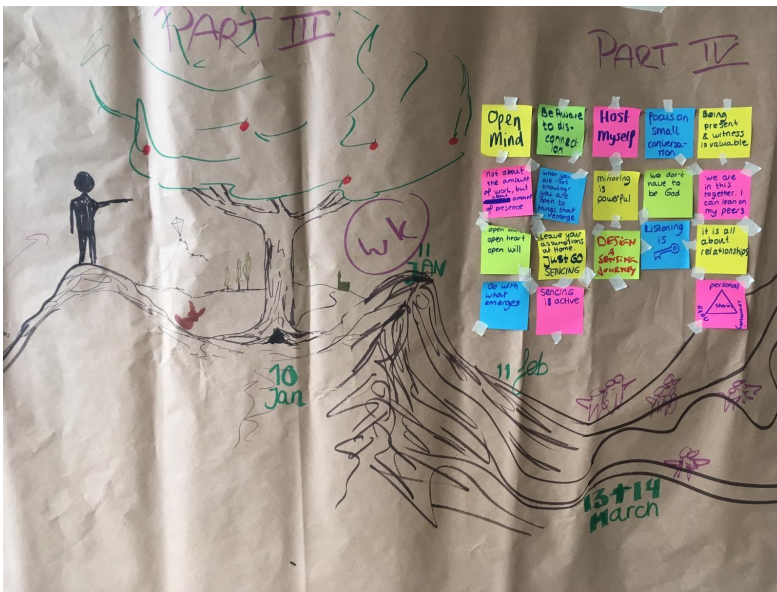
Design Thinking

time spent with brainstorming
together

I want to get to know an author (fiction)
↳ Susus (Susanne)

STAPLES







Universiteit Utrecht

Information on participating in:

In Research Project on Belonging to Community of Practice Young Innovators

conducted for Utrecht University

1. Introduction

You have been asked to participate in a study conducted within the Faculty of Humanities of Utrecht University. It is a case study which analyses the modes of belonging to the Young Innovators community. In this letter you will find all information that you need to know before making a decision to participate. Please read this information letter carefully.

2. What is the background and goal of this study?

This study is conducted as a research for the Intercultural Communication Master thesis. The researcher as a participant of the Young Innovators program herself took a particular interest in the community. The research is focused on how belonging is created and how the identification with the group practice is indexed through its communication.

3. What will be expected from you?

You are invited to participate in the questionnaire and share your insights about the community in question.

4. Participation is voluntary

Participation is voluntary. If you participate, you can always change your mind and stop at any given moment during the interview.

5. What happens to the collected data?

The information in this study will only be used in ways that will not reveal who you are. You will not be identified in any publication from this study or in any data files shared with other researchers. Your participation in this study is confidential.



Declaration of consent for participating in:

In Research Project on Belonging to Community of Practice Young Innovators conducted for Utrecht University

I confirm that:

- I am well informed about the study after reading the accompanying information letter;
- I have had the opportunity to ask questions about this study and my questions were answered to my satisfaction;
- I participate voluntarily.

I give permission:

- that my data will be used for scientific reasons and will be saved as is formulated in the information letter;
- that video- and/ or audio recordings are made for scientific purposes

I understand that:

- I have the right to withdraw my permission to use my data, without the obligation to give reasons why;
- the researcher will safeguard personal information, maintain confidentiality and de-identify (anonymise) data.

Name participant: K.D. van Dijk

Signature: [Handwritten Signature]

Date, place: 13/02/20 Utrecht

To fill out by the researcher:

I declare that I have explained to the participant what participation involves and I will ensure that the data will be treated anonymously.

Name: Eveline S. Pardo

Date: 13/02/2020 (dd/mm/yyyy)

Signature: [Handwritten Signature]



Declaration of consent for participating in:

In Research Project on Belonging to Community of Practice Young Innovators conducted for Utrecht University

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- that video- and/ or audio recordings are made for scientific purposes

I understand that:

- I have the right to withdraw my permission to use my data, without the obligation to give reasons why;
- the researcher will safeguard personal information, maintain confidentiality and de-identify (anonymise) data.

Name participant: Stephanie Rosenbaum

Signature: [Handwritten Signature] Date, place: Utrecht, 12-2-2020

To fill out by the researcher:

I declare that I have explained to the participant what participation involves and I will ensure that the data will be treated anonymously.

Name: Eveline S. Parola

Date: 12-02-2020 (dd/mm/yyyy)

Signature: [Handwritten Signature]



Declaration of consent for participating in:

In Research Project on Belonging to Community of Practice Young Innovators conducted for Utrecht University

I confirm that:

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I understand that:

- I have the right to withdraw my permission to use my data, without the obligation to give reasons why;
- the researcher will safeguard personal information, maintain confidentiality and de-identify (anonymise) data.

Name participant: Anaah Taler
 Signature: [Signature] Date, place: 12 / 2 / 20 Utrecht

To fill out by the researcher:

I declare that I have explained to the participant what participation involves and I will ensure that the data will be treated anonymously.

Name: Evelina S. Parola
 Date: 12 / 02 / 2020 (dd/mm/yyyy)
 Signature: [Signature]



Declaration of consent for participating in:

In Research Project on Belonging to Community of Practice Young Innovators conducted for Utrecht University

I confirm that:

- I am well informed about the study after reading the accompanying information letter;
- I have had the opportunity to ask questions about this study and my questions were answered to my satisfaction;
- I participate voluntarily.

I give permission:

- that my data will be used for scientific reasons and will be saved as is formulated in the information letter;
- that video- and/ or audio recordings are made for scientific purposes

I understand that:

- I have the right to withdraw my permission to use my data, without the obligation to give reasons why;
- the researcher will safeguard personal information, maintain confidentiality and de-identify (anonymise) data.

Name participant: Gerard van der Hee

Signature:

Date, place: 12 02 2020

To fill out by the researcher:

I declare that I have explained to the participant what participation involves and I will ensure that the data will be treated anonymously.

Name: Eveline S. Patale

Date: 13 02 2020 (d/mm/yyyy)

Signature:

Appendix 5 Focus Group Interview

Appendix 5a Interview questions

1. What practice, activities, theories did you include in creating this community?
2. What are the specific tools that you used to bring the community together?
3. What does participation in this program involve?
4. What is characteristic about Young Innovators' communication?
5. Is there any specific language such as vocabulary or expressions that characterizes the community? Could you give examples?
6. Is there any specific non-verbal communication? Could you give examples?
7. What binds Young Innovators together?
8. How would you characterize belonging in the context of the Young Innovators programme?
9. Is there anything else you would like to add regarding belonging to this community that I haven't asked about but you find relevant?

Appendix 5b Transcription

R 00:20

Good. So thank you so much for coming today to talk to me about our young innovators community. First of all, I would like to ask you, if you have any practices, activities, theories in mind when you are creating this community. What did you have in mind when you decided to create young innovators?

SP1 0:46

Sure. Yeah, you do.

SP2 You don't mean this year? I mean,

R: yeah, just in general.

R 0:51

Yeah. But if it's different for this year, I prefer this year because I'm writing mostly about our Yes, I was a participant of this year.

SP1 1:02

So one of the things that certainly was in mind is a learning community, which is not the same as a community of learners. So our learning community is a group of learners who together share their learning in community so that they have ownership over both a collective and individual learn. That was certainly a thing that I had in mind very much. Another thing that I had in mind is I'm very, very, I'm very suspicious of sort of neoliberal narrative around community where everything is a community, as long as you're having fun. Which for me, is like the opposite of community. Community is that you need that sort of that that there's a reliance on one another and if you don't have that you fall, you stumble. So I envisioned this program in such a way that the experiences that students have are so intense that they will need a community to not have to be able to go through it in a way that they're actually learning from at the largest disconnect. Okay.

R:

Would you like to add something

SP3 2:22

I got something. Yeah, I have to admit, I didn't have any theory of community building or anything in mind. And I am a little embarrassed that I've even thought about it. Or something like that never really approached that element of the teaching as economically although I considered it vital to what we want to achieve with the program. And I am adding to the community that you just characterized, I think by the idea of Its community is the group is aware of the complementarities of each other's whatever they bring to the community, but this is there is no judgment. So in the sense everything is valuable and everything. The idea is that there's something created that needs all the different parts and in order for that to be there, you have to have the safe environment that I find important. And it's difficult to find a word for it.

Okay. Yeah.

SP2 3:43

I come from a theory U and there we have co-sensing and co-initiating and co-pressing and co-creation. And for all these co things, you need other people. So for me, it's very natural to do it with other people. And of course, I can go into a process myself but, and I can have an individual shift but for me to be with other persons are people who also envision people who are like minded and will do similar innovation, that that is. That's why we need community. That's why we need other people as well. And I have, there were several things that I got from theory U that I found very powerful. And that I was also hoping to introduce or to have to have a place for in the program.

R 4:43

So it means that each of you were free to bring something to the table. It wasn't like because I think you started (pointing to G) with Thieu if I had it clear you are the first ones to start this.

R

But I found that really beautiful what you said basically this about community and it was the main that like the goal was to create a community like innovation, yes, but it was about people to rely on each other, which brings me to, because then it is exactly what I try to write about belonging. And I was wondering if there are any specific tools that you used to bring this community together that you had, this will help us to bring them to create this bond.

SP1 5:46

So So one of the ways we do it is through hosting. So the art of hosting is a sort of a set of dialogical tools, but it's about a leadership, different levels. So first at first level you host yourself. So you're present to how am I sitting here? stressed out? Or am I just very tired? Or am I clear and present or whatever. And so you are present to yourself. And then at the second level, you start hosting others. So the conversation that you have the community that you have being present to what is the quality of our conversation, are we actually listen to one another. And by there's not one person who does that, everybody does that. And if you so do that whole that co hosting together you collectively develop leadership over the quality of the group and that makes the group to go into community. So because it's because it's open and safe communication that you can focus on. And if you have that kind of community that can host itself. Then you can start hosting as well. And then you can start intervening and doing things in the world, being present, individually, collectively and being present to what the world is actually do like,

R

could you think of any specific tools that help you that you see, like if we were

SP3 you might remember that we talked about the levels of listening, we spent some time on explaining some time practicing it. We have dialogues, dialogue walks, we have different ways. There are some tools that we use at various moments in the program to actually make that step towards its community.

R:

That's exactly what I mean, but I can't rely on my memory. So if you remember and you could say it so I can use it as data because otherwise for me So this was what you always plan back. Yeah, this would be nice

SP3 8:05

to have this part on nonviolent communication that introduced we had a lot of listening content that Katja introduced. We had several conversations. And dialogue walks. What else?

SP2

open space, world café, art of hosting.

R:

What do you mean by open space?

SP2 8:30

Open space is the technology that we used, that everybody who had a theme or subject topic that spoke to them could bring it up and people could choose to, to use it

SP3

consciously with wise if you recall, we did that at Natasha's and Mike's place.

What was IT a response to? Yeah, so the way we needed to introduce it again. It was the weekend in July. Why did we do it again for the project? I...

SP2 9:01

Also exactly and then we did set to call open space. Okay. Okay,

R:

perfect and the dialogue walking?

SP2:

That you go out with two of you and have a conversation where one is

SP1

I think we did it on the weekend, the first weekend?

R

I think so. Yeah. So could you finish sorry.

SP2:

So one of one of the people is deeply listening to the other one while the other one is just speaking freely and is being listened to. And there's specific questions that you ask. So that person people will come go deeper because they are walking and they are with this person who's listening and as the special care question, so there's a whole there's a whole system to that makes you come to more deeper

SP1:

and also we have appreciative inquiry so we didn't know to call in the square but also on the kickoff weekend. Where you typically try it with three people one speaking the other one asked questions and the other one observes, that's an appreciative inquiry. So that's the whole toolkit that we entered that is not just about community building but it certainly has sort of underlying philosophy of that through good communication you are actually start building community not on the basis of blah blah or or having fun or just hanging out together but rather, but we do create real human connections. And but to do that is also doing more simple stuff like eating together so that's part of the community that is we're doing that on purpose not because it's handy but because we want to create a space where now we're not just working together.

SP3 11:06

The same goes for taking the responsibility for the location together right? be there as a community that takes care of how we leave the room and how we treat the room.

R 11:19

You said before nonviolent communication, could you develop a little bit?

SP3 11:24

I think Anouk would be the expert and I think maybe we should do that too. Okay. Yeah.

R 11:32

No problem. And what would you say the participation in this program involves? How would you characterize participation? What exactly does

SP3 11:50

well I mean, being there during the weekend or entering the program, and being part of the program? What do you mean being part of the program, the first step into

R 12:02

r more than a deeper level like what it entails. if I'm a participant What does it mean what's my identity? Like if we dig deeper what what you wanted this participation to be

SP1 12:19

I there's several levels of come to mind. First the first level you need to you are you are a learner that is aware that you're not just stepping in because this is a next step in an educational cycle or whatever now you're you have a hunger you have a question. There's something that you need to learn. That learning is going to be transformative and it's going to hurt like hell. So you are a person who is willing somehow to embark on a journey like that. That is both open ended, we don't know where you're going to end. And also it's going to be very uncomfortable. So you're gonna have to find ways of being resilient and holding yourself in that discomfort to get over it. But you're not just a learner for you. So you're also a change maker. You're also someone who has a door and that wants to make a change in the world.

But it's slightly wary of the trodden path. Sort of the change making platforms that we have in the mechanism that we have that are already in place, typically don't seem to respond to a lot of the students, what the way I envisioned students is like there's maybe not completely articulate but of sort of dissatisfaction. With the way in which the world solves things. So there's a curiosity and the frustration and the willingness of foreign all kinds of agents.

SP2 14:14

I also think that people are selected that way because the assessment is exactly how this has impact simply that character. So if people don't feel aligned with it, they won't, you know, they will step back and they won't enter the program. There's also a selection that is there already. So the people that have these this openness, this curiosity, they are not as we very much assess the pressure. Mostly yourself selection

SP 3 14:57

Yeah, so this openness, curiosity comes also with this willingness to, or the willingness to learn comes with this fact that you accept to have to make mistakes, to go wrong and be in doubt about. So all that. So on one hand, it has this positive side I think openness, curiosity, whatever. But it also comes with something that you said it's painful, but it basically is painful because it means you're making mistakes, you're doubting yourself, you're frustrated, all this is part of the package that I think comes together. There's no way you can say, I can only participate on the one side without the other and I think our program would not, that wouldn't be the right way of participating. You can't be there halfway

SP1 15:51

Well, so that means that who the student is, is not a constant what what what enters what We're hoping for what we're expecting is that one who enters is going to be someone else that who leaves and that in between there's a something of a transformation going on. And that comes also with a hopefully, this is what we're hoping for, with a sense of ownership of that transformation.,

SP3

I would say this is all kinds of teaching would aim for that, but still I think we require something different and we expect something more. And I'm still searching for that. To some extent, you would want every educational thing you do to do something and transform the one who says. But I think what we we want more ownership, more awareness and more presence

SP1:

A more holistic being, you're not just a mind on a stick in a room. So there's the whole you that that is involved

SP3 17:08

and yeah and this is more reflective of observing yourself from that in that process then we would ask in a regular education program. I think, so serving the process making the process itself object of the learning experience. Yes, more consciously

SP 2 17:34

For me there's another vertical alignment with the with the the heart and the will and the head. And if that is alive, then you can act from your whole being instead of only the head and to add these other kinds of wisdom or consciousness will for me add to the result will be another deeper result. Where are you as a person find your agency because This is you who speaks that wants to be doing something in that world. And then you go.

SP1:

There's something existential. Just taking you to regular programs because that layer we do not have the interest to touch. Sometimes you do for some reason, but it's not part of the idea behind it. Okay.

R 18:26

Just what you said about what this participation entails. Focusing on our young innovators this year, would you say we have any characteristic way of communicating that because you also said communication is important as community which is obvious but seeing us as you created this group, and we co create this community, and you are hosting us and we hosting? How would you describe our communication? Because we talked about the tools you use, so maybe you see them being used by us, or maybe you talked about engage listening, or maybe there is something that you can specify that it's like, that's how you distinguish young innovators because this is very specific for our community. You don't see it anywhere else or okay.

SP1 19:30

So so my immediate response would be to say, we fail as much as our students in this console. We were hoping we're setting the bar very high. We were horribly ambitious in some ways. And then we we it's but we use typically see is that these kinds of forms of communication that we're offering is picked up by a subgroup of The students but not necessarily but what sets this year apart for me is that there seems to be a much larger contingent in the student population that actually embraces and breaks with it and sort of integrated that logic of communication than in previous years.

R 20:25

And what logical communication do you mean?

SP1:

to me so the hosting, the attentive listening, the trying to be really levels of listening that kinds of things.

SP2:

I would say even that we introduced them to a new vocabulary. I mean, people are shocked when they hear the sensing journeys and we're going to the U and all these things. I mean, you don't hear this in other programs, the four levels of listening. Who has thought of that? I think I find that after some time when you get used to it and yeah, people also have adopted this in this way, their way of being a researcher said, You know, I don't want to I want to go sensing first and people are looking at me. Yes, exactly. This is how we feel for the first time, because we introduced them to new vocabulary that is that has a very new sense to whatever you were doing before and can

R:

Could you elaborate on this vocabulary. Any other examples apart from sensing?

SP2 21:36

It's asked to do a lot with all putting all your senses together is the listening and the feeling and also the embodiment. I mean, have you ever met anybody who wants to tackle problems with embodying them have this vocabulary that we use the body to to express problems that we try to solve them with with this with this knowledge, and that we use the circle that we that we use to, that we, in our connection or in being a group. There's another kind of thing coming to life and the something that's, but we can explain it, but you have to, you know, experience it, to feel it and to also maybe own it afterwards and say, Yes, I felt it. And this is the way I want to go forward also, when I have a dialogue.

SP1 22:34

So these are approaches that are not so strange in circles of social change making and also entrepreneurial social slices to change making. But when it comes to academia, we're certainly on the outskirts of what is understood to be academic teaching. So we're, we're purposefully And intentionally and with straight backs,

saying we're going to do this knowing that for a lot of our peers it would feel like what the fuck and what is going on. It has to do with I think a couple of things that has to do with a vision of what education should be, this has to do with the vision of what change making should be. But it also has to do with an experience of what this kind of approach us to community to be together to, to be able to to insert your full being into whatever it is that you do, and that there is a richness there and a wholeness that that is absent from most of these my academic experiences and that there is something wrong, and we need this in academia.

SP3:

I'd like to come back to your question of what I noticed and communication might be special or different in this group. I think there's also a lot of nonverbal communication that goes beyond that that I see much more in this group. The way people approach each other, respond to each other, when they see in the nonverbal way, the warmth that you feel in some of those interactions. The emotions that are expressed and positive and not so, negative. to them. The fact that you see them is quite special, I think for this community because many other academic communities are by, I think on purpose, not emotional. Emotions are left out and therefore have a different level a different feeling to them. So if I feel that, I see that on the nonverbal part, which, which I found very special, and it's as Gerard said that it's not that everyone that you observed that with everyone, that you see subgroups. So I think this is definitely present.

R 25:31

basically nonverbal communication because there's also some may be gestures something that you that we all young innovators have.

SP1 25:45

Raising his hand: that's how Young Innovators ask for silence, when one person lifts the hand everybody who sees is stops talking and raises their hands until everybody is quiet with their hands up. Then and only then, the person starts talking.

R:

Exactly. Any other because I think it's so it is quite rich.

R:

Hello A (another speaker joins)

R 26:00

Thank you for joining.

R 26:03

You're joining a perfect moment. Good time.

R 26:26

So yes, we just Stephanie said how in out we were talking about a specific for our community, communication wise, and what is may be different what is really like, very, very typical for this year young innovators and Stephanie, were just saying about nonverbal communication. How in the past, maybe it wasn't that present. And, yeah, we went through how this communicates how this community was built by you. And if you have any specific tools and theories in mind To build as strong a community as possible, so if you have anything to add, it doesn't matter if you repeat something that they said, like yours because your position is also special because you weren't a participant last year. So it's also nice to see your point of view how it compares or continue to perspective.

SP4 27:19

I can.....so can you repeat the question?

R 27:30

Yeah, I know jack, just because you co created this year's like we all co create, but just set up this community to exist or this group and then it became community. So what was your approach or what you wanted from this community to be how you wanted to bring it together? How ensure that it is actually a community?

SP 4 27:55

God

R 27:57

We talked about the U talked about learning about hosting. above you have something

SP4 28:07

I think, like if I switch perspective, compared to the year before, I think there wasn't there wasn't really sort of a community that was not a thing that was stated as a thing. Example, agile agenda, for example, it's really a community thing.

R 28:29

What is an agile agenda.

SP4 28:31

The agile agenda was something that Katja invented. No And it's basically it's a piece of paper that we have in the room every time we have a session with four questions, but it has something to do is if you want to announce something, so for announcements, if you want to collaborate with someone if you want feedback, feedback of something and they can write your name down there and then the amount of minutes that you think you need. And then we have selected one of my time is part of the program in which people that are part of the program, community can announce things are stuff

R 29:25

and why did you think it was relevant to bring it to the community?

SP2 29:30

For me, the Agile agenda, this is a co creation, the opportunity for the community to co create an agenda. So what is what is alive for you, you can bring it in and otherwise it's a program that does it's is our is our ownership. I want to give you ownership. And that's why the Agile agenda,

R29:57

but it's nice because we haven't mentioned before and Also we talked about nonviolent communication which you brought into the picture. So please if

SP4

Okay.

SP2 30:24

Why did you introduce it? Mm hmm.

SP4 30:27

It was also introduced as a skill. I think. We did it quite shortly. So I don't think it was really it was not really something that we could, nonviolent communication doesn't mean that you can learn in like in one session. I've studied it for like one and a half years and I still feel like I'm a beginner in a lot of ways that we brought it in because it shows deeper layers of conversation. And it also shows I can show you where things go Like wrong or where things go stuck in conversations. And it pays attention to the two moments where you feel like giving up when you feel vulnerable when you feel attacked when you feel angry. And it gives you a different sort of perspective or framework to look at the situation and sort of dig deeper towards and then still be able to connect with the other person.

R 31:30

Okay, thank you. So,

SP1 31:31

the way I the way I pick up on it is it's, it's very, it's the way it connects to the art of hosting is because being self aware in your own communication, but does a much more explicitly at the level of how emotional responses are part of the conversation and how to avoid automated emotional responses.

SP2

I would say that the emotions are connected to needs and because you can see the connection, you can express the need and on that level, you can try to meet each other, not when you're expressing the emotion. And this is why it can be helpful in conversations to, you know, to solve them to not be unified or not try to avoid it, but to come together and have proper hygiene, a conversation, where everybody can say what he or she wants, and, and, and be still can meet each other.

SP 4 32:33

Yes, exactly. That's it always on one side, it can go from the more emotional side towards the needs that need that and having a more constructive conversation about how he can meet all the needs in the same thing or I can go from that people are very, on the other side of the spectrum like talking in strategies and talking like this needs to be happen, and they can make also make it back towards what the needs are and about what particular strategies to solve the particular problem.

R 33:02

And you could see that it somehow, of course not fully because you said is a very complex process to internalize it, but it did influence this year's young innovators community

SP4 33:15

Well, I think around 10 people came to me individually to express to me that they found it very valuable in their own lives and in discussions that they had with mothers are with like other groupmates or in other situations that they felt like, wow, this is a very complex situation. And then I know it's not that they remembered it, but it just came in. And then they told me that they thought it was valuable. So I think that's that was like the biggest compliment I could get.

R

Yeah, yeah. But like within the community in the sessions, because you mentioned that there is a little, a lot of openness to being emotional. All two being open being vulnerable to do you think that it had anything and played any role in this? Or maybe you interpreted differently?

SP4 34:14

Well, I'm not sure if non violent communication by itself has done that, but I think that we have different tools that focus on communication and talking, which ones we have four levels of listening. four levels of conversation, I believe we also talked about we talked about it's also like having a conversation, how you're present, how you see your ownership and, and what your community has been sort of a recurring topic, topic and I think nonviolent communication is just one aspect that we paid attention to.

SP1 34:56

We have been thinking this year, particularly attentive to how safe the conversation spaces have been in the program,

R 35:07

and how did you ensure the safety?

SP1 35:10

Well, so I think I think all those tools are in principle about creating open and vulnerable conversations. But of course, in a limited way also because we don't necessarily have the time to really implement them verified in a way that they really go deep. In this context, we've been in common, we've been talking to a number of students who felt like no, that's not as safe as I actually wouldn't need. So we've been paying attention to that and using things like check ins etc as ways of checking. Checking-ins is a compositional tool where every member of a community shares how they're present.

R 36:05

How was it done?

SP1 36:08

So, what is the question

R 36:10

because you said the tool was used

SP1 36:13

the check in So, it was just that at the session....

Or well there was one very concrete moment in Noto where there was a sort of a sense of a narrative within part of the student population of Oh everything has to change and sort of the thickness to the form of a of a sort of a rebellious act of which it was very unclear. What is this, what is this about who we should relate this etc. And rather than navigating that at the level of strategy or emotion, we decided now let's have a check-in and just where everybody is at this moment. And that didn't necessarily solve everything. But it certainly led to a regrouping of the community in its community. And that, that that gave a lot of air both of the people felt that they had not been seen enough and want to change. And the people did not actually identify with that group at all. So has created moleskin sort of an open communication and a sense of communal cohesion, despite the differences that are within the group.

R 37:38

I like what you just said that some people don't identify how would you say that this year? What does it mean to belong, identify with the young innovators community? This will be our innovators committee this year. I know you're a host but you also I don't know if you consider yourself members of the community are you are external. Do you have any thoughts on this?

SP3 38:04

I, somewhere in between your question now and what you've said, Now, I think it links the two, I have the idea that we added this element of emotions, we make room for emotions also on a different level and this program by starting out from this emotion that comes with the change in our world and the possible crisis that might be out there, I think we've positioned ourselves as we talked about what that does on an emotional level, which is, I think, very special for an academic program to approach something from that level and say, Listen, this is something that we need to take into account as well. And that might be something we share. Despite All the differences that there are between us this is something we seem to intuitively agree that this is something we all share. So I thought this is a different level of how emotions play a role here in this community and make us maybe a community the fact that we share those that we have room for those. And then what did you ask? I thought this also bridges but what you asked

R 39:27

I think that's partly the answer is like, so I belong then what do I feel like maybe then I can be open with my emotions. This is a safe space.

SP3 39:36

One of the I think we share this emotion but we also make room for being having different emotions. I think having this openness to that. Mm hmm.

SP1 39:47

Speaking to the other thing, you said, at least I understand myself to be very much part of the learning community which has done more than the community of learners. In a sense that Even though my positionality is different than that of the student participants, I am certainly also undergoing similar transformative processes and I need the community to help me to get through so that I cannot do this by myself and I am also failing all the time. So, so and it feels very difficult I feel so I feel like I was certainly on this very, very similar journey together with the others.

SP2 40:38

For me, personally, I would say I would love to be, I would love to say that I would be into the community but I find myself to be space holder, with a similar process that you have, but I'm not discussing it with anyone. So I don't feel that I belong to the learners of that more and more part of this learning group. Because we are on a path, and this is for me much easier to connect with than with you guys because I don't have this specific thing happening now.

So that so so but I feel I'm much more feeling like a space holder for you to, to be able to research explore this, this You mean this is the transformation that you're going through. So the thing that you want to do in the world, and I can relate to that because I'm going through a similar process but I'm not doing the same thing as me so like this, this is why I don't feel a learner,, although I have beautiful conversations. But they typically don't go. They don't, they're not about my learning.

SP1:

Because I do recognize that. Yeah, this group is where the most conversation but I certainly do have conversations with a number of students actually about my own.

SP2 42:09

Yeah, but what I find different is that you guys, you have the, like a timeline that you're going to something. You want to do some interventions for instance, I don't do these. I have I have, I have my own things I'm going through and I have my own conversations with different people just to get different perspectives on my own process, but I don't do the exact I don't do the same thing. So I don't feel that I can. I can relate to what they are doing in that process, although I can very much empathize. Because I know. I know how that must feel because I'm doing this on another in another setting at another level at another law. Yes.

SP4 42:55

I feel like I have one. Why not connect to your story like I am not sharing exactly everything that I'm going through my again very much recognize I'm also the process you know transformation Yay. Like for me the fact that I'm even though I'm not like talking about what I'm exactly going through, I do feel I'm part of the community. I don't feel like I need to go through the same journey as the students are to share exactly what I'm doing. To feel part feel that I belong in this space.

R:

So could you define this what it means for you that I am part I belong? Why do you feel like this? What does it entail?

SP4 43:50

I think for me, it feels like I can. I am. I'm part of the system. LAUGHTER I am. I am It's more like I feel like when I come in, like let me explain. When I come in and like when we have a Hubnight and then I can just feel that I can feel the different energies I can feel what's going on. And I have things to do I have places to be I have things to contribute, people come to tell me stuff that they feel could contribute to my journey, even though they're not knowing my journey, but they if they feel like, you know, so I, I feel like I'm bringing something and I'm hosting or like contributing to to your transformational process and the things that you're doing but I also feel I I leave with a lot of things.

SP3

Think I share that I have, I also have this idea that I'm part of the community because of some of the process I'm going through which is comparable. I don't see the different communities, the little one of the hosts within the larger one of the program. And obviously I'm part of each group separately, that stability of community in itself, but if I look at just the program, I feel that this is that I'm very strongly connected to what happens there and I have the same kind of feeling my come that things that meet my friends.

SP1 45:52

I do really identify more as a participant, I think it works in two ways. One of them was that I had a question of what is going to be my project or my intervention? So what and I don't think

R:

intervention was the second time? Could you?

SP1 46:12

Well, I mean, this is about our understanding of change making not so much through logical solutions and institutional arrangement for our food system based bottom up transformation through interventions. That's

sort of the logical okay. And I'm not I'm not adhering to the strict rules of theory U or positioning myself explicitly in the student body here, but it was certainly with Western what what is it? What's going to be my project here and that turned out to be a thing that we're setting up the Misfits Academy that I feel really I wanna, I want to roll out in the context of this program, and not just Here also use you in different places. But I want to use this program as a wave of development. And simultaneously as a host of one of the groups that is working on a theme that I'm very, very strongly identify with. I feel like just as much participant as a host.

R 47:20

I wanted to come back because there are some words that you use, like they're self explanatory. And I would like to maybe collect some more in a question like about the specific language like vocabulary, expressions. I think that you also said that typical night like what would be a typical language that you hear during the session of something that young innovators will know that others don't like you said before about sensing. So are there any other examples that come to your mind that yes, that's that. the innovators language?

SP3 :

I think journaling, journaling,

SP2 47:54

journaling, embodiment and

SP1 raises a hand

R

what is that ?

SP1 48:03

That's a way of collectively focusing our attention so to hand raising, and without saying anything, and everybody does, sees a raised hand raises there.

R 48:12

So there's also non variable that you mentioned before. And I also heard from people in the building that they were very surprised to find the group on the floor. Yeah. Meditation or walking. What are you doing, huh? Yeah.

SP1 48:41

presence, presence

SP4 48:48 Reflection

SP1 Hosting

R 49:12 harvesting for me. LAUGHTER

R 49:25 Yeah. And you mentioned circles. I think that's also something that became

SP2 49:30

a fishbowl

SP1 49:32

so and what, what, for me all those, there's several level layers to that language. So one of them is there something just sociological, if that does something to community to have your own language that's not necessarily a goal in itself. It's also not necessarily good. I mean Nazi groups also have their own codified set of words that they like to have, but it certainly does something to what a community is. You have a shared, identifying language. But much more important therefore, these are all terms that both speak to cognition and emotion or intuition. So, they are metaphors. And as metaphors, they don't identify something in a very straight line and very just in correspondence what word corresponds to the thing. But rather they open up in a sort of semi almost poetic way, an activity or way of doing things or something. So that invites more than just a head to respond to it. And it makes it fluffy or hippie esque, in a certain way, but it certainly is. There's something purposeful to that kind of language, that it's not precise, academic, technical, that kind of stuff. We're chewing them.

SP4 50:52

And I think that people love us and hate us for it because if you're going to do a fishbowl or circle....

R 51:03

I'm sorry, what is fishbowl?

SP4 51:07

Fishbowl is a way that you can have a conversation with 60 people or more in a way that you the idea that you feel engaged and then a fishbowl is because you have different rings. And the middle one is like the fishbowl sort of people they're sort of having a discussion about a certain question or certain topic. And then you have two, two rows surrounding the first row. And then when the discussion is over the rows that are outside the first row can comment on what they have heard. They've seen seeing what other patterns or what was really said and you guys way? Yeah. Yeah. What I was saying is, I think people hate us and love us, because on the one hand, they sort of know what we're going to do. But they also don't know we're going to do because you can do a circle in like 20 ways or even more. And yeah.

SP2 52:34

I think also working with emergence for me is very important. I mean, it's working with emergence. So it's not having a step by step bias that leads you to social innovation. But by creating this condition of open heart, open mind open will that you're open to the world and you can see you're more aware of what is possible. And so you can work with what is wanting to emerge where you feel the energy. When there's something I want to, to come alive and go there instead of, Oh, we have the whole thing worked out, and now we're going there, even if there's something coming up. I'm just going to ignore it, because I won't go there. This is what we're not doing.

R 53:17

And you also said the word cafe before Why was this introduced?

SP1 53:29

So this is all about the word Cafe is a way of sharing knowledge with one another and developing collective knowledge together, so it's it. So it's one one of the tools that emerged from our passing community. And it's just it's a way of making sure that leadership is not someone taking charge, but rather community actually developing a broader...develops the knowledge that is between the members rather than just in the members heads and works with that kind of knowledge. So it's a it's it's price to tease out collective wisdom

R 54:14

so just towards the end, I think you mostly cover maybe you have any other ideas how are we bind together this year young innovators you also comparing what you see like very characteristic what really makes us this community what is we said a lot, but maybe something that you would like to add to it. Especially you that you have a comparison, did you see any difference or something very characteristic about this year?

SP4 54:45

I feel like the trip to Sicily that we were sort of forced in a way to like, be together and work together on a very big issue in a place and also sounds very literal. weird but that you cannot escape it. You cannot go back into your studies, you cannot go back into your own safe community, your own friends, your family, your own houses, you're like, in a way you need to stay there when it gets hard. And when you don't know it and when you're frustrated, and I think that was very powerful that we were there together, and that we needed to go through that process together, I think that really bonded us and also our ability to sort of to cater that as well. So, yeah, to cater, that that went in a good way that we also really went through it was a success, and it was Yeah.

SP3 55:51

It was a very decisive experience that we couldn't have created here. We never Were able to do so because it was more or less, more or less synchronizing our frustration to one point, so that we could deal with it, in sound a little bit reduced to frustration, because there was much more so the other side was there as well. So also this synchronized experience of Wow, the magic, was as much part of it, but I think the first creation part was the anger we could actually use the most for the community

SP1 56:28

Go suffer. (laughter) the word compassion means actually co- suffering so so that you're in a space to actually build a deeper understanding of one another on the basis of going through hardship and getting out of it

SP4 56:48

It wasn't clear to me that this was the purpose of going to Italy.. (laughter), I would say, Yes, that was the purpose of going.

R 56:57

The co-suffering? Okay. Interesting.

SP1 57:02

One of the ways that worked out in terms of this community versus the communities earlier, earlier editions is that in the earlier editions, there was a when when the group started saying let's do something in terms of community, it would almost inevitably be partying. And that is not necessarily the case here. So so there's a different understanding of what community is that emerged this year.

SP3 57:29

Yeah. Very good.

SP4 57:32

So I also feel like the little things that happen like that we eat together are very much so

that there is a room where there is a community activity.

R:

Any other activities that you could think of?

SP4:

Like what we did yesterday, the environment act (she refers to the embodiment practice ran by one of the participants) everybody sort of participating like a thing that we do with everyone or maybe also energizers, it might sound really stupid but it's something that you do with everyone that you have. I mean, I feel sort of like if we are together as a group, we're not just working as little groups or Yeah,

SP1 58:11

both of those come with overcoming a sense of awkwardness, together. So that that overcoming that hurdle and then all of us do something to the togetherness as well.

R 58:22

We didn't mention before Energizer, could you elaborate also where they came from?

SP4 58:28

One of those words.

SP4 58:32 In the narrow sense of the word the energizer is an exercise that you do to get energized to get energy because I know you're working a lot with your head and they get tired especially to listen a lot. You can do sort of an exercise which is sort of fun to do, to to feel to get you out of your head to feel more energized. And it's usually something funny that you see but also has something like a teaching in it. I feel. And we've used it in the program yet for this purpose, so to get the energy out, but also for a transitioning in the program that we first did something very heavy and then we needed to do switching the program. Or when everybody was doing different things to sort of if you do something together, then your energy is also with the community and we're in it together. And so I feel as though

SP1

It's part of how we've been seeing it is also that we don't just offer as a team the energizers us but that those a lot of those actually been offered from the student themselves, which then also shifts a little bit our positionality and the ownership of the students. They feel that having communal space that is typically hosted by us

R 59:53

and why the name young innovators?

SP1 159:59

well, so-- It used to be the young leaders league. Oh. And there was this. This was not a matter of choice. It was the Erasmus students board of directors that said that they hired an advertising company. And they said all of this should be or was an advertising company of the term that has been decided, I think it cost 5000 euros the name. So we ran with that for a couple of years, but everybody was very unhappy. The league in both associations with fascism, that was sort of problematic, the leadership attracted a whole category of not quite the kind of students that we were hoping for.

R:

That's interesting, the power of one word.

SP1 1:00:57

Yeah, and so six years ago. Yeah, so we so we've changed it, we had to change it. And I'm not entirely sure how much of a say we had in that move but that it has to be innovating the innovator that needed to be there, though that had become sort of focal point. So out of the came young innovators.

R 1:01:27

So just a follow up. So then what kind of student is attracted now? Now, in the difference with the leader league, you said that that students were different?

SP1 1:01:37

Well, I mean that the term is so vague and undefined that doesn't pre select a number of people who think of it in terms of careers and high positions and political prestige and that kind of stuff. So you've got a much more diverse group of people I think the bias can be sometimes into what terms what tracks that you got people that are in innovation studies, that can also be very technical. And that's not exactly what it is exactly not where we are. So that that is the but it's not as big a problem as leaders.

SP3 1:02:15

We also potentially attract students who want to do something next to just thinking and studying. So that, I think also a challenge we face and communicating what this program is about. And that leads to some frustration, and led more in the past years to some frustration of the students who come to this program.

R 1:02:38

And you mentioned diversity that's also interesting. How do you manage building community within such a diverse group? Do you think about it beforehand, what steps you take...

SP3 1:02:54

This is one of the pathways we seem to fail to some extent, I look at the community

SP4

I think we first have to define what kinds of diversity we're talking about. There's so many different ways of seeing it. I feel like we try to cater to the needs as well as we can. I work for example with M a lot this year, because he had some different needs, about expectations and what he needed to feel safe in the community. So, like, that's all possible so we and also people who were like, I'm not sure if I can be present or I'm mentally mental issues. And I think that's a way that we do manage diversity in a way like individually, yeah, individually. And to and like I keep saying like, I And like saying this whole year round, I think like if you have a problem if you know, if you have feedback, if you feel like they're checking out just come to me, and then we see what we can do. I think everyone has been like at least once with me like, what's going on? So I feel like that's also a way of, you know, in which we can cater and and deal with diversity or things that

R:

I didn't even mean that you do or don't do, but you did manage to build a community. So I just wonder how, above all the differences like what that's again this binding us together.

SP1 1:04:41

So part of it is of course what we discussed earlier, that we have based most of the program on having conve... kinds of conversations that are relatively non violent and open and they are not just having debates in which the loudest voice wins. So that creates this relative safety that allows for sense. I'm not entirely sure how the first group is. So there's puzzles there, in that certainly all kinds of intersectionality going on. But on the other hand, there's a large bulk of particularly when it comes to class identity, people coming from sort of higher middle class that comes with a language and understanding of the world and the sort of predispositions towards learning and change making etc. That is very much aligned for not for everybody, but for the bulk of the students.

SP2 1:05:48

So I don't see that diversity. I see highly educated young people from a higher class the bubble that I'm looking at,

SP1 1:05:57

Yea but it doesn't mean that there is no racial or gender or sexual identity or a blisk or that those kinds of puzzles are also there in the community. So there is certainly diversity. But it's this yeah, a mixed pack.

SP3 1:06:19

I remember that in Noto it became very present at some point that that was kind of accepted norm and not accepted norm. We are happy, everything is fine versus I'm alone. I'm not happy. That became very visible at some point. And I think we tried to manage it. And we're successful to some extent, but not entirely. So I for me, this is also diversity that community should be able to manage and when I said I think we are failing says maybe failing is too large of a word because I think

SP1

struggling,

SP3

struggling with that a lot, which I find is still a very big challenge.

SP3 1:07:13

And especially to hear the voices of the people that are not happy and that are sort of, you know, for some people doing meditation and doing reflection and unemployment is like, wow, I get so much insight and this works for me and I feel like I'm learning about myself and for others, they think Yeah, walk into the room and like, hey, that's my friend. Let's give them a high five and that's all that I do and and those people are also there and to to to, it's okay if you have a circle to say for someone to say well, that totally didn't work for me that will be totally fine. It would say okay, why didn't didn't it work for you? But it's Yeah, it I think we tried to, to set the conditions for it to be welcomed, but in, in real life, I think it's really hard for these people that are not, you know, maybe not agreeing, maybe don't feeling that things work for them to actually speak up and say something. And I think that's sort of the puzzle that we're still in, like, how can we help? Is there something a condition or a way that we can also connect these people to the group and also sort of hosts that it's okay to have a diversity of meanings and that it's okay to some exercises work for you and others not. We mean, we just, I think we just basically threw a box with all sort of like things over you and some things work for you, but other things don't. And that's perfectly fine.

SP3 1:08:36

And making clear that a community still needs all these different voices. And that means they need to speak up for us as a community to learn to be a community of learners. We need all this but this is, I find this one of the biggest struggles actually to make that clear to be.

SP1

And there's a strong tendency within the group of forming a dominant happy narrative of the inner circle. is very celebratory about this is so cool, etc. And that method. And of course we think it's cool and then and then to stand up against that or that that can that can either become a rebellion and that that is possible and that it happened here and there, but sort of just to say it becomes a very difficult position.

SP3 1:09:22

We constantly fail and don't have an answer yet.

SP1 1:09:31

Well, my plan for next year would be we have to start with that as soon as possible. So that is step one, step one. If we can get that communication, safer an opener from day one, that will be easier to manage or manage, but it's hard. I don't think we had the attention for this puzzle as much. I think it came more in Noto and not so much in the beginning and try to bring it more explicitly in the beginning.

SP3

And bring it back constantly. I mean to keep us aware and sharp, on that part is difficult

SP4 1:10:17

Kind of thing that we did. I think the thing that we did do was that people we asked to talk in smaller groups, and also people that say, I'm not very much an extrovert person, I'm more introverted, and I work better if I'm in smaller groups or with like a group of like people from the university that I know that I feel more comfortable with sharing my more intimate thoughts and things because, yeah, it can be quite hard. So I think that's also what we tried to cater to have more smaller groups. And I had several conversations that I also had a good conversation that people will be identified as like, I am an introverted I will not speak up to talk about Okay, so how can we help you or support you? What would be and then it kind of fact, they kind of found that only by having his competition that was sort of enough and that helps them already by tailings for the net for themselves.

SP2 1:11:19

So for me, it's all about space holding and space holding is actually the craft in itself. And we are learning to be space holders. And I think this is also something that we need to acknowledge that we are learning to be space holders, and we were clunky to see what we do. Yeah.

But we're learning and this is okay. But, you know, it's, it plays out sometimes and, and we feel it and, and that's, you know, we're sorry for that, but it also hurts us. And this is, this is what we're doing. We're trying to be good space holders and we're trying to find it out whilst doing it. And we're trying to do it like this. enlighten us and you know some people come out of it. I mean, we have already solved some issues that were before a big thing in the program that this year is not even you know that went rather smoothly.

R 1:12:14

Okay, well thank you so much. If there's anything that you would like to add that I have been asked about that's important talking about our community this year, I would like to invite you to share it now.

SP2 1:12:28

For me another part that we didn't discuss is that we went to Noto and we chose to have a place based program. And with that came a community because the community of Noto was something that we were addressing and that we dived into. And for me, it was also kind of a mirror of this community and being for the community of being for ourselves. And I was hoping that this mirror would be much stronger for us. But But for me, personally, I learned a lot from going in there and finding these people there who were very separate identities and how they found their way in the, for instance, the world cafe and connected and then could also connect to a higher, higher goal. And in a sense, this regenerativeness is also a way of selecting people that come to our program. I mean, people say this word. Yeah.

R 1:13:47

We didn't say this word! I think it's one of those words as well. regenerative and regeneration. Yeah.

SP2 1:13:53

Yeah, we chose this word because we wanted to stimulate your curiosity, just to find out what it is all about. And this attracts a special kind of person.

SP4 1:14:09

Because I think nobody knows what it actually is. It's like that's part of the thing that we wanted everyone to have a discussion about what it means to you what it can be and how that looks in different contexts. And talking is the thing about it.

SP3 1:14:27

Disciplines as well. So different contexts, different disciplines, different places. I think that's the nice thing about discovering this. There's so much, I don't know.

R 1:14:40

That's a very nice last note, thank you so much.

Appendix 5C Corpus NVivo

https://drive.google.com/file/d/1yKDuEfb1EVBSOYRIIJ9Oi2_zXnRd3t99/view?usp=sharing

Appendix 6 Questionnaire

Appendix 6a Questions



Default Question Block

Please read the following information carefully.

Information on participating in Research Project on Belonging to Community of Practice Young Innovators conducted for Utrecht University.

Introduction

You have been asked to participate in a study conducted within the Faculty of Humanities of Utrecht University. It is a case study which analyses the modes of belonging to the Young Innovators community. Please read all information before making a decision to participate.

What are the background and goal of this study?

This study is conducted as a research for the Intercultural Communication Master thesis. The researcher being a participant of the Young Innovators program took a particular interest in this community. The research is focused on how belonging is created and how the identification with the group practice is indexed through its communication.

What will be expected from you?

You are invited to participate in the questionnaire and share your insights about the community in question. Filling out the questionnaire should not take you more than 10 minutes.

Do I have to participate?

Participation is voluntary. If you participate, you can always change your mind and stop at any given moment during the interview without any repercussions.

What happens to the collected data?

The information in this study will only be used in ways that will not reveal who you are. You will not be identified in any publication from this study or in any data files shared with other researchers. Your participation in this study is confidential. The research will be published in the thesis bank.

I understand that my participation in this study is voluntary. I am free to withdraw at any time, without giving a reason.

I understand that any personal data that could be used to identify me will be removed. I understand I will not be identified in any publications following up this research. By clicking agree below you agree to participate in this study giving a permission to use the collected data.

- I agree.
- I disagree.

Filling out this questionnaire will not take you more than 10 minutes. First three questions are open, the rest is multiple choice. Please, answer all the questions. Thank you for your participation!

Do you feel you belong to the Young Innovators Community?

- Definitely yes
- Probably yes
- Might or might not
- Probably not
- Definitely not

Please elaborate: What does make you feel that you belong to the Young Innovators community?

What are the characteristics of the Young Innovators communication that you identify with:

What are the typical words used by Young Innovators that make you feel a part of the group?

I believe the community uses specific words which people from outside the program do not understand.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

There is a common goal that binds Young Innovators.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

The use of nonviolent communication is an important component of bringing Young Innovators together.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

I feel the nonverbal communication (embodiment, engaged listening, raising hand to ask for silence) contributes to create belonging.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

I believe the community's purpose is reflected in the language we use.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

I feel the trip to Noto significantly shaped our community's identity.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

I feel the participation in the group projects is an important part of my belonging.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

I feel the openness to talk about diverse emotions makes us a stronger community.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Which of the following items create your sense of belonging to Young Innovators?

	Yes	Maybe	No
Embodiment	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Circles	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dialogue	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nonviolent communication	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4 levels of listening	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sensing journeys	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Harvesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Raising hand to ask for silence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fish bowl	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Check-ins	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
World cafe	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Open space	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Theory U	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Energizers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Journaling	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Interventions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Iceberg	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Art of hosting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

- Journaling sessions
- Overcoming hardships together
- Co-hosting the sessions
- Meeting on Hubnights
- Pursuing together the goal of social innovation
- Being present in conversations
- Engaged listening
- Jokes, laughter
- Using specific language
- Eating together

Powered by Qualtrics

Please drag and drop the items according to their importance when 1 is the most important and 10 is the least important.

Rank the following features in order of importance in making you feel a part of the community.

Appendix 6b Final report

Belonging to community of practice Young Innovators.

March 14th 2020, 9:17 am MDT

Q1 - Do you feel you belong to the Young Innovators Community?

#	Answer	%	Count
1	Definitely yes	34.48%	10
2	Probably yes	37.93%	11
3	Might or might not	27.59%	8
4	Probably not	0.00%	0
5	Definitely not	0.00%	0
	Total	100%	29

Q2 - Please elaborate: What makes you feel that you belong to the Young Innovators community?

Please elaborate: What makes you feel that you belong to the Young Innovators community?
I feel i have support from the community regarding any issues in my life. People are direct and open-minded. They welcome all ideas and listen to everyone. I feel like my ideas are as important as others.
Participating and be involved in many activities of the YI program.
Participating in assorted group activities, talking with people from the program and sharing a certain understanding of how to communicate.
I know well a big proportion of the group, I belong to several sub-groups, I feel recognized for who I am
The interest people show in how I am when we meet. Also the open and honest invitations
People are friendly to me, are interested in how I feel and I feel like I can talk and be myself in this community
Communication between participants, behaviour towards each other
I am expected to be there. People always recognise my presence.
I am friends with many other people in YI.
Getting together, sharing food, sharing experience, feeling safe and that I can express my feelings and my need, supporting each other, potential to cocreate the program, share stregths and skills
having good friends and being friendly with everybody
We have been through a lot together, ups and downs, and we have the same mindset, otherwise we wouldn't have chosen to participate.

More than anything else, personal appreciation from fellow students. It is not so much tied to the official program or group happenings, I don't feel very connected to those at all. But saying that I "might or might not belong" does not do justice to how I feel when someone I am closer to lights up when they spot me, and vice versa.
People with a similar mindset
Casual and flexible group work
Shared experience of Noto
There are a lot of people I really like, however I have the feeling that everyone is very strong and dominant, which makes me always more passive. Thereby I am quite individual, both in terms of my inner thoughts as in physical contact. Both make me connect to people in a different way, I need to know people first before I can trully be myself.
Everyone is nice to each other and we all have kind of the same attitude towards life, that is, making more of it and getting everything out of it while being your best self.
The fact that I've met many like-minded people, and that I feel comfortable when I'm with this community. Also because being with these people always makes me happy and inspires me.
Entrepreneurel side, that it is supported to be innovative, changing society in a greener and better place to live together, the freedom to be who you are
I became friends with some of the YI people and see them quite often during the week, although we are not on the same project teams. I experience a sense of curiosity and desire to contribute to something bigger when I talk to the YI people. I think that at YI there are people of a special vibe. When talking to my fellow YI people, I experience, we all don't go to uni to just earn money at a later point. I think we all try to find our very own role in a future society. I do also have these thoughts which makes me feel belong to this group.
A group of people with shared experiences (time spent together + Sicily), who have now become part of my friendsip group beyond YI. Also collectively working towards a goal makes be connect more to the members
A certain like-mindedness towards important topics which are relevant today.
Creativity, Open mindset Share of similar problems in the world
We are all there voluntarily. There is no pressure on us. We work together because we decided to on topics that we decided to work on. Communities are for me per definition not forced. It is non hierarchical, which I personally like. Being non hierarchical makes it for me a nice community.
I do feel that there is respect for everyone and that everybody is accepted.
I am able to think of and feel our group dynamics (to a certain level, of course). I feel a part of whatever process the community is going through at certain times. This means that I feel like I am as responsible as anyone else for what is happening with us and I feel ownership over these processes. I care about others in the community and I also feel cared about, accepted and free to express myself.
I feel like others are happy to have me around at the club houses and hub nights. I have a strong desire to go to those evenings. I feel like others care about my well/being, week etc.
A feeling of coming home when I attend club and hub nights, a feeling of going back to almost friends or at least like-minded and -driven people that could easily evolve to real friendship.

Q3 - What are the characteristics of the Young Innovators communication that you identify with:

What are the characteristics of the Young Innovators communication that you identify with:
Community or communication? I am not sure what you mean under communication. Anyway, I think I identify with the open-mindedness, inclusion and diversity.
Interactive
A willingness to explore unconventional avenues to solving current societal problems, and a caring attitude towards the world and people around me.
I don't really understand what you mean by the communication of the group :/
The fact that Awareness of the world being something that everyone aims but also knows can always be improved
Honesty, transparency, active listening, non-verbal communication, embodiment
Working towards an innovative goal
Listening and asking questions whilst giving each other space.
open-minded, appreciative of others ideas, constructive criticism
Informal, relaxed, vulnerable, non violent
talking in break out groups, working on individual self-directed projects
You are free to speak your mind, there's no right or wrong, letting go of what you've learned or what you've been told, feelings are just as valuable as facts
The language used is very close to what I am familiar with from my Bachelor's. Saying I identify with it might be putting it too strongly, as the overexposure to certain concepts (vulnerability, emotional courage, trust) has actually made me more distrustful of those concepts than I used to be. This is mostly because I have seen so many people that fail to practice what they preach that the connection between the term and the actual behavior has been weakened.
Innovative approaches to problems
Usage of various gestures A big circle making
Willingness to create change, international environment
The imperative of not knowing everything. The power of finding out who you are and looking for the edges of your personality
Everyone is really open, there are no wrong answers. Everyone is motivated to do something with their lives.
Being honest; speaking about things that I don't normally speak about with others, but that I really want to talk about and hear other people's insights on and opinions about; showing appreciation (for example by sign language clapping); trying to talk and think in a positive way.
Entrepreneurship Innovation Sustainability Community Ownership Learning
There is a sense of understanding in our communication although we come from all different academic backgrounds. To me, this proves that communication and collaboration across all borders is possible.
Shared space, aspects of silent communication and ordering of when people will speak. No shame or pressure to communicate, no ridiculing when someone does speak
Unusual, critical, open-minded
Open Friendly

The communication is non violent. Friendly. Co-creational (we decide together). Empathic communication.
Open, educated, personal development
Expressing curiosity towards each other, actively listening to each other, giving time to form the 'real' thoughts (what really are in ourselves, not just the answers that come automatically). Keeping a space for expression of negative thoughts and feelings (and criticism) as well and offering space to think about solutions together. I also admire that (in my perception) we all talk to each other as equals.
Letting each other speak and actively listen.
Honest, feeling-based, observant style, interest in personal growth of conversation partner

Q4 - What are the typical words used by Young Innovators that make you feel a part of the group?

What are the typical words used by Young Innovators that make you feel a part of the group?
Regenerative, brilliant, letting go, freedom, no prejudice
A community that live as one family.
Sensing, Theory U, Sicily, Regenerative
Community
Respect, opinion, environment, listening
Community, belonging, co-creation, co-hosting
"how are you doing" -and; "busy"
Community. Hub-night.
share your experiences, how did that make you feel
Ciao haha Vulnerability Space Co-creating
community
co creation, attention, sensing, support, also I love how Gerard says "that's beautiful" after someone speaks from their heart.
I can't think of anything like this. Just general friendliness. It's not linked to vocabulary for me.
Confusion.
Not a word but raising a hand for attention works nicely
Sensing
Checking in, personal boundaries,
There are not really specific words.
community; embodiment; whoever is there are the right people; go where your feet want to go.
Young Innovators , Community , Sicilië ,

A difficult question for me to answer. I cannot boil down our communication to a few words but content wise, we talk about problems in a holistic way. We see social, environmental and economic dimensions of problems that surround us. These conversations really resonate with my perception of the world which makes me feel being part of the group.
community, collective, us
"That's interesting..."
Together, Emerging
Co creation. Welcome. Together. Feel Sense It's ok.
None
Anything that refers to the group as 'us'. On the other hand, a little paradoxically, 'your own' is also an expression that makes me want to remain a part of the group because I don't feel like I have to sacrifice anything in myself in order to belong.
Community, connect (I find this a bit hard to answer because I feel like words have more of an implicit than explicit influence on me :))
us, we, join, together, come, let's, ...

Q5 - I believe the community uses specific words which people from outside the program do not understand.

#	Answer	%	Count
13	Strongly agree	13.79%	4
14	Somewhat agree	48.28%	14
15	Neither agree nor disagree	6.90%	2
16	Somewhat disagree	24.14%	7
17	Strongly disagree	6.90%	2
	Total	100%	29

Q6 - There is a common goal that binds Young Innovators.

#	Answer	%	Count
1	Strongly agree	17.24%	5
2	Somewhat agree	58.62%	17
3	Neither agree nor disagree	6.90%	2
4	Somewhat disagree	17.24%	5

5	Strongly disagree	0.00%	0
	Total	100%	29

Q7 - The use of nonviolent communication is an important component of bringing Young Innovators together.

#	Answer	%	Count
1	Strongly agree	37.93%	11
2	Somewhat agree	34.48%	10
3	Neither agree nor disagree	13.79%	4
4	Somewhat disagree	13.79%	4
5	Strongly disagree	0.00%	0
	Total	100%	29

Q8 - I feel the nonverbal communication (embodiment, engaged listening, raising hand to ask for silence) contributes to create belonging.

#	Answer	%	Count
1	Strongly agree	37.93%	11
2	Somewhat agree	55.17%	16
3	Neither agree nor disagree	0.00%	0
4	Somewhat disagree	6.90%	2
5	Strongly disagree	0.00%	0
	Total	100%	29

Q9 - I believe the community's purpose is reflected in the language we use.

#	Answer	%	Count
13	Strongly agree	17.24%	5
14	Somewhat agree	48.28%	14
15	Neither agree nor disagree	31.03%	9

16	Somewhat disagree	3.45%	1
17	Strongly disagree	0.00%	0
	Total	100%	29

Q10 - I feel the trip to Noto significantly shaped our community's identity.

#	Answer	%	Count
1	Strongly agree	58.62%	17
2	Somewhat agree	34.48%	10
3	Neither agree nor disagree	3.45%	1
4	Somewhat disagree	3.45%	1
5	Strongly disagree	0.00%	0
	Total	100%	29

Q11 - I feel the participation in the group projects is an important part of my belonging.

#	Answer	%	Count
1	Strongly agree	31.03%	9
2	Somewhat agree	27.59%	8
3	Neither agree nor disagree	20.69%	6
4	Somewhat disagree	17.24%	5
5	Strongly disagree	3.45%	1
	Total	100%	29

Q12 - I feel the openness to talk about diverse emotions makes us a stronger community.

#	Answer	%	Count
1	Strongly agree	62.07%	18
2	Somewhat agree	24.14%	7
3	Neither agree nor disagree	0.00%	0
4	Somewhat disagree	13.79%	4

5	Strongly disagree	0.00%	0
	Total	100%	29

Q14 - Which of the following items create your sense of belonging to Young Innovators?

#	Question	Yes	Maybe	No	Total
1	Embodiment	27.59%	44.83%	27.59%	29
2	Circles	51.72%	24.14%	24.14%	29
3	Dialogue	86.21%	13.79%	0.00%	29
	Nonviolent communication	48.28%	37.93%	13.79%	29
	4 levels of listening	48.28%	44.83%	6.90%	29
	Sensing journeys	51.72%	34.48%	13.79%	29
	Harvesting	41.38%	51.72%	6.90%	29
	Raising hand to ask for silence	65.52%	31.03%	3.45%	29
	Fish bowl	6.90%	44.83%	48.28%	29
	Check-ins	72.41%	20.69%	6.90%	29
	World café	37.93%	44.83%	17.24%	29
	Open space	55.17%	27.59%	17.24%	29
	Theory U	44.83%	51.72%	3.45%	29
	Energizers	68.97%	6.90%	24.14%	29
	Journaling	27.59%	55.17%	17.24%	29
	Interventions	37.93%	51.72%	10.34%	29
	Iceberg	34.48%	41.38%	24.14%	29
	Art of hosting	55.17%	27.59%	17.24%	29

Q13 - Rank the following features in order of importance in making you feel a part of the community.

