2. Research Methodology and Standards of Judgement

2.1. Introduction

This thesis represents a personal collection of learnings on a journey of change. It is a 'living document' (Whitehead, 2005), because its primary concern is about improving my practice. I have included references, quotes and letters from others, where possible, which add their own, and therefore different voices, perspective and tone to this thesis. I have included video clips in order to clarify certain points made in this thesis. The aim is to add an emotional content where I feel this might benefit the content of this thesis.

It is also a 'living document' in the sense that this represents an overview of a professional life as a Change Agent for the last 12 or so years. The fact that I am collating this information is almost 'taking stock' of a period in my life from which I intend to learn, and indeed am learning.

The purpose of this thesis is to be a catalyst for change in others by being open and transparent about my own issues. The feedback that I have received from people reading this account has helped me to mature as a person. It is also a 'living document' in the sense that I hope that the reader will engage with this thesis in such a way that there is a new and different experience or viewpoint generated, which they might think is worthwhile to use or modify for use in their own lives.

> *"What distinguishes a Living Theory thesis is that it is an explanation of the researcher's educational influence in their own learning, in the learning of others and in the learning of the social formations in which the researcher lives and works. Each Living Theory is unique because of the diverse constellation of values, understandings and contexts that contribute to the meanings and purposes we give to our lives. Living theories are explanations of educational influences in learning that emerge from the creative responses we make to our experiences. They are presented as disciplined narrative enquiries into questions of the kind, 'How do I improve what I am doing?"*
>
> (Whitehead, private correspondence 17 May 2008)

I claim this to be authenticated within this thesis by the narrative, the letters contained within the appendices and my social engagements as captured on the audio visual materials within this thesis.

This is a journey of change that has been accidental and deliberate, and sometimes forced on me. It is a journey that has seen me building on, and reacting to my experiences from childhood onwards. It has been and still is a complex journey, with many unpredictable interactions, that have allowed me to change with more and more mindfulness as I am getting older through personal development. I feel that I am now much more confident in actively seeking ways to improve. I do not see personal change as something to be avoided, but as something good. I believe that in all aspects personal change has benefited me.

I know this to be the case, by how my sphere of influence at work has grown, and how at home I am in a much better relationship. I am able to engage with critical feedback in a non-defensive way and use this for personal development. I notice most of all that I am beginning to have more quality time for myself. Being able to exercise influence is critical. What this entails is described in chapter 4. (Reflective Comment, 2009).

The journey that this thesis describes is an intertwining of personal growth and growth at work. It is a creative spiral that has allowed me to be a more fulfilled human being. The word 'being' is meant as in service and co-creating with other people. It is not a human 'doing' to other people, by using force.

It is also 'being' with the full realisation that there are boundaries, barriers, and realities (rules, processes, laws and conventions) that I and others have to live with. There are also values and principles that I have that interact within these structures. It is within these demands and aspirations that I create my destiny and my life. It is this story that will be reflected within this thesis. 'Being' is associated with receptivity and 'becoming' is associated with responsiveness to an emerging situation. Both are terms expressing an 'Inclusional' understanding of 'flow', Receptiveness and responsiveness are both important to working at the 'Edge of Fluidity'.

There is a growing realisation that a personal change in how I bring myself with more intent into my practice, is making me more influential as a person and human being. This power is not based on a political knowledge or a technical knowledge. 'Being' is also not about 'ticking the boxes', but trying to be of service and help. It is a journey that has seen me paradoxically become more courageous, purposeful and mindful in my interactions with other people, and being able to serve without being sub-servant. It is a realisation that success to me, means being able to

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integrate with others with intent, and yet to seek, clarify and ask for the needs that are important to me, holding other people in respect whilst doing so. It has become a life to create a co-creative situation for all; see also Chapters 4.5 (pp. 251) and 4.6 (pp. 266) for more detail.

Most of my examples reflect industrial settings. Growth is therefore reflected not only in individual development, but also in changes that have occurred due to the interventions made by me and others in the industrial setting.

Due to my preference for a collaborative approach, there is a collective involvement in growth and success, and I do not claim to be the sole source of this change. As a catalyst there is an element of the process of change generation that I have contributed to and it is left for the reader to judge to what extent that might be and how this happened.

The following question is essentially at the core of this thesis;

> *"Can individuals by changing their behaviour increase the chance of success in helping to bring about co-creative change?"*

If there is recognition and an acceptance that behaviour influences the responsiveness and receptiveness between individuals, that behaviour influences conversations, and that behaviour can influence the permeability of a boundary by showing respect, humility and for instance tolerance to others, then the recognition of the influence of behaviour is important. One condition that is described in this thesis is for instance the influence of 'significant emotional events' (See also Harvard Business Review, 2004, Developing Leaders; Bennis and Thomas, pp. 151).

I am a Change Agent working in industry. This is what I am described as, and how I often describe myself to others. This is what I believe my role, my identity is. I wouldn't have described my role in the past as including a responsibility to help change the way we work. I am now much more confident in this role and describing part of my identity as such, because I have a process and a much better understanding of the process elements to be able to be flexible in how I apply this within my practice. I am now much more likely to define my role as someone who helps to create a change in a way that 'they' want it, as a catalyst and a co-creator who has experience and theoretical knowledge about the Change Process itself. This will be reflected in these writings; see also Chapter 5.1 (pp. 289), where I reflect on the differences between a Change Agent and a Co-Creative (Inclusional) approach.

> *I am a Change Agent, a management consultant. There are many types of management consultants. There are management consultants, who actually do the job of the manager*

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itself, and there are consultants who write up recipes for 'sick' companies just like a medical doctor would do. There are also consultants who just advise and coach. There are consultants who believe that all industries and companies are the same and change is transferable and all issues are the same.

My practice is about combining relevant aspects of all these approaches where this is appropriate. What is appropriate depends on what the people I work with think and say and suggest, because I look at introducing an Inclusional process, a concept called 'The Edge of Fluidity'. I do not go away, I don't write a recipe; I stay throughout the transformation and am part of the growth process (change) with all its pleasures and difficulties.

In a private discussion with Alan Rayner (Oct 2007) I asked how one would describe this sort of 'new' management consultancy. I said I would call this Co-creative Inclusional Management Consultancy (CIMC). And I would explain the difference just the way I have written above. It is important to have an identity and role within a Change Process (Reflective Comment, 2009).

In my career in the oil industry, I have been on various sides of change. I have had change initiatives explained to me by managers as an employee, with a certain expectation! I was often told to do things differently without help and guidance.

I have been a junior manager in technical roles, with a need to change certain parts of the work process with no help or knowledge how to do that at that time. Siegmar Behnke describes this well in Appendix 7.2.2 (pp. 478) of this thesis:

> "We have had a lot of time and money in the development and optimisation of technology. This is the first time in my 25 years in the industry that we are investing in people."
>
> (Siegmar Behnke, Appendix 7.2.2, pp. 478)

I have been a professional Change Agent responsible for making very specific changes. Today I am back in the line as a junior manager with an internal Change Agent's role. So I claim to have seen and felt most aspects of change and its effects. All these positions have helped me to formulate an approach which I believe has helped me to learn, and increasingly allowed me to get a different type of satisfaction (personal and professional) out of the role of Change Agent. But in all cases, there is a commonality; that getting help as an individual to start a change (process) is difficult. Egil Eide (Appendix 7.2.2; letter dd. 7 May 2004, pp. 510 - 511) describes this as follows:

"Management realized that big steps were made on the technical side of the business, however not much training has been provided to supervisors and Engineers to meet future leadership challenges. This was the first time we invested in training individuals using known tools and techniques to improve their leadership skills."

(Egil Eide, Appendix 7.2.2 pp. 510 - 511)

The role of Change Agent is a highly complex set of relations between people, and it is how I interact with the people I work with that determines the outcome. It is about the quality of relationships and conversations.

The quality of the change depends on the ability to create a space that allows people to communicate and be creative; see also Appendix 7.1.9 (pp. 425) where I describe situations that require courage, and how I try to make this a safe space to explore personal courage. It is a space that could be described as a 'well-developed sociality', where emergent actions are anticipated and improvised upon, and not rejected. There have to be relationships (Reflective Comment, 2009).

But it isn't just people that I work with. I work also with living systems; organizational organisms that exist and have an identity and power. They are not flesh and blood, but produce patterns and have power; almost being a person. They are big invisible entities with their own identities.

A Change Agent creates an opening, a movement that results in a change. A change is a different set of circumstances around an activity. And with this comes a different set of actions. There is a difference in values before and after the intervention to generate a change.

I would now state that a Change Agent creates an opening by starting a process of involvement within a social movement. I do not create the change myself. I am a catalyst, because I help introduce an Inclusional process. I bring an experience with me to help people deal with the emotional side of change (Bridges; 1993, 2002) as well as the technical or process side of change. I have experiences of how to actually structure a Change Management process. (Reflective Comment, 2009).

A difficulty in any Change Process is in valuing the difference as favourable or adverse. A further aim of this thesis is to create a wider discussion on what results are, and how they can be

interpreted as favourable or adverse. This thesis will highlight different ways to present these results. Valuing a result, is very much dependent on the perspective of the 'person evaluating'.

> *"They also have implicit implications including a view on the nature of agency, what constitutes action (i.e. observable change) and possibly ontological implications – that the world is made up of 'real stuff' and 'crap', and what we need to do is cut through the crap."*
>
> (Huxham, Sims and Beech, 2005, pp. 20 – 21)

> *I would state that material changes are important. They could be numerical, in terms of efficiency, or more effective processes. But in all cases, the quality of the relationships is the most crucial one; and with quality is also meant trust, integrity and doing the 'right' thing, maybe being very honest with constructive feedback. (Reflective Comment, 2009).*

I have experienced personal discomfort with change projects. There have been projects where I have some very good success, others with some small success and others again which were complete failures (see table 1, Chapter 2.2, pp. 48). As a person I don't like failure. Particularly when I followed what was a 'tried and tested process model' for change.

I am in a position to observe other Change Agents, and I appear not to be alone in having failures'.

I have been on the 'receiving' end of a Change Process, and that has also left a set of impressions on me. This was often one of despair, no understanding and lack of skills to fulfil the suddenly changed requirements.

These experiences and observations, linked with a viewpoint expressed in literature that the majority of Change Processes fail or have next to no impact on individuals and organizations, linked with some very adverse experiences, have driven my quest for understanding more about change and Change Management, and how to increase the chance of success. It is the quest for understanding how I as a person, with a particular knowledge and skill set can influence the balance to be towards more successful implementations. This is just part of my values, and this often drives me onwards. This thesis will describe an Inclusional process that I believe increases the chances that change will become more sustainable and improves people's lives.

2.2.   My Intent

'*Mindful reflection with intent to learn for the future*', is a theme throughout this thesis. All my experiences have shaped my life to what it is today. But what has changed is how I now pro-actively search for self development and deliberately reflect on what has occurred and how I should respond, rather than a reactive stance. I am looking for a response that is 'mindful' of my needs and others' needs.

Personal changes have come about because of feelings of inadequacy (knowledge, capacity or skills) that I have. I know through feedback that I am a very competitive person, and that has led to conflicts. But as a competitive person, one of my base values is that I want to understand.

The biggest change occurred with the realisation that I was re-enacting the way my father treated me when I was growing up. This had limiting results for me and the people around me. My trait to be competitive, to want to know, to not want others to help me, was copied from him. The start of every change within my life has been related to some form of significant negative emotional event. These events have usually caused me to reflect on my actions vis-à-vis other people.

Changes have equally come about because of responsibilities for other people. Marriage and having children changed my vision on life. I could not be selfish anymore; I had to change my behaviour because I was responsible for other people. For instance, I realized that changing jobs every three years brought instability within the family, and this in turn would have a destabilizing influence on my son's education. That I found to be increasingly unacceptable. I had to change!

In most of these cases, I now realise that my circle of influence and my circle of control (Covey; 1999), for what I wanted were not balanced. There was no harmony. I had little influence and little control. I had none of these in my childhood, my choice of University subject, my chosen industry and to a certain extent my career. I look back at these and think that I first became mindful of what was happening to me after my first degree course. I realized, with a shock, that the only reason I chose to study Mechanical Engineering was that I was good at it and that all my friends studied it. I didn't want to be an Engineer, certainly not in engine design. During the course this became more and more obvious, and the reason I finished the course was that my father insisted on me doing so. I can recall this being the first time I actually realized that I was doing something for the wrong reasons.

I realise that having intent is making me more holistic, happy and content. I am living a life that is more mindful than before.

I now use the following phrases when explaining what it is I want to do:

> "I don't know what it is I want to do, but I definitely know what it is I don't want to do or have happen!
> If in doubt, don't do it!!"

And herein lays a paradox for me, and I suspect most people, in that a phrase like this is rational, and constructed, but it is not living your values, because they are not stated. It is taking a direction, and then deciding how to react to the experience gained. It is a re-active life. It is not a life of choice. Senge (1990, 1999) uses the following terminology:

> "Herein lays the core learning dilemma that confronts organizations; we learn best from experience but we never directly experience the consequences of many of our most important decisions. "

> (Senge, 1990, pp. 23)

This thesis engages with these thoughts. This cycle of action and reflection on what it is I do in being human, and how I develop my knowledge.

Various writers have talked about 'Living Contradictions' (Whitehead; 2005). 'Living Contradictions' being two contrasting truths, that both can be true at the same time. An example can be that my work life and my home life can be in balance. There seems to be a 'no win-win' situation, due to individual conflict, where an individual feels he has to choose.

I am now clear, that for me, reflection on what it is I want, and living for the present, is key to achieving harmony. Making this a 'Habit' (Covey; 1999) is not easy but necessary. This is about my own cognitive growth; some call this my 1st person development (Torbert in Reason, 2003, pp. 251).

I have through most of my career, been a specialist in a technical discipline. I was solely focussed on single lines of inquiry, almost always technical and very linear. About 15 years ago, this changed because I chose to study for a Business degree and change my profession from a technical bias to a more generally based discipline. The causes for this change were three significant emotional events for me (See also Harvard Business Review, 2004, Developing Leaders; Bennis and Thomas, pp. 151):

- ➢ Being married for just a short period, and coercing my wife to move to the Middle East. Her first time ever abroad.
- ➢ The outbreak of the 1st Gulf War whilst living in the United Arab Emirates, whilst my wife was 7 months pregnant.
- ➢ Relationship difficulties in my job in the Middle East.

These three issues all happened within a period of 16 months, around 1989/1990. My work environment was very restrictive and very hierarchical. I had a manager who did not care about his people and their conditions; he only cared about work. I made my wife desperately unhappy, because I tried to satisfy my work demand above my family life. That is who I was then. I had a limited work/life balance (Harvard Business Review Series, Managing Uncertainty; 1999, pp. 43 - 45). In this article Bartholomė and Evans state that there are four issues that can make the cost of a new job too high: Lack of fit in the organization: Absence of skill: Dislike for the job and Different values. In my case, there was probably an element to all of these, particularly the last one, where I started to realize what my values were, or rather what I definitively did not want to be involved with.

This led me to take a part time business degree, and become a management consultant in the oil industry. My strength was technical expertise within that industry with a theoretical understanding of Change Management. A different strength I had was an ability to speak two languages. This move is the first time where I can actually state that I set some goals, and worked to achieve these. I am still enjoying the benefits of this choice today. It was a deliberate, mindful choice.

There is a contradiction in this text, which I can only see now. The degree course showed me new concepts and ideas. At the time these were fresh, new and challenging and allowed me to start afresh. I started on a second leg of the Sigmoid Curve (Handy, 1994, Appendix 7.1.2, pp. 364 - 365).

At the same time, I learnt many rational, reductionistic theories which are building blocks for management theory.

I suspect from conversations with managers who have to deal with people, in terms of production but also in terms of ethics and development that these theories after a while start to raise many questions. And these questions are to do with the unintended consequences of these theories, because they are all bounded. Due to the fact that they study a particular subject matter, they ignore external factors and the influences they might have externally.

The paradox is that these theories are at the same time liberating but also restrictive and inward looking (Reflective Comment, 2009).

My own experience of change projects has been that in 25% of the cases significant positive change can be achieved; even step changes can be achieved. In 25% of the cases only marginal improvements can be achieved, but in 50% of the cases, despite this completely being the opposite to my intent, at best no change and regression takes place; an adverse change. My experiences are shown below in table 1. In this table the following interpretations can be made when looking at the percentages:

The project went backwards, and relationships were spoiled < 0 %;

Small and not many change data points noticed which were not sustained over time < 25 %;

Small to minor changes that were sustained over time and embedded in the Organization > 50 %;

Significant changes made that were sustained and embedded in the Organization, where the Organization was prepared to make these statements publicly, are denoted as 'Best of the Best' Footnote87.

Organization	Coaching / Consultant level	Success level
Deutag (Holland)	2 External + 1 Internal	Best of the Best
NAM (Holland)	2 External	< 25 %
RWE-DEA (Germany)	2 External	< 0 %
BP (UK)	1 External + 1 Internal (Engineer)	< 0 %
BP (USA)	2 External	> 50 %
ExxonMobil (Germany)	1 External	Best of the Best
NAM (Holland)	4 External	< 25 %
RasGas (Qatar)	1 External (independent)	> 50 %
ÖMV (Austria)	1 External (independent)	ongoing

Table 1

My observations concur with observations of other writers. They state change projects don't work (Harvard Business Review Series; Change; 1998, Kotter, pp. 1). In addition to this, the underlying themes to change, such as empowerment and personal development frameworks, equally don't work! (Salerno [Footnote 8]) and contribute to this failure rate.

Footnote 7:   *www.rlginternational.com - 'Best of the Best' video*

Footnote 8:   *August 8, 2005. Sunday Times online: Steve Salerno: Self-Help Books? Don't bother. They won't help.*

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"You'll hear it in the patter of friends who have been reborn as part of Dr Phil's flock, or read it in the codes of behaviour spelt out in your company's personnel manual. The incorrigible sceptics fall prey to passive reinforcement. Nowhere is this truer than in the area where self-help's efforts have been most concentrated over the years: love and relationships. Failure and stagnation are central to all of Sham (Self-Help and Actualisation Movement)."

(Salerno, [Footnote 8])

Gabriel puts the failure down to:

"It is now generally agreed that the management of anxiety is a core task in every organization – excessive anxiety leads to highly dysfunctional defensive routines, while inadequate anxiety breeds complacency, inertia and a gradual decay."

(Gabriel, 2005, pp. 10)

This is too black and white for me. There are contradictions within me that agree and disagree with these statements. It is about the ability to view all these statements as complementary and at the same time as being possibly true. It is about how I, as an individual, take elements from these concepts that work for me and the team I am with. This is a view Rorty (1989) expresses as a fundamental driver for his search for meaning in Contingency, Irony and Solidarity.

There are immediate adverse connotations with suggesting that part of the resistance to change lies within themselves, and yet the paradox is that this is a fundamental factor to achieving change.

Some observations that hold true for me, to start to explore how I as an individual could increase my success rate at being able to help deliver a successful change project , are:

> ➢ There is no literature that defines what change actually is in a general sense and how to combine all the various theories by different writers. It is fragmented to either personal growth, general theory about specific elements within leadership, structure, systems.
> ➢ There is documented evidence of change projects in Industry. This is specific change, to achieve specific goals. What are the general integrated principles for change?
> ➢ In Industry there is a problem to be fixed! This is often the reason consultants are brought in. How does one know what the problem is, and what are the underlying reasons? There are difficulties in how to address these questions, and this is where the literature is

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diverse and vague; what is needed to achieve a cooperative holistic approach for instance? It seems that most of the literature is focussed on very specific single "treatments" for identified issues. How are emergent processes created that result in the generation, communication and translation of ideas, with a minimum of regression and a maximum of local learning? How then can this process be made sustainable and integrated and become 'The' way work is now done.

➢ How does the social system interlink with the commercial, 'for-profit' system? It seems that the predominant body of work describing Action Research, participatory research and related topics are based in the social sciences and done by social scientists.

➢ Because change in Industry is "for Profit", how does one actually measure the benefits of change. What does this mean, and what are the dimensions of change?

➢ Industry. What does this mean? An organization has a living structure. There is a dynamic between the people who work within an organization and shape the organization, but equally the systems within the organization shape the people. How does this complex set of interactions work? De Geus (1999) is a leading writer in this area. Is the word 'Industry' relevant, or are my experiences also transferable to other sectors?

I believe that transparency is important in any change project. But equally being transparent requires a person to be able to reflect on and hold contradictions, and being able to accept a contradiction in values between various people, and acknowledge difficulties as these are seen and expressed, without accepting that these difficulties (stated viewpoints) are the only way to view relevant issues. These are core beliefs and also reflections on my development level as an individual. This thesis will deal in detail with these topics. Lack of transparency can be a reason for failure.

Transparency is a consequence of wanting to be co-creative. If the people one works with cannot see and understand what it is, why I am doing certain things, then they cannot help create a way forward, they cannot own part of the outcome. It therefore becomes imposed, and restrictive. Rather than' lived', it is 'done'. Transparency is not just about a process, a methodology; it is also about values – core values (Reflective Comment, 2009).

I believed that as a Change Agent I could be impartial in the process. I could see the interactions as a complex system, and observe and comment on what it is I saw. I now see myself as part of the system (Checkland, 1999), and as such am part of the issue. I see the role of the Change Agent as helping people to see and understand their situation. This includes making visible, in a

helpful and safe way, barriers to change that reside in them as people and in me as a person. This is what I mean by transparency.

This means formulating a starting point that is agreeable in a cooperative format. I have to be able to adapt and learn as well as the people I work with. I have to set an example. It is this change in my attitude that has helped me most in becoming more 'mindful'. This relates to the identity that I set out to create. I am very aware that my actions are a major part of how I build my identity. My identity is relational to the identities of others and the corporate identity.

> *"The metaphor of 'organizational identity' has now shifted toward a position where the concept of 'organization', and as a corollary the concept of 'organizational identity', is not only seen to reside in language but also in physical systems and contexts (Taylor personal communication)."*
>
> (Cornelissen in Pullen, Beech, Sims, 2007, pp.49)

This is a theme in this thesis in as much that the interaction between organizational identity and personal values residing within the organization needs to be understood. This will be discussed in Chapters 3.6 (*Development levels*, pp. 141) and 5.1 (*Co-Creative Catalyst – An Identity*, pp. 289).

The next step required is to formulate ways forward. I believe that it is not helpful to make explicit an issue or a problem, without devising a way forward. This gives people hope, and this shows a commitment to help where possible.

I have found concepts from 'Chaos theory' helpful in this context. Particularly helpful are the notions of 'working on the Edge of Chaos' and 'creative moments' (Flood, 2000). I see this as an extraordinarily difficult area to work in, because it is a very high energy place where people can be extremely creative in the generation of a new or different vision. It is a place that is instable and cannot be maintained for prolonged periods, because of the difficulty and aversion people have to living in chaos, and spending high amounts of emotional energy continuously. This is a place where fundamental step changes are created. This raises the concept of how to help people reach these levels of reflection and is there a 'best' way to achieve this, so that they are meaningful and sustainable?

In practice, I have observed that certain patterns seem to occur around social formations when they work together, see Chapter 7.1.4 (pp. 395). There seems to be certain levels where change can be effected successfully in particular areas, and it seems that if change is instigated below these levels, then the results all 'drift' back to common uniform patterns of ineffective change.

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There are hierarchies in creating change, and creating change at the right level is important for it to have any chance of success. I want to explore this more, but it seems to have similarities with the notion of Fractals (Kauffmann, 1993). This has implications in terms of expected outcomes of a change project which are independent of any inputs into the process at levels below the 'Tipping Point' (Gladwell; 2000, 2005) for change to occur and be sustainable. This also has implications in terms of describing change only as dependable on inner change in people themselves as the main catalyst, as, for instance, practitioners of Neurolinguistic Programming (O'Conner; 1990) seem to suggest. Change is also dependent on external factors. This thesis will engage with some of the factors to understand their influence more.

Even when a form of change has been achieved, how do we know that there is progress, development? I want to explore in this thesis what this actually means?

Literature focuses mainly on structural, developmental and individual change. I want to propose, and show that data is underrated, and is not a clearly understood catalyst for change. I shall show that it is a tool that can be used in conjunction with narrative to show change.

I will include forms of data presentation which I believe are new, because the data are put together in a new and different way, based on principles and examples pioneered by Tufte (2004). My intent is to show that engineering and social sciences can and should be used to augment each other and that data representation is a very valid tool to visualize issues. The whole thesis will demonstrate the case that they are mutually inclusive!

A further part of my intent in this thesis is to be an educator. I have written this thesis as much as an academic reference, as a collection of examples that I use with my clients. I aim to educate myself and others. By writing I can critically reflect on my values, and I can engage others in giving me feedback. I am also then able to 'test' my pedagogy in relation to others.

> "Pedagogy is a sustained process whereby somebody(s) acquires new forms or develops existing forms of conduct, knowledge, practice and criteria from somebody(s) or something deemed to be an appropriate provider and evaluator - appropriate either from the point of view of the acquirer or by some other body(s) or both."
>
> (Bernstein, 2000, pp.78)

This thesis will aim to demonstrate through the use and representation of various forms of data, how 'measurements' of 'distance travelled' in achieving a change can and should be used in any

change project. There are various ways in which achievement can be demonstrated, and this thesis will argue that the combination of all should be aimed for if possible. 'Distance travelled' is a metaphor to describe a measure of development. This could be for instance in relation to the development theories as shown in diagram 9 (section 3.6.1, pp. 143).

I believe this omission (distance travelled) to be at least part of the underlying issue, why projects of change are classified as mediocre or having failed. This is about language, definition and scope, but also about being realistic in what can be achieved within the existing barriers and boundaries, and with the existing development levels.

I believe that the world is changed by small individual steps at a time. Many people, all with small changes, can create a big change for the better ('Spearhead' news letter, Mankind Project 2005). I believe this approach is supportive and inclusive of the action inquiry process as described by Torbert (Reason, 2003, pp. 251 – 257).

2.3.   Standards of Judgment

For this thesis to be satisfactory, it has to reflect my values, beliefs and principles of conduct, whilst at the same time articulating and yet challenging my values, beliefs and principles of conduct in an authentic way that is congruent with how I educate myself and develop. By doing this openly in an extended thesis like this, I force myself to be clear and transparent about my motives, my arguments and my form.

Throughout the readers will be judging this document in different ways. As a thesis the aim is to make an original contribution to knowledge. It is therefore important that the texts are clear, and that the purpose is well described, so that the readers can understand, follow and challenge my logic, and that I critically and clearly engage with current theory.

My thesis is interwoven with my life. My life is my thesis, and my thesis is grounded in experiences I have had at work. Therefore it is very important that this interwoven pattern is clear, compelling and concise. The reader has to be able to follow through my eyes, my emotions, my experiences, what has led me down my journey, and how this in turn has impacted my sphere of influence at work, in my family and in other places. This thesis also has to paint a picture of the limitations and the struggles that I have had, in my effectiveness in being a Change Agent, and how this has helped formulate ideas proposed in this thesis. Where I am unable to do this, I have selected generally available video clips to make this point from an 'outside' perspective. The meaning remains consistent with the intent of this thesis, and my core values.

I have long used the term 'mix and match' in terms of the pieces of literature that I have absorbed, used, reflected upon and re-used in constantly evolving ways. Therefore a judgment must be made if the way the various theories and the way I have used a 'mix and match' approach, is supported by narrative, case studies, audio visual materials and self reflection, to contribute to knowledge about the use of appropriate methods in formulating and stimulating a social dialogue that contributes to change.

I think that this statement is still correct in 2009 as it was when I started in 2002, but needs qualification. The theory itself, the rational analysis of manageable parts of the whole body of theory (reductionistic) I am not contending is incorrect or inappropriate to concepts of Change Management. It is the boundaries that this approach has created between the theories themselves, that cause me to reflect on

how to re-integrate the findings contained in each and every theory (Reflective Comment, 2009).

As with other 'Living Theory' research, the narrative contained in this thesis claims to be unique. In making this thesis unique, it will have to demonstrate my values, understandings and contexts that have given my life meaning and purpose. Therefore this thesis should offer the reader an explanation of the influences and experiences that have shaped my learning and influence on others.

I would offer the following standards as judgement for myself, based on other Living Theory theses, to test the quality of this thesis on. These criteria correspond with the questions of validity and rigour that Margaret Farren (2005, pp. 8) *Footnote 9* documents very well. These statements are echoed in various other standards of judgement within this chapter.

> ➢ Is the research presented in this thesis clearly framed and articulated?
> ➢ Can a link between the theory and my developing practice be made in an unambiguous way?
> ➢ As a person, I have pedagogic intent. Therefore, does this thesis link theory and developing practice, through real case studies to challenge in a new and novel way?
> ➢ As a person I developed. Can this be seen, and can the authenticity of this account and the influence on others be seen as an authentic representation of my personal development?
> ➢ I am framing this thesis in an industrial setting as an Engineer. Therefore, the thesis needs to be accessible to non-Engineers in such a way, that the arguments are clearly developed and reasoned, so that they are understood.
> ➢ Does this thesis allow a new and different way to engage with theory and practice to emerge?
> ➢ And finally, I developed as a person, and at the same time developed at work. The two are linked inextricably. Does this account show the influence of both in an intertwining way?

<div style="text-align: right;">(Margaret Farren 2005, pp. 8) <i>Footnote 10</i></div>

Footnote 9:   *Margaret Farren, Dublin City University; Seminar Presentation BERA 2005, 15 September 2005, University of Glamorgan.*

Footnote 10:   *Margaret Farren, Dublin City University; Seminar Presentation BERA 2005, 15 September 2005, University of Glamorgan.*

In essence I have a wish to make a real difference based around the following questions *Footnote 11*:

> ➢ How do We / I increase our influence within an organization?
> ➢ How can We / I take more purpose full action in a complex environment?
> ➢ How do We / I make decisions when faced with complex ethical considerations?
> ➢ How do We / I enhance the capacity of our organization to learn and to take action?
> ➢ How do We / I exercise greater choice in our lives?

Whitehead et al. (2006) writes:

> *"We are showing how we have contributed to new practices by encouraging our colleagues to find imaginative ways of dealing with their own unsatisfactory situations. Now, by reproducing those stories in our report, we are potentially contributing to new practices (yours) by encouraging readers (you) to learn from the 'teachers'' stories. We are also contributing to new theory, because now we want to explain how the telling of stories of learning (the teachers') is embedded within the telling of another story (our own). We visualise the patterns of our relationships as a kind of elegant fractal, where certain shapes re-create themselves in a constant process of unfolding."*
>
> (Whitehead, 2006, pp. 55)

Just as Whitehead et al. (2006) write, '*this thesis is a collection of stories, and theories which are linked in my mind*'. That is why they are here, and it is the combination of these stories with the theory and how I interpret these that is the learning for me.

This thesis is also about finding and describing an identity, my identity.

> *"Identity work is not only how people categorize themselves and are categorized by others. It is also concerned with how the images and representations (physical, symbolic, verbal, textual and behavioural) become imbued with meaning and are taken as being part of one's identity."*
>
> (Beech, 2009, pp. 52)

–

Footnote 11:   *Based on Atkins, Howard: Making a Difference, 2004, Ashridge Consulting Paper.*

I have also included some comments from others about me. Whitehead et al. (2006) says:

> *"You can evaluate the quality of your influence in the learning of others and in the learning of social formations only by checking how others respond to you, that is, whether or not they show in their accounts of learning that they have accepted or rejected your influence."*

<div align="right">(Whitehead, 2006, pp. 68)</div>

This thesis has to have academic legitimacy to be acceptable as a doctoral thesis. So how do I reflect on what it is I do, and how do I change in a way that contributes to 'knowledge'. This is all about who I talk to, and the type of person I am. How do I communicate my learnings? How do I engage with other theories and ideas? The fact that I have selected some ideas does not mean that I have rejected other theories and ideas. The 'quality of my influence' is linked to listening and trying to understand what the other person is communicating. Rejection is a word, a phrase and an attitude that is not compatible with the notion of 'Inclusionality' in this thesis. Rejection is contrary to permeable boundaries and personal growth. Therefore the inclusion of ideas and theories in this thesis is based on my understanding and my experiences in my Living Practice.

Thayer-Bacon (2003) states:

> *"Berger and Luckmann assume epistemology is a study of knowledge without quotation marks. Knowledge that is really true, whereas the sociology of knowledge studies common people's claims to 'knowledge' that assumed beliefs, maybe even justified beliefs, but not necessarily true. Epistemologists establish the criteria and standards necessary to prove validity and truth. As epistemology has traditionally defined knowledge, only what we believe is true, have good reason to believe is true, and in fact is true, can we call knowledge. Knowledge = Truth."*

<div align="right">(Thayer-Bacon, 2003, pp. 3)</div>

Whitehead et al. (2006, pp. 97) also state that there are three main areas (Validity & legitimacy; Social validity and Ethical validity) that need addressing in order to show that any conclusions we come to are reasonably fair and accurate:

➢ Validity and legitimacy:

> *"It is not sufficient for you only to make your claim, which could be regarded as your own opinion, or produce authenticated evidence, which could be construed as you rigging the data to suit your claim. You also have to arrange for your claims to be scrutinized by external, impartial viewers, who you encourage to ask critical questions about the data, authentication procedures and evidence generating processes".*
>
> (Whitehead, 2006, pp. 101)

The appendices show ample consultation, as do the narratives contained within Appendix 7, particularly by the letters of support in Appendices 7.2.1 (pp. 459 - 464) and 7.2.2 (pp. 510 - 523).

➢ Social validity; criteria and standards of judgement for establishing the validity and legitimacy of my research:

> *"Two processes are generally accepted as forums for evaluation and validation: personal validation, which usually takes the form of meetings with critical friends and meetings of validation groups. In institutional groups, social validation can turn into institutional validation."*
>
> (Whitehead, 2006, pp. 103)

The appendices show ample consultation, as do the narratives contained within Appendices 7.2.1 (pp. 459 - 464) and 7.2.2 (pp. 510 - 523). Also the process followed and described within this thesis validates this claim.

Building on my statement in the previous chapter, and with the risk of duplicating some themes, Whitehead et al (2006) also writes;

> *"These standards of judgements should be able to be answered with a 'yes'*
> *1) Are the values of my practice clearly articulated and is there evidence of a commitment toward living them in my practice?*
> *2) Does my inquiry account lead you to recognize how my understanding and practice has changed over time?*

3) Is the evidence provided of life-affirming action in my teaching and learning relationship?

4) Does this thesis evidence an ethic of care in the teaching and learning relationship?

5) Are you satisfied that I as researcher have shown commitment to a continuous process of practice improvement?

6) Does this thesis show originality of mind and critical thinking?

Your judgement may be supported by applying the social standards of Habermas's truth claims':

a) Is this account comprehensible?

b) Does it represent a truthful and sincere account?

c) Is it appropriate?"

(Whitehead, 2006, pp. 103)

➢ Ethical validity; criteria and standards of judgement for transforming social criteria into moral standards of judgement (Whitehead et al., 2006);

"Participants need to show how they can come to realize in practice the kinds of criteria that Habermas spoke about.

In addition, they need to make it their active responsibility to identify the standards of judgement they use to check whether or not they are doing so. In this way, the criteria themselves begin to emerge as participants' living ontological and epistemological standards as they make judgements on the quality of their practices as democratically informed participants whose aim is to engage in communicative action in the public interest."

(Whitehead, 2006, pp. 106)

I describe the concept of 'transparency' within this thesis, and aim to show that I also live and believe in the concept of transparency. The story of the 5th man (see Appendices 7.1.2 and 7.1.2.1 – pp. 357 onwards) shows how I try and be transparent, and how I believe this to be an important ethical standard to follow. This particular example shows how to make the concepts of a better working environment for people on a drilling installation inclusion with non-standard methods of measuring economical impact. This can be described as the 'technical' element of creating transparency, but the interpersonal element that is so important as an additional element

comes from being able to create meaningful conversations, such as, for instance, the Interface Management Meetings described in Appendix 7.2.2, pp. 493).

The case studies presented in this thesis and the appendices, are either situations that have occurred at a particular client setting or are published papers about particular issues co-authored with others. In most cases, the thesis and case studies are related. I have where possible included comments from other voices in this thesis to validate the claims made. The point of the appendices, case studies and stories is as an example to the practitioner of one of many possible outcomes and how this was communicated at the time. It is a real life example of Inclusional change.

I am not a natural storyteller. I prefer to write in such a way that for me there is a sequence to my narrative. In this thesis this was not easy, and has become a collection of stories that fit together to paint a bigger picture. This thesis is my 'Unit of Appraisal'. It is my story of explanation of the 'whole' in relation to the individual events that have shaped my life or single elements of my practice.

> *"A post modern artist or writer is in the position of a philosopher; the text he writes, the work he produces are in principle not governed by pre-established rules, and they cannot be judged according to a determining judgement, by applying familiar categories to the text or to the work. Those rules and categories are what the work of art itself is looking for. The artist, and the writer, then, is working without rules in order to formulate the rules of what will have been done."*
>
> (Lyotard, 1984, pp. 81)

This thesis is an original story, and the 'form' and narrative contained within this thesis claims to be original and shows the personal development that I have made.

This thesis should be judged in terms of my way of knowing, my epistemology. In relation to my logic I offer two forms of logic which are opposed but not in conflict within this thesis. I offer a propositional logic, where there cannot be two or more mutually excluding theories, or propositions made. There are no mutually excluding propositions made in this thesis. There is original thought, and a building on, and an expansion of current theories. I have contended in Chapter 1 what the originality contained in this thesis is. I have given definitions within this thesis of my meanings, and have engaged with theories such as Inclusionality and the use of narrative. But I do not do this in an uncritical way, as demonstrated in Chapter 3.6 (pp. 141) where I engage with the transfer of meaning, the sense making process of the narrative and finding of

form (Huxham, Sims and Beech, 2005), and how this is related to development levels. The argument made is that the quality of the narrative, the learning and transfer is relational, to levels of self development.

I also offer a dialectic form of logic, where there are mutually excluding thoughts. What this thesis does through the concept of Inclusionality, is hold these contradictions within existing theories (at the boundaries, places of integration) in such a way that the existing theories become mutually supportive.

> *"Soc. Believe me, Pheadrus, I am myself a lover of these divisions and collections, that I may gain the power to speak and think; and whenever I deem another man able to discern an objective unity and plurality, I follow 'in his footsteps where he leadeth as a God'. Furthermore – whether I am right or wrong in doing so, God alone knows – it is those that have this ability whom for the present I call dialectician."*
>
> (Hackforth, 1952, pp. 134)

A further standard of judgement is critical engagement. Very specifically, in this thesis I use various theories in ways that the authors have not described or relationally linked to others. I do this in a way which I justify within the narrative. I will question the use of a theory or concept in an Inclusional way. An example of this could be the relationship of personal development to the creative use of Inclusionality in understanding identity barriers for instance. I do not dispute any theory; the issue is to understand the relationship between various concepts, particularly if they influence each other.

I claim that this thesis develops an Inclusional epistemology, based on my evolving practice. If one uses as a definition of epistemology, the inclusion of a particular form of logic as *"a mode of thought appropriate for comprehending the real as rational* (Marcuse, 1964, pp. 105)", then this could be true as a test for propositional (one statement cannot exclude the other) and dialectic (holding contradicting statements as being possible) logic. And yet these two logical tests are mutually excluding. In my view Inclusionality can transform and fluidize the boundary conditions in such a way that both can be true at the same time. For instance, Darwinian Theory builds up a rationale that human beings arose from individual chemicals and can have no soul as a proposition that is scientifically true. And yet dialectically individuals have a soul and are different, whilst being made up from separate elements. What if both are true, and we don't yet know how this emergent reality can be shown?

Therefore an Inclusional epistemology has the potential to fluidize almost anything in a non-confrontational way, and yet enables us to distinguish the living and Inclusional standards of judgement that can be used to evaluate the validity of a claim to knowledge.

2.4.   Research Methodology.

Whitehead et al. (2006) state:

> *"Our methodological values are of the kind that lends discipline and systemization to our enquiries. We encourage others to engage in their systematic enquiries as they ask how they can improve their understanding of their work, and exercise that understanding as an educational influence. ...... Many trace their methodological inventiveness (Dadds and Hart 2001) as they trace the growth of their own knowledge through creative struggle of seeking to understand (See Glenn 2004; Moreland 2005)."*
>
> (Whitehead, 2006, pp. 25)

This thesis represents a significant period in my life in terms of developing a methodology to improve my practice as a Change Agent. My practice is by nature cyclical, with the average time spent with a client organization approximately 2 years. The efforts to improve my practice have always been based on experiences from the previous change project and how I could improve my practice in the next project. I often stay in contact with key people from a previous client, and ask them to reflect on my current situation and what it is they believe the issues are. This is because I believe that they can add context and thought, because they have engaged in change in a practical and emotional way.

The research itself has always been first and foremost to improve the outcomes of my practice. The logic being that if the outcome of my practice is good; and result is defined in the widest sense of the word; then the rest would follow for me and my client.

The other main tenet of the research, and this thesis is, that the research was collaborative. Bray et al. (2000) write:

> *"Collaborative serves as a reminder for the need for continuing reflection on the multiple meanings of language and the realities these meanings represent. It also highlights the importance of reflecting on a question raised by Heron (1996, pp 30-31); In whose interest are we conducting inquiry? Or put another way, with whom are we really collaborating in arriving at our conclusion?"*
>
> (Bray, 2000, pp. 6)

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From Engineer to Co-Creative Catalyst; An Inclusional and Transformational Journey.

I describe my methodology as a combination of Action Research and collaborative inquiry. This is using a distinction raised by Bray et al (2000):

> *"Most significant is the distinction between researching a system that may involve gathering data on others (many forms of Action Research and some forms of Participatory Action Research) and collaborative learning from the direct experience of participating in inquiry. This is the subtle, yet significant distinction raised by Kasl that collaborative inquiry is research based in personal experience, not like an Action Research team that goes out to collect data from someone else".*

(Bray, 2000, pp. 38)

See also the definition of Action Research in Chapter 1 (Whitehead, 2009, pp. 29 in this thesis).

There was always a problem statement, an issue that needed solving, when I was asked to join a company. And it is from this premise that a participatory inquiry was usually started, based on the simple belief that the people doing the work know best what was going on, and a second fundamentally important point being that if the people involved found the solutions themselves, and implemented these solutions, then this solution would have the best chance of being a sustainable solution. This remains a core value that I hold today.

What has happened in all cases is that development had to take place within the participants; even if this was development around team work, problem solving, and presentations. In all cases communication was concentrated on surfacing the issues, and then using a process to work the issues. I have always sought to explain what it is I do by verbal communication, issuing reports and discussion notes and by demonstrating the behaviours required. There has been a pedagogical intent on my part, but it is intimately linked with transparent behaviour.

I, as a facilitator, also had to learn, through constant re-iteration how I had to be able to facilitate, to listen, to be fair in the moment and how not to feel 'attacked' by aggressive behaviour for instance. I had to learn that there are two viewpoints to every situation, or more, and what was said was a held belief and therefore a valid point of view.

And this in turn has forced me to look more at my core values because sometimes they were in conflict with what was happening. I needed to understand what I needed to do better. This in turn has led to a reflective pattern that has enabled me to be more comfortable within my own values, and for people to see what my values are.

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A further part of my methodology has been to integrate various processes to make issues transparent. Through my technical background, I am at home with data management and data manipulation as well as various standard organizational control processes and standards. This has allowed me to understand how to integrate data with the inquiries, and to take the outcomes and build processes that allow the outcomes to be institutionalized.

When I say I, I mean helping a team to do this. I integrate data in various ways with every process I am engaged with. I have always done this to a certain degree when young, but have become more and more convinced of the power of this approach as my practice has developed, and I have developed as a person, particularly as a Co-Creative Catalyst. This thesis will show how data of various natures can be integrated and be complementary. I believe that the way I do this is different. The approach used in Chapters 4.4.1 (pp. 227) and 7.2.4 (pp. 533) was a departure from the standard ways of utilizing and representing the data as both inputs and outputs of a conversational process. This was adopted by various companies as a new standard. The Idea generation methodology (Chapter 4.4.1, pp. 227) is a new and Inclusional way of merging various techniques (participatory inquiry, with ranking methodologies) and is part of the practical transformation of 'Inclusionality' into the 'Edge of Fluidity'. This was and is adopted by ExxonMobil and was presented as a successful methodology to the federation of German speaking Oil Industry representatives at the DGMK in Celle (Appendix 7.2.5; ISBN 3-936418-03-9).

But there is no one theory that I subscribe to as encapsulating what it is I do and what I believe to be correct. I support and wholly believe in the notion, that it is only by understanding social formations and cooperation within social formations that change can be made that is good for all.

> *"It is therefore deeply right that the forms of reflection and inquiry in which that sensibility finds its natural expression should be called 'the humanities'. Within the humanities, however, there are disciplines which look to science for a prototype of the kind of inquiry that will reveal things as they really are, and there are disciplines which look more to the art for a model for it. I have expressed and defended my sympathies for the pre-eminence of the latter kind of inquiry because, generally, reflection on human conditions must respect the inseparability of form and content if it is to avoid reductionism."*
>
> (Gaita, 2002, pp. 283-284)

It is here that a tension surfaces. It is here that I believe that there isn't an 'and' and 'or' choice to be made. I believe from my own experiences that a 'Humanistic' approach needs to be made

Inclusional with the scientific approach. It is my belief that ignoring the scientific approach, or boundaries, or systems that exist in everyone's lives, be it personal or organizational, or socially, risks reducing the value of the outcomes of the Humanistic approach, and makes the sustainability of the changes sought, difficult. In particular, I believe, that the influence of the economic system, is extremely important in determining the outcome, and predicting the chances of success of any Change Process as Sen (1999) and others have claimed.

This thesis is set in a commercial world. Commerce means that the economic model is used to evaluate the value of the change created. And this raises an interesting question about value. How can for instance better communication, trust, creative and reflective time be valued in an economic sense? How do I know I have made a positive difference, in terms of economic and other values? I believe there are ways, and intend to demonstrate possible methodologies to show how transparency of the Change Process, can lead to a qualification or quantification. My intent is to show that people's journeys, including my own, of change can be made visible and shown as a distance travelled. I ask the reader to be aware of the language used, and the impact upon them.

There is a large amount of literature describing small sections of interest in my journey. This is part of how I have developed. It is through these individual pieces, snippets of conversations, reflections, or just something that has touched me. My intent is, through this thesis, to document and ground my development. To make clear through other people's voices, how I came to believe what it is I am writing. To that effect I will use the literature to demonstrate the points I want to make. The narrative will show where the cumulative value of the literature is.

> *"If I can coherently write down how I see ideas and concepts aiding a change process, then this will help me in my interactions with others. It will demonstrate my pedagogic intent, and lead to discussions with other people. This in turn will start a reflective cycle, in which my intent is to learn and understand other viewpoints, in order to incorporate these in the emerging co-creative process".*
>
> (Graham van Tuyl, private correspondence)

This thesis uses presented papers, correspondence, video material and notes as a basis for discussion. The important validation for the methodology its development will be the comments, the voices, made by others which have been included in this thesis in relation to its comprehensibility, truth, rightness and authenticity (Habermas, 1976, pp. 2 - 3).

A further element to demonstrate that my methodology has evolved is to show that over time, the content and the representation methods of my writings has changed in relation to the evidence I present, and also how my practice has changed.

My development can be seen for instance when comparing the contents of two reports, appendices 7.2.1 (pp. 437) and 7.2.2 (pp. 467), and how this differs over time. My language and approach has become more Inclusional. (Reflective Comment, 2009).

2.4.1.   Justification of a Living Theory Methodology

This thesis is a Living Theory thesis, and describes how I have built my own Living Educational Theory (McNiff & Whitehead, 2000). Dadds & Hart (2001) state the need for methodological inventiveness very clearly and this is the inventiveness that is needed to go beyond the following five principle approaches (Narrative research, Phenomenological research, Grounded theory research, Ethnographic research and Case study research) while drawing on insights from the approaches where appropriate. I will claim in this thesis to have used all five approaches mentioned.

"If our aim is to create conditions that facilitate methodological inventiveness, we need to ensure as far as possible that our pedagogical approaches match the message that we seek to communicate. More important than adhering to any specific methodological approach, be it that of traditional social science or traditional Action Research, may be the willingness and courage of practitioners – and those who support them – to create enquiry approaches that enable new, valid understandings to develop; understandings that empower practitioners to improve their work for the beneficiaries in their care. Practitioner research methodologies are with us to serve professional practices. So what genuinely matters are the purposes of practice which the research seeks to serve, and the integrity with which the practitioner researcher makes methodological choices about ways of achieving those purposes. No methodology is, or should, cast in stone, if we accept that professional intention should be informing research processes, not pre-set ideas about methods of techniques."

(Dadds & Hart, 2001, pp. 169)

I have used comments and quotes from Creswell (2007) extensively, because his texts describe what it is I have tried to incorporate in this thesis; case studies, narrative research, ethnographic

content, grounded theory and phenomelogical research. However, this thesis is based on Action Research and Participatory research and is also a Living Theory thesis. The fact that Cresswell is dominant reflects the usability of his texts in explaining my intent.

Cresswell describes narrative research as follows:

> Narrative Research.
>
> *"Narrative research has many forms, uses a variety of analytic practices, and is rooted in different social and humanities disciplines (Daiute & Lightfoot, 2004). 'Narrative' might be the term assigned to any text of discourse, or it might be text used within the context of a mode of inquiry in qualitative research (Chase, 2005), with a specific focus on the stories told by individuals (Polkinghorne, 1995). As Pinnegar and Daynes (2006) suggest, narrative can be both a method and the phenomenon of study. As a method, it begins with the experiences as lived and told stories of individuals. Writers have provided ways for analyzing and understanding the stories lived and told. I will define it here as a specific type of qualitative design in which 'narrative is understood as a spoken or written text giving an account of an event/action or series of events/actions, chronologically connected' (Czarniawska, 2004, p. 17). The procedures for implementing this research consist of focusing on studying one or two individuals, gathering data through the collection of their stories, reporting individual experiences and chronologically ordering (or using life course stages) the meaning of these experiences."*
>
> (Cresswell, 2007, pp. 53-54)

Creswell describes a biographical study as a form of narrative study in which the researcher writes and records the experiences of another person's life. He states that:

> *"Autobiography is written and recorded by the individuals who are the subject of the study (Ellis, 2004). A life history portrays an individual's entire life, while a personal experience story is a narrative study of an individual's personal experience found in single of multi episodes, private situations, or communal folklore (Denzin, 1989)".*
>
> (Cresswell, 2007, pp. 55)

Finding the form to tell the story, the narrative, was difficult. The nature of the story has found its own form. The narrative contained in this thesis tells the story of my continuing development.

"Much of learning takes place through rehearsal and retelling of stories, followed by mental stimulation of the practices that have been heard about within those stories. This is not done systematically, but by hearing, retelling, remembering snippets and rehearsing as and when time can be found for this."

<div align="right">(Huxham, Sims and Beech, 2005, pp. 28)</div>

This learning is transferred and embedded within this thesis. Not just because the stories have been told in many different ways, but they have been enhanced with emotional content through multi-media contributions (Eisner, 1997).

"The theme for this article – alternative forms of data representation – resides on the cutting edge of research inquiry methodology. One of the basic questions scholars are now raising is how we perform the magical feat of transforming the contents of our consciousness into a public form that others can understand. The assumption that the language of the social sciences – propositional language and number – are exclusive agents of meaning is becoming increasingly problematic, and as a result, we are exploring the potential of other forms of representation for illuminating the educational world we wish to understand".

<div align="right">(Eisner, 1997, pp. 4)</div>

This thesis has a very distinct 'form'. This thesis is a selection of separate concepts and theories woven together through narrative. This thesis has been built up this way, to movement from chapter to chapter, not necessarily in order. This 'form' reflects the topics of the thesis, in as much that the concept of Inclusionality or the concept of fluidizing boundaries through Co-Creative Catalysts, can start with many entrance points. The story is emergent, but not random. The story is fluid, and yet there is a general pattern.

"What the artist and the creative scientist have in common is that both are makers of form (Read, 1944), one qualitative, the other theoretical, who offer us images of the world. When the images are well crafted they provide compelling schemata that capture both our attention and our allegiance."

<div align="right">(Eisner, 1988, pp. 16)</div>

Or put in a different way:

"One reason for using stories is to provide answers, perhaps indirectly, to questions that may not easily be answered in other ways (Pye, 1995)."

<div align="right">(Huxham, Sims and Beech, 2005, pp. 7)</div>

Cresswell describes phenomenological research as follows:

Phenomenological Research

"Whereas a narrative study reports the life of a single individual, a phenomenological study describes the meaning for several individuals of their lived experiences of a concept of a phenomenon. Phenomenologists focus on describing what all participants have in common as they experience a phenomenon (e.g., grief is universally experienced). The basic purpose of phenomenology is to reduce individual experiences within a phenomenon to a description of the universal essence (a 'grasp of the very nature of the thing,' van Manen, 1990, pp. 177). To this end, qualitative researchers identify a phenomenon (an 'object' of human experience; van Manen, 1990, p. 163). This human experience may be a phenomenon such as insomnia, being left out, anger, grief, or undergoing coronary artery bypass surgery (Moustakas, 1994). The inquirer then collects data from persons who have experienced the phenomenon, and develops a composite description of the essence of the experience for all individuals. This description consists of 'what' they experienced and 'how' they experienced it."

<div align="right">(Cresswell, 2007, pp. 57-58)</div>

This thesis details in a unique way descriptions of universal essences, for instance how the concept of Inclusionality can be used to enhance current management theory.

I have included within this thesis many stories, which have helped build a collaborative emergent space for change to occur. In a sense this narrative will generate and define identities of the 'actors' involved as the co-creative, Inclusional Change Process takes shape in those stories. This thesis, and the letters included, documents my search for a different methodology to make my practice more successful and at the same time more acceptable for potential clients.
The meaning of the experiences had by the various individuals is expressed in the appendices.

Cresswell describes grounded theory research as follows:

> Grounded Theory Research
>
> *"Although a phenomenology emphasizes the meaning of an experience for a number of individuals, the intent of grounded theory study is to move beyond description and to generate or discover a theory, an abstract analytical scheme of a process (or action or interaction, Strauss & Corbin, 1998). Participants in the study would all have experienced the process, and the development of the theory might help explain practice or provide a framework for further research. A key idea is that this theory-development does not come 'off the shelf,' but rather is generated or 'grounded' in data from participants who have experienced the process (Strauss & Corbin, 1998). Thus, grounded theory is a qualitative research design in which the inquiry generates a general explanation (a theory) of a process, action, or interaction shaped by the views of a large number of participants."*
>
> (Cresswell, 2007, pp. 62-63)

I agree with Whitehead (2006) when he says that a Living Theory is similar to a grounded theory in that the intent of a Living Theory is to move beyond description and to generate a valid explanation for an individual's educational influence in his or her own learning and in the learning of others. Living Theory differs from Grounded Theory in that the theory is not an abstract analytic scheme of a process. A Living Theory is an explanation for an individual's educational influence in learning where the explanatory principles are not abstract generalizations. The explanatory principles are the energy flowing values and understandings the individual uses to give meaning and purpose to their life and to explain their educational influences in learning.

Within this thesis there are a number of examples of how in a collaborative way, a new form of representation was created. Specific examples are for instance diagrams 9 (pp. 143) and 12 (pp. 154) to combine in a visual way two or more theories. Diagrams 36 to 43 (pp. 390 – 396) were also specifically developed to show visual impacts that were not available prior to this thesis. This is unique work, developed because there was no other way to show the relevance of visual representations in my learnings and in the learning of others. The story of how the value of narrative was translated into a monetary value that was accepted is described in the story of the 5th man (Appendix 7.1.2, pp. 357).

This was presented at the DGMK, 28-29 April 2003 by ExxonMobil and implemented at well sites by KCADeutag GmbH*Footnote 12* and ITAG *Footnote 13* in Germany and Austria. This still remains the case in 2009. This same story is replicated in Appendix 7.2.4 (pp. 537) in English for the Society of Petroleum Engineers.

Cresswell describes ethnographic research as follows:

> Ethnographic Research
>
> *"Although a grounded theory researcher develops a theory from examining many individuals who share in the same process, action, or interaction, the study participants are not likely to be located in the same place or interacting on so frequent a basis that they develop shared patterns of behaviour, beliefs, and language. An ethnographer is interested in examining these shared patterns, and the unit of analysis is larger than the 20 or so individuals involved in a grounded theory study. Ethnography focuses on an entire cultural group. Granted, sometimes this cultural group may be small (a few teachers, a few social workers), but typically it is large, involving many people who interact over time (teachers in an entire school, a community social work group). Ethnography is a qualitative design in which the researcher describes and interprets the shared and learned patterns of values, behaviours, beliefs and language of a culture-sharing group (Harris, 1968). As both a process and an outcome of research (Agar, 1980), ethnography is a way of studying a culture-sharing group as well as the final, written product of that research. As a process, ethnography involves extended observations of the group, most often through participant observation, in which the researcher is immersed in the day-to-day lives of the people and observes and interviews the group participants. Ethnographers study the meaning of the behaviour, the language, and the interaction among members of the culture-sharing group."*
>
> (Cresswell, 2007, pp. 68-69)

In developing this thesis, whole regional departments were involved, sometimes as many as a 1000 people in 3 or 4 countries.

Footnote 12:   *www.kcadeutag.com/index.php?option=com_content&task=view&id=39&Itemid=35*

Footnote 13:   *http://www.itag-celle.de/*

I used to think that culture was important in helping to create change, in creating an identity as a Co-Creative Catalyst for Inclusional and emergent change. I used to think that Germans would have a very different approach to change than that of the English or the Gulf Arabs. I now believe that the only way culture impacts a person helping to create change is in gaining trust, building a relationship. In building interpersonal relations, in constructing identity, in the emergent phase of the conversations there is a cultural element. My experience is that in terms of learning and development modes, in terms of collaboration and transformation of initiatives and in terms of transgression there is no real different pattern (Reflective Comment, 2009).

Cresswell describes case study research as follows:

> Case Study Research
>
> *"The entire culture-sharing group in ethnography may be considered a case, but the intent in ethnography is to determine how the culture works rather than to understand an issue or problem using the case as a specific illustration. Thus, case study research involves the study of an issue explored through one or more cases within a bounded system (i.e., a setting, content). Although Stake (2005) states that case study research is not a methodology but a choice of what is to be studied (i.e., a case within a bounded system), others present it as a strategy of inquiry, a methodology, or a comprehensive research strategy (Denzin & Lincoln, 2005; Marriam, 1998; Yin, 2003). I choose to view it as a methodology, a type of design in qualitative research, or an object of study, as well as a product of the inquiry. Case study research is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information (e.g., observations, interviews, audiovisual material, and documents and reports), and reports a case description and case-based themes. For example, several programs (a multi-site study) or a single program (a within-site study) may be selected for study."*
>
> (Cresswell, 2007, pp. 73)

In this thesis, I have used all five elements described by Cresswell. Looking at the way the thesis is built up, there are distinguishable parts.

As I have also described, Creswell isn't the only or the main point of reference for a methodology. Cresswell offered the right 'framing opportunity', the right language for describing some of the approaches I have chosen to take, or approaches that presented themselves. For instance working in so many different cultures and languages has presented challenges and opportunities. But my main observations, even in these different ethnographic environments are the same. People develop in similar ways; people all want to be listened too, and people all have inner values that they want to live by.

This thesis is as much, if not more defined by Action Research methodology, Participative Research methodology and is a Living Standards theory thesis.

Within this thesis a distinct part are the Appendices. In these Appendices I have used either published materials or case studies. All this material is original, i.e. it was not available in this representation prior to this work, and it was used within client settings where it was presented to senior management for discussion and action.

Therefore case studies are very important to the 'flow' of this thesis, because they actually show what it is I do and what it is I am prepared to give my name to. Even though I am always now looking for feedback, and I realize that there are different viewpoints, I still have a large amount of pride in presenting clearly written, focussed and well researched material that has been co-created in advance of this meeting with most of the people present on an individual basis.

The case studies also give a very clear example of how I look to combine the scientific side with the social side. I look to actively use various forms of representation where and when I can. That includes a scientific representation for social issues, often based on empirical data and narrative or estimations made by groups of people. The case studies represent success, they represent where there has been a connection made, with managers where there has been a significant point either raised, addressed or otherwise brought into focus. The case studies are not part of the main body of this thesis. But they contain the detail on which a number of statements can be anchored and they contain the detail of some of the more general points being made. Hence when a reference is made to the stories, in as far as practicable a reference to the page

number will be provided, or a small quote will be inserted with a reference to the page number, so that the full paragraph can be read as background information.

All the case studies are at the same time part of a narrative, a way in which the learnings are transferred (Reflective Comment, 2009).

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From Engineer to Co-Creative Catalyst; An Inclusional and Transformational Journey.