The University of Hull

~ Attending Responding Becoming ~

A living~learning inquiry in a naturally inclusional playspace

being one part of a composite doctoral submission for the Degree of

Doctor of Philosophy in Systems Sciences

Centre for Systems Studies, Hull University Business School

by

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To Gerald Midgley, my supervisor, for trusting in me, despite – like me – not knowing what, when and how 'this' would materialise; to Jean Brown, whose wise, humble eldership guided my attunement and contribution to Initiatives of Change; and to Joan Wilmot Shohet, whose incisive reflections on my emerging practice sharpened my acuity, clarity and boldness: your combined accompaniment me helped me hold steady on the path of not-knowing unfolding.

And finally, to my bestie, Alison McCamley whose unwavering, unconditional love and friendship has accompanied me most of my adult life: through so many griefs, struggles, joys and celebrations. With your brave heart, bright mind, fine wit, enduring kindness and tenderness, you have helped me believe in me, and called out the best of me, when doubt and fear have come scratching at my door.

My heartfelt gratitude to you all.

Abstract

Traditional scientific paradigms emphasise writing in the third person, effectively marginalising the subjective perspective of the researcher. Many systems thinking, cybernetics and complexity approaches are better in this regard, as they involve systemic interventions where the relationships between the researcher and other participants really matter. Writing in the first person therefore becomes acceptable.

In this Thesis (and a partner document coupled with it), I have explored how to reincorporate subjective empiricism into my systemic intervention practice. This has brought forth many unanticipated contributions. These take the form of new frameworks, concepts and approaches for systems and complexity practice, emerging from my engagements with myself and others, as well as from reflections upon those engagements.

However, the content of my reflections and 'becomings' are not all that represent my doctoral contribution; there is also the *form* of my representation(s), as well as the emergent nature of the process through which they have come to be. I have drawn from Gregory Bateson's use of metalogues: where the nature of a conversation mirrors its content – e.g. getting into a muddle whilst talking about muddles! Intuitively, I grasped the importance of metalogue in what I was attempting, and found myself coining the term *metalogic coherence*. Without fully appreciating what this might mean in practice, I groped my way into undertaking and documenting my research in ways that I believed would be *metalogically coherent* with the complexity-attuned principles to which I was committing. In sum, and key to appreciating what unfolds in the narrative, is recognising this Thesis and its partner document as *metalogically coherent* artefacts of **naturally inclusional, complexity-attuned, evolutionary research**.

To fully acknowledge the different ways of knowing that have flowed into my inquiry, I have written in multiple voices (called *statewaves*, for reasons to be explained in the thesis). I found myself shifting from one voice to another as I explored and expressed different dimensions of what I was experiencing and discovering.

In addition, I have made liberal use of hyperlinks, so both documents are far from linear. They are more akin to a mycorrhizal network, interlinking flows of ideas and sensemaking, all of which can be accessed and experienced differently, depending on each reader's engagement with and through it.

The thesis and its partner document are part of a composite submission that contains both poetry and artwork (visual depictions and animations of the ideas). These elements, along with the more conventional academic text, are augmented by penetrating reflections on my personal motivations, guided by a narrator signposting the streams as they flow into and between each other. All of my being has been implicated and impacted by this endeavour. When insights and new 'becomings' emerged flowfully during my practice, my joy was reflected in my narrative; as indeed were my pain, doubts and reinterpretations associated with ideas that were difficult to birth. I present all this in my submission, without retrospective sanitisation or simplification. In so doing, I am keeping faith with the principle that I remain at the heart of my research, and cannot be extracted from it without doing violence to the *metalogical coherence* that gives it meaning.

Inquiry (PAI); statewaves; subjective empiricism; symmathesic agency; symmathesy; systemic intervention; systems thinking; Systemic Research Framework.

AHEAD OF THE READ: encountering knowing becoming

What this is not, and what it is

►My PhD research, presented in this composite submission, is like no other you will have encountered. It **does not follow the expected format of a traditional PhD** (i.e. a neat, linear format offering post-hoc rationalisation).

►Ultimately, I engaged in a self-inclusive inquiry, having found my way into a somewhat naïve commitment to reincorporate *subjective empiricism* within a systemic intervention, within the relational and wider world realms I was situated. Additionally, I committed to attempting to do this by **embracing and embodying principles of complexity thinking in the way I was undertaking it:** see my research questions; see also the ≈Systemic Research Framework – my ≈**Visual-Kinaesthetic** synthesis of my onto-epistemological approach. Key to appreciating what is distilled herein, is this: **I discovered that I had to be living 'it' before I could begin to recognise, comprehend and articulate what was showing up through me**. The way of my research can best be distilled in the downward trajectory of slide 17 in the ≈Systemic Research Framework. A traditional PhD typically would be presented as if it had been conducted following the trajectory of the upward arrow; and most likely, would contain little or no self-referencing of the researcher.

►My dedication to doing this, this way has had immense repercussions on me, on what has unfolded along the way, and on what has been birthed.

►On beginning to write in 2015, I imagined what would unfold, based on what was already presenting in me **§0.1**. I thought I knew where I was heading, and set this out in a phased research process **§0.2**. In actuality, I covered much more than this terrain, but not in the processual phases I anticipated; rather, it all tumbled out unpredictably in upside-down, inside-out, vortical streams **§1.6.1: p. 126**; **§3.1**; **§4.1.2.3**; **§4.1.2.4**; **§4.5.3**; **§4.7.1**; **§CA-5.3**; **§CA-5.5.3.2**; **§CA-5.5.5.5**; **§CA-5.5.7.3**; **§CA-5.5.8.2**; **§CA-5.5.11.2**; **§CA-5.5.11.3**; **§CA-5.5.11.6**; **§CA-5.5.13**. This is entirely consistent with my adopted paradigm.

►In the pages that follow, I put on record **what was arising within me as I was engaging in this living~learning inquiry**. In undertaking and presenting my research in the way I do, I show the nature of my process(ing) dynamics as I grapple, over and over again, with 'not-knowing'. In so doing, I reveal the surprising, unpredictable way(s) in which (my) new knowing(s) arose. Everything that was becoming, was interrelating tangibly and intangibly with all else, in inter-dependent, intermingling streams of extensive and intensive, iterative exploration. Thus, the origins of my 'becomings' are impossible to separate into linear causal routeways, and simplistic objective argumentation or explanation. All that has arisen has 'become' because of all that has been in the mix.

►This thesis is inextricably coupled to **§Chapter-Five-as-Appendix** (**§CA-5**). Together, these two documents show a 'kind of' raw data process(ing). To be clear, I have not **'written up'** what I have

done and discovered. Rather, what I was living through, thinking and discovering was being **revealed** to me **through writing and creating** these documents along with my other '*becomings*' (including my poems and conceptualisations brought together in my multi-media composite submission). In particular, this thesis and **§CA-5** illustrate, in narrative form, the **nature** of my research and the nature of my **accounting for my knowing, revealing itself moment to moment**. This is why I include **§CA-5** in full **as an appendix**. I believe it is crucial for you as my Reader to experience this first-hand to more fully grasp the range and validity of my contributions.

►As a consequence of my willingness to dance with and document my evolving process(ing), I experienced and accessed extraordinary generativity. Amongst all my 'becomings', a naturally inclusional **process(ing) approach** in the guise of ≈Presence in Action came alive. This is a way of working systemically with individuals, and as such, it represents the **explicit** academic contribution I had hoped for. Yet, so much more has transpired – previously unimagined contributions that may yet open space for future researcher-practitioners to engage in ways of researching/intervening, far beyond the constraints that currently frame the philosophy of science. If I were to have followed traditional (i.e. neo-positivist) doctoral convention, I think the following contributions and insights would, most likely, **not** have materialised:

- o   A new way of understanding, describing and undertaking abductive inquiry; and **admitting** this as a legitimate, *living~learning* methodological approach **§CA-5.5.12**;

- o   The pattern of metalogic coherence materialising, following countless, iterative, zooming in and zooming out, vortical explorations within and between my personal, relational and wider world realms **§CA-5.5.11.6**;

- o   My research, presented through this composite multi-modal format, revealing itself to be *metalogically coherent* with the complexity thinking paradigm and principles I embodied, and **unexpectedly** also with primal animation[1]; altogether, finding natural communion within the philosophy of Natural Inclusionality[2] **§CA-5.5.11.3**;

- o   The birthing of seven PhD 'becomings', which I refer to as abductive fruits;

- o   Manifesting a multi-scalar, metalogically coherent methodology for systemic intervention **§0.2: p. 14-16**; **§0.3: p. 97**; **§3.5: p. 163-166**; **§Chapter Five: p. 243-249 §CA-5.1.1**; **§CA-5.3.3**, drawing upon some/all my *abductive fruits*, including the three that

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[1] A search for 'primal animation', will carry you here: **§CA-5.5.5.1**; **§CA-5.5.5.5**; **§CA-5.5.7.2**; **§CA-5.5.7.3**; **§CA-5.5.11.2**; **§CA-5.5.11.3**; **§CA-5.5.11.4**; **§CA-5.5.11.6**; **§CA-5.5.12.5**; **§6.3**; **§6.4.1**

[2] A search for 'Natural Inclusion' / 'Natural Inclusionality', will carry you here: **§CA-5.1.3**; **§CA-5.1.6**; **§CA-5.3.3**; **§CA-5.5.2.6**; **§CA-5.5.3.2**; **§CA-5.5.4.2**; **§CA-5.5.5**; **§CA-5.5.6.1**; **§CA-5.5.10.3**; **§CA-5.5.11**

pre-date my PhD (the *Participation Compass* **§4.4**; **§CA-5.4**; **§CA-5.5.5.1: p. 185-187**; the *Point Attractor Inquiry (PAI)* **§CA-5.5**; and the *P6 Constellation* **§4.5**; **§CA-5.5.3-§CA-5.5.5**.

►My *abductive fruits* constitute a complex of transdisciplinary contributions which are representationally embraced within the *Symmathesic Agency Model* ≈SAM and the ≈Systemic Research Framework. As a collection, they extend the repertoire of multi-scalar approaches, frameworks, models and methods available within systems thinking (my convening discipline); other interrelating disciplines and communities of practice; and more strikingly perhaps, within the Academy at large. Each, by **the way of it's becoming**, shows itself to be consistent with the concept of metalogic coherence **§CA-5.5.11.6**. I contend that each of my contributions has the potential to enhance the efficacy of research/practice interventions. How? By supporting researchers/practitioners in (practically) any discipline to grasp the importance of adopting process(ing)/approaches/methods that are *metalogically coherent* with the paradigm(s) and context(s) in which they are engaging.

How to engage: our dance begins

►My research can be viewed and experienced at meta-level to granular scales; and from diverse perspectives and through lenses from different disciplines. Also, in these coupled documents, **expect** to encounter changes of direction and incomplete and/or imperfect explanations (especially early on). Expect also to find some streams of inquiry seemingly disappearing, only to re-surface later. Other streams will run dry, and some I consciously close down. Some of the roiling re-iterations that exist in the pages ahead may seem superfluous to you. Yet these (now) redundant streams **were necessary in my unfolding explorations**, before my thinking moved on. This is how engaging with complexity thinking materialised for me. And it became all the more challenging as I attempted to express what I was doing using the linear form of writing. Alongside all the challenges I faced in surrendering to this context, with all the distress, despair, panic and terror I sometimes experienced, I also felt immense delight, excitement and awe, as each *abductive fruit* began revealing the learning and knowing that was emerging through me.

►As you venture forth, you are likely to be intellectually and emotionally stretched, and may feel the full gamut of emotions (as indeed have I); some you will relish and others you may resist and even resent. Anticipating this, I feel the urge to extend **some guidance**. In particular, I offer different '**ways**' to access my 'knowing', i.e. using different modalities. I also provide mycorrhizal-like '**pathways**', in and through which to engage with all that comprises my thesis. If you begin to get **lost in the detail**, do remind yourself to **pause** and **zoom out**, so that you can **tune in to the emerging meta-patterns that are being revealed**.

►My statewaves offer 'the ways'. You can follow their coming into being in these sections: **§0.1: p.5; §0.3: p. 29-56, 92 fn49; §3.2: p. 143; §4.1.2: p. 202; §5: p. 245, 251, 256, 259; §6.1: p. 268; §6.2: p. 270; §6.3: p. 292-300; §6.4: p. 307-308**. They will accompany you throughout, signalled by their associated icons

Attending Responding Becoming   ►♫♦≈

►≈♦♫, referenced in a key available in the left-hand margin once you enter the main body of both ♦**Intellectual-Theoretic** documents.

►The pathways are facilitated through (a) within-document hyperlinks (blue, underlined text), which you will already have begun to use; (b) between-document **section references**, e.g. **§CA-5.1**; and also (c) external hyperlinks to the multi-media components of my composite submission, including online 'prezis', pdfs and traditional presentations. The within-in document hyperlinks will help you dance back and forth, enabling you to re-visit earlier explorations, or reach forward to where my thinking on some matter has expanded, matured or moved on.

Attuning to (y)our journeying

Imagine setting off on a voyage not knowing where you could / should / want to end up?

Imagine not knowing what you could or should do to get there, because you do not know where 'there' is, or even if there is a 'there', there?

Imagine not knowing how to 'undertake it', because neither you nor anyone else has documented journeying this way before?

Imagine not quite knowing why you are doing what you are doing in the way you are doing it, until suddenly, all becomes clear?

►This was the terrain in which I found myself, and I am inviting you into it. Now, I did not come into this endeavour as a tabula rasa. I had years of personal and professional experience supported by previous undergraduate and post-graduate academic forays. YET, I did come fuelled with intense curiosity. I was wondering 'how' I might undertake my research in a way that **truly embodies** the principles of complexity – insofar as I grasped them, at the time of commencing my PhD. I recognised the irony: **I was being moved to conduct my research in a paradigm <u>I was in the process of coming to know</u>**, i.e. 'not knowing' was guiding my exploration in how to engage with 'not-knowing'. I had found no 'fit-for-paradigm' examples to follow; no maps; no directional signposts; no guidelines; and certainly no protocols, criteria or codes of practice **§CA-5.1**; **§CA-5.5.11**.

►In the midst of so much 'not-knowing', I found myself digging deeper into myself and exploring more extensively in third-person domains **§3.2.** In spiralling, iterative explorations outwards into my core and other disciplines **§0.3: p. 23, 63, 84, 89; §1.5: p. 125; §3.2; §3.3**, I found myself re-orienting **§0.1-§0.2; §0.3: p. 28, 29, 46-98; §3.2; §3.5**. Finally, I established that there was indeed a methodological gap in working systemically with individuals at the intrapersonal level within systemic intervention **§3.6**. This breakthrough had me boldly turn to engage more intensively with myself and others,

crucially reincorporating, relying on, and honing, my subjective empirical knowing – not denying, silencing or side-lining it **§4.1.2.1; §4.1.3; §4.5.4; §4.7.1; §CA-5.5.5**.

▶So, I attuned my focus to reincorporating **my** *subjective empirical* processing within my systemic intervention, with a corresponding curiosity about what might 'become' of so doing. One such 'becoming' (i.e. *abductive fruit*) – the praxis of ≈Presence in Action – manifested through my repeated deployment of the *P6 Constellation* framework with/by myself and in *hosting/witnessing* others. This stands as my primary explicit academic contribution. Throughout this document and in **§CA-5**, you will witness my numerous, in-the-moment, intrapersonal processing using this framework to help me attend to what is rising and getting in the way of what I am doing. Bringing this into confluence with second- and third-person considerations **§CA-5.5.8: p. 394-432**, I offer my synthesis of its efficacy, accessibility, transferability and systemic credentials **§CA-5.5.8: p. 396-398; §CA-5.5.11.2: p. 481-501; §6.3: p. 278-280**.

▶At the outset of my research, I had in mind an initial community context (Initiatives of Change) with access to willing participants I believed I could serve **§0.2: p. 10, 13; §0.3: p. 90; §1.5: p. 123-125; §1.6: p. 126; §Chapter Two; §3.3: p. 157; §3.5; §3.6; §4.5.2; §6.3**. Later, when my research focus turned onto **my** *subjective empirical* processing, my systemic intervention cohort expanded to include others learning to work with the *P6 Constellation*. The praxis of ≈Presence in Action arose in the context of this extending, emerging community-in-practice; the latter of which, by its gradual coming into being, demonstrates how this systemic, **intra**personal *reflective-reflexive* praxis is held within a receptive-responsive mutual learning context **§CA-5.5.5.5: p. 268-273**. It shows the potentiality for seeding symmathesic agency ≈SAM **§CA-5.5.8** when individuals come together to support each other's intrapersonal and interpersonal process(ing) in this way.

▶In **§Chapter Five**, I summarise the chapters, along with the sub-sections of **§CA-5**. **§CA-5.5.5** opens out into an increasingly complex interweaving exploration, and some of the terrain may appear tangential and/or secondary to my primary research questions, **RQs 1-5**. However, it is precisely this interweaving exploration (entanglement) that enabled me to surface (some of) the deeper process(ing) patterns at play, which in turn enabled me (a) to recognise how natural inclusionality afforded a more coherent philosophical framing for the emergent methodological approach to my doctoral research **§CA-5.5.11**; (b) to comprehend, conceptualise and describe *metalogic coherence* **§CA-5.5.11.6**; (c) to offer an alternative understanding and working description of abduction **§CA-5.5.12**; and (d) to truly appreciate that, when fit-for-purpose, it is possible to work with and leverage the generative potential of naturally inclusional, abductive process(ing) – individually (e.g. using the *P6 Constellation* and ≈Presence in Action); and collectively (e.g. using the *PAI + Participation Compass*). With regard to **RQs 6-9** (see **§6.3**), such *metalogically coherent* frameworks make it possible to engage, without attempting to tame the work or externally and artificially impose reductionist and linear mechanistic procedures or structures **§CA-5.5.13**.

►§**Chapter Six** brings my research to a close, offering a final synthesis explaining how all of it has come together. And consistent, with my offering in §**6.4 –** at what 'should be a neat ending – I **admit** new information in the guise of primal animation. This arrival generated another iterating back-flow into §**CA-5.5.5.5: p.232-234** that precipitated further sensemaking shuffles, allowing for a deeper coherence to settle within me. In being true to the timing of its arrival in my writing, I offer a fitting (open-)ending illustration: my PhD finds its closing, yet my *living~learning* inquiry continues unabated.

What is in it for you to flow into the funnel?

►As you head into this thesis and §**CA-5**, I am minded to say this: along with their content, the *metalogically coherent* **nature** of these documents stands as **a significant contribution** in its own right, not only to my primary and subsidiary disciplines, but to the Academy as a whole. In daring to submit these documents as they are, I am offering you (the reader) an opportunity to **experience** this metalogic coherence first-hand rather than simply reading an account 'about' it. The experience will call you to draw upon your own *subjective empirical* knowing.

►Yes, you will engage with the content and perhaps gain particular insights arising from what I have learned, created and shared; as well as from what resolves towards the end in §**CA-5.5.10 – §CA-5.5.13**. More importantly, I believe you will discover much about yourself; and this has the potential to carry you far beyond anything found in these pages.

►Finally, in jumping into the funnelling flow with me §**CA-5.3.3: Figure A-4, p. 21**, I believe you will come to appreciate for yourself that **what** I have done and, more importantly, how I have done it, attends to a far bigger question §**6.3**, which I did not fully grasp until this was reflected back to me by Alan Rayner, my external examiner:

> *"How do we as human beings come to know and understand the*
> *complexities of the natural world in which we are situated?"*

Navigating this composite doctoral submission

►This composite submission comprises a range of digital files with **filenames commencing** with a number **00-06**. The components include: animated multi-media presentations i.e. 'prezis' (**00, 01, 02, 03a, 03b, 5b**); two coupled, text-dominant documents including my Thesis (**04**) and Chapter-Five-as-Appendix, i.e. §**CA-5** (**05a**) along with a separate Abstract, Guide and Glossary (**00a**); and finally, an anthology of poems written during my research (**06**).

► My ways of presenting come in four distinctive 'voices' which, together, complement and convey my research inquiry and what has arisen through it. I refer to these ways/voices as statewaves; and when I formally introduce them in my Thesis (**04**), I explain why. From the list below, you will see that each file/component conveys its message through a dominant *statewave*. However, **all** *statewaves* show up, weave and flow, to varying degrees, within each component:

Attending Responding Becoming   ►♫♦≈

> ►**Navigator-Narrator (NN):** file names commencing **00, 00a**
>
> ≈**Visual-Kinaesthetic (VK):** file names commencing **01, 02, 03a, 03b, 05b**
>
> ♦ **Intellectual-Theoretic (IT):** file names commencing **04, 05a**
>
> ♫**Aesthetic Poetic (AP):** file name commencing **06**

►Each *statewave* and component is essential – bringing a different quality, dimension, tone, structure, presentation style and content to my overall contribution. Each is needed to grasp the distinctive yet complementary nature and essence of the '*abductive fruits*' of my research.

Every way flows every way

►In principle, you could start with (and repeatedly revisit) any of these files, because each opens up and flows into all the others. Initially, however, I suggest that you proceed in numbered order, particularly as the contributions of ►**Navigator-Narrator** and ≈**Visual-Kinaesthetic** afford an overarching synthesis which, I believe, will help you grasp the gestalt of what you are about to encounter in detail with ♦ **Intellectual-Theoretic**.

►Given the entangled, nonlinear nature of my undertaking, do use the: (a) within-in document hyperlinks (blue, underlined text); (b) between-document **section references**, e.g. **§CA-5.1**; and (c) external hyperlinks to the multi-media components of my composite submission.

►**For ease of access and quick referencing:** whilst engaging with the above material, you may find it useful to print file **00a**. This includes the Abstract, this Guide repeated, plus the Glossary – all extracted from file **04**.

►In case you cannot access components of my composite submission through formal academic channels, I have made my components accessible via the link below:

<div align="center">

Louie's Doctoral Research

</div>

PLEASE NOTE: Particularly within the files commencing **04** and **05a**, I include hyperlinks which will take you to the *online* versions of my 'prezis' (**00, 01, 02, 03a, 03b, 05b**). These require strong, fast internet connections to experience them 'as intended'.

►If anything is inaccessible to you, I may be able to provide non-animated pdfs so you can access the content. Please do email me if you have any difficulties or queries.

THESIS CONTENTS, FIGURES, TABLES

Table of Contents

Table of Figures

Table of Tables

Glossary

Term	Definition
Text emphases	My use of **bold**, *italics*, "double" and 'single' speech marks: o **Bold** – emphasising terms drawn from a third-person source outwith a direct quotation or simply emphasising a word. o *Italics* – anything I am uniquely introducing, e.g. terms, neologisms, definitions, including my interior commentary often used in sidebars. o "quotation" from an external reference. o A 'quotation' embedded in another quotation or outwith a formal quotation I may be indicating the use of a term as a non-page-specific reference; or that I am questioning the validity of a term or phrase, e.g. where below, I write: *so-called rational reasoning* I might another time write *'rational' reasoning*.
Abduction (see also 'induction' below)	Here I offer an alternative description based on my synthesis which finally came into view as I was nearing the completion of my thesis. I suggest that: *Abduction is situated, naturally inclusional, emergent, nonlinear processing that – when enhanced by a metalogically coherent, self-centering praxis such as ≈Presence in Action, or a collaborative praxis such as Symmathesic Agency using the PAI + Participation Compass – has the potential to generate radical insights, artefacts and responses that are real* §CA-5.5.6.2 *and efficacious to the person(s) generating them; and which, depending on the scope of their applicability, and the extent and rigour accorded to their iterative application* ⬅➡ *adaptation, may reliably be transferable to others* §CA-5.5.12.5: p. 578. I illuminate the terms I use above: o *Situated* – each person wherever they are, is locally situated in their relational, wider-world and kosmological realms. It is from these realms that they (non-)consciously access 'data' within and beyond themselves through all of their being. o *Naturally inclusional* – reliant on bringing into confluence, first person 'data' with second and third-person, in *reflective-reflexive*, receptive-responsive process(ing). This acknowledges that both tangible and intangible 'data' or presences/essences are in co-creative interplay. This is consistent with Natural Inclusionality and Peirce's own recognition that nature holds the key to future knowing. o *Nonlinear* – infinite unknowable and some knowable presences/essences interact in unpredictable ways, generating new and repeating patterns – none of which we can invoke on demand. However, we can establish conditions in which they may be more likely to arise. This ties in to Peirce suggesting that "logical criticism is limited to what we can control" and "perceptual judgment cannot be sensibly controlled now, nor is there any rational hole that it ever can be" (Peirce, 1893-1913 [1998]-b: p.240). On this last point, in light of ≈Presence in Action, it can be disrupted and converted, but never on command. o *Metalogically coherent – when metaphorm, practice/process(ing) and paradigm are mutually consistent* §Glossary; §5.5.11.6: Figure A-68. o *Self-centering* process(ing) – whatever we experience comes through our bodily senses; we notice what we are attuned to notice, and make what we make of what we notice. When we begin to notice what we are (not) noticing aided by the six outlying portals; and as we expand our *acuity* to notice more and notice differently, we cannot **not** generate new insights. This is abduction (emergent nonlinearity) coming alive in us, expanding beyond the partiality of 'perceptual judgment' (i.e. *Fiction*-dominated meaning-making). Charles Sanders Peirce offers the earliest attempts to explicate abduction. His ideas evolved but many scholars retain his early formulation which remain wedded to seeing abduction as a trade-off losing 'security' in favour of 'uberty' (abundance) §CA-5.5.12.1: p. 559-560. I came to my synthesis, building on Peirce's later thinking, aided by Thomas (2015) who draws parallels between Peirce's work and complex/dynamic systems and complexity science. I found clarity and resonance, enabling me to marry

	my *subjective empirical* knowing with sources of new knowledge unavailable to Peirce and those wedded to earlier reductionist formulations.
	It is important to note that in philosophy (within the reductionist paradigm of traditional science), abduction is considered a form of explanatory reasoning in which there are two simplistic, confusingly contradictory uses of the term. The first refers to **generating** hypotheses and the second to **justifying** them. The latter is more commonly used and referred to as Inference to the Best Explanation (IBE) though increasingly the generative aspect is regaining ground in academia. Both are constrained by reductionism because they rely on so-called rational reasoning and ignore what else may be in play and implicated within a person's interior processing. Shank and Cunningham (1996) **§CA-5.5.12.1**, using Peirce's logic, derive six types of abduction: omen/hunch, Symptom, Metaphor/analogy, Clue, Diagnosis/scenario and Explanation. Simplistically, in all these types, there appears to be something in common which had me return to the roots of the word i.e. ab = away; ducto = to lead. At its simplest, abduction seems to be about moving something(s), e.g. ideas, patterns, similarities etc, away from its/their usual context and comparing, considering or applying it/them in another. In so doing, we may gain novel insights previously unconceived. We may be able to invoke this consciously, but even when we do not, I suggest, we are doing it, albeit in an impoverished way, i.e. based on linear, reactive tendencies which have us rely on **distinctly partial data**. Our capacity for nonlinear, non-conscious, *subjective empirical* processing is always available and in motion while ever we are alive. The question of import to me is: can we enhance the quality and efficacy of our abductive processing? My answer: Yes, but only if we engage in *a metalogically coherent, naturally inclusional, self-centering praxis such as* ≈Presence in Action **§CA-5.5.12.5**.
Abductive fruits	That which has arisen through my *living~learning inquiry*: the ten tangible and intangible artefacts, representations/frameworks, concepts, models, praxes, presented in this submission, i.e. chronologically by arrival (1) the *Participation Compass*; (2) the *PAI*; (3) the *P6 Constellation*; (4) my *statewaves*; (5) *Aphorisms of Nature + Symmathesic Agency Behaviours*; (6) the *Symmathesic Agency Model*; (7) the *Systemic Research Framework*; (8) *Presence in Action* ; (9) *metalogic coherence*; my (10) poetry anthology; and ultimately, this Thesis + Chapter-Five-as-Appendix **§CA-5**.
Acuity Practice	A noticing practice, embedded in the praxis of *Presence in Action*, invoked by a single question: *What am I / are you noticing?* It is associated with the *P6 Constellation* and the *PAI* and comprises four essential 'behaviours': *Notice; Reflect; Follow; Re-turn*.
Acuity Fountain	A visual metaphor that illustrates the generative, *self-centering expansivity* that arises from extending our capacity to notice more than we did 'before': generative *agility*, *fluency* and *reflexive artistry* are sourced in and by our personal commitment to extend our capacity to notice i.e. our acuity **§CA-5.5.11.3: Figure A-63**.
Admit	Sometimes I use this word for one of its meanings: acknowledge/confess; allow/let in, accept, accept as possible/valid. When I **embolden** the word, I am invoking all these meanings at once.
Agency	I have come to understand the concept of agency as a particular manifestation of self-organising dynamics tipping a living being into some form of motion; and that this is perhaps better (and more neutrally) expressed as animation **§CA-5.5.5.5: p.293**; **§6.4**.
Aphorisms of nature	An aphorism is succinct observation that has a kernel of 'truth' in it. My a*phorisms of nature's way* have been likened to Zen Koans. They are poetic, provocative phrases that tease the reader into slowing down to ponder more deeply about what is actually being conveyed, e.g. *what is, is not* alludes to the notion that what we think is real may simply be a perception, conception or interpretation of a 'thing' or an event. For example: is a rock solid? It may seem so at one scale of observation but at an atomic scale it can be seen to be mostly space! My *aphorisms* **§CA-5.5.11.4** are products – acting as surrogates – of my synthesis of experiential and practical knowing, and encounters with other propositional content. Each one relates to one or more principles drawn from complexity science, systems thinking, Natural Inclusionality or primal animation.

Community-in-practice	I make a distinction between 'in' and 'of'. A community **of** practice has members who do similar work using similar approaches etc. The *PIA community-in-practice* comprises practitioners who self-reflexively work on themselves, supporting and supported by each other. It is a fundamental second order science distinction – we are mutually learning *in* practice together, not doing something **to** others we do not do ourselves.
Complexity thinking paradigm	The use of complexity science concepts as scaffolding for thought, recognising and admitting both the objectivist tendencies within complexity science and the interpretivist tendencies within systemic thinking. It also holds the space for stable patterns and particularities (Boulton et al., 2015: p. 29) **§0.2**; **0.3: Footnote 33**.
'Data'	I use this word with apostrophes to refer to an expanded range of interiorly-accessed, first-person data-types, framed within the *portals* of the *P6 Constellation*.
Decision (in P6 Constellation)	*(Reactive/Rational)* What we think we are going to do. If/when we do it, this becomes a *Fact*.
Eddy sidebars	The term I use for the sidebars in which I give space for my interior commentary, personal processing and sometimes poetry. 'Eddy' leverages the river metaphor I use for this thesis being a torrent of verbiage from which I take refuge in the eddies, affording moments of *self-centering – reflective-reflexive* processing (see below) that helps me 're-enter' the river of words **§0.3: Footnote 21**.
Enform	Considered to be an obsolete word that I have re-instated here because it more closely captures what I seek to convey – "to form or to fashion" (Wiktionary, 2017)
Facts (in P6 Constellation)	*(Past, Present)*: The presence of a named 'thing' or person (material object); events/happenings that take place; what someone says or does (transient immaterial happenings) that can/may be recorded, noted or measured: i.e. that which is considered to be 'objectively' available to all, though not necessarily accessible by all, by virtue of personal **perspective/position**, **proximity/scale**, or **perceptual filtering**. Something that has "an apparently fixed, shared value… to be thought of as 'facts'" (Glanville, 1982: p.6). NB. This quotation is of import. Philosophically, it illuminates that when we label something we are, in essence, making meaning of it i.e. we are deploying *Fictions* to give name to the thing so we can refer to 'it' or communicate about it with others. Anything we consider a *Fact*, is held by a normative agreement to refer to that 'thing/happening' with the label/name we have given it. Heuristically this distinction serves us.
Feelings (in P6 Constellation)	*(Physical, Emotional):* A single term that includes our physical, physiological and affective states **§6.4: Footnote 155**; i.e. somatosensory (muscles, connective tissue, skin); proprioceptive (movement and posture) and interoceptive (our internal organs e.g. heart, lungs, guts); AND what we ordinarily call 'emotions'. Bodily sensations are experienced in the entirety of our bodies (Johnstone, 2012; Sheets-Johnstone, 1999a, 2008) though, often, we may locate particular sensations 'somewhere' (e.g. "my skin is tingling"; "my lips are dry"; "my hands are shaking"). These and other outwardly imperceptible sensations are accepted as empirical if they can be measured (e.g. heartbeat, sweating, liver function). 'Unmeasurable' affective states are considered 'subjective' (which means that an outsider cannot know what goes on inside another); e.g. emotions such as anger, disappointment, frustration, delight, etc. In the midst of experiencing, we simply need to connect with all the feelings we are feeling – and often there are several-to-many, never just one!
Fiction (in P6 Constellation)	*('What my mind does with…')*: i.e. what we make of all that we consciously and non-consciously encounter and experience. We give labels and make assumptions, interpretations, judgements, conclusions, myths, stories, metaphors, imaginings, etc. Meanings do not exist outwith a relational and wider-world context. They are constructed and shared 'inter-subjectively' through language and symbols. However, my meaning-making is mine, affected by past encounters, accessed through me; yours is yours, through you. Sometimes our meaning-making coincides and sometimes it collides.
Induction (as distinct from abduction)	"Inductions and abductions can be distinguished by their different targets. Both serve the target of extending our knowledge beyond observation—but in rather different respects. Inductions serve the goal of **inferring something about the future course of events**—which is important for planning, that is, adapting our wishful actions to

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	the course of events. In contrast, abductions serve the goal of **inferring something about the unobserved causes or explanatory reasons** of the observed events— which is of central importance for manipulating the course of events, that is, adapting the course of events to our wishes (cf. also Peirce 1903, CP 5.189; Aliseda 2006, p. 35). That abductions cannot be reduced to inductions follows from the fact that **inductions cannot introduce new concepts or conceptual models; they merely transfer them to new instances.** In contrast, some kinds of abductions can introduce new concepts (cf. Peirce 1903, CP 5.170). Following Magnani (2001, p. 20) I call abductions which introduce new concepts or models **creative**, in contrast to **selective** abductions whose task is to choose the best candidate among a given multitude of possible explanations" (Schurz, 2008: p. 2).
Influence	The original meaning of influence is 'in-flowing' and **not** effecting outward change. When I refer to Natural Inclusion, I draw on the original meaning – that receptive space influences i.e. draws in, invokes, induces responsive energy flow (Gardiner, 2019: p. 108; Footnote 21) **§CA-5.5.5.2**.
Intention/Intent	I take this to mean *explicitly expressed conscious purpose(s), that are future-oriented, aspirational and may be somewhat 'worthy' or 'lofty'*, e.g. 'I choose to adopt a daily exercise regime (*Decision*) in order to 'enhance my health and wellbeing (*Purpose*)'; or 'make a difference to the world'. At the organisational level some might speak of 'strategic choice/intent' a conscious, future-oriented statement directing the allocation of resources. At either scale, both are **consciously** chosen and the assumption is that the relevant actors will follow through, thereby accomplishing the stated purpose. There is an air of linear thinking in sway. **Intention is explicitly verbally expressed though often not lived out.** Because of this they show up as a kind of pretence **§CA-5.5.6.2**; **§CA-5.5.12.2**.
Intentionality	I take this to mean *non-conscious purpose, implicitly conveyed through explicit, current being~doing expressions* i.e. through what we actually (do not) do and (do not) say. Intentionality is illuminated through the praxis of ≈<u>Presence in Action</u> using the *P6 Constellation*. It can be generative/creative or degenerative/counterproductive. Through the decades of my reflective practice and now this doctoral inquiry, I have noticed the prevalence of two simple *primal purposes – play* and *self-protection* **§0.3**; **§1.4.1**; **§3.5**; **§CA-5.5.6.2.** These are life-enhancing and life-preserving but the latter can be distorted by our fast thinking tendencies that have us react, often in error, based on distorted/drastically partial acuity, which then compromises our discernment and meaning-making capacities. **Intentionality is lived out in each current moment, though is often not recognised nor verbally expressed** unless revealed through a *self-centering* praxis such as *Presence in Action* **§CA-5.5.1.1**; **§CA-5.5.8.3**; **§CA-5.5.12.2**.
Inter-acting	Within the *Systemic Research Framework*, I use this hyphenated term to mean *taking action together* – differentiating from 'interacting' which is usually about 'relating with others'.
Kosmos	"1. 'Kosmos' is a Greek word meaning the entire world – the physical, the emotional, the mental, and the spiritual. It has sadly been reduced to 'cosmos', which the modern world still claims to be 'the whole world', but it only includes the physical realm – materialistic reductionism in other words" (Wilber, 2017: p. 666).
	I adopt kosmos in the ≈<u>SAM</u> to re-instate the inclusional meaning invoked by it.
Living~learning inquiry	A term I adopt in preference to Living Theory Action Research **§CA-5.1.5** which implies conscious intention. *Living~learning inquiry* encapsulates the emergent nature of learning that relies on non-conscious intentionality and conscious intention **§CA-5.1.5**; **§CA-5.5.5.4**; **§CA-5.5.5.5**; **§CA-5.5.6.4**; **§CA-5.5.10.1**; **§CA-5.5.11.1**.
<u>Metalogic coherence</u>	*Abductive Fruit 9*: **§CA-5.5.11.6** *The pattern arising through the embodiment, alignment and attunement of intangible Knowing, Being and Doing* **§Figure A-68**. Thus, with metalogic coherence, **Knowing** represents the intangible (usually nonconscious) paradigm & principles informing a person; **Being** comprises intangible and tangible states and/or *metaphorms* (see below); and **Doing** reflects what people do and how they do/process what they do in practice (i.e. their practice/process(ing)). <u>In short</u>, *metalogic coherence manifests when metaphorm, practice/process(ing) and paradigm are mutually consistent."*
	I posit that *Presence in Action* and *Symmathesic Agency* are *metalogically coherent* patterns, made possible by the mutually consistent interrelating between their common paradigm & principles (expressed through my *Aphorisms* and *Symmathesic Agency*

	Behaviours); respective *metaphorms* (the *P6 Constellation* and the *PAI*), and shared *Acuity Practice*.
Metalogue	"A metalogue is a conversation about some problematic subject. This conversation should be such that not only do the participants discuss the problem but the structure of the conversation as a whole is also relevant to the same subject….Notably, the history of evolutionary theory is inevitably a metalogue between man and nature, in which the creation and interaction of ideas must necessarily exemplify evolutionary process" (Bateson, 1972b: p. 12).
Metaphorm	Described as: *a framework/model/form/metaphor that is metalogically coherent with the paradigm it portrays, and the practice/process by which it is deployed*. A *metaphorm* may comprise a form/structure/procedure and/or metaphor(s) representing a phenomena/process – all of which are mutually consistent with each other and that which they are attempting to portray. A tangible *metaphorm* could be a visual or physical representation, e.g. the *P6 Constellation* floor mat; or the *PAI* funnel. Both examples rely on visual imagery accompanied by (intangible) metaphors drawn from the natural world e.g. vortical dynamics (e.g. whirlwind, whirlpool) illuminating the receptive-responsive principle of natural inclusion in which responsive energy is invoked into flow by receptive space; complex living systems (e.g. swarm behaviour); autopoiesis (e.g. change in/of a living being is determined by what that living being does with external occurrences). None of these metaphors stands alone, but combined they convey the essence and felt-sense of the complex, roiling, nonlinear processing within and between people engaged in each situated, solo and shared inquiry §CA-5.5.11.6.
Natural Inclusion: Principle of	"Natural Inclusion is the evolutionary process through which all natural material forms come into being and diversify as flow-forms – mutual inclusions of space and circulating energy in receptive-responsive relationship" (Rayner, 2020: no pagination)
Natural Inclusionality: philosophy of	"Natural Inclusionality is a philosophy that brings our human awareness of two distinct occurrences in Nature — Matter and Space — into mutually inclusive relationship with one another instead of either treating them as mutually exclusive opposites (as in abstract philosophical 'dualism') or one and the same thing (as in abstract philosophical 'monism'). This philosophy of 'Natural Inclusion' combines our 'Sense' — our sensory and mental ability to detect and reason from our knowledge of the existence of bounded material form — with our 'Sensibility' — our heartfelt awareness of the unbounded, friction-free presence of space everywhere within, throughout and beyond the surfaces of all material bodies. By so doing, it enables us to recognise the dynamic role of a third kind of occurrence, Energy, as it circulates around local gravitational centres of Space, in the formation of material bodies, ultimately from subatomic scale upwards. We recognise that all natural material forms are dynamically bounded within the continuous friction-free stillness and transparency of space, not immobilised within a rigidly definitive structural freeze-frame analogous to a photographic snapshot. The transparent 'darkness' of space and the energetic play of 'light' are appreciated to be mutually inclusive and co-creative presences, not adversaries in opposition to each another" (Rayner, 2019b: no pagination).
Outcomes (in P6 Constellation)	Future *Fictions*, i.e. imagined *Benefits/Consequences*; i.e. what we imagine happening that we do or do not want to happen.
PAI (Point Attractor Inquiry)	*Abductive Fruit 2*: The *PAI* is a naturally inclusional, nonlinear systemic framework that supports mutual contextual exploration of complex situations where none of the stakeholders implicated or impacted has any idea what (they could/should/need) to do §CA-5.5; §CA-5.5.10.
Participation Compass	*Abductive Fruit 1*: This helps discern and decide upon fit-for-purpose approaches and methods to use in particular interventions with particular stakeholders. It comprises four axes including *Purpose, Balance of Power, Nature of Interaction, Approaches & Methods* §CA-5.4; §CA-5.5.10.
PAI+Participation Compass	Combined, these comprise *naturally inclusional, nonlinear scaffolding that supports stakeholders in discerning how to intervene (what to do and how to engage) efficaciously in situations of mutual concern* §CA-5.5.10.

P6 Constellation	*Abductive Fruit 3*: A naturally inclusive framework providing representational scaffolding for the praxis of *Presence in Action* (combining an *Acuity Practice* underpinned by a deep praxis expressed in seven *Symmathesic Agency Behaviours* **§CA-5.1.6**; **§CA-5.5.11.5**. The framework comprises six outlying *portals* (*Facts, Feelings, Fictions, Purpose, Outcomes, Decision*) with a centering *Presence* portal that invokes the *Acuity Practice*.
Presence (in P6 Constellation)	(*Presence/Pretence*) Central portal in the *P6 Constellation* representing the 'space' invoking the *Acuity Practice*.
≈Presence in Action	*Abductive Fruit 8*: The *self-centering (reflective-reflexive, receptive-responsive) capacity of individuals to attend to what is present and current in place in space in time*. Within the text, I use the term '*response-ability*' sometimes interchangeably with *Presence in Action*. It is: a **praxis** arising from a fusion of faculties attending to what is present and current; a **state** of Being ◄► Becoming arising from attending to what is present and current; a **person** *self-centering* through the praxis of *Presence in Action* **§CA-5.5**.
Purpose (in P6 Constellation, the PAI, Participation Compass)	I take this to include both intention and intentionality. *Purpose* in the *PAI* and *Participation Compass*, is about *conscious intention* (mutually agreed intent supposedly guiding what is done and how it is done). *Purpose* in the *P6 Constellation* illuminates the reactive, *non-conscious intentionality* actually manifesting through a person's actions, simultaneously exposing their unfulfilled rhetoric of *intention*.
Reactive/reflex	Refers to nonconscious, habitual or instinctual reactivity (i.e. **fast** thinking) often though not always invoked by past experiences. I use 'reactive' in preference to 'reflex' to avert confusion by conflating reflex and reflexive (see *reflective-reflexive* below).
Receptive space	Omnipresent presence of absence inviting & invoking the inflow of responsive energy. <u>Understanding the distinctions between place and space</u>: Space is the omnipresent presence of absence; and place is the local neighbourhood in which a material entity arises from responsive energy flowing into space.
Reflective Contribution	A practice associated with the apprenticeship learning approach supporting *Presence in Action*. This practice is introduced in triad sessions when practitioners take on the roles of *Host*, *Witness* and *person* being supported '*on the mat*' (*POM*) by the *Host*. Following a processing session, each individual takes it in turn to reflect into the group (a) something they noticed (i.e. a *Fact*) that the *Host* did/said; (b) a *Feeling* the individual experienced; (c) a *Fiction* that came up for them **about themselves**. They **do not share** any *Fictions* about the *Host* nor the *POM*. The *Host* shares first; then the *POM*, then the *Witness* **§CA-5.5.5.5: Reflective Contribution**.
Reflexive artistry	Exercising *Presence in Action* with consummate ability, made possible through ongoing, extensive practising, alone and in the presence of others **§CA-5.5.11.3**.
Reflective-reflexive	I use this term with a distinction related to time: *reflective* means looking back on what has been, including prior knowledge sources **as well as** reflecting something mirror-like with nothing added and nothing taken away; *reflexive* means attending inwards, focussing on oneself **and** on what is current in the present moment, relationally and in our wider world context. This **includes** what is folding in from the past and from our imaginings of the future. Attending to what has been and what might be helps us attune and respond to what is emerging through us in the moment **§CA-5.5.4.3**.
Responsive energy	Energy inflowing into receptive space, *en*forming materiality and intangible presences/essences.
Self-centering	A naturally inclusional, embodied dynamic comprising psychical *reflective-reflexive* (past-to-present and present-to-immediate future) **§0.3**; **§CA-5.5.5**; **§CA-5.5.6** and physical/bodily receptive-responsive processing, facilitated by the *metalogically coherent* praxis of *Presence in Action* scaffolded by the *P6 Constellation*, its *Acuity Practice* and deep praxis *Symmathesic Agency Behaviours* **§CA-5.1.6**; **§CA-5.5.11.5**.
Simple rules	Non-complex behaviours referred to as 'Simple Rules' co-evolve through interactions between individual agents in complex living systems. These behaviours are usually non-consciously embodied by individuals, and when followed by all, generate coherent recognisable group patterns which in turn, shape the interactions of the group's individuals. Such rules are inherent in either the biology or culture of those beings.

►♫♦≈ Statewaves (described)**:**	<u>Abductive Fruit 4</u>: *Combined states of being and ways of exchanging that manifest in recognisably distinct ways* **§0.1: p.21**; and a *metalogically coherent mode of being~expressing i.e. coherently conveying our state of being into and through our ways of expressing* **§0.1: p.44**. My *statewaves* convey the reincorporating essence, content, form and outcomes of my living~learning inquiry. Each one (described below) represents a different dimension of me finding expression in, and contributing to, this inquiry.
♫**Aesthetic-Poetic**	The dimension of 'Me' who expresses my felt-sensing and sensemaking – through emotional, lyrical, metaphorical, musical, non-rational communicative forms including poetry, poetic prose and personal processing. Here 'aesthetic' is taken back to its broader archaic meaning related to perception by the senses, including emotional sensitivity and not simply that which accords a 'sense of beauty.' Churchman (1979: p. 26) was onto something when he challenged the idea that 'aesthetics' might be regarded as an enemy to the systems approach!
♦**Intellectual-Theoretic**	Used here to convey the Me who expresses my rational processing and sensemaking through linguistic discourse and intellectual, theoretical constructs. She brings cognitive muscle to the page, enabling me to wrestle with and weave together new and known material. This *statewave* is full, dense – sometimes fast, other times slow – carrying an intensity that requires focus and concentration to aid navigation and comprehension. It has been the responsibility of ♦**Intellectual-Theoretic** to draw into the mix what others think, feel and know. She draws on third-person constructs and theories, drawing on other voices, experiences and second-person exchanges.
►**Navigator-Narrator**	The Me who is the rational, objective observer/reporter and sign-poster – the voice and presence which sits apart from, yet commentates in factual terms on proceedings: what has been, what is seen, what is coming. She is generally precise, yet sometimes carries ♫**Aesthetic-Poetic** undertones in her crafted expression.
≈**Visual-Kinaesthetic**	The Me who experiences and expresses through visual, physical/spatial sensing and sensemaking modalities and forms. She evokes both a visual, perceptual appreciation and proprioceptive, felt-sense of movement through the territory travelled, the resources deployed and discoveries made. Throughout the document – via hyperlinks to animated presentations (prezis) – I invite you to engage with her on her terms. In 2020, I discovered that my *need-that-would-not-be-denied* to express through this statewave attests to the limited attention in embodiment and enaction literature given to 'movement': "either no entry exists for the tactile-kinaesthetic/affective body and kinaesthesia or paltry entries exist. In effect, the foundational ontological and epistemological reality of life is missing: *animation* is nowhere on the map" (Sheets-Johnstone, 1999a: p217; 1999b, 2010a).
Subjective empiricism	<u>An epistemology</u> acknowledging the inevitability of subjectivity in all empirical inquiry. The self is always involved, even in something judged to be objective/intersubjective, as the latter cannot be perceived except by a participant-observer **§CA-5.5.1.1**. I choose to refer to this as an epistemology differentiated from others on the basis of an inclusional principle in which all epistemologies combined in the knower could effectively comprise a single **onto-epistemology** that can be expressed without paradox within the philosophy of Natural Inclusionality.
Systemic Research Framework	*Abductive Fruit 7*: a naturally inclusional playspace situating researcher/practitioner and research/interventions in place in space in time ≈<u>Systemic Research Framework</u>.
Symmathesic Agency Model	*Abductive Fruit 6*: the *Symmathesic Agency Model* ≈<u>SAM</u> where <u>symmathesic agency</u> *is: t*he meta-conscious capacity *to engage in mutual contextual learning through self-centering interaction in place in space in time…* enacted through *Presences* in action.
Symmathesic Agency Behaviours	*Abductive Fruit 5*: These represent <u>Simple Rules</u> (as understood in swarm behaviour) derived from noticing the deep praxis in myself and other 'systemic facilitators/ practitioners': "*Show up, open and hold the space; Think global, act local, make it personal; Attend to Littles; Illuminate patterns simply; Dance with emergence; Track, tickle and tap tension; Let go, when flow flows*" (Gardiner, 2016b: p. 52-54). These behaviours are attuned to the principles of complexity, Natural Inclusion and animation, which I distil in my *Aphorisms* **§CA-5.1.6**; **§CA-5.5.11.5**.

Symmathesy	A complex living~learning system or "entity formed over time by contextual mutual learning through interaction" – a neologism of Nora Bateson (2016b:169) **§CA-5.5.6**.
Time (bijective physics)	Recognised not as a dimension – but simply as a numerical ordering and measurement of material changes, known as fact only in hindsight (Fiscaletti & Sorli 2017); also held intangibly as embodied memories of events passed and future imaginings, both of which can obscure our capacity to attend that which is current in the present.

XXX. From 'Whole' to 'Hole'

Abductive Fruits arise in service to what is being called for in living learning inquiry. Ah! Natural inclusion is naturally recursive?

Left column labels:
Embodied it
↓
Made it
↓
(Re)played it
↓
Confirmed it
↓
Explicated it

Right column labels:
Embedded it
↑
Replayed it
↑
Relayed it
↑
Named it
↑
Framed it
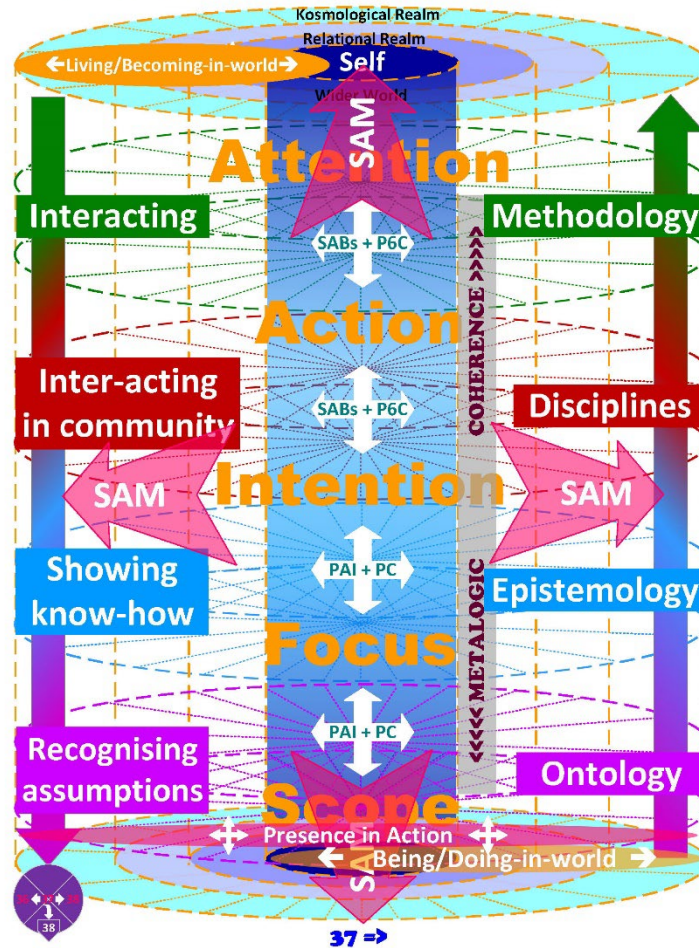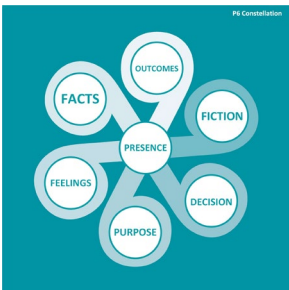
Center diagram labels: Kosmological Realm, Relational Realm, Self, Wider World, SAM, Attention, Interacting, Methodology, SABs + P6C, Action, Inter-acting in community, Disciplines, SABs + P6C, SAM, Intention, SAM, Showing know-how, PAI + PC, Epistemology, Focus, Confirmed it, Recognising assumptions, PAI + PC, Ontology, Scope, Presence in Action, Being/Doing-in-world, SAM, COHERENCE, METALOGIC, Living/Becoming-in-world, 37, 38

P6 Constellation (left): OUTCOMES, FACTS, FICTION, PRESENCE, FEELINGS, DECISION, PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
►Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
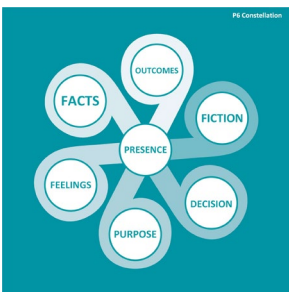❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology
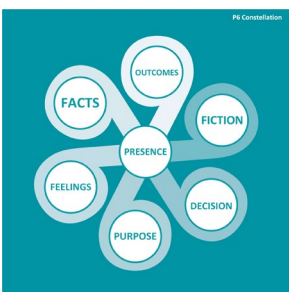
Chapter Zero: What has been is Becoming

0.1 **Part as whole?**

►♫♦This chapter is more than a meta-view. It is my <u>imagined gestalt</u> of all that has been arising in me and is yet to come in these pages. It was not compiled after-the-fact as a summary of what already had been written. I wrote it before the substantive document was constructed to <u>anchor where this began</u>, and to see what, if anything, changed over time. Much did. This is inherently consistent with the emergent nature of my project. I needed some way of both holding and opening the space for all that was playing in and coming through me, to reveal itself – not the detail (for that was still to come) but the sketches, threads, essences and outlines of seemingly fully-formed concepts that were presenting and presencing (Scharmer, 2007; Scharmer, 2004) through me. I wanted a guide to carry me in time and space, given that I had no sense of destination. So, like buoys connected to each other by an invisible thread anchored in and across an ocean of possibilities, this Prelude has served loosely as my navigational aid. With its mix of beacons and guidelines, I have been able to re-orientate after long deep dives and foraging in unfamiliar theoretical terrain. In its coming-into-being, my thesis has been shaped by[3] all that follows; in its existence, it now gives shape to what is to become.

►♫♦This PhD is a work of *Fiction*, though that it exists is *Fact*. It is real though not entirely true, if truth is an absolute. You may agree with some or all that I write. If you do, this will mean we share *Fictions*, but the fact that we share them will not make those *Fictions* matters of *Fact*. But this is not the point. The point is not to argue the philosophical/

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❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[3] This gestalt could not have been written had I not undertaken something of the journey herewith distilled. Having been captured on the page it marks my thinking at a moment in time, which by Chapter end has begun to morph. All that then follows in the substantive document represents an emergent dance between past (reflection) and present (reflexion). As I dive deeper into my explorations, some things evolve yet remain loosely held by the boundaries sketched in Zero.

Louie Jean Nora Gardiner, Composite Doctoral submission, March 2022

ontological case, though within these pages I do position my position. The point(s)[4] of this work are far more pragmatic[5]. At its most basic, I want to know if those things which have been derived through my ways of being and doing in the world are systemic in nature, process and impact; and if they have efficacy in the hands of others, as I profess they do in mine. If yes, then potentially, I may perturb the myth which claims that that which is derived in the realms of subjectivities i.e. that which cannot be proven by objective scientific means cannot (a) be replicable in different contexts and (b) cannot reliably and efficaciously be used by others.

►♦In this project, I am aligned to Glanville's commentary on science and our engagement with and in the world:

> "I hold that we build explanations of our experience (of what we take to be the world around us). These explanations are simply that: ways we account for our experience. They are not truths. Science is a system of the viable (see, e.g., Popper, 2002; Glasersfeld, 1995), though this is often forgotten… Thus, when I say 'X is …' I utter an explanation of my experience" (Glanville, 2015: p. 82).

►♦My offerings herein, therefore, are set up not as truths – merely explanations and practices which may prove[6] to be viable and reliably efficacious beyond myself.

►♦This is not an autobiography, yet it is all about me. And, in the following pages, through the lenses of complexity thinking, I share events and threads of my personal and professional life as a context for examining **how** I have engaged and **what** has come of my process and

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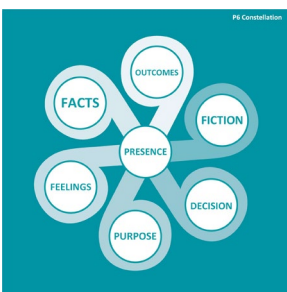❖ 2: Point Attractor Inquiry (PAI)
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[4] From some points of view there are only a few, and from other's there may be many.
[5] Here, I am using the term 'pragmatic' in a colloquial sense though later on I may make use of its philosophical definition.
[6] I note Bateson again: "We like to prove that our guesses are right, and that our friends are honest. Still more important, we like to test or verify the correctness of our view of our relationship to others" (Bateson, 1972b: p. 141-142). I want you to see me and my work as trustworthy! See also (Bateson, 1979: p. 25-27) on how "science never proves anything".

processing: i.e. my ten *Abductive[7] Fruits*. Three emerged prior to my PhD; seven have arisen through it. This, in essence, is the distillation of the scope and focus of my doctoral inquiry: examining the case for *subjective empiricism* as/within systemic interventions (Midgley, 2000). My thesis amounts to a reflective (present-to-past) and self-reflexive §CA-5.5.5 §CA-5.5.6 (present-to-immediate-future) inquiry in which I recursively re-introduce my past reflections[8], emergent reflexions and "compositions" (Glanville, 2015: p. 87-89) into my unfolding researching §CA-5. I suggest that this, coupled with the notion of viability, situates my research as a project of second-order science (Biggiero, 2018; Fazey et al., 2018; Froese, 2011; Hodgson & Leicester, 2017; Lissack, 2017a, 2017b; Müller, 2014, 2017; Perkins, 2018) with inescapable connections to second-order cybernetics (Glanville, 2002, 2004, 2012; Hodgson, 2016; Müller & Riegler, 2014; 2000; Umpleby, 2005; Umpleby, 2014, 2015; Umpleby, 1990, 1997; 1999; von Foerster, 1978, 2003). It also has evident similarities to radical constructivism (Von Glasersfeld, 1984, 1991, 2003) and reflexivity theory (Soros, 1994, 2013; Umpleby, 2007, 2010) §CA-5.5.5 §CA-5.5.6. Connecting all these works is recognition that knowledge is always related to the knowing subject, and an individual one at that. This is not a radical denial of the existence of a real world. It is simply a recognition that any appreciation of, or statement about, the world, is understood by a situated individual, and reflecting on how that individual (in first-person research, myself) constructs meaning, thereby adding to the explanatory and exploratory potential of inquiry.

►♫♦Countless others have influenced me. My teachers have come in many guises; often the most transformative have been those who have presented me my greatest challenges; my

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[7] I am adopting *abductive fruit* as a term that describes/implies the process by which they were derived. At this point in my understanding, I am working on an intuitive grasp of what 'abductive' means. I am assuming that by the time I reach the end of this project, I will know more and will (a) have a better grasp, and (b) be able to decide if the term is precise enough, or indeed if I need to relinquish it. I suggest that in taking this approach, I am metalogically embodying abduction §5.5.12

[8] I use these terms with a distinction related to time: reflection is looking back on what has been; reflexion is turning attention to the present, **including** what is folding in from the past and from our imaginings of the future. Attending to what has been, what is and what might be, helps us attune and respond to what is emerging in the moment.
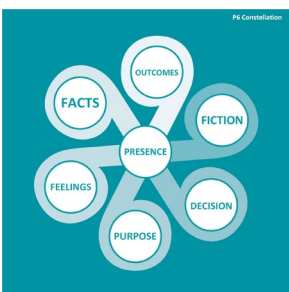
most disturbing, sometimes even traumatic experiences. Through these, I have met the worst of myself and have accessed the best of myself. I have been profoundly impacted, yet so little of this can be conveyed in the limited linear form of a thesis, necessarily bounded by time – and in this particular case, also by academic and practical constraints. I cannot adequately express the extent of my gratitude nor bear full witness to these many influences except, perhaps, by showing up as fully as I can, as the person I am coming to be. Why might this comment be relevant or even necessary? I hope that you, as Reader, may have an answer for this question by the end of your engagement with my offering.

►♫♦Into this academic account, I attempt to communicate the diversity of my "knowings" (Rajagopalan, 2016; Rajagopalan & Midgley, 2015). I do this by giving myself permission to express what is coming through me in the ways they show up, when they show up. I adopt the term *statewaves*[9] to differentiate the ways in which these knowings express themselves. I describe *statewaves* as: '*combined states of being and ways of exchanging that manifest in recognisably distinct ways.*' Each is named (see the box in the bottom left of the page) and represented by one of these symbols: ►♫♦≈ Later, I introduce the terms more fully. I hope that their presence makes the case for my using them manifestly self-evident. In their use, I seek to transform an otherwise rational-reflective monologue into a mutual, emotionally-transparent crucible, which I hope will be vibrantly coherent with the scope, focus and content being explored. All that I have included has aided my ongoing sensing and sensemaking; much that I have excluded played its part, but necessarily will remain unseen by you, the Reader. All has arisen in and through me, as I have lived, walked and worked through my life and this particular endeavour.

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[9] I will introduce these more fully in the forthcoming pages

Attending Responding Becoming ►♫♦≈

►♫♦I hope to demonstrate a robust, academic case – substantiated in theory and practice – for abduction and *subjective empiricism* in systemic intervention; and do so – not by extracting and presenting dry, intellectual fragments – but by embracing, embodying and sharing the full dimensionality of what it means to be me, as a human being, engaging in the world. In short, in the process of reflecting and writing about 'doing it'; I hope also to manifest the 'being of it'. In other words, I am writing about being and doing it as I am living through being and doing it. My need to do this is not about academic experimentation for the sake of it; for me it is about coherence and authenticity. I simply could not stomach showing up only through my rational mind – and I share more about this later. Fortunately, I have found many other academics (references to come) extolling the need, value and virtues of moving beyond rational exchange – but none (to my knowledge) who have attempted what I am attempting here – engaging in this research **and** my reporting of it in a way that is **metalogically** consistent with the nature of the problem being explored. Given the centrality of **metalogue** (see §CA-5.5.10) in this thesis, it seems timely to share Bateson's definition (1972b):

> "A metalogue is a conversation about some problematic subject.
> This conversation should be such that not only do the participants
> discuss the problem but the structure of the conversation as a whole
> is also relevant to the same subject….Notably, the history of
> evolutionary theory is inevitably a metalogue between man and
> nature, in which the creation and interaction of ideas must necessarily
> exemplify evolutionary process" (Bateson, 1972b: p. 12).

♦Thus metalogue is about more than verbal conversation between people – something that has been explored in performative arts to facilitate radical learning in educational settings

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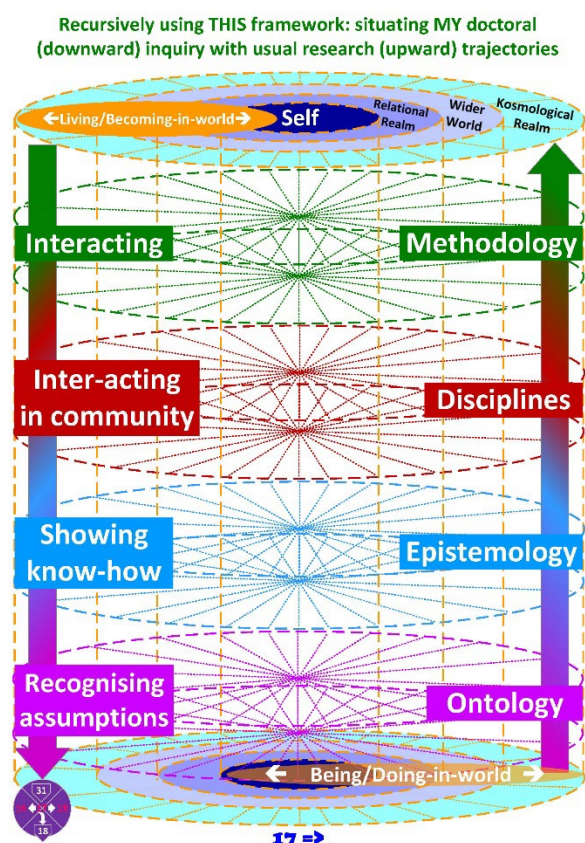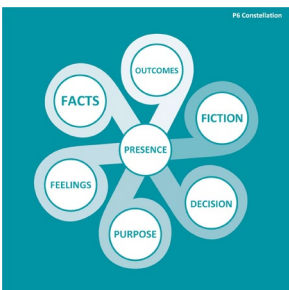❖ 9: Metalogic Coherence
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Attending Responding Becoming ►♫♦≈

(Yared, 2016; Yared & Davis, 2014); and Dumitrica (2010) using metalogue as an autoethnographic methodology.

►♦This in brief, opens in sketches, the **frame** and **form** of the metalogue to unfold hereafter, paraphrased in my words: the *generation* **(creation)** *and exchange* **(interaction) of ideas** *exemplifying emergent* **(evolutionary) process**. Distilling from the parallels with evolution, I am suggesting that the content, form and process (and documenting) of my research inquiry is / will be *metalogically coherent*. I am having a conversation[10] with myself; and I am engaging you in this inquiry even though you may not be here as I type words into the computer. You are present to me in my imagination; and I will be present to you when you read my words. The interactive dimension of our conversation will extend far across linear time and may only ever happen in our heads. Bateson took a similar (though differently presented) approach in presenting his metalogues – he scribed imaginary conversations with his daughter (Bateson, 1972b).

►♦One final note, I want to borrow from Cabrera: "Because DSRP is speculative, justification should be sought in: (1) future research, (2) correspondence with knowledge and experience, and (3) heuristic value in comparing and synthesizing existing theories" (Cabrera, 2008: p. 1). Herein I am superficially supporting his work as per (1) in that I use DSRP[11] **§CA-5.5.5 §CA-5.5.6.3** as one of several concepts to examine the systemic credentials of one of my own *abductive fruits*. And in relation to my own creations – the body of this thesis brings together my *subjective empirical* explorations vis à vis (2) and (3).

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[10] As Glanville (2015: p. 90) says: "Conversations can have more than two participants, but not less. However, as we have learnt, the participants may be personae (e.g. Pask's p-inds) housed in one body (m-inds)". Pask refers to p-ind as *psychological-individual* and m-ind is *mechanical individual* and Glanville (2015: p. 83-84) reminds us that there can be many p-inds in one m-ind as with a schizophrenic or many m-inds in one p-ind as with groups e.g. in crowds.

[11] According to Cabrera these represent the essential 'simple rules' associated with thinking about complex systems: D = Distinctions; S = systems; R = Relationships; P = Perspectives

Louie Jean Nora Gardiner, Composite Doctoral submission, March 2022

0.2 **Movement in phases**

► I imagine my research will <u>move through five phases</u> and these will be documented here.

►Throughout, this document will be sprinkled with personal interjections, poems and reflections relating to the unfolding text. This is the presence of ♫**Aesthetic[12]-Poetic (**see §**0.3** for explanation of my use of this and the following terms associated with these symbols ►♫♦≈).

►In the next few pages, as we head towards the main document, ►**Navigator-Narrator** shows up, establishing seemingly clear structure and progression through what has in actuality been (consciously and non-consciously) an emergent, unpredictable, seemingly undirected process. This is partnered in visual form by ≈**Visual-Kinaesthetic,** who introduces images such as the ≈<u>Systemic Research Framework</u>. This offers navigational landmarks to help you orient yourself within the overall direction and flow of the document. ♦**Intellectual-Theoretic** plays a role in bringing into play, more traditional academic discourse.

►The phases of my doctoral inquiry, as I anticipate them, are set out below. The first four comprise the substantive material of my research. In contrast, Phase V draws our engagement to a close as I invite you into a more visual and poetic space:

- **Phase I: Being, becoming and becoming aware** – how did I get here? Where is here?
- **Phase II: Positioning and playing – recursive application –** what did I do? What moved me to action or non-action? What emerged along the way?

PhD Statewaves:
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♦ Intellectual-theoretic
►Navigator-Narrator
≈ Visual-Kinaesthetic

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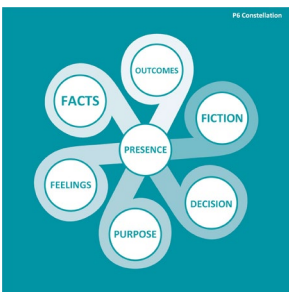❖ 9: Metalogic Coherence
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[12] Aesthetic – used in its **original** & current philosophical meaning incorporating both **emotionality** + appreciation of beauty
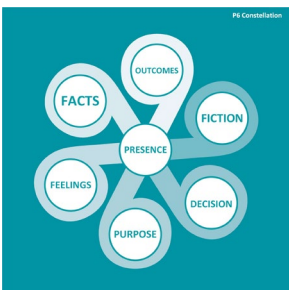
- **Phase III: Processing and projecting forth** – what systemic trails emerged? What did this tell me about me, my approach, the impact on others and the wider systems in which we all engage? Where do we find ourselves now and what is beckoning?

- **Phase IV: Meta-systemic synthesising –** what does this final (re)turn reveal about first-person, *subjective empirical* §CA-5.5.3 systemic intervention in general… and what does it reveal to me, about me, for me, specifically?

- **Phase V**: **Reflexive contemplation** – my PhD replayed in pictures and poems

NB. WHAT I IMAGINED Did Not Materialise BEYOND CHAPTER FOUR!

Phase I: Being, becoming and becoming aware

►In **Phase I**, I demonstrate how I **am the research** and **am an instrument** of it. I cover the territory of my journey re-tracing steps; drawing out landmark insights; reflecting on new and old data; updating old frames and constructs in light of new knowing. In so doing, I reveal to myself how, through my life lived, I expanded developmentally 'inside-outwards' and 'downwards' towards greater systemic awareness and efficacy. This exploration informed my adoption of a complexity thinking

Figure 1: ≈Downward trajectory of my Research

paradigm (Boulton et al., 2015: p. 29) as my opening philosophical stance. I explore this more in §CA-5.5.10 and §6.3.

►♦As I began my philosophical inquiry, I struggled to visualise, understand and position my research. The transformative turn in my comprehension occurred when I noticed a

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pattern – the corollary between the unfolding, deepening stages in my development as an individual (downward arrow) and how this appeared to intersect with the 'moving to action' (upward arrow) in the research space §**Figure 1**. A year and a half into my research the ≈Systemic Research Framework finally came into view. This enabled me to visually, temporally, spatially and kinaesthetically situate and navigate my way through my doctoral endeavour. I use it in this document as the guiding framework demonstrating how and why I have framed, positioned, focused and undertaken my research. The ≈Systemic Research Framework is one of many visual manifestations to come, through which ≈**Visual-Kinaesthetic** expresses herself.

►♫♦In Phase 1 of this document, I introduce a further three frameworks (my first *abductive fruits* 1-3) that pre-dated my PhD. I examine these, primarily drawing from systems thinking and complexity sciences – branching out to many other disciplines when my core fields were found wanting. My foraging in the vast forests of literature led me to both expected and unexpected, eclectic sources. The emerging advances in the cognitive sciences – particularly in embodied and enactive cognition – brought

Figure 2: ≈*Situating abductive fruits 1-3*
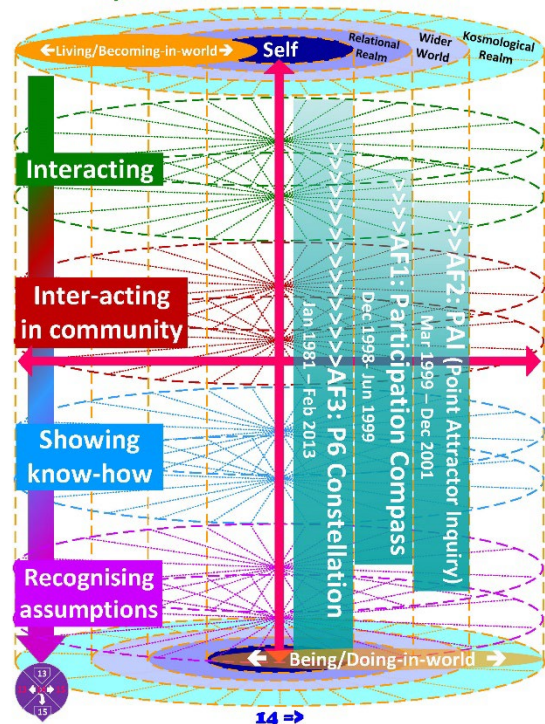
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important affirmation and theoretical grounding, not only to examining one of my *abductive fruits* (the *P6 Constellation*), but also to the overarching approach I have chosen to adopt in undertaking and reporting this research.

Phase II: Positioning and playing – recursive application

►In **Phase II**, I manifest that I AM the research; I am in it; I am holding it; and I am an instrument of it. I undertake a dialogic dance between practice and theory and show how my embodiment of a complexity thinking paradigm and *subjective empiricism* address a gap in systems thinking research – working systemically with individuals – for which, I suggest, there is a need for methodological innovation within systemic intervention. I demonstrate my use of *abductive fruits* 1-3 in this research. I show how each played a part in conceiving and conducting this emergent research process with myself and my case populations – members of the UK community within a global, self-organising fellowship called Initiatives of Change (IofC); and a small community of practitioners learning alongside me.

►♦I recognise the fractal potential that, for my research to be coherent, all aspects must be embodied in the methodological decisions and actions I take. Following my practice-meets-theory critiques of the first three of my *abductive fruits*, I distil my rationale for turning them onto myself, to the overall research process, and to those participating in it[13].

Figure 3: ≈Positioning my research

►♦I then demonstrate recursion within this research, by using the *PAI (Point Attractor Inquiry)* and the *Participation Compass* to scope, focus and 'design' my research process; and then deploy the *P6 Constellation* as one of two primary systemic interventions (used with cohorts of participants) alongside other

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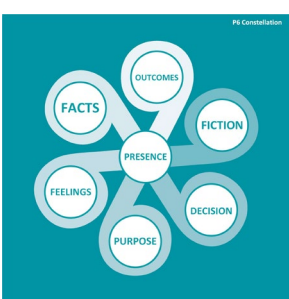≈ Visual-Kinaesthetic

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[13] This recursive, reflexive turn – turning my *abductive fruits* onto myself, others and the research in hand – suggests both second-order cybernetics and what Umpleby refers to as the cybernetics of conceptual systems (Umpleby, 1997: p. 17-18).
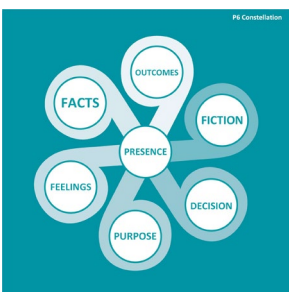
Attending Responding Becoming   ►♫♦≈

frameworks derived during the research itself. Following the conceptualisation of the ≈Systemic Research Framework, I turn it recursively onto my unfolding project using it to also provide form and process for this document.

►♦I explain why I adopt an emergent research process, supported by iterative inquiry/action cycles within, between and across various scales. These scales include: myself (in my many and varied roles and perceptual positions); individuals and groups engaged centrally and secondarily in my research; and wider scales/systems in which the research was situated (Marshall, 1999, 2001, 2004; Marshall & Mead, 2005; Starr & Torbert, 2005; Torbert, 1976; Torbert et al., 2004; Torbert, 1991, 2000). I explore the similarities and differences of my approach with:

- Varied manifestations of Action Research (Heron, 1996; Heron & Reason, 2011; Reason & Bradbury, 2006a, 2006b; Swantz, 2008; Wicks et al., 2008)
- Action Inquiry as portrayed by Torbert and colleagues (Fisher, 2003; Rooke, 2005; Torbert, 1976; Torbert et al., 2004; Torbert, 1991, 2000)
- Borton's deployment of the three questions – 'What? So what? Now what?' (Borton, 1970; Kean, 1972); in contrast to Eoyang's deployment of the same questions for which she has adopted the term "Adaptive Action" (Eoyang, 2001; Eoyang & Holladay, 2013).

►♦I consider systemic action research (Burns, 2009, 2010; Burns & Worsley, 2015) and find resonances with Marshall (1999, 2001, 2004), Marshall & Mead (2005), Nagata (2004), Whitehead & McNiff (McNiff & Whitehead, 2009; Whitehead, 2000, 2009a, 2009b; Whitehead & McNiff, 2006). In particular, I attune to the recognition by Pakman (2003) and Stettler (2018) building on von Foerster (1981a) that self-reflexivity does not happen in a vacuum §CA-5.5.5; §CA-5.5.6.

►♦I note too how my research frame brings complexities (and paradoxically simplicities) to the nature of the data and data-collection processes I deploy: e.g. what is seemingly fit for
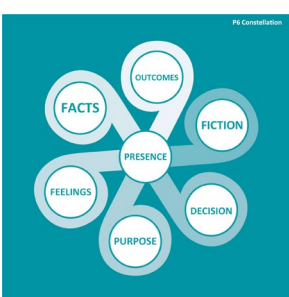
P6 Constellation

FACTS · OUTCOMES · FICTION · PRESENCE · FEELINGS · DECISION · PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
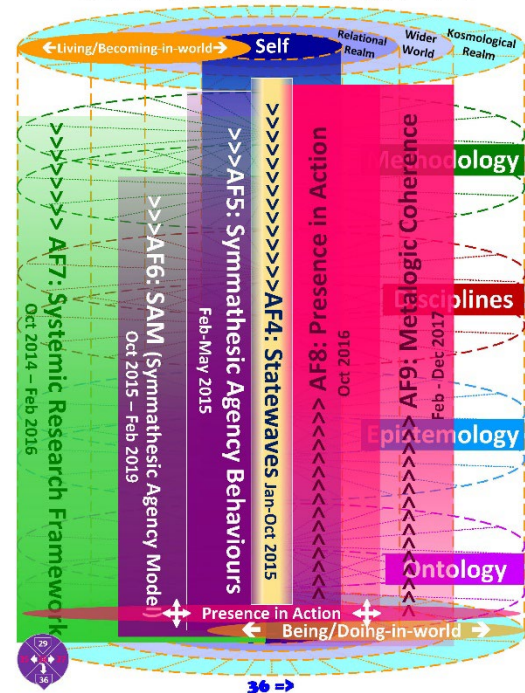❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

conventional academic purposes is not so for the participating individuals and their processing. I was influenced by Gregory Bateson's (1987: p. 69-81) inquiry into the Sacred: why it matters and what it means in practice and in research. In Phase II, I describe and explore these methodological conundrums and explain how and why I make the choices I make regarding methodology, methods, data-collection and 'data-processing' approaches.

►Grappling with issues as they emerged, resulted in the arrival of two new *abductive fruits*. I report on the first of these (*Systemic Researcher Simple Rules*) in Phase II because it presented itself near the start of my 12-month systemic intervention; and the ≈*Symmathesic[14] Agency Model* (≈SAM**)** in Phase III because it materialised towards the end of the active intervention in which I was immersed.

►However, in the process of crafting the ≈SAM into a coherent form, I began to wonder if my Systemic Researcher Simple Rules represented an expression of *Symmathesic Agency* in action. I explain the basis on which I concluded they were, and how this led to re-naming them *Symmathesic Agency Behaviours* §**CA-5.1.6**; §**CA-5.5.11.5**. My experiences with, and sensemaking of these, are covered towards the end of Phase II, creating the bridge to a deep and expansive exploration of the ≈SAM in Phase III.
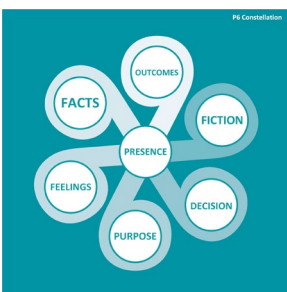

PhD Statewaves:
♫ **Aesthetic-Poetic**
♦ **Intellectual-theoretic**
► **Navigator-Narrator**
≈ **Visual-Kinaesthetic**

Pre-PhD Abductive Fruits : 1998-2012
❖ **1: Participation Compass**
❖ **2: Point Attractor Inquiry (PAI)**
❖ **3: P6 Constellation**

PhD Abductive Fruits:
❖ **4: Statewaves**
❖ **5: Aphorisms of Nature's way + Symmathesic Agency Behaviours**
❖ **6: Symmathesic Agency Model (SAM)**
❖ **7: Systemic Research Framework**
❖ **8: Presence in Action**
❖ **9: Metalogic Coherence**
❖ **10: Poetry Anthology**

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[14] I first coined the term Systemic Agency – renaming it 'S*ymmathesic Agency*' for reasons to be explained later

Phase III: Processing and projecting forth

►♦This Phase brings together my reflections and reflexions into a synthesis of what has unfolded during my research §**Figure 4**. I illuminate what happened with my participant cohorts and what emerged within local, national and international contexts during my 12-month systemic intervention with Initiatives of Change (IofC); and my continuing journey with my apprentice coach-practitioners. I draw in data, collected (auto)ethnographically – considering this to be most appropriate to my co-evolutionary, emergent methodology over the various timespans of the research.

Figure 4: ≈*Processing and projecting forth*

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
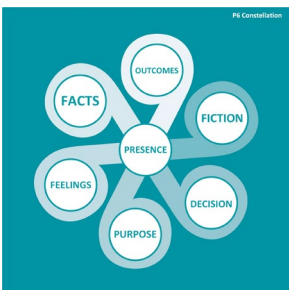≈ Visual-Kinaesthetic

Pre-PhD Abductive
Fruits : 1998-2012
❖ 1: Participation
    Compass
❖ 2: Point Attractor
    Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's
    way + Symmathesic
    Agency Behaviours
❖ 6: Symmathesic Agency
    Model (SAM)
❖ 7: Systemic Research
    Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

►♦I go on to introduce the *Symmathesic Agency Model* (≈SAM) which has gone through countless iterations – amended in light of conversations and reflections from participants, professional peers and academic colleagues §Doctoral Data Splash.

►I challenge myself to robustly examine the extent to which I can claim that the *P6 Constellation* seeds and resources *Symmathesic Agency* – enhancing *acuity, agility, fluency and artistry* in individuals and groups – and I offer examples and insights into how this equips individuals to be ever more efficacious in embracing and navigating complexity (Boulton et al., 2015).

►♫♦Also, in Phase III, I reflect on when and how insights chaotically and unpredictably tumble forth during my doctoral process. This includes the poems contained herein, which directly or indirectly illuminate or inform cognitive explorations and explanations. I trace
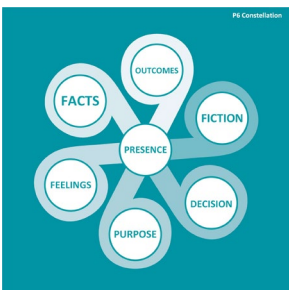
how, as each *abductive fruit* came into being, I recursively reintroduce it into the 'task in hand' – the project from which it was birthed. In so doing, each one has been modified and honed. I examine the emerging outcomes in this research, drawing conclusions about each of my *abductive fruits*: about my sense of their efficacy in my hands and the hands of others; and of their applicability in contexts different to those in which they originated.

►♦My final reflective process found me drawing upward and outwards to take a meta-perspective. In so doing, further insights revealed themselves to me, which I introduce in Phase IV.

Phase IV: Meta-systemic synthesis

►♦Through Phases I-III, I illuminate activities and events in a time sequence and present my internal processing about these in similar sequential form. This creates an illusion of linearity in my sensemaking, when in actuality, this has been enmeshed, unpredictable and nonlinear, involving me in zooming inwards and extending-outwards over large tracts of time. Some sparks of insight, which I report in Phase IV, arose very early in my research 'timeline' – and some, long before the so-called research clock began to tick. Where possible and useful (in my view), I have attempted to zoom in to separately consider aspects that are entangled and interdependently influencing and being influenced by each other. This perspective shift gives the illusion that they are clearly bounded when, from a complexity thinking paradigm, the opposite is true. This is indicative of the challenge I have taken on in **exploring what** *subjective empiricism* **can bring to systemic intervention:** how to work systemically and not slide into linear thinking, fragmentation and rigid, potentially unproductive boundary assumptions about 'parts and wholes'.

►♦I draw attention to paradoxes in my research, which may be perceived as inconsistencies. The first is that my primary systemic interventions have been one-to-one – working with individuals (starting with myself); AND yet, I have been emergently led 'by calls from the

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♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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system' into group engagements involving working with individuals as parts within the systems in which they are (and I am) nested. I explain how and why I understand this to be consistent with the nature, scope and focus of my research.

►♦ I go on to expose an additional paradox: that my research is simultaneously bounded and unbounded by scales and time. It is being created locally by me in the time frame held by this doctoral inquiry (2014-2021); it extends beyond this time frame, as I draw in past recall and knowing that pre-dates 2014 as well as future imaginings that may or may not transpire; and, whatever I produce as artefacts coupled with knowing arising in others from their engagement with this material, will be potentially transferable beyond my PhD completion. I show how this bounded unboundedness is revealed in the deployment of the *P6 Constellation*. Individuals find aspects of their past sweeping in, unconsciously unbidden (Birth, 2006a, 2006b). This affects their present state and future projections – and may then be seen to manifest as fractal patterns within and across scales (in families/groups) and time (e.g. cultural norms and narratives that persist across generations). I also deliberately play with different time frames depending on what I am seeking to illuminate. I make my case for doing so within the context of a complexity thinking paradigm; recognising that in first-order science[15] this may be considered a fundamental violation (Umpleby, 2010, 2014).

►♦In Phase IV, I then zoom out. Through my deliberations, I consider the degree to which this body of material is *metalogically coherent* with complexity thinking, reality and practice, and the extent to which my *abductive fruits* equip others to work **with** complexity rather than seeking to suppress, deny or tame it (as I contend happens with more conventional approaches, methods and processes).

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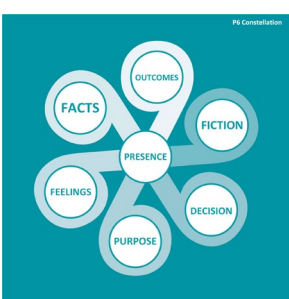
[15] First-order science is perceived as observer-independent whilst also assuming the capacity to exclude and control variables (such as time) for experimental purposes; second-order science (Müller, 2014; Müller & Riegler, 2014; Umpleby, 2014) is perceived as observer-dependent and recognises interdependencies, nonlinear causality.

Sidebar content:

P6 Constellation
OUTCOMES / FICTION / DECISION / PURPOSE / FEELINGS / FACTS / PRESENCE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
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Attending Responding Becoming   ►♫♦≈

►I also recount how in January-March 2016, I pondered if/how my *abductive fruits* fitted together. I explore how the *abductive fruits* intersect and offer an analysis of the extent to which they might represent a coherent *multi-scalar metalogic methodology* **§0.3: p. 97**; **§3.5: p. 164**; **§CA-5.1.6: p. 11-12**; **§CA-5.3.3: p. 23-24**; **§6.1: p. 266**; **§6.3: p. 289**.

►♦I restate my proposition about metalogic frameworks/methods/tools and set out my conclusions – namely that an integrative, complexity-attuned methodology such as I present herein, could open radically new ways of working systemically with subjective, intersubjective and objective realities across scales and time. I present my thinking about this, knowing that the conclusions I draw cannot be wholly tested by me. This I must leave to those who are NOT me.

►♦Towards the end of Phase IV, I bring forth my final meta-systemic synthesis, drawing together threads to support my propositions. I reflect on my *subjective empirical* **§CA-5.5.3** abductive inquiry **§CA-5.5.10**; **§CA-5.5.12**; how this has delivered these *abductive fruits,* and that the fact of their arising and deployment by myself and others cannot be denied. I demonstrate that my use of each of these in my continuing daily life and working practice shows benefits accrued abductively through *subjective empirical* engagement. All these combined will, I hope, be sufficient to satisfy my doctoral inquiry.

►♦As I turn the final corner, I share in narrative form what has continued to unfold beyond the formal closing of my 12-month active intervention (April 2015 – June 2016). I draw together some of the expanding body of qualitative evidence which appears to demonstrate general applicability of these *abductive fruits* beyond me and my deployment of them. I share how others have been learning to use some of these *abductive fruits* on and for themselves, in their own personal and professional endeavours in diverse contexts, and with their clients,

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all to beneficial effect. The ripples of their deployment are growing §Doctoral Data Splash, yet it is impossible to anticipate the scale and extent of what may follow.

►♦Finally, I close my formal reflections on my doctoral journey by examining its limitations and mine. I draw out insights and open the invitation and opportunity for others to pick up what I have laid down; to find inspiration and source possible avenues of adventure and exploration for their own doctoral and other practice-based endeavours.

Phase V: Reflective contemplation

►♦Here, finally, in the chronology of their deployment, I gather together ≈**Visual-Kinaesthetic** constructs that have been woven through Phases I-IV. I invite you to move through them in quiet contemplation to see what else arises in and through you.
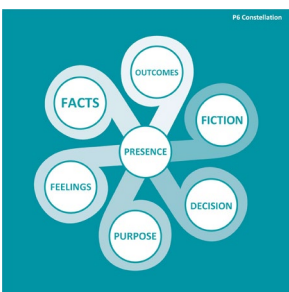
►♫ I bring together the poems I wrote – again in the order they arrived during my PhD. They afford another view of my doctoral story bringing different dimensions and insights to light. Here, you bear witness to a woman undertaking her own version of a heroine's journey (Campbell, 1949 (2008)), transitioning thresholds across scales in time and space and in so doing, finding healing, discovery and learning. How paradoxical that it took an academic project of this order to give birth to a poet! If nothing else in my thesis sufficiently makes the case for giving expression to all dimensions of ourselves to liberate our potentiality, perhaps my poems may be evidence enough?

> **NB. REMINDING YOU THAT WHAT I IMAGINED IN THE PREVIOUS PAGES IS NOT QUITE WHAT MATERIALISED BEYOND CHAPTER FOUR!**

Pause before progressing

►And now a pause for you, my Reader.

►♦Before you launch headlong into the body of this work, I feel the urge to make something explicit – to forewarn you – in case it is not already apparent. This is research, but

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
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PhD Abductive Fruits:
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not in a conventional sense; and if you were to pick it up and read it as if it were, then it would surely fall short. This is research of a different type and order: situated reflexive inquiry **§CA-5.5.5**; **§CA-5.5.6** (Bamberger & Schön, 1991; Cunliffe, 2002; Schön, 1987; Schön, 1983; Soros, 1994, 2013; Starr & Torbert, 2005; Torbert, 2006; Torbert et al., 2004; Umpleby, 2007, 2010; Yanow & Tsoukas, 2009) exploring *subjective empirical* knowing **§CA-5.5.3**, grounded in what I am believing to be abductive practice, drawing from diverse theoretical foundations. It is through to its (my) core, an embodiment of a complexity thinking paradigm:

> "Systems thinking deals with stable patterns and history deals with the particularity of events, conditions and individuals – but complexity thinking marries the two and provides us with a sophisticated and unique theory of change This is an important insight and the central tenet of complexity theory: *it is detail and variation coupled with interconnection that provide the fuel for innovation, evolution, change and learning*" (Boulton et al., 2015: p. 29) [italics as per the original text].
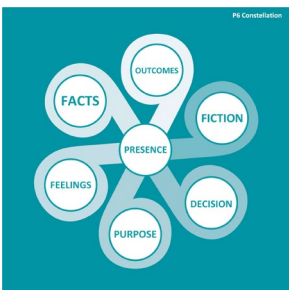
►♫I am dancing (Knowles, 2001, 2002a, 2002b; Steier & Jorgenson, 2016) between patterns and the particular and I am attempting to convey this in the pages ahead. My path has been laid, not by methodical fore-planning, but with each reflexive step I have taken. I am dancing a different dance – I am dancing with emergence.

►♫Amongst all the signals I surely will have missed, there are those I have attended to – those whose call may not have beckoned loudest nor brightest; but more keenly, often out beyond the edges of conscious awareness, quietly whispering or faintly blinking or gently insisting I turn this way not that; to give primacy to **following the flow >>** over the rational rally. I have noticed and followed each unfolding; variously acting nonconsciously, intuitively

or choicefully, yet not always knowing the difference; seeking not to control, manage nor lead in traditional terms (where only One leads and Another is expected only to follow), yet sometimes finding myself subverting my non-directive intentions. This is all I could have done and the best I could have done.

►♫At the closing of this thesis, you will find me undertaking the final recursive turn. I take what has arisen through this inquiry (Thirdness) §CA-5.5.12.1 and return to myself (Firstness) to illuminate, articulate and weave new knowing into who I have become:
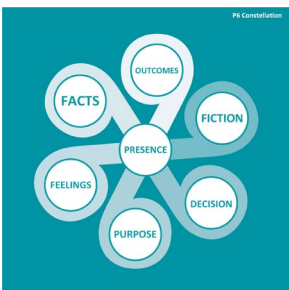
> "How… we [are] to understand the sacred as a way of knowing in the context of self, other, and world relationships, requires, however, another recursive 'shift' in perspective. It requires 'double vision,' as Bateson contends. It requires a recursive move, in other words, from Thirdness back to Firstness in our attempt to fully explore (and perceive) the sacred. In doing so, we begin to expose how we existentially weave insights about the sacred into a typical fabric of everyday life…" (Eicher-Catt, 2008 [2005]: p. 268).

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
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>> FOLLOWING THE FLOW

♫ My unfounded confidence overturned in freezing Scottish waters and shattered on rocks in the Tay. Prior to those 3 days in 1983, I had been in a kayak once. In a swimming pool. On flat, still, warm water I could not make the kayak move in a straight line. What on earth made me think I could do any better on a fast-flowing river in spate and full of rapids? Beyond my early lack of control and consequent terror, panic, exhaustion and despair, my determination and defiance delivered me the thrill and delight of navigating my first Grade 3 rapid intact.

Some 30+ years on, my recall of this moment of deliverance brings forth an intensity of exhilaration and joy; made all the more resonant in the aftermath of my recent return to Glenmore Lodge in search of a skill I have yet to fully, reliably embody – an Eskimo roll! "YES! I did it". My unbridled exultation and celebration burst forth in voice and physical expression – a fist punch towards the skies; an explosion of laughter giving way to a smile as broad and wide as the new Queensferry Bridge.

I survived those three days in 1983 and came away with a metaphor for life which has ebbed and flowed in my consciousness over the years. It has returned to accompany us here; matured in ways that pervade my sensemaking more deeply than I had realised. I give it permission to guide me, speak through me; of me. It is the dominant holding metaphor giving shape, flow and dynamical interplay to all that follows.

As with any river, you can expect progression; though not a steady, predictable ride. What river ever does that? Through this flow of words emerges momentary clarity from confusion; passages of calm, amidst chaos and turmoil; surprises and delights from frustrations and frights. And in the end… perhaps, insights. The river shapes the bed that shapes the river in which it finds itself.

►♫For me, this will be the penultimate moment in this project – my sacred endeavour, my Noble Quest.

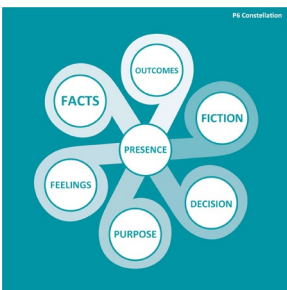And in the final reflective movement, with one difference amongst so many, I will end where I started…

…with myself – not alone, but – in the presence of you.

0.3 **Story ahead of the Story**

Voices Past and Present

►♫This research – my process through it and the outcomes of it – has been emergent. It has been a process of realisation[16]; of being, becoming and becoming aware.

►♫♦In undertaking this mammoth endeavour, I am intentionally using myself as instrument. In so doing, I expand usual notions of what it means to undertake and present Doctoral research specifically within the systems thinking realm. I am searching for what comes when I submit to what I believe is the impossibility of objectivity: "Objectivity alone is not reality" (Follett, 1924: p. 54). And even though, as I write these words in 2016 recognising this matters, I accept that I do not fully know why. Neither do I know what will come of this; nor indeed how I am going to get through it. I feel scared in the face of all this '*not-knowing*', yet I am compelled to engage with it. So, I reach out in search of others who have something to say about this. I feel variously surprised, comforted, inspired, elated each time I find I am not alone. I also feel uncomfortable that I have been advised to find others with a similar stance in order to give credence to my departure from some academic convention. This need to support my stance with reference to others, to claim validity, does not sit easily in me. That I proceed at all is an acknowledgement that I am willing to find a

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PhD Statewaves:
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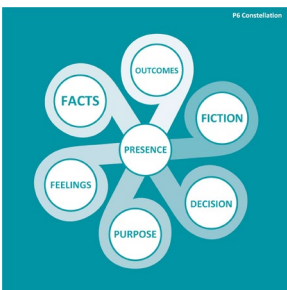❖ 2: Point Attractor Inquiry (PAI)
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[16] In both senses of this word: to realise i.e. 'become aware of..' and 'manifest, come into being'.

way to play that game sufficiently well, for the good of something far more important – to manifest, as yet, an unknown potentiality of unity over fragmentation: for us as complex beings; for systems research and practice; and for the wider academic community at large. What I mean by this will, I hope, become clear to us all by the close of this thesis.

♦Across space and time, there are many who have championed the need for something beyond scientific method when inquiring into human systems. Follett, for example, asserted that "The time is ripe for empirical studies of human relations, social situations" (Follett, 1924: pxi). She went on to say:

> "If experience is to be progressive, another principle of human association must be found. I know of but one way to seek it. The conceptions of politics, economics and sociology should be studied while they are still living in the lives of men [sic]..... we should take our language too from the concrete daily happenings…" (Follett, 1924: p. xi).

♦Her heraldic call, unbeknownst to her, remains relevant nearly a century after her death.

►I first came across Follett in 1999 whilst undertaking my MBA. In her writing I found substantiation for two frameworks I had developed (the *Participation Compass* §CA-5.4 **and** the *Point Attractor Inquiry* §CA-5.5), which I used to scope and focus my MBA research (Gardiner, 2000). ♫ **I like to believe >>** that the efficacy of these are, by implication, validated through my MBA dissertation, for which I was awarded a distinction and a prize!

>> I LIKE TO BELIEVE

♫ I noticed my urge to share this here. It is an indication of my need to *prove* to you that my creations have academic validity! I choose to leave it in as this gives a prelude of more to come…
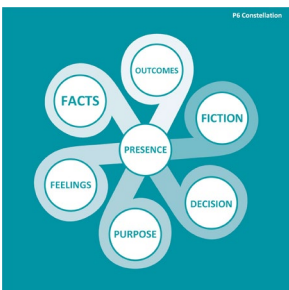
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Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
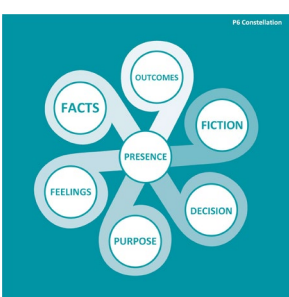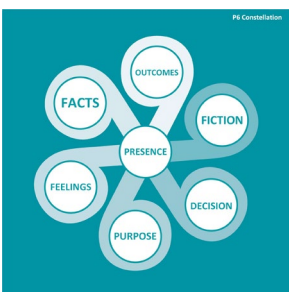❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming ►♫♦≈

►The inputs to and outputs of that research (more of this later) have been applied, refined and further developed in and through my practice over the last 16 years in very many of the diverse contexts advocated by Follett in this quotation below:

> "We need then those who are frankly participant-observers, those who will try experiment after experiment and note the results, experiments in making human interplay productive – in industry and business, in legislative committees and administrative commissions, in trade unions and shop committees and joint boards of control, in athletic committees and college faculties, in our families, in parliamentary cabinets and international conferences" (Follett, 1924: p. xi).

♦Follett goes on to express the interdependence between individual and collective – illuminating, in my view, the systemic nature of her thinking and understanding. Yet, in the aftermath of von Foerster's (1978) distinction between first and second-order cybernetics, systems thinking research seemed to turn from the dynamics within individuals in favour of the dynamics between them. Some 30+ years ago, Midgley (1992a, 1992c, 1996) came to similar conclusions when making the case for methodological pluralism and systemic intervention. However, the systems literature shows that core debates have largely remained in the intersubjective and objective realms, suggesting that Midgley's presentation of a purely intellectual case for taking the subjective seriously was insufficient. Those engaging in subjectivities frequently find themselves on the margins of what is considered 'good' science and legitimate research (Marshall, 1999, 2004; Meyerson & Scully, 1995). In contrast to Midgley's intellectual approach, I hope to show that my inside-outside-in, first-person experiential approach may be fruitful §CA-5; §6.3; §6.4.

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
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Attending Responding Becoming   ►♫♦≈

►♦Suffice to say, there is perhaps a (re)turn afoot in the systems sciences, in which my research has a part to play. In 2016, in the University of Hull, several doctoral theses (all supervised by Midgley) were completed which emphasise the value and importance of first-person inquiry – especially (in my view) for those who claim to be systemic researchers. Hodgson (2016) explores what he calls the anticipatory present moment in his inquiry, bringing together Systems Thinking and Futures work. Rajagopalan (2016), in contrast, examines the nature of 'knowing' and illuminates inadequacies of western formulations of epistemology. In current systems thinking – and indeed, in coaching and psychical realms, which predominantly see systemic practice as group process – my curiosity about 'working systemically with individuals' appears to be oddly oxymoronic. Interestingly, Follett offers a useful counter-point to the prevailing perspective:

"We need a technique of human relations based on the preservation of the integrity of the individual. Of late years we have heard too much of the collective life as an aim in itself. But who cares for the 'collective life'? It is usually a mere shibboleth of empty words. What we care about is a *productive* life, and the first test of the productive power of the collective life is its nourishment of the individual. The second test is whether the contributions of the individuals can be fruitfully united. Moralist after moralist tells us to give ourselves to the general good, but we need to know far more than this, to do far more than this; our ideal of society is not a kaleidoscope of pretty *bits*" (Follett, 1924: p. xiii).

►♫ I resonate with her perspective, knowing first-hand the importance of nourishing myself as an individual – and being propelled to lead a productive life. I remember confronting myself in the late 1980s when I was aspiring to be a manager: *how can I presume to manage others*

when I cannot even manage my own life!? I took up the challenge **§Chapter Four**. As I moved beyond that time of crisis and self-preservation, I found myself in the 1990s, consciously inspired and galvanised by a more outward-facing inquiry: *How can I pass on to others that which I come to know?* Reflecting on this, in this doctoral inquiry helped me realise that I have been living into and answering that question over and over throughout my life. As a little girl, my way of showing up in the world courted judgements from others who considered me rather bossy! As a young teenager at school, I helped in Physical Education classes teaching younger girls how to play hockey and other sports. Later, my context changed from teaching and coaching sports to community development, then into management and leadership. A common pattern played and replayed: I would enter new fields of play; create new projects/teams/programmes and would get on with doing what needed to be done – whilst also finding myself pre-occupied by sensemaking activity which seemed tangential, if not irrelevant, to the primary task-in-hand. I was fascinated by the patterns playing. I found myself visualising how things (and people) worked. I played with ways of representing and explaining what was going on. In the early part of my life, I was oblivious to this seemingly peripheral processing. I simply *was* it; was lost in it; was occupied by it. ♦I recognise this non-conscious, non-intentional state/mode of being as a pattern I call 'play'. My felt-sense of this state of being fits with Gadamer's description of the "mode of play" (2013: p106-110).

►♦On the face of it, this research, seems like it might be all about me. In one sense it is, but in another I am most definitely not the point. I am simply the means through which to explore the integrative point made by Follett (1924, 1942); Follett et al. (1918 [1998]): i.e. the interplay between individual integrity, nourishment and enabling a productive life (in and for society); and the need to accept and find new ways to navigate the interdependencies between the natural world, subjectivities and moral decision making (inter-subjectivities), as discussed by Midgley (1990, 1992a).

P6 Constellation

PhD Statewaves:
♫ Aesthetic-Poetic
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► Navigator-Narrator
≈ Visual-Kinaesthetic

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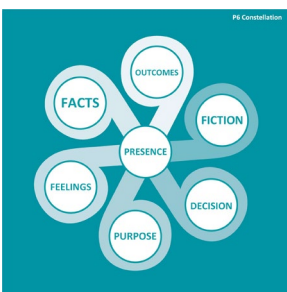❖ 2: Point Attractor Inquiry (PAI)
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❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

♦Similarly, Bateson, in much of his writing – particularly as he came to the end of his life – points to a need to re-integrate that which conventional science disregards or excludes as irrelevant or inaccessible. As his daughter, Mary Catherine Bateson comments, "he was approaching the integrative dimension of experience he called *sacred*" (Bateson & Bateson, 1987: p. 2). And as he expresses for himself, later in the book:

> "At present most of these matters are simply inaccessible… My colleagues and I are still investigating such delicate matters. We are loaded down with fallacies such as those I have mentioned and – like angels– we should fear to tread such regions, but not forever"
> (Bateson & Bateson, 1987: p. 63).

♦Mary Catherine Bateson remarked in *Angels Fear* how, for much of Gregory Bateson's life, he had tried to convey that rational argument by itself was insufficient. He believed something else was needed, but appeared trapped in the constructs and process conventions of academia. His signature break-away from traditional form showed up in the metalogues between himself and his daughter (real and imagined, as they were) which he introduced first in *Steps to an Ecology of Mind* (Bateson, 1972b). Yet even these fell short because, I suggest, they were for the most part rational, verbal exchanges accompanied by narrative forms. I suggest that we cannot access our integrating capacities if we split apart those modalities of exchange that give voice to different, more or less consciously accessible, dimensions of ourselves (Heron & Reason, 1997; Rajagopalan, 2016).

►♦In the process-work of Arny Mindell (1993, 1995, 2000, 2010), which grew out of his Jungian training, I found additional important synergies. It is only on re-engaging with his (Mindell, 1993, 1995) writing that I realise quite how much my own practice has been informed by him. His approach is about change, but not deterministic change as held in

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

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❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Cartesian constructs. It is aligned to the integrative (non-dualist) core of Taoism and draws from fluid thermodynamics, shamanism and mystic wisdom. Essentially his work is about illumination – referring as it does, to ideas of primary[17] and secondary attention – and following what emerges (flow) (Mindell, 2000, 2001; Siver, 2005) §**CA-5**. See also the work of Amy Mindell (1996, 2008). I hope to extend these explorations when I examine the *P6 Constellation* §**CA-5.5** and the ≈SAM in §**CA-5.5.5.2**. Csikszentmihalyi (1996, 1997, 2013) uses the term 'flow' to mean: "autotelic experience… The concept describes a particular kind of experience that is so engrossing and enjoyable that it becomes autotelic, that is, worth doing for its own sake even though it may have no consequence outside itself" (Csikszentmihalyi, 1999: p. 825). The idea of flow seems important in what I am doing although I am unclear at this point, why/how §**CA-5.5.6.3**; §**CA-5.5.7.3**.

►♦So, **this** doctoral research – in which I am more than participant-observer – spans my past, present and emerging future (Hodgson, 2016) and draws upon relevant data from personal, relational and organisational contexts over my lifetime. I believe it needs to be so, to be able to make sense of what unfolds through the research. Follett asserts the importance of engaging in repeated iterations between experimentation, observation and adjustment. This kind of iteration appears to be essential to abductive research (Bateson, 1972a; Bateson & Bateson, 1987; Bellucci & Pietarinen, 2016; Dubois & Gadde, 2002; Harries-Jones, 2010; Hintikka, 1998; Hoffmann, 1999; Hoffmeyer & Barbieri, 2008 [2005]; Hui et al., 2008; Minnameier, 2004; Niiniluoto, 1999; Ong, 2012; Paavola, 2004, 2005; Shank & Cunningham, 1996; Timmermans & Tavory, 2012; Yu, 1994):

> "We gather information about details, we fit the pieces of
>
> information together to make pictures or configurations, we

PhD Statewaves:
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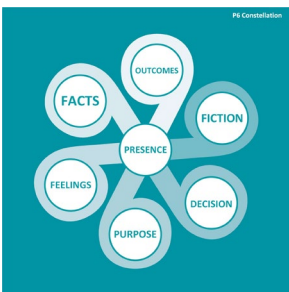♦ Intellectual-theoretic
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❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[17] Primary attention is that which we know or is accessible to our knowing; secondary attention is that which is beyond the edge of our current knowing – the unknowns which, because they are unknown play a part in generating fear, resistance etc

summarise them in statements of structure. We then compare our configurations to show how they can be classified as falling under the same related rules. It is this last step, for which I use the term *abduction*, that is the glue that holds all science (and all religion?) together" (Bateson & Bateson, 1987: p. 174-175).

►♫I reflect on the concept of abduction. I sense a fit, yet I cannot articulate why nor in what way I believe this to be so. My **unknowing knowing>>** carries me forward to explore the degree to which abduction describes my modus operandi §CA-5.5.12.

►♫♦Reassured by these and other past and present voices across diverse disciplines, I found the confidence to forge ahead, choosing to experiment with bringing more of myself into play in my research **and** to hold steadfast to my complexity thinking paradigm. As Follett writes:

> "… we seek a method by which the full integrity of the individual shall be one with social progress, that we try to make our daily experience yield for us larger and ever larger spiritual values… it means that the next diversity will emerge on a higher social level – this is progress" (Follett, 1924: pxiv).

>>UNKNOWING KNOWING

♫ Finding others that affirm the stance I wish to take in my research and in its presentation, eases the anxiety that regularly rises up in me each time I return to my writing. I believe I am reaching for something that sits outside convention. I may be deluding myself – perhaps this is my need to 'be special' playing out? Yikes! Yet more discomfort as I worry I might be exposing myself '*too much…*' and '*again*'.

Setting aside the noise in my head and the associated feelings, I DO sense this is important even though I do not – and may never - fully know why, nor what might come of it. ♦I refer to this as an *unknowing knowing* – something known in my being but not (yet?) cognitively accessible to me. I hope it is knowable (Flood, 1999a; Flood, 1999b; Rajagopalan, 2016); I hope that at least some of 'it' will become known; that I will be able to convey this to others; and that more might come of the knowing thereafter.

P6 Constellation

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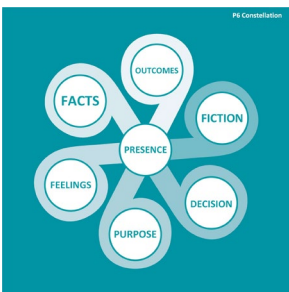❖ 2: Point Attractor Inquiry (PAI)
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❖ 7: Systemic Research Framework
❖ 8: Presence in Action
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Attending Responding Becoming ►♫♦≈

►So, with all this in mind, within these pages, I turn the traditional, rational academic process 'on its head, back-to-front and inside-out'[18] – the case for which unfolds. This has me playing with and beyond the edges of convention and in the camp of 'tempered radicals' (Meyerson & Scully, 1995). At this moment in which you (yes you, dear Reader) engage with what follows, I ask you to trust that, through your experiences of **this** exchange between us, new "knowing" (Rajagopalan, 2016) will arise within you. Along the way, you too may find yourself *not-knowing* where we are going. And because of this sense of *not-knowing*, you may experience tension[19] within you, and between you and me. I have no doubt you may feel *stuff* and think *things* about me and about what and how I write and share. In §CA-5 I introduce the framework I use to help process my inner rumblings – the *P6 Constellation*. In so doing, I hope to introduce a new approach to self-reflexion which may open a different way into my research; a way for you to grasp the threads and thrust of it through your own personal inquiry. Perhaps, by the end, as you project forth beyond it, you may find yourself re-defining, re-framing or re-claiming aspects of yourself, your experience and your knowing? In essence, I invite you to immerse yourself in a *subjective empirical* experience – as I have done – and to see what comes of it; of you, of me, of us.

Characters in play: States of being in motion

►My thesis is made manifest through <u>four distinct statewaves</u>[20]. These have been showing up in my preceding text with minimal introduction heralded by the cerise-coloured symbols

►♫In <u>giving voice</u> to these *statewaves*, I hope to create a richer, multi-faceted, more integrated expression of myself, my experience and my sensemaking as an instrument of this research,

---

[18] On its head, back-to-front and inside-out: what I mean by this phrase is embodied in my research and in this thesis. I can find no simple verbal distillation other than to say that what you might expect, is not what this is. My visuals are gestalts; I started working with 'wholes' as 'wholes' not 'parts' and this morphed to 'holes'; this is nonlinear not linear; I am extrapolating generality from *subjective empirical* sensemaking; and I am the research, I am in it, holding it, and an instrument of it. I am at the centre of it, not peripheral to it.

[19] I use this term not in its usual sense of 'tense' though it may include this; but more as a catch-all term for the build-up of internal felt-states which includes emotions, physiological and physical sensations.

[20] I am **not** referring to brainwave states as discussed in brainwave research, which measures types of brain activity: delta, theta, alpha, beta and gamma waves (Mandell & Selz, 1993; Raković & Koruga, 1996; Winkelman, 1986).

Attending Responding Becoming ▶♫♦≈

♦while not presenting the whole of me, which would be impossible: "Of course the whole of the mind could not be reported in part of the mind" (Bateson, 1972b: p. 439). These particular *statewaves* bring me closer to a fuller expression of myself as a "natural unity" (Bateson & Bateson, 1987: p. 64). In adopting this approach, I am recognising that I cannot not manifest the interplay between my so-called mind and material self (Bateson & Bateson, 1987: p. 50-64), both of which I know to be inseparably engaged in this deeply immersive, *subjective empirical* inquiry. Equally, as Marshall points out, I recognise that "The conscious self sees an unconsciously edited version of the world, guided by purposes" (Marshall, 2001: p. 433). Notwithstanding this evident incompleteness, by adopting a complexity worldview, something crucially important becomes available to me – patterns. Why does this matter? Noticing patterns and learning how to see, understand and embrace them, **equips us to influence them** (Eoyang & Holladay, 2013). Patterns arise from the conditions in a system. Eoyang (2001) distils these conditions to three: Container (similarities), Differences and Exchanges (CDE). Cabera (2006), through a different route, comes up with essentially the same conditions but framed as 'systems thinking' skills. He includes 'Perspective(s)', which relates to the observers/agents in his DSRP model (Distinctions = Differences, Systems = Container, Relationships = Exchanges). Both authors suggest that, by identifying conditions in a system, we become able to influence (though not predict or control) the patterns.

▶♦So, returning to my notion of *statewaves*, I was looking for concepts or terminology to move beyond the Cartesian dualism of subject/object, mind/body, etc. I was struggling to find anything satisfactory in what I was reading and so turned my attention on myself. I noticed the extent to which I draw on different modalities for expressing myself. I discerned differences in my 'felt-states' (Gendlin, 1968, 1973, 1978, 1982) of being, which brought forward different content through varied means of expression. I recognised that all manifested as partial patterns of me, yet none captured the whole of me. What if, in service

to this research, I gave permission for all of them to show up and express themselves on their own terms? They would certainly convey a richer 'pattern' of what it means to be me. I was curious about what else they might bring, and what else might manifest as a consequence of their presence? And then, what could I call them? The only question I could address at this point was the final one.

►♦In the absence of other suitable terminologies I settled on *statewaves*. The term seemed to capture what was present and presenting – states of being expressing in unique ways that appeared to be *metalogically coherent* with themselves. Later, I found academic substantiation for each of the terms I adopted, more of which will be shared in §0.3: Statewaves.

►As stated earlier, each *statewave* shows up through recognisable patterned exchanges within these pages, and has a distinct symbol (see box in the bottom-left margin). Throughout my thesis I use these symbols to herald which *statewave* is expressing itself. All are essential and all rely on the interplay between matter and mind within and beyond the unity that is me. That these different *statewaves* find expression herein shifts my document from what, on the face of it, might appear to be a monologue, into a metalogue involving differentiated, interdependent parts.

♫ I feel excited and yet also notice there is a bigger question pressing in on me. Why do this? And in particular, why do this in a doctoral thesis underpinned by complexity thinking?

> "The key insight that came out of Prigogine's work, and which gets
>
> to the heart of complexity theory, is the way forms, patterns, and
>
> institutions emerge and become established and are then constantly
>
> challenged and potentially invaded by the particular events,
>
> variations, decisions, shocks, and so on that take place in particular
>
> places at particular times" (Boulton et al., 2015: p. 29).

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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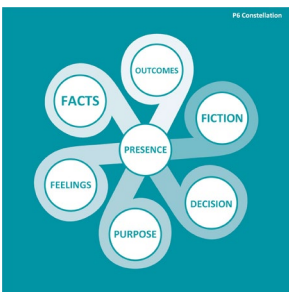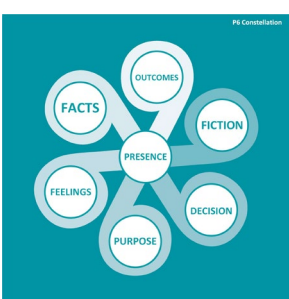❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming ►♫♦≈

►♫♦At the moment of asking myself the question just before the above quotation, I sense my approach is important, yet I cannot express why (Desai, 2010; Griffin et al., 1999; Jha, 1995, 1998; Polanyi, 1958). I hope more will become clear – to you and to me – but at this stage in the adventure, I am working with inchoate knowing. I am surrendering to *not-knowing* and to being present to and with the invasions and what emerges.

♫ I make my surrender sound easy, but it is not. I feel uncomfortable sitting with the tension that rarely abates and frequently expands as I proceed with my task. The insistence within urges me to walk this path even though my seemingly rational mind is screaming at me. And right now I feel that rampant voice in my head picking up steam. **Time to get out>>.**

►♫♦And then I stumble across Marshall's (2008) paper, which affords some abatement in my dis-ease. I have not tracked down all those to whom she refers – rather I take note that there is more difference in the mix than I know (and can possibly know about):

> "There is a great deal happening, for example in qualitative research, as scholars work creatively beyond the crises of legitimation and representation outlined by Denzin & Lincoln (2005). Conventions of realism in writing have been fundamentally, irrevocably, challenged. I can assume, rather than argue, therefore, that there is no one objective reality to be discovered and portrayed, that there are multiple (potentially shifting) 'truths' seen from different perspectives, and that writing only, but potentially valuably,

>>TIME TO GET OUT!

♫ *This is madness! YOU are mad to risk failure for some sense of irrational, emotional indulgence!*

Calm. Be still. Breathe slow and deep. You do not know what I know.

When the rampant voice rages at me, she becomes incoherent and incapable of making good decisions. So I come alongside; let her roil and rampage until she is done – her energy spent. Then I take her hand and together, we prepare. For what is true for her, is that she is simply scared and she calls me out to take heed… to take care… to listen… to pause… until the ground is made clear, even if only for a single next step.

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
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❖3: P6 Constellation

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❖7: Systemic Research Framework
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❖9: Metalogic Coherence
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represents the constructed perspective of the author(s)" (Marshall, 2008: p. 2).

♦She goes on to reference others whose writing conveys "the contentious, provisional, perspectival and multi-faceted nature of knowing" (Marshall, 2008: p. 2). Furthermore, she offers affirmation of my rationale for giving space not only to my emergent writing, but the form in which it manifests:

> "…my own intent, which is to offer a focused contribution on working with those tentative, precious moments in which form is coming into being. I shall suggest that often we need to 'listen' to what form our writing is seeking to take because this has analogic congruence, in some way, with the substantive themes we are exploring or to our relationship with them as inquirers" (Marshall, 2008: p. 2).

♫♦≈Oatley (1995), in the quotation below, draws attention to the power afforded by the written word. She takes on the imagery of the Egyptian Sorcerer adopted by George Eliot in the opening sentence of her novel, *Adam Bede*: "By what sorcery does the writer enable the reader to understand unseen worlds and to experience emotions about what goes on in them, while perceiving mere traces of ink on a page?" (Oatley, 1995: p. 54).

♦As I ponder why I am drawn to these words I begin to get a taste of why my approach matters so much to me. We, as human beings, are the nexus of extraordinary faculties: the power of mind, of words, of imagery, of emotion, of sensing, of sensemaking, of intention, of action and of so much more besides. All these faculties and aspects of ourselves are in the mix of how we come to know what we come to know. To deny, silence or prejudice one aspect over all others is, I suggest, to limit the true extent of our creative potential and what

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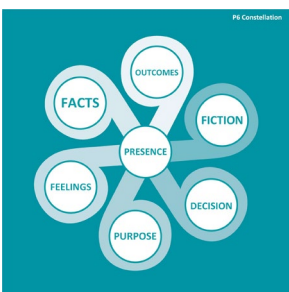❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

might be possible to know. Perhaps this is what Gregory Bateson was reaching for in *Angels Fear* (Bateson & Bateson, 1987) and its import (at this moment) seems sufficient for me to quote him extensively:

> "The negative purpose of this book is to brush away some of the more ludicrous and dangerous epistemological fallacies fashionable in our civilisation today. But this is not my only purpose, nor indeed my principal purpose. I believe that when some of the nonsense is cleared away, it will be possible to look at many matters which at present are deemed to be as fuzzy as 'mind' and therefore outside the ken of science… Aesthetics, for example, will become accessible to serious thought. The beautiful and the ugly, the literal and the metaphoric, the sane and the insane, the humorous and the serious… all these and even love and hate are matters that science presently avoids. But in a few years, when the split between problems of mind and problems of matter ceases to be a central determinant of what it is possible to think about, they will become accessible to formal thought" (Bateson & Bateson, 1987: p. 63).

►♦It is more than thirty years since Gregory Bateson's death. We have seen advances in complexity sciences, systems thinking, cybernetics, and in cognitive sciences, which now offer evidence for emerging theories on embodied and enactive cognition (Clark, 2015; Colombetti, 2008; Cowart, 2016; Ellis, 2013; Rupert, 2009; Thompson, 2007; Varela et al., 1991). And with the continuing championing of transdisciplinary approaches and methodologies opening up the landscape for experimental, transdisciplinary research – perhaps now is the time, and my research has its place and its part to play?

P6 Constellation

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming   ►♫♦≈

Statewaves: introducing the players

►I now introduce you more fully to the four *statewaves* I call upon. They are all aspects of me, ♫each desperately keen not to be silenced or dominated by the others! ►They show up, sometimes distinctly separate and prominent; at other times interwoven through imagery and form; tone and texture; structure, pace and progression. Entering into this space draws me into the terrain of multimodal and sensory ethnography, phenomenological anthropology and multimodal scholarship (Bezemer & Kress, 2008; Dicks et al., 2006; Ingold, 2000; Kress, 2000a, 2000b; Pink, 2011). My exploration of this (at this point) goes only as far as it helps me to illuminate what is manifesting in my concept of *statewaves*… yet it is sufficient to superficially affirm the inherent coherence of my intuitions about adopting these *statewaves* to support my inquiry. I return to this in §CA-5.5.8.2.

►The first *statewave* is showing up here as ►**Navigator-Narrator** – a steady, unflustered presence illuminating dispassionately what is present, what has been and what is coming. ►**Navigator-Narrator** is akin to a rational, objective observer/reporter and sign-poster – the voice and presence which sits apart from, yet commentates in factual terms, on proceedings: what has been, what is seen, what is coming. She is generally precise yet sometimes carries ♫**Aesthetic-Poetic** undertones in her crafted expression. At times in my writing of this document, she slipped into verbose ramblings. This shift heralded the insistence of another *statewave* vying for attention. It became possible to edit out the ramblings once the nagging incumbent had been given space to express herself.

►Within this document, ≈**Visual-Kinaesthetic** draws primarily on visual and spatial/movement modalities. She set her stall out in §0.2. Bateson (1987: p. 96) similarly conjoins 'visual' and 'kinaesthetic' in his exploration of faith. He extends beyond religious connotations to seeing the notion of faith as evidence of a predictive faculty, making sense of what we see, expect to see and actually experience. Some 30+ years later, in cognitive

sciences / embodied cognition research, Clark (2015) sets out his theory of Predictive Processing §**CA-5.5.1.4**; §**CA-5.5.6.2**; §**CA-5.5.11.6**.

►♦Through ≈**Visual-Kinaesthetic**, I rely mostly on visual, non-verbal; and sometimes metaphorical or representational (Heron & Reason, 1997) modes of communication. Varela et al (1991) draw attention to Johnson's (2013) proposal that we as human beings engage in basic categorisation processes drawing upon general cognitive structures:

> "Mark Johnson proposed another very intriguing basic categorization process. Humans, he argues, have very general cognitive structures called kinesthetic image schemas: for example, the *container schema*[21], the *part-whole schema*, and the *source-path-goal schema*. These schemas originate in bodily experience, can be defined in terms of certain structural elements, have a basic logic, and can be metaphorically projected to give structure to a wide variety of cognitive domains. Thus, the container schema's structural elements are 'interior, boundary, exterior,' its basic logic is 'inside or outside,' and its metaphorical projection gives structure to our conceptualizations of the visual field (things go in and out of sight), personal relationships one gets in or out of a relationship), the logic of sets (sets contain their members), and so on" (Varela et al., 1991: p. 177-178).

♦Thus Lakoff & Johnson's (1999b) experientialist approach to cognition and Varela et al's (1991) suggestion that cognition is embodied action seem consistent with the approach I am taking here in terms of *statewaves*; **and** also in the obvious connections between his schemas

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[21] Italics as in original source

P6 Constellation

OUTCOMES
FICTION
FACTS
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

and principles of complexity thinking, in particular the notions of 'container', and 'part-whole'.

►≈**Visual-Kinaesthetic** evokes a visual appreciation and felt-sense (Sheets-Johnstone, 1999a, 2009a) of the territory travelled, the resources deployed and discoveries made. At relevant points and places in the document – via hyperlinks – I invite you to engage with her on her terms. Alongside her, on the banks of this metaphorical river or on boulders mid-stream, you can step out of the flow with ♫**Aesthetic-Poetic** to re-orient yourself beyond the noise and intensity of the words on the page until you are ready to rejoin the verbal torrent.

►You first met ♫**Aesthetic-Poetic** in the eddy-bar where she introduces the holding metaphor for my research writing (and indeed my life) – a river. I note Mary Catherine Bateson's **similar usage>>** of a river in her preface to the 1987 edition of *Steps to an Ecology of Mind:*

> "Gregory Bateson was fond of quoting Heraclitus: 'Into the same river no man can step twice,' particularly in his later work, in which he was trying to define the nature of the interface between the realm of mind and physical reality, and to discuss the way in which mental process establishes landmarks or thresholds, meanings and definitions in the world of flux. But a book is like a river, not in the

P6 Constellation

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖1: Participation Compass
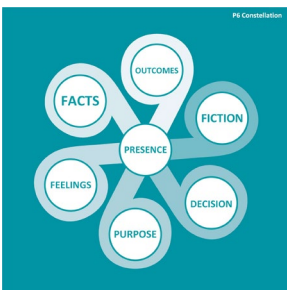❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

PhD Abductive Fruits:
❖4: Statewaves
❖5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖6: Symmathesic Agency Model (SAM)
❖7: Systemic Research Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

>>SIMILAR USAGE

♫ It is unsurprising to me that I find myself drawing upon a metaphor that has accompanied me since my experiences of learning to kayak between 1983-89. I was however surprised (and delighted) to find it in use in Bateson's work – and notice my familiar feelings of relief which show up within me when I find similarities between myself and someone I respect.

Of this I must beware. The pattern has undertones driven by the little girl I once was, desperately in need of proving herself to be OK; to be special; to be like someone whom I believed was loved more than me – my brother.

This proving, I know, is simply a surface insistence borne out of a deeper irrational need (purpose) for self-protection.

But here, right now, I see this Little Me. I hold her close and tenderly. Being seen and reassured is all she needs for her fears to abate and for ease and calm to return.

> simple sense of water flowing by, but because the intellectual context,
>
> like the reader, changes steadily" (Bateson, 1972b: p. viii).

►♦I am joining this inquiry, the "interface between the realm of mind and physical reality" (in the above quotation) and through giving voice, space and time to my *statewaves*, I am bringing myself more fully into the exchange. ♫**Aesthetic-Poetic** plays her part through personal poetry and prose (Burchell, 2010; Hiley, 2006); introduces word tapestries that weave narratives, musings, paradoxes and insights. I surrender myself to engaging in her non-rational, literary forms, which are variously reflective, reflexive[22], personal, emotional, lyrical, edgy and metaphorical. When she shows up, you may get a sense of the river being wide, spacious; its flow slow, gentle, rhythmic – giving space to what is calling to be revealed; or in contrast, wild, tumultuous, chaotic, messy. She speaks up when there is something needing expression or a tension needing to be released, which cannot easily be conveyed through other *statewaves*.

♫Sometimes she arrives 'out of the blue', interrupting or diverting the flow of the other *statewaves*. Elsewhere she precedes each phase transition in this thesis and sometimes introduces chapters. At other times, she sidles in alongside the verbal flow in eddy sidebars or interjects 'rock-like', midstream paradoxically both creating turmoil and offering refuge from it. The part she plays – the purpose she serves – is not obvious ahead of time. She flirts, teases and tickles me into surfacing unknowing knowings (Bateson & Bateson, 1987; Flood, 1999a; Gadamer, 1976; Rajagopalan, 2016; Rajagopalan & Midgley, 2015), which come to consciousness in each presenting moment, albeit in unpredictable time-frames.

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[22] As stated earlier, I take these to mean: reflective (past-orientated) and self-reflexive (present-to-immediate-future-orientated) §5.5.6.

Attending Responding Becoming   ►♫♦≈

►♫Think of ♫**Aesthetic-Poetic's** manifestations as opportunities to metaphorically enter an **eddy²³** in a fast-flowing river. You will find yourself turning back on the general direction of flow; an alternate place – a shift of state, tone and pace, which may give you space for pause or tip you from your cosy zone into untrammelled waters! Here you will meet contributions arising from past and present moments. Perhaps you too will find yourself recalling stories and reliving experiences or connecting reflexively to what has been evoked in you. Each eddy-bar arrives in its own time, on its own terms. I simply gave them permission to be seen and heard. Only afterwards did I step back to inquire: 'How come this is showing up here and now? What is being revealed to me?' At each juncture, my reflexive inquiry opens the space for the next *statewave* to re-engage.

♦**Intellectual-Theoretic** brings ♫cognitive muscle and linguistic craft to the page, enabling me to wrestle with and weave seemingly incommensurable material into what I hope may be experienced as a multi-sensorial (McQuade & Butos, 2005; Nakamura, 2013; Pink, 2009, 2011), compelling, ultimately coherent body of work. This *statewave* is full, dense – sometimes fast, other times slow – carrying an intensity that requires focus and concentration to aid navigation and comprehension. It has been the responsibility of ♦**Intellectual-Theoretic** to draw into the mix what others think, feel and know. She necessarily draws on third-person constructs and theories, and draws in the voices, experiences and second-person exchanges (Fisher, 2003; Reason & Torbert, 2001; Torbert et al., 2004; Torbert, 2000) of other direct and indirect players. Her contribution to this complex, nonlinear ♫ alchemical crafting – through a sometimes confusing, meandering drift; and sometimes a brutal, forging, folding,

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²³ Eddy: a feature in fluid dynamics. "1. A Current, as of water or air, moving contrary to the direction of the main current, especially in a circular motion. 2. A drift or tendency that is counter to or separate from a main current, as of opinion, tradition, or history" (The Free Dictionary, 2016). The eddy current is created on the downstream side of an obstacle, and moves in a direction contrary to the main current flowing past that obstacle (on one or both sides), e.g. kayakkers take advantage of eddies downstream of large rocks or at sheltered inlets on the banks of rivers – to get respite from fast-flowing downstream currents. Perhaps my entire inquiry fits no. 2 in relation to the Academy?

chiselling, cutting, sculpting process – has, amidst the non-rational, served to illuminate, translate and linguistically articulate my sensemaking.

Why *statewaves* and what are they good for?

►♫♦But how did I come by the term *statewave*? I was dissatisfied with what seemed to be a perceptual separation between states of 'being/doing' and 'ways of exchanging'. Tangentially, I found myself wondering about the tension in physics regarding the 'particle/wave' duality. I remembered the double-slit experiment first conducted in 1927 and then in 1999, in which particle-like electrons were shown to have wave-like properties (Hawking & Mlodinow, 2011: p. 81-107) §CA-5.5.12. What if I held the possibility that I exhibit both particle-like and wave-like properties simultaneously?

►♫♦Quite separate from those musings, whilst reading about research in Dance Movement Therapy (Meekums, 1993; Meekums & Payne, 1993) I was introduced, delightfully, to the concept of complementarity[24] in relation to descriptions of electrons as both particle and wave:

> "Niels Bohr has introduced the notion of complementarity. He considered the particle picture and the wave picture as two complementary descriptions of the same reality, each of them being only partly correct and having a limited range of application. Each picture is needed to give a full description of the atomic reality" (Capra, 1976: Sec. 11/57).

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[24] Jackson similarly writes of complementarity between social theory and systems thinking and how one can enrich the other (Jackson, 2001); and also complementarity of intrapsychic and intersubjective dimensions of social reality (Jackson, 2012).

Attending Responding Becoming   ►♫♦≈

♦In other words, there is no theory that can offer a complete description of all realities; because all realities are inevitably partial and contextual (Francescato, 1992)[25]. Thus, my creation of the term *statewave* came as an intuitive formulation, borne out of my need to convey something that I sensed was both ambiguous and contradictory: states of being (i.e. particle-like), each with unique energetic qualities, expressing/moving/exchanging/ manifesting (i.e. wave-like) in their own particular ways. Both, it seems to me, are needed to give a full description of my emerging reality. And so I landed upon *statewave*. As I proceeded, I held it lightly in mind to see how it fitted with other theories and concepts.

►♦My ponderings and wanderings brought me to the emergent world of complex adaptive systems (CAS)[26] and state shift theory[27]. Here again are two ways of describing the same phenomenon: Prigogine's explanation of dissipative structures and the concept of state shifts both point to **irreversible change** in a system (Barnosky et al., 2012; Prigogine, 1997). I find myself making connections – understanding 'learning'/'knowing' as emergent properties, as in CAS; and akin to state shifts described by Barnosky et al (2012: p. 2) in their article on the Earth's biosphere. I am seeing learning as irreversible state-change. I do not equate this to a specific learning level as per Bateson's (1972b: p284-314) theory of Learning levels; rather, I am seeing that state-change in this context would mean a change within each level and from one level to the next. Relating this to myself, I mean *knowing what I did not*
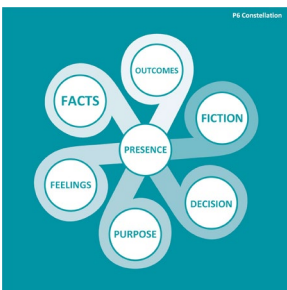
[25] Francescato (1992: p. 132) says: "that each theoretical paradigm sees only a portion of the truth is, in part, a result of the historical period in which it arose and the kinds of questions it was trying to answer."

[26] CAS: "A complex adaptive system has no single governing equation, or rule, that controls the system. Instead, it has many distributed, interacting parts, with little or nothing in the way of a central control. Each of the parts is governed by its own rules. Each of these rules may participate in influencing an outcome, and each may influence the actions of other parts. The resulting rule-based structure becomes grist for the evolutionary procedures that enable the system to adapt to its surrounding" (Holland, 1992: p. 21-22).

[27] "Biological systems on many scales can shift rapidly from an existing state to a radically different state. Biological 'states' are neither steady nor in equilibrium; rather, they are characterized by a defined range of deviations from a mean condition over a prescribed period of time. The shift from one state to another can be caused by either a 'threshold' or 'sledgehammer' effect... once a critical transition occurs, it is extremely difficult or even impossible for the system to return to its previous state" (Barnosky et al., 2012).

know before; e.g. finally comprehending something that previously was beyond my reach. This could show up in new ways of being, thinking and doing – manifesting through me as embodied knowing. Once grasped – short of me dying or losing my faculties – my knowing cannot be un-known. In essence, learning **is** transformation (Fazey et al., 2018).

>>COMING TO KNOWING!

♫At times the potential scale and complexity of my endeavour tips me into overwhelm. Where do I draw the line when there is no outside? Again and again, I choose to surrender to an emergent synthesis trusting that beyond logic and futile attempts to control, crucial insights will arise to inform each next literal or metaphorical step I take.

♦I notice the term 'state' continues to trouble me. It conjures up notions of rigidity – something concrete – which is potentially misleading. Rajagopalan (2016) has the same issue with the idea of knowledge. He finds his way through this conundrum by adopting the term 'knowing':

> "My preference for the verbsy form 'knowings', rather than the straight noun form 'knowledge', is important: knowledge, as a noun and a thing, is content (frozen, fossilized, named, claimed, and dead); whereas knowing represents a process, a becoming. It contains both a latency and a realised component, carries connotations of tentativeness, and has not yet been named, claimed, or killed" (Rajagopalan, 2016: p. 2).

♦Knowledge can be held in artefacts beyond the human body. Knowing is an enactment and only a thinking-being-doing-body can manifest, deploy and make more of it. And yet I find myself reluctant to appropriate it here. My resistance brings my attention to what I mean by the idea of 'knowing' and whether or not this is actually a fit-for-purpose concept for **this** research. I realise it is; and is not. To me, 'knowings' represent a kind of coherence; something or some way of engaging that can be (re-)enacted even though the players, the
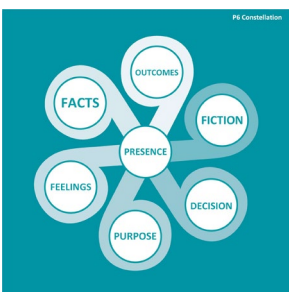
PhD Statewaves:
♫ **Aesthetic-Poetic**
♦ **Intellectual-theoretic**
► **Navigator-Narrator**
≈ **Visual-Kinaesthetic**

Pre-PhD Abductive Fruits : 1998-2012
❖ **1: Participation Compass**
❖ **2: Point Attractor Inquiry (PAI)**
❖ **3: P6 Constellation**

PhD Abductive Fruits:
❖ **4: Statewaves**
❖ **5: Aphorisms of Nature's way + Symmathesic Agency Behaviours**
❖ **6: Symmathesic Agency Model (SAM)**
❖ **7: Systemic Research Framework**
❖ **8: Presence in Action**
❖ **9: Metalogic Coherence**
❖ **10: Poetry Anthology**

field of play and the location may change – like a game of hockey, or my facilitating a conference of 250 people through an untested, potentially transformative process. In these contexts, my knowing amidst all the unknowns shines through. ♫♦≈ And in **this** context – in the creation of this document – I am **coming to knowing>>** through the process of carrying forth and bearing witness to that which lands on the page – in the form, flow and tone in which it appears. I am quite literally drawing on my different states of being and ways/waves of exchanging to reveal, not only to you but to myself, what is wanting to emerge. I am groping forth and discovering with each word, each sentence, each image that calls to be seen and held in view. Unless or until I come upon something that is a better fit, *statewaves* will take their place and have their way.

►♫So expect them. They manifest in nonlinear fashion. They come in service to sensemaking; arriving, not in predictable, metronomic steps, but in surprising, unheralded encounters. I am taking the leap – seeking to weave a multimodal[28] (Pink, 2009, 2011) unity, thereby ♦ stepping beyond the confines and consequences imposed by worldviews that assume that we <u>can:</u> (a) extract rational, linguistic forms of human exchange from other dimensions/aspects/ingredients of sensemaking; and (b) gain clearer/meaningful comprehension by doing so. In choosing my approach, I am exercising personal freedom as defined by Midgley (1992a): "personal freedom: freedom, that is, from the repression of emotion and the acceptance of ideologies that prevent critical thinking; in short, freedom from restrictions of creativity" (Midgley, 1992a: p. 151). My stance does not sit easily with discourses within systems thinking about theoretical and methodological isolationism, imperialism, pragmatism, pluralism and complementarism (Flood, 1989; Flood & Romm, 1996b; Francescato, 1992; Gregory, 1996a; Gregory, 1992, 2000; Jackson, 1987b, 1988,

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PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
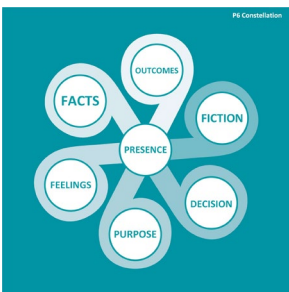❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

---

[28] In using the term multimodality, I am referring to our sensory modalities: visual, auditory, spatial, kinaesthetic, olfactory, touch and not the multimodality framework deployed by de Raadt and D. (2014). Neither do I mean it in the philosophical terms Midgley deploys in his 1992a paper referenced previously.

Attending Responding Becoming   ►♫♦≈

1991a, 1999, 2001, 2009; Midgley, 1992a, 1992c, 1996, 2000, 2001, 2011); because, as is the way of it, discourse takes place predominantly, if not exclusively, in the rational domain. I suggest that singularly following an objective, rational stream (on the basis of an assumption that it is THE most legitimate academic form) by inference, situates and locks researchers into a reductionist paradigm. Coming from a complexity thinking worldview, and relative to my research, I am embracing the futility of attempting to separate the inseparable and instead, accept the challenge to engage through the inseparable unity that is me. As a tease to you and me, I ask this: even if it were possible, would it be a useful strategy for gaining full-bodied comprehension/knowing-ness? I suggest it is not. Through my use of *statewaves*; the gestalt of my thesis; the explication of the *P6 Constellation* §CA-5 and my ongoing inquiry, I hope to illuminate what is informing my thinking and being~doing.
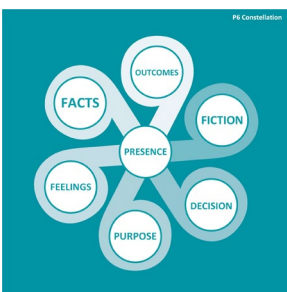
Statewaves – **Same or different?**

♦So returning to the notion of *statewaves*, how does it square up to other theories and frames of reference? Am I merely reiterating something already coined in different terms? ►By way of example, I consider the notion of *statewaves* related to four different concepts/disciplines.

States/agency

♦As a concept, I find the notion of *statewaves* consistent with descriptions and definitions in psychical realms of 'states' and 'agency':

> "A person's physiologic *state* is a process that changes moment to moment. State is the self-organising emotional and physiological background against which an individual lives his or her life. It is the expression of the activity of neural and endocrine systems affecting mood, emotionality, arousal, activity level, attention, and a number of other factors; it is influenced also by the environment, and by one's

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖1: Participation Compass
❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

PhD Abductive Fruits:
❖4: Statewaves
❖5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖6: Symmathesic Agency Model (SAM)
❖7: Systemic Research Framework
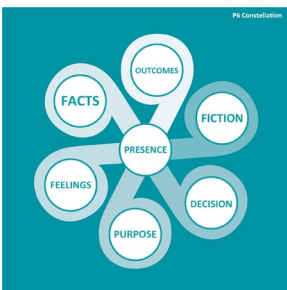❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

own activity. State is continually in flux, and its mercurial nature is of great importance because one's state determines the likelihood that one will engage in any particular behaviour, including behaviour that is intended to alter either the environment or one's own state" (Grigsby & Church, 2007: p. 38).

Agency is described thus:

"The ability to act on the environment or on oneself in new ways (by altering one's behaviour) with intention toward a goal is what we call *agency* or *being an agent* in one's own life. Agency is a complex psychological (and neural) phenomenon, comprising both this capacity for deliberate action as well as a *sense* of agency, or the *feeling* that one is able to behave as an autonomous agent" (Grigsby & Church, 2007: p. 38).

♦With both extracts in juxtaposition, I introduce my working description of *statewave* as: *a metalogically coherent mode of being~expressing i.e. coherently conveying our state of being into and through our ways of expressing.* Let me say this in the negative to make clear an important distinction: I think it is possible (if not common) to express ourselves in ways that lack *metalogic coherence*, e.g. if I feel disturbed/agitated (*state*) but I pretend and try to communicate (*wave*) as if I feel happy, I will distort my communication/message. My pretence creates disconnection or dissonance which compromises my *statewave* coherence. This cannot not affect the efficacy and outcomes of my communication and my agency (my agentic acts). Walker offers important insights regarding the notions of agency in systemic intervention connecting "the concept of enacted cognition as the embodiment of agency" (Walker, 2007: p. 266).

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
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Pre-PhD Abductive Fruits : 1998-2012
❖1: Participation Compass
❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

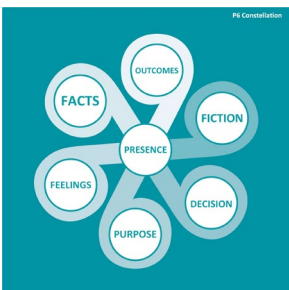**PhD Abductive Fruits:**
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❖5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖6: Symmathesic Agency Model (SAM)
❖7: Systemic Research Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

Attending Responding Becoming ►♫♦≈

Sacred unity

►♦In my literature meanderings, I found myself drawn to Bateson & Bateson's (1987) perspectives on the sacred. ►♦I was led here by Eicher-Catt (2008 [2005]):

> "We … should appreciate human experience as an accomplishment of Firstness, Secondness, and Thirdness as a sacred unity" (Eicher-Catt, 2008 [2005]: p. 268).

In her self-declared abductive treatment, Eicher-Catt (2008 [2005]: p. 260-275) compares Bateson's triad: **Aesthetic[29] awareness** and **Mental Process** mediated by conceiving the 'pattern which connects' i.e. **the Sacred**; with Peirce's (1877-1908, 1893-1913 [1998]-a) categories of: **Firstness, Secondness** and **Thirdness**. While these categories hint at essences of my *statewaves*, I could see no direct correlation when I first considered them. However, it occurs to me that the three could be seen as human 'processing' systems, differentiated from each other by their distinctions, with Thirdness being a system holding the other two §CA-5.5.12.1? M. C. Bateson intimates this:

> "Gregory wants us to 'believe in' the sacred, the integrated fabric of mental process that envelops all our lives… vast, interconnected metaphorical systems. Without such metaphors for meditation, as correctives for the errors of human language and recent science, it seems that we have the capacity to be wrong in rather creative ways – so wrong that this world we cannot understand may become one in which we cannot live" (Bateson & Bateson, 1987: p. 200).

She adds:

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29 Here 'aesthetic' is taken back to its broader archaic meaning related to perception by the senses including emotional sensitivity and not simply that which accords a 'sense of beauty.'

Attending Responding Becoming ►♫♦≈

> "It is important to remember in this context Gregory's commitment
> to the principle of double description. The richest knowledge of the
> tree includes both myth and botany. Apart from Creatura[30], nothing
> can be known; apart from Pleroma, there is nothing there to know"
> (Bateson & Bateson, 1987: p. 200).

►♦This leads me back to the principle of complementarity and the particle/wave duality. I sense that both are needed for me to more fully grasp an understanding of all-ness. Further, I conclude that Peirce and Bateson's constructs are essentially descriptive, explanatory and abstracted from the daily existence of the individuals to which they refer. They are **writing about**… not **being it**. Because of this, their offerings currently have little immediate utility in helping this ordinary person (me) access/embody the Sacred. My conclusion tells you something about me – that I value efficacious utility, but not in a functional, disembodied sense. Utility is a necessary feature of this research – positioned, as it is, to explore *subjective empirical* methodologies in/as dimensions of systemic intervention. Necessarily, I turn the lamp of illumination onto me: on what I do; what comes of what I do; how I go about doing what I do; what moves me to do what I do; and what goes on for me in the midst of it all.

►I hope that more of this will be revealed to me as I introduce you to my *abductive fruits* §CA-5, especially the *P6 Constellation* which, in its embryonic days, I described, somewhat paradoxically, as a '*mindfulness[31]-in-action map*'. ♫♦As I watch myself writing that clumsy, hyphenated phrase, I notice my deeply-felt unwillingness to split what I experience as the inseparability of my Being/(non)Doing.

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[30] Terms drawn from Jung, refined by Bateson connecting 'mind' to 'material' in ways that illuminate that mind cannot exist beyond the material, and the material cannot be known without mind (Bateson & Bateson, 1987: p. 13-14; 17-19). Pleroma – non-living matter affected by forces and impacts, described by physics, containing but not making distinctions; Creatura – the world of 'mind' that sees differences, makes distinctions and information. This slays the Cartesian body/mind split.

[31] For now let's hold this: "Mindfulness, the process of attending to present-moment sensations and experiences with a non-judgemental stance" (Desrosiers et al., 2013: p. 654).

Attending Responding Becoming   ►♫♦≈

►♦So, the repeating pattern of efficacious utility manifests in my *abductive fruits*. With this notion, coupled with some creative mental processing of my own, I conceive the concept of *statewaves* as more than a *mode* of communication. I see it as a complex communion of firstness and secondness (aesthetic awareness + mental process) exchanging between sacred unities – which, amongst other living unities, includes people within a shared wider world §CA-5.5.11; §CA-5.5.12.

Action Inquiry

♦At first glance there appear to be resonances between my notion of *statewaves* and Torbert's (2004) first-, second- and third-person action inquiry, which, respectively, emphasise the **exchange** (action + inquiry) **within** (first-person), **between** (second-person) and **beyond** (third-person) individuals: "Action inquiry seeks, in each present moment, to integrate critical subjectivity, compassionate intersubjectivity and constructive objectivity in timely action" (Torbert, 2006: p. 207). Torbert (2006) describes action inquiry as a practice incorporating single-, double- and triple-loop **feedback** across **four territories of experience** (**visioning** – attentional/spiritual/intentional; **strategizing** – mental/emotional/one-ness; **performing** – sensual/embodied/practical/aesthetic; **assessing** – outside world) from which emanate **four parts of speech** (**framing, advocating, illustrating** and **inquiring**)[32] (Chandler & Torbert, 2003; Erfan & Torbert, 2015; Fisher, 2003; Reason & Torbert, 2001; Rooke, 2005; Starr & Torbert, 2005; Torbert, 1976, 2006, 2013, 2014; Torbert et al., 2004; Torbert, 1972, 1991, 2000). Torbert asserts the primacy of these four parts of speech, suggesting that speaking is "the primary and most influential medium of action in the human universe" (Torbert et al., 2004: p. 27). He emphasises the components and nuclear dynamics/process of a verbal exchange, seeing the latter as the "very atoms of human action" (Torbert et al.,

P6 Constellation

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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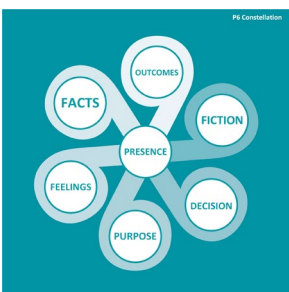
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❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[32] My explicit engagement with action inquiry as concept and practice began in 2005. I believe and experience it to be a systemic practice which has extended and deepened my praxis. So embedded is it in me, that I am in the process of illuminating my know-how, so as to tease out that which I may augment and integrate.

2004: p. 27). In that my *statewaves* are exchanges, there are some similarities. ♫♦However, there are distinctions which I am sensing into but – as yet – I have no articulation or resolution. Suffice to say – for now – I experience my *statewaves* as complex states and modes/patterns of being-expressing. Through them I craft/convey my sensemaking in various forms/processes each with its own qualitatively different, aesthetic feel. I am grasping for words to convey my felt-sense – that the concept of *statewave* says something about the nature/form/process, of my expression as well as the message/state being conveyed. ♦ I suggest that when message and mode are aligned they become *metalogically coherent*; i.e. meaning may be congruently conveyed. Torbert suggests that *congruent* communication can be conveyed by using his four speech parts:

> "As observant participants in ongoing conversations with others, we may seek to balance the four types of speech in our own performances and seek to listen for and evoke the four types of speech from other conversants. Behind merely exercising and balancing these four complementary types of speech action lies the eternal question and lifetime practice of discovering what articulation congruently translates my (your) current personal, interpersonal, and organizational experiencing into the frame/advocacy/illustration/ inquiry that is most timely (across how many time horizons?) now" (Torbert, 2006: p. 258).

▶♦In my deployment of *statewaves*, I extend the notion of congruence to incorporate non-verbal modalities of exchange – which is implied in Bateson's definition of metalogue when he refers to evolutionary process §0.1. Later, I offer other ways to support first- and second-person action inquiry and come to alternative conclusions about what we might consider to be the "atoms of human action" (Torbert – as referenced on the previous page); and how
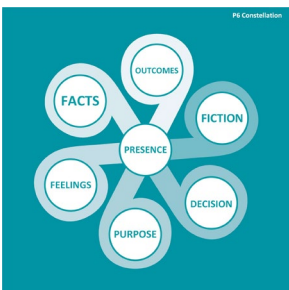

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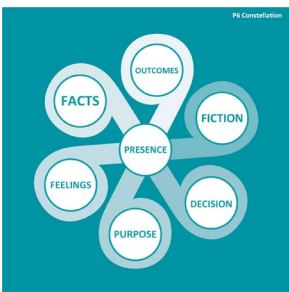❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming   ►♫♦≈

we might represent and incorporate the concept and practice of action inquiry within a more coherent systemic model (the *Symmathesic Agency Model* ≈SAM).

►♦Returning to my comparison of action inquiry and *statewaves*, I conclude that action inquiry as a praxis attends to more than the simple deployment of *statewaves*. However, the latter seems to add greater dimensionality and qualitative richness into the nature and mix of human expression.

Four ways of knowing

♦My concept of *statewaves* seems to share similarities with Heron and Reason's extended epistemology: "Critical subjectivity and four ways of knowing" (Heron & Reason, 1997: p. 5-7) – "Experiential, Presentational, Propositional and Practical". Torbert (2013: p. 272) equates these to first-person/subjective (experiential), second-person/inter-subjective (presentational and practical) and third-person/objective (propositional) research/practice. I am not entirely convinced by this direct comparison, but do not want to distract myself from the thread I am teasing out. The model is portrayed as cyclical or pyramidal (up-ward hierarchy) (Heron & Reason, 1997: p. 7) in which each type of knowing is grounded in the one beneath it. As Seeley states:

> "Heron writes about these four ways of/to knowing both as a cycle (Heron, 1992: 174), in which each successive way of knowing builds on previous iterations of all different ways of knowing, and as an "up-hierarchy, with the ones higher in this list being grounded in those that are lower" (Heron, 1999: p. 3; Seeley & Reason, 2008: p. 28).

♫♦I resonate with the descriptions of the four types of knowing, yet my felt-sense is uncomfortable with the structural representation, description and explanation §CA-5.5.11.6:

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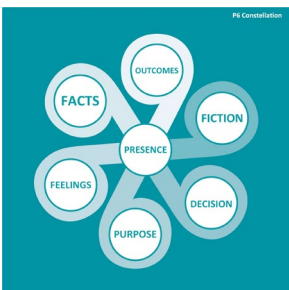**PhD Abductive Fruits:**
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❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Louie Jean Nora Gardiner, Composite Doctoral submission, March 2022

Attending Responding Becoming ►♫♦≈

> "Experiential knowing – imaging and feeling the presence of some energy, entity, person, place, process or thing – is the ground of presentational knowing. Presentational knowing – an intuitive grasp of the significance of patterns as expressed in graphic, plastic, moving, musical and verbal art-forms – is the ground of propositional knowing. And propositional knowing – expressed in statements that something is the case – is the ground of practical knowing – knowing how to exercise a skill" (Heron, 1999: p. 122).

♫♦≈I notice that the model as described evokes in me an imagery of building blocks that stack one upon the next in progressive order. Making my imagery explicit (noticing and articulating it) helps me access what lies amidst my discomfort – my assumptions. I realise that if I accept my first metaphorical conception of distinct and separate building blocks, I want to resist, if not reject, the model. In this metaphor it is possible to imagine removing a lower block, making the pyramid collapse. That imagery does not 'stack up' – excuse the pun – to my reality of knowing and coming to know. However, when I switch my paradigmatic lens to complexity thinking, I find myself curiously drawn to the model. Why? Because in my mind, 'building blocks' transmute into 'emergent properties / dissipative structures' **arising from** and **incorporating** that which came before §CA-5.5.11.6. In this conception, I see a fit with Torbert's developmental theory, which suggests that later Action Logics incorporate those that precede them. But, in my view, the Action Logic frame does not align with Torbert's suggestion that the four types of knowing map neatly onto first-, second- and third-person research/practice.

♫♦Thus, through the lenses of complexity thinking, their model becomes more interesting, dynamical and alive to me, even though I feel the urge to switch around their positioning of propositional and practical knowing. My wanting still to meddle indicates that I am not

wholly settled with their conception… but I notice my disquiet somewhat resolves on reading Rajagopalan's synthesis:

"The significance is in realizing that the differing perspectives or modes of knowing are not patterned in an oppositional relationship, but are mutually supportive and can come into play simultaneously" (Rajagopalan, 2016: p. 231).

♦Notwithstanding my resonances and dissonances, I conclude (in this moment) that their four types of knowing are communicating something qualitatively different to the notion of *statewaves*. In their words, they are referring to epistemology – the content/nature of what we know and how we know we know it. In contrast, *statewaves* are conveying the nature/mode of being/expressing, which includes the authentic, congruent conveyance not only of 'knowing' but also of '*not-knowing*' and 'coming to know'.

►♦Setting aside this discussion for now §CA-5, I am in agreement with Heron who says of presentational knowing: "If we agree that presentational symbolism is indeed a mode of knowing, then we can no longer conveniently distance ourselves from its use by delegating it to the artistic community. We need to bring it right back into the mainstream knowledge quest" (Heron, 1992: p. 176). I am joining with Seeley & Reason, who likewise rise up to Heron's call to action:

"How do we (Chris and Peter) do presentational knowing in this chapter, and not have it swallowed up by abstracted propositions and theories about it? How can this chapter be both a good enough fit with the conventions of academic writing and at the same time a living example of presentational knowing, reflecting the very issues it is seeking to illuminate?" (Seeley & Reason, 2008: p. 27)

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   Compass
❖2: Point Attractor
   Inquiry (PAI)
❖3: P6 Constellation

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❖4: Statewaves
❖5: Aphorisms of Nature's
   way + Symmathesic
   Agency Behaviours
❖6: Symmathesic Agency
   Model (SAM)
❖7: Systemic Research
   Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

Attending Responding Becoming ►♫♦≈

♦I enter the game as one experimenting with many ways of being-engaging in the ensuing knowing-expressing. My sense of the complex dynamical nature of the dance is echoed by Knowles (2002b): "This ability to be continually conscious of what is happening, knowing when and which processes to use, is the leadership dance" (Knowles, 2002b: p. 91). It is also well expressed by Cytowic (2016), who summarises Rosenblum's (2011) book, *See What I am Saying*: "it shows how the scope of everyone's perception is greater than we realise, thanks to the ways that senses reinforce one another, giving us a unified picture of everyday reality taken from multiple perspectives" (Cytowic, 2016: p. 1). He goes on to say: "the five senses do not travel along separate channels, but interact to a degree few scientists would have believed only a decade ago" (Cytowic, 2016: p. 2). In essence, he is saying that all senses are connected and therefore implicated in our sensemaking – that we cannot adequately rely on any one sense or mode of exchange and expect to grasp all that may be available to us.

Fractal Practice-in-action

►♫♦Part way through the tussle of writing the section on *statewaves,* I noticed my present-moment process. I realised I was enacting my research in microcosm: a fractal of my research/practice-in-action. By bringing four different theoretical frames into juxtaposition with my conception of *statewaves,* it seems I may have been engaging in a form of abductive inquiry (Shank, 1987; Shank & Cunningham, 1996) §CA-5.5.12. In so doing, with each comparison, I illuminated alignment and discontinuities. I revealed to myself that by becoming reflexively aware of what was present and playing in me, I could catch and switch the paradigm through which I was considering a particular model. This brought a shift from linear/conventional to systemic/complexity thinking. In so doing, I noticed that by changing my paradigmatic lens, everything changed – what I saw, what I felt, the meanings I made, the metaphors/concepts I drew upon and my willingness to engage (or not) with the material. My first-, second- and third-person sensing/sensemaking were all activated and all affected.

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❖ 4: Statewaves
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    way + Symmathesic
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❖ 6: Symmathesic Agency
    Model (SAM)
❖ 7: Systemic Research
    Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming ►♫♦≈

I revealed to myself that, even though my research is positioned as a project of *subjective empiricism*, I cannot separate the evident, interdependent subjective, inter-subjective and objective interplay. All seem to be present always. This is the embodied proposition of the *P6 Constellation* §CA-5.5 made manifest in the present moment just passed – without prior conscious intention on my part. ►♦In other words, I did not set out to do this; rather, I found myself doing so. At some point amidst the living moment, I realised that this is what was in play. In my use of words and phrasing I am attempting to be consciously precise. I am illuminating a distinction between being present to what is present and *noticing* being present to what is present (what Cabrera and Cabrera (2015) call "meta-cognition") §CA-5.5.8.2: Inside knowing outed.

►♫♦Also in the process of this reflective unfolding, I believe I have been manifesting the concept of a **metalogue-in-motion>>** §CA-5.5.6.7, demonstrating some kind of coherence with my research: engaging in research/practice in-the-present, coming to know in emergent process through my being, doing, attending, responding, becoming.

►Taking into account these reflections and explorations, I feel reassured about proceeding with using *statewaves* in this thesis. I am concluding (based on my experience thus far) that they are bringing relevant added dimensionality to my overall inquiry – definitely for me as the primary sensing/sensemaking actor/researcher in this undertaking; and, I hope this thesis conveys the added value, sufficiently for others to

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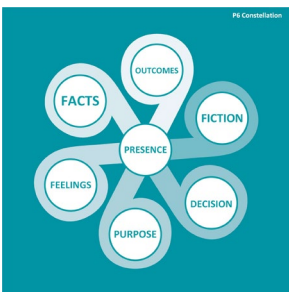❖2: Point Attractor Inquiry (PAI)
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>> METALOGUE-IN-MOTION

♫ My messy back and forth, too-ing and fro-ing, meddling with words and sentences across spans of time are not evident in these lines.

My scribbles, edits and deletions have served their purpose. I have surrendered to what finally rests on the page for you to see. I hope there is enough sense of what it took, for what is here now, to arrive. Yet I see my hope may be hopeless because what is wholly and strikingly evident to me in this moment – is that in this and the previous page, I subjected you, my Reader, to an explication without having introduced you sufficiently (if at all) to concepts I am suggesting I have enacted.

I choose simply to illuminate rather than 'fix' this because it serves a purpose. It is indicative of the messy, nonlinear, recursive, unpredictable nature of engaging with the complexity of reality.

I find myself wondering what it is like for you to experience this atypical, unpredictable, back-to-front, format? What is gained? What is lost? Can we ever know the answers to these questions?

benefit from experimenting with the use of their own *statewaves*.

Not-knowing is not so hard to swallow

►♫♦I return to my previous thread. I sit with sudden reverberations within me, catalysed by bringing the *P6 Constellation* and the concept of *statewaves* juxtaposition in my mind, in **this** moment of writing. I am reminded, that for my research to be a work of *subjective empiricism* in systemic intervention, it must be a body of work *embodying subjective empiricism* in systemic intervention. I am the body. I am the work. I am the body doing the work; and I am the body in the body of work. Sometimes I experience myself to be riding high on glorious waves, seeing what I did not see before, uplifted to and by new perspectives. Sometimes I feel lost and fatigued believing I am overwhelmed by the vastness of the ocean in which I am immersed.

►♫I come across **floating fragments>>** which, at first, mean nothing. And then, it seems by chance, something activates a cascade of connections within me – delivering comprehension, not in parts but patterns, which reveal themselves to me, insisting on their own instantiation. I am servant to their call. Willingly I accept. *Not-knowing* what is to come, I follow. In responding, I lead, giving an illusion of knowing what will become. I do not. This dance of and with emergence is unlike any other I know. In it, I am follower and leader in infinite iteration. We all are? None of us is ever in charge. As I revisit the words I have just written and ponder on the quotation that follows,

P6 Constellation

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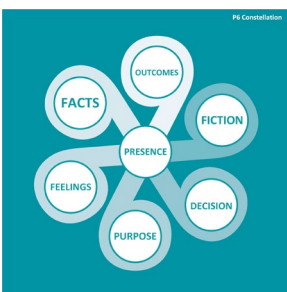❖ 9: Metalogic Coherence
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>> FLOATING FRAGMENTS

♫I find myself, in losing my way. I am reaching for imagery and metaphor that fails to live up to my demands. Waves and wave-states! What stupidity is playing with me? Why not simply use Heron's frame? Can I really justify my venturing – my groping for something else? I say yes. Have faith. There is something. Just because I have not yet found reason nor rhyme does not mean it will not come. This is the moment I am in. Another fumble in the dark for something felt, known within; currently beyond words, beyond comprehension.

I write to listen and find stillness – creating space, here at the side of the page, to simply be and breathe. This is the place I am meant to be: simultaneously full to bursting with the tension of *not-knowing*; and engulfed by it. The waves of tension run through and over me in rhythmic flow. Full, vast. Present, past. Just as ocean waves run forth then fade; each overlaid by the next rising and sinking – nothing changing, until finally the transformational turn. That irreversible stage-change – the coastal cliff collapses; contours redrawn as the edges of this place accept their new shape.

I am reminded this is the way of things. I do not know what I am coming to know, until suddenly, I know. And when finally, I recognise this new knowing, only then may I be equipped to share it.

there is one thing I can say that I know in this moment – above all else I feel deep relief and gratitude for this state of *not-knowing*; for when I am *in this place* – No! When I *AM 'not-knowing'* – I have nothing to protect, nothing to prove, nothing to preserve. I am free to play and to discover. So it is in my moments of stuckness and breakdown, that I breakthrough. Each shift a transition in and of its own time. It is an intangible realm where, perhaps, the sacred meets the systemic and finds they are the same?

> "Reading Bateson alongside Peirce, we understand that Bateson's
> notion of sacred unity is a call for us to establish new boundaries for
> personal and scientific thought that necessarily expose the apposition
> of experience, consciousness, and communication that conditions the
> very possibility of difference" (Eicher-Catt, 2008 [2005]: p. 275).

►♦From its outset, this endeavour has had the sense of something sacred to me – because it is about people; about people and their lives; about me and my life; and about how we inter-relate, change and are changed by the changes in each other. Choosing to be/do and show up in all the ways that are manifesting here is, for me, an exercise in being present to, and following, the chaotic nonlinear transitions between tension/dissonance and resonance/coherence. Currently with this PhD, there is no end-point that I can define. In this undertaking, therefore, I cannot not extend beyond conventional boundaries between "personal and scientific thought" (as quoted above). My embodied expression through these *statewaves* is an attempt to make this project (more) 'whole' – attending to that which Bateson might call a sacred unity. It also has me embracing second order cybernetics (Glanville, 1996, 2002, 2004, 2012) §0.1 and tuning in to the theories of embodied and enactive cognition (Clark, 2015; Colombetti, 2014a; Cowart, 2016; De Jaegher & Di Paolo, 2008; Di Paolo, 2005; Di Paolo et al., 2010; Di Paolo & Thompson, 2014; Froese, 2011; Lakoff & Johnson,

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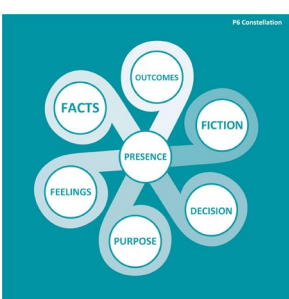❖ **2: Point Attractor Inquiry (PAI)**
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❖ **5: Aphorisms of Nature's way + Symmathesic Agency Behaviours**
❖ **6: Symmathesic Agency Model (SAM)**
❖ **7: Systemic Research Framework**
❖ **8: Presence in Action**
❖ **9: Metalogic Coherence**
❖ **10: Poetry Anthology**

1999a; McGann et al., 2013; Stewart et al., 2010; Thompson, 2014; Thompson & Stapleton, 2009; Varela et al., 1991).

Following the abductive trail – No way is the only way

►♫♦I come to know myself through reflecting on my experiences – what I do/don't do; how I be/show up. I engage, create and – frequently, seemingly after-the-fact – find illumination, affirmation or explanation in the writing of others. I am mindful that this claim may confront those dedicated to first-order science, whose premises start with theory-to-be-tested experimentally under controlled conditions. Yet I know theirs cannot be the only way, because it is not my way, and my way is self-evidently present and has self-evidently served me well. What is my 'evidence' for this claim? Because I am still here – not broken and failing, but vibrant, engaged and curious. After disruptions in my childhood, I found my way back to myself through noticing what was going on around me, deepening my felt-sensing within (Gendlin, 1982; Gendlin et al., 1968) and finding ways to make different sense of it all (Cunliffe, 2002; Jean Helms et al., 2010; McDaniel, 2007; Parry, 2003; Weick, 1995). My bit-by-bit re-integration eased the strain of my overworked, rationalising-fictionalising mind and freed me to play more often in joyful flow.

♦And, as borne out by Rajagopalan (2016) in his thesis on immersive knowing, theory-driven intervention in isolation, is not the way of embodied practitioners; nor is it, as a sole approach, the way of systemic intervention. It is also not true of reflexive researchers, as is borne out by such as Judi Marshall who writes of *Living life as inquiry* (Marshall, 1999, 2004). Notwithstanding some differences, I resonate deeply with her stance and approach. Also, my affinity to Bateson (1972b, 1979; 1987; 2008) is indicative of the resonance I have with his thinking and practice. Through him, I stumbled on the notion of abduction.

> "This lateral extension of abstract components of description is
>
> called abduction… the phenomenon is enormously more

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
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❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

widespread… Metaphor, dream, parable, allegory, the whole of art, the whole of science, the whole of religion, the whole of poetry, totemism… the organization of facts in comparative anatomy – all these are instances of or aggregates of instances of abduction, within the human mental sphere" (Bateson, 1979: p. 157-158).

Later he adds to his description:

"The road to explanation lies first through abduction and thence to mapping the phenomena onto tautology. I have argued elsewhere that individual mind and phylogenetic evolution are a useful abductive pair – are mutually cases under similar tautological rules. If you want to explain a psychological phenomenon, go look at biological evolution; and if you want to explain some phenomenon in evolution, try to find formal psychological analogies, and take a look at your own experience of what it is to have – or be – a mind. Epistemology, the pattern which connects, is after all, one not many" (Bateson & Bateson, 1987: p. 90).

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❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

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❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

►♫♦I sense a fit with my project, even though, at the moment of writing these words, I do not have a coherent rationale to fully substantiate my "hunch[33]" (Shank & Cunningham, 1996: p. 4). Also, in the quotation above, I note alignment to the proposition of Spielrein (1912a, 1912b), whose pioneering work in the embryonic days of psychoanalysis has been illuminated most recently by Covington & Wharton (2013) and Launer (2011, 2014, 2015,

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[33]Shank and Cunningham (1996), using Peirce's logic, derive six types of abduction: omen/hunch, Symptom, Metaphor/analogy, Clue, Diagnosis/scenario and Explanation.

2016). Spielrein, like Bateson, connected biology and psychology in making her case for "*Destruction as the cause of coming into being*" (Spielrein, 1912a, 1912b).

►To all this I expect to return: exploring the notion of abduction more fully §0.3: Beginnings, Middles, Ends; teasing out parallels with systems thinking, complexity sciences and other lenses I discover along the way §CA-5.5.12. Thus far in my analysis, I distil (what I understand to be) principles of a **complexity thinking paradigm**[34] – in which this research is situated, and I translate these into **Aphorisms>>** §CA-5.5.11.4, which guide, tickle and tease my continuing practice and learning. My emerging synthesis of these theoretical frames is carried forward into my practice-meets-theory explorations.

A Particular pathway through time and space

►Earlier I introduced you to the ≈Systemic Research Framework. This online presentation (prezi) gives you a visual, animated, spatial sense of two **pathways** through my research, trace-able only in hindsight (Boulton et al., 2015; Varela et al., 1991: p. 237-254). An embedded video offers a sanitised linear version, whilst the static slides that follow, illustrate something closer to my experience – nonlinear, messy, emergent snapshots of my 'becomings' captured in imprecise

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♦ Intellectual-theoretic
►Navigator-Narrator
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❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[34] I adopt this phrase, following Boulton, incorporating both the objectivist stance of complexity science and the recognition of the inseparability of observer from the observed perspective in second-order science / systems thinking.

moments of time. I invite you (re-)visit this prezi ≈<u>Systemic Research Framework</u>. Do notice **what** goes on inside you, as you move through the visual landscape… and then, on your return, as you re-engage with this document.

►I anticipate returning to explore the ≈<u>Systemic Research Framework</u>, to consider potential connections with Bateson's Learning Levels (Bateson, 1972b: p. 305-313); Torbert's Action Logics (Fisher, 2003; Rooke, 2005; Torbert et al., 2004); Heron and Reason's four ways of knowing (Heron & Reason, 1997); and Rajagopalan's immersive systemic knowing (Rajagopalan, 2016; Rajagopalan & Midgley, 2015).
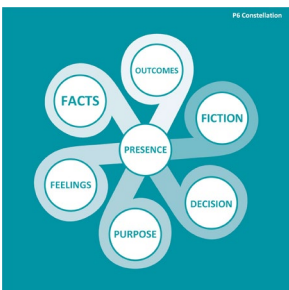
Living personal systemic intervention

►♫I think I am attempting something rather unusual in this multiple-media form(at). Some may think me aberrant, mad or foolish. The words that ♦**Intellectual-Theoretic** suggests for me are: authentic, bold, creative, coherent. I seek to model in practice, first-person (*subjective empirical*) systemic intervention. This means easing through the boundaries of first-order science[35] (Müller, 2014; Müller & Riegler, 2014; Umpleby, 2010, 2014), dominating academic convention, to go beyond linear, rational, systematic form §**CA-5.5.12**.

►♦Beyond the systems thinking world, in addition to Rajagopalan and Midgley (referenced earlier), I have found other research approaches with something to offer – particularly in the subjective realm – where current systemic research is found wanting (Midgley, 1992a, 1992c; Rajagopalan, 2016; Rajagopalan & Midgley, 2015). As Walker writes:

> "The systems perspective addresses the fact that the more we study
>
> the major problems of our time, the more we come to realise that
>
> they are connected and interdependent (Capra, 1997). Yet systems

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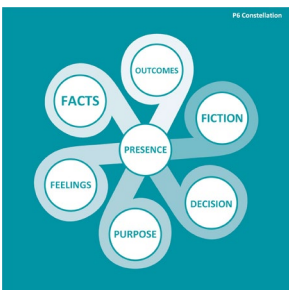❖ 2: Point Attractor Inquiry (PAI)
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❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[35] This assumes the necessity and possibility of separation of the observer from the observed in science research.

thinking can be overly-systematic, reductionist and oppressive. It needs the redress of critical inquiry and, as Churchman (1970, 1979) advises, exposure to the enemies of systems rationality – politics, ethics and aesthetics" (Walker, 2007: p. 127).

♦This view about science generally is not new, as summed up by Thayer (1970: p. 15-16) in his introduction to key proponents of philosophical pragmatism. He illuminates concerns about science and philosophy, expressed by poets such as Keats and Blake during the 1700-1800s; and here, by Walter Harte, whose *Essay on Reason* warns of its limits:

"Reason, like Virtue in a Medium lies;

A hairs-breadth more might make us mad not wise,

Out-know ev'n Knowledge, and out-polish Art,

Til Newton drops down giddy – a Descartes!

For Reason like a King who thirsts for Pow'r,

Leaves Realms unpeopled>>, while it conquers more – Admit our eye-sight, as the Lynx's clear;

T'attain the distant, we o'ershoot the near"

(Harte, 1735: p. 7-8).

>>LEAVES REALMS UNPEOPLED

♫ "For Reason like a King who thirsts for pow'r leaves Realms unpeopled"

These lines tip deep sobs to the fore. My throat is sure to choke on rage that rails against the pain invoked by Reason held as all there is of worth.

How dare he rob then leave our realms unpeopled in his wake!

What has he done?

What does he miss, deny, in his mad race to rationalise away his - and our - aesthetic feeling states?

What gain is lost when shoots, inchoate, he cuts and prunes before their time?

Poor creature he must be with outsized head and shrivelled heart – grey matter squeezed between his ears; whilst love and vibrant life lay trampled, dead beneath his calloused feet.

Enough! His crime can be redeemed if only, he will pause to listen to our call…

"We're here; alive".

We dwell in boxed-off corners of the Self, beyond the reaches of encrusted, extricated minds.

Invite us in. Let feelings free, for we can bring so much more to life and words, alongside thee.
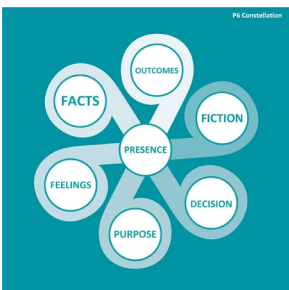
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≈ Visual-Kinaesthetic

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❖1: Participation Compass
❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

PhD Abductive Fruits:
❖4: Statewaves
❖5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖6: Symmathesic Agency Model (SAM)
❖7: Systemic Research Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

Attending Responding Becoming ►♫♦≈

♫The emboldened line above [my emphasis] triggers deep emotion in me, tipping me headlong into the eddy sidebar!

♦Building on Churchman's championing of similar concerns, Rajagopalan & Midgley (2015) write: "he argues a case for what we think can best be termed a *meta-rational approach*, in the sense that we come to acknowledge the non-rational aspects of ourselves in addition to the rational" (Rajagopalan & Midgley, 2015: p548-549).

♦In accepting the challenge to do just this, I re-state Bateson's (1972b) definition of metalogue:

> "A <u>metalogue</u> is a conversation about some problematic subject. This conversation should be such that not only do the participants discuss the problem but the structure of the conversation as a whole is also relevant to the same subject….Notably, the history of evolutionary theory is inevitably a metalogue between man and nature, in which the creation and interaction of ideas must necessarily exemplify evolutionary process" (Bateson, 1972b: p. 12).

►♦As set out in §0.1, not only am I attempting to present my research **as** a metalogue of complexity, I have sought to embody it **in** the actuality of the research process. My rationale for this is briefly set out below, and expanded upon in §CA-5.

►♦Cunliffe, on being questioned at a seminar at the University of Hull on 2nd March 2016, asserted that one's research should be consistent in content, approach, structure and style, within a particular problematic; i.e. intersubjectivism, subjectivism or objectivism (Cunliffe, 2011). On the face of it, she is advocating two things: (a) that one should adopt a single problematic, and (b) that one's research and presentation of that research should be

consistent with that problematic. I agree in part with the latter point of consistency, but not necessarily with the former, which breaks down when embracing a complexity worldview – as I am doing in this research. I suggest that a complexity thinking paradigm requires a different order of consistency[36], best described by Whitehead's (1929) use of the term *coherence*: "'Coherence' as here employed, means that the fundamental ideas, in terms of which the scheme is developed, presuppose each other so that in isolation they are meaningless" (Whitehead, 1929: p. 3)[37].

♦ Said another way by von Bertalanffy (1972), quoting himself from [1952:10]:

> "the properties and modes of action of higher levels are not explicable by the summation of the properties and modes of action of their components taken in isolation. If, however, we know the ensemble of the components and the relations existing between them, then the higher levels are derivable from the components" (von Bertalanffy, 1972: p. 411).

♦ Both these quotations point to *thinking systemically* – showing an appreciation of 'parts and wholes' and the interplay amongst the parts, making up the wholes. In essence, I suggest, they are referring to the 'whole' (whatever that might be) as an emergent property of its interacting parts. Cunliffe's case for consistency within single problematics is challenged by a complexity thinking paradigm that incorporates rather than separates.

♦ For example, Midgley (1992a) makes the case for ontological complexity and methodological pluralism in the context of dealing with complex world issues:

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[36] I suggest there is a qualitative difference in the order of coherence that emerges between agents when there is consistency in the form, process **and** content of their exchanges. I coin a new term *metalogic coherence* – a concept becoming **§5.5.11.6**.
[37] In short, abstracted from each other, the 'fundamental ideas' cannot mean what they mean when they are in relationship.
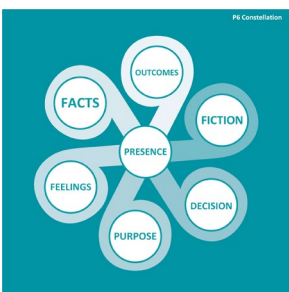
> "… that some of the issues we are dealing with today, especially global issues, can be dealt with adequately only if we accept that concepts we have previously thought of as independent are now best seen as interrelated. Thus, for example, the concepts of ecological harmony, social justice, and individual freedom come to be seen as interlinked" (1992a: p. 148).

♦Thus, in adopting a complexity worldview, I am recognising all ontological realities as distinct **and** interdependent (Boulton, 2010a, 2010b; Boulton et al., 2015; Midgley, 1992a, 1993, 1996, 2000, 2001, 2008, 2011). In other words, any attempt to extract them from context and to dissociate, interrogate or deploy one apart from any other, at best makes no sense, and at worst introduces distortion and perversity into the system. I illustrate how this plays out at the level of the individual through the *3Fs* (*Facts, Feelings, Fictions* §CA-5.5.3.2: Box A-2) of the *P6 Constellation* §CA-5. Through a simple writing exercise, I demonstrate both the undeniable presence of onto-epistemological distinctions AND their interdependent interplay.
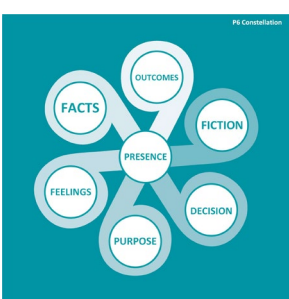
Extending boundaries

►The core of my research focuses on exploring what it means to *engage systemically with individuals*. I start with myself, and in so doing recognise the inescapable need for self-reflexivity: I am both observer to, and participant in, what is underway, which situates my project as a second-order science/cybernetics project (Glanville, 1996, 1999, 2002; Soros, 1994, 2013; Umpleby, 2015; von Foerster, 1978, 2003) §CA-5.5.5 §CA-5.5.6. In §Chapter Four I show why (self-)reflexivity matters in the context of the global challenges currently playing out across the globe, and as alluded to by Midgley (1992a) and others (Allen & Varga, 2007; Boulton, 2010b, 2016; Boulton et al., 2015). This is also a systems thinking research and practice project, because in this field there is a dearth of specific approaches for working

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❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

systemically with individuals (Gregory, 2000; Midgley, 1992a, 1992c, 1996). In this context, I introduce and examine a novel approach (the *P6 Constellation*) which, I believe, has been derived abductively §**CA-5**.

♦ Using Soros's explication of reflexivity, which "applies exclusively to thinking participants" (Soros, 2013: p. 311), my project starts out being explicit about addressing "two functions" of an individual's thinking: "to understand the world in which we live" (cognitive function) and "to make an impact on the world and to advance the participant's interests" (manipulative/intentionality function) (Soros, 2013: p. 311). He proposes that these two functions, in circular relationship, connect the individual's subjective reality to objective reality. I examine this notion of reflexivity, drawing on other distinctions and perspectives in §**CA-5.5.4.3** §**CA-5**. Suffice to say, at this point I simply note that this model/practice of reflexivity can be seen to violate "informal fallacies"[38] (Umpleby, 2010: p. 284) that drive first-order research:

> "Linear causality… is the dominant conception of science. It is what doctoral students are taught to use when writing dissertations… Models 1 and 3 – linear causality and complexity theory – are acceptable. No informal fallacies are violated. Model 2 – circular causality – is suspect. It involves circular reasoning. But it has proven to be useful. Model 4 – reflexivity – violates 3 informal fallacies, so is highly suspect" (Umpleby, 2010: p284).

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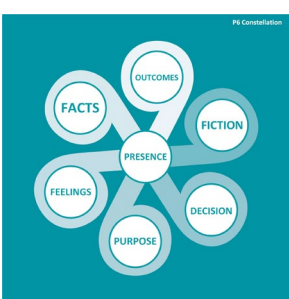≈ Visual-Kinaesthetic

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❖ 2: Point Attractor
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❖ 3: P6 Constellation

PhD Abductive Fruits:
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[38] "Reflexivity theory requires operations on two levels – observing and participating. Reflexivity involves self-reference, hence paradox, hence inconsistency. Reflexivity violates three informal fallacies – circular arguments, the ad hominem fallacy, and the fallacy of accent (referring to two levels of analysis at one time)" (Umpleby, 2010: p. 281-282). Umpleby reminds us these informal fallacies are just "rules of thumb"!

Attending Responding Becoming ►♫♦≈
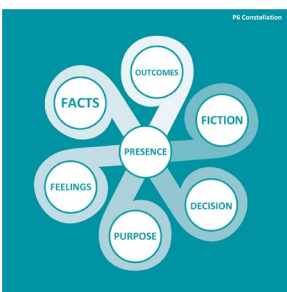
►♫♦Through my literature foraging, I found myself drawing on diverse disciplines, particularly those that explicitly align to or hold themselves within complexity sciences and systems thinking. Held together by the term **complexity thinking**, these became my centre of gravity / focal reference point around which my forays into other disciplines circled.

►♦I discovered strong resonances with the relatively new sub-disciplines of embodied/enactive cognition, which I examine in §CA-5.5.8.2: The P6 Constellation (Anderson, 2003a; Antonacopoulou & Gabriel, 2001; Barbour, 2006; Bergen, 2012; Briner, 1999; Clark, 2015; Colombetti, 2010, 2014a; Colombetti, 2008; Cowart, 2016; Cremona, 2010; Dirkx, 2001; Ellis, 2013; Froese, 2011; Froese & Stewart, 2012; Froese & Ziemke, 2009; Gabriel, 1999; Goleman, 1996, 1998; Goleman et al.; Hicks & Hicks, 2007; Johnson, 2016; Kayes, 2004; Lakoff & Johnson, 1999a; Markus & Kitayama, 1991; Pham, 2007; Pitti et al., 2009; Reva Berman, 2000; Rumens, 2005; Rupert, 2009; Solomon, 2006; Thompson, 2007; Torrance & Froese, 2011; Turner, 2009; Varela et al., 1991; Wang & Ahmed, 2003).

►♦In juxtaposition, I also explored so-called systemic approaches evident within psychical realms (e.g. various psychotherapeutic disciplines, as well as coaching and supervision). Through my ensuing tussle with this diverse material, I found very few approaches capable of equipping individuals to work simply and transparently with the intrapersonal realm; at least, not in ways that I judge to explicitly embody systemic principles, and which could be applied across scales. I share my conclusions about these bodies of work in §CA-5.

►♫♦As mentioned earlier, I am attempting to present my research in a *metalogically coherent* way; i.e. with all its complexities vibrantly alive and present, not reduced to monochromic, abstracted rational fragments. In my realisation that this is indeed a creative process, the emerging artist in me found joy and solace in exploring approaches to arts-based research (Akella, 2003; Barbour, 2006; Beattie, 2009; Beer, 2015; Ellis et al., 2011; Ellis & Bochner,

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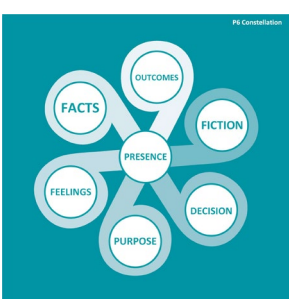❖ 2: Point Attractor Inquiry (PAI)
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2000; Koestler, 1964 [1990]; Meekums, 1993; Meekums & Payne, 1993; Payne, 1993; Seeley & Reason, 2008; Silverstone, 1997; Simmons, 2006). Clarifying/shifting the nature (emergent), scope (expanded time-frame) and focus (self-reflexivity) of my research §3.6 affected my decisions about what constituted relevant data and data-gathering approaches.

►♦My use of autoethnographic material was complemented by my adoption of an emergent (non-directive/non-instrumental/serendipitous) approach to gathering ethnographic material (Anderson, 2006; Dumitrica, 2010; Ellis et al., 2011; Ellis & Bochner, 2000; Holt, 2008; Huang, 2015; Kempster & Iszatt-White, 2013; McIlveen, 2008; Reed-Danahay, 2009; Spry, 2001; Tavella, 2018). Both my autoethnographic and emergent approaches were strengthened by my decision to consciously attend to the sensory dimension emphasised in "sensory ethnography" (Nakamura, 2013; Pink, 2009). This is consistent with a complexity thinking paradigm, my primary theoretical frames and a recognition of the irreducibility of human experience (Colombetti, 2008; Froese, 2011; O'Reilly, 2012; Torrance & Froese, 2011). It is also reflective of the fact that the sensory dimension is already embedded/embodied in the *P6 Constellation* – the latter being both under investigation and in use as my core reflexive framework[39].

Beginnings, middles and ends simultaneously

►♫♦I did not begin writing this document at the end of my research process. It has been coming into being since the outset. My ideas and constructs were not suddenly ready to be translocated from brain to digital paper at some definitive point in time; they have been forming, disintegrating and re-forming in cycles, crashes and waves. The complex, messy, emerging reality has been far from pretty; often chaotic, repetitive, confusing and inconsistent. Even now, I suggest that you will not find coherence by following my literary lines. Coherence may show up emergently **in** me by the time I complete chiselling, honing

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[39] One of the features that positions this research as a second-order cybernetic affair.

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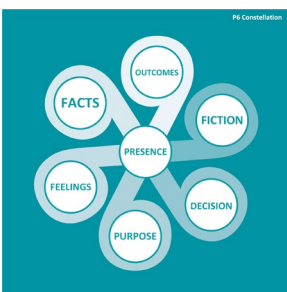❖2: Point Attractor Inquiry (PAI)
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❖9: Metalogic Coherence
❖10: Poetry Anthology

and polishing this imperfect offering; and it may show up **in** you, at some point during or after you finish engaging with this and with me. In other words, I do not – cannot – promise coherence for all who engage with this document. Coherence is made in you and in me by what we do with what is present, read and ready within us. If there are insufficient 'relevant data bits' within us, we will not be ready/able to make sense of it (Maturana, 1975; Varela et al., 1974). In a complex world, this is the uncertain, unpredictable, indeterminable reality. Each of us must engage with the material/non-material of life; and each will be subject to the self-organising vagaries of our own sensemaking ways and time. So, herein, I am not heading for a particular point because I do not yet know what it might be; though I will arrive at a point in time at which I will close the container of this endeavour. I do not know when I will reach that moment… until I reach it, although I am cognizant of what the University regards as an acceptable time-frame for a PhD. I am also not seeking to make a pre-determined point; nor *prove* and persuade through linear argument. This is an exploration. I am engaging in a recursive process of illumination within, between and beyond you and me, and others. I am deepening my capacity to notice similarities and differences, and am allowing myself to follow what calls for my attention and coheres in revelation. Any sense, resonance or relevance will not rest in the actuality of the static entity produced here. Rather, these patterned emergent properties will be felt, rising in the spaces within and between you and me. What we make of it all has yet to be made within each of us and between us. As Freeman (2007: p. 20) says:

> "The world is infinitely complex and the self can only know and
> incorporate what the brain makes within itself"

►♫Thus, in all these regards, you and I have work to do. Together and apart, as beings distinct from each other, though in relationship.

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ **Aesthetic-Poetic**
♦ **Intellectual-theoretic**
►**Navigator-Narrator**
≈ **Visual-Kinaesthetic**

Pre-PhD Abductive Fruits : 1998-2012
❖ **1: Participation Compass**
❖ **2: Point Attractor Inquiry (PAI)**
❖ **3: P6 Constellation**

PhD Abductive Fruits:
❖ **4: Statewaves**
❖ **5: Aphorisms of Nature's way + Symmathesic Agency Behaviours**
❖ **6: Symmathesic Agency Model (SAM)**
❖ **7: Systemic Research Framework**
❖ **8: Presence in Action**
❖ **9: Metalogic Coherence**
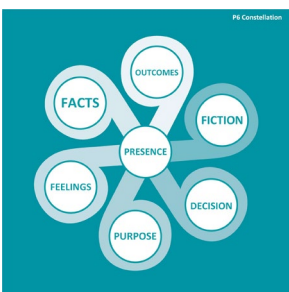❖ **10: Poetry Anthology**

Attending Responding Becoming   ►♫♦≈

►♦In expressing myself this way, I am alluding to my research and the writing of it being a complex, continuing, emergent act of co-creation (Barbour, 2006; Beer, 2015; Koestler, 1964 [1990]; McNiff, 1987; Meekums, 1993). It is born of a living inquiry (Whitehead, 2000, 2009a, 2009b; Whitehead & McNiff, 2006), which dances between first-, second- and third-person domains (Marshall, 1999, 2001, 2004, 2008; Meyer, 2010; Springgay et al., 2005; Torbert, 2013; Torbert et al., 2004; Wicks et al., 2008). This dance seems to embody an **abductive** dynamic beyond **inductive** and **deductive** modus operandi (Alvesson & Sköldberg, 2009; Bateson, 1972b; Bellucci & Pietarinen, 2016; Bylander et al., 1991; Dubois & Gadde, 2002; Freed, 2009: p62-63; Hintikka, 1998; Hoffmann, 1999; Hui et al., 2008; McKaughan, 2008; Minnameier, 2004; Niiniluoto, 1999; Ong, 2012; Paavola, 2004, 2005; Peirce, 1893-1913 [1998]-a, 1974; Reichertz, 2007; Shank & Cunningham, 1996; Timmermans & Tavory, 2012; Yu, 1994).

♦**Abduction** is an elusive construct brought to the fore by Peirce (Hintikka, 1998; Hoffmann, 1999; Minnameier, 2004; Paavola, 2005; Peirce, 1877-1908, 1893-1913 [1998]-a, 1974; Shank, 1994; Shank & Cunningham, 1996). Bateson brings alive his interpretation of this through his method of "double description" (Bateson, 1972b; Eicher-Catt, 2008 [2005]; Harries-Jones, 2010; Hui et al., 2008: p. 77-92). It seems that an essential quality of abduction is that it is "ampliative"; i.e. it generates new information. A common definition of abduction is given as "inference to the best explanation (IBE)", though Minnameier reminds us that Peirce corrected his own earlier views: "Abduction marks the process of generating theories – or more generally, concepts – IBE concerns their evaluation" (Minnameier, 2004: p. 75) §CA-5.5.12.

♦Yu (1994) offers an explanation of Peirce's distinctions between the types of research, suggesting that a comprehensive inquiry would deploy all three:

Sidebar:

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Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming   ►♫♦≈

> "At the stage of abduction, the goal is to explore the data, find out a pattern, and suggest a plausible hypothesis with the use of proper categories; deduction is to build a logical and testable hypothesis based upon other plausible premises; and induction is the approximation towards the truth in order to fix our beliefs for further inquiry. In short, abduction creates, deduction explicates, and induction verifies" Yu (1994: p. 24)

♦Whilst I agree with the suggestion that a comprehensive inquiry may deploy all three (abduction, induction, deduction), personally I think Yu confuses more than clarifies – particularly with regard to the nature and function of induction, and the way in which he implies a systematic phased process for abduction §CA-5.5.12. I may have more to say about this later, but here I want to re-state Bateson's (1979) expression of abduction, because he hints at something that (to me) is important:

> "Abduction is — the lateral extension of abstract components of description … [instantiated in] metaphor, dream, parable, allegory, the whole of art, the whole of science, the whole of poetry, totemism …, the organization of facts in comparative anatomy" (Bateson, 1979: p. 157-158).

♫♦He alludes to a broader (if not universally human) patterned process that transcends functional and perceptual boundaries between art, science and life. He speaks of a creative process, here expressed by Meekums (1993) in ways that, in me, evoke feelings of excitement, and a sense of resonance:

> "The creative process requires that we find a place in which internal and external reality can interact, to form new gestalts. That place is

P6 Constellation

OUTCOMES
FICTION
FACTS
PRESENCE
DECISION
FEELINGS
PURPOSE

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♦ Intellectual-theoretic
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Pre-PhD Abductive Fruits : 1998-2012
❖1: Participation Compass
❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

PhD Abductive Fruits:
❖4: Statewaves
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❖6: Symmathesic Agency Model (SAM)
❖7: Systemic Research Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

what Winnicott (1971) referred to as the "potential space". In this space, time does not exist as we normally experience it. Dreams, memories and fantasies co-exist; all are present, here and now. The boundaries of the Self become permeable as realities mix and merge" (Meekums, 1993: p. 130).

►♫♦The eddy sidebar brings me back to abduction and why **metalogue matters>>** as holding concepts for my research. Let me (re-)state/clarify my assumptions: that when the nature, form and process of an exchange is coherent with its content and context, then the urge that called that exchange into being is more likely to be satisfied/resolved. Why do I believe this to be so? Because a coherent 'whole' will be engaging in a wholly coherent (multimodal) manner with other coherent 'wholes' enabling meaning to be more effectively co-created. Before proceeding, I first want to return to what was going on in my research time-line prior to coming upon the concepts of abduction and metalogue. The unfolding over time has significance.

Another story within

►♫My doctorate proposal, written in 2012, set me off in a particular direction. I believed I was embarking upon something worthy and needed. During my first year (2014), I felt at odds with myself. I found myself trapped by deterministic thinking – believing I had to *prove* I could make something (my research) happen on command. Yet my *being~doing*

P6 Constellation

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FACTS
FICTION
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FEELINGS
DECISION
PURPOSE

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❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

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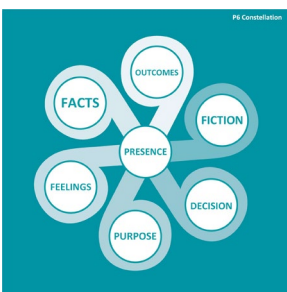❖ 4: Statewaves
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❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

>>METALOGUE MATTERS

♫I know this to be true. In me. Inner and outer realms meeting; interacting, merging in the space between. I feel its truth as clearly as the pure ring emanating from a crystal glass gently tapped. It sings and I vibrate with it. I dance and weep with gratitude and joy that I listened.

I cannot remember the moment I turned to heed this call from the edge; the call that tapped and tickled my senses sufficiently to have me surrender the diamond cutter of ♦**Intellectual-Theoretic** in this moment. Be present. Feel. Be still. Breathe and let come what must come. It will come. It will come to be, if I let it be so.

Yes.

This is a sacred creative act calling on me to be in touch with that which I have yet to come to meet; yet to come to know, amidst all that I may never know; and that which I can never know.

I am reminded not to delude myself nor others into thinking this research is directional. It is not. It is experiential and experimental – not in the sense of conventional scientific experimentation but in the sense of radical jazz. The rhythm, form and flow sometimes is almost impossible to grasp; yet between the bounds of first and last note the riffs, resonances and dissonances race, rip and hang until unexpectedly it finds sweet or even discordant resolution.

---

body was simply immersed in the present; exploring, discovering, following fascinations. Somewhere between the two beliefs – deterministic agency and immersion – discomfort brewed. My internal dissonance had to reach a threshold before my mind turned to pay attention. I realised I was caught between two very different games – a 'finite game' and an 'infinite game' (Carse, 1986). I suddenly understood at a deeper embodied level, a crucial distinction: that when I am immersed in a creative dynamic, I am simply an ingredient of it and an instrument of it, not the almighty creator of it §CA-5.5. If I were the creator, I would be outside of it – separate from it; and in this research with the people engaged with me, I was most certainly not outside – I was, and am, an active player; and there was and still is no 'outside' other than what I assume is beyond the boundaries I invoke. **Everything is in everything>>** – whether or not we see it, catch it, believe it.

►♫The power and potency of my recognition changed everything and nothing about my research. It changed everything, in that I was no longer an 'I', in god-like fashion, thinking I could instrumentally bring about change in my 'case' community; and it changed nothing in that I continued working one-to-one with my cohort of participants. My insight did, however, crucially sharpen my focus towards, and attention on and in, each present moment, each encounter with the precious people who had stepped forward to accompany me, so I could accompany them. Immersive intentional attending; each new step following the one before; then pausing in reflection to wonder at our wanderings and our co-created patterning and unfolding. Simply

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❖1: Participation Compass
❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

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❖4: Statewaves
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❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

>>Everything is in everything

♫ Blimey! I feel like Alice disappearing down a wormhole. Every time I return to this document I find another thread to follow; find myself following it; amplifying… and then… damn it, it all becomes too much for me. I crash to a halt crushed by overwhelm. Why I am I finding it so hard? This is meant to be the Prelude NOT the entire thesis.

Ah but that is the point! It is the entire thing. Of course. It is fractal, as is the *Systemic Research Framework*. Everything is in everything. It is not linear; not simple; and definitely has no impenetrable boundaries. No wonder I am struggling to keep it simple, short, precise, boundaried!

And yet, I must find a way – just as I did with my Formal assessment – to craft a final, grasp-able form out of that which is formless, endless, never-ending. This is my creative challenge – not for 'Louie-out-the-box' to squeeze back in – but simply to change the frame…

Now I remember… how each of my *abductive fruits* were born and I find myself smiling! ☺

If I Be, it will be.

noticing, illuminating; responding; not attempting to manipulate, direct, fix. This moment of resolution, however, was not the end of my dancing with dissonance.

►♫The urge for my research rose from the cauldron of human experience (initially mine), to which the fruits of this latest endeavour are destined to return. In this regard, I make no apologies. I am a practitioner-researcher. My praxis dances across many, many disciplines. My engagement in academic endeavour is to support my praxis; it is about deepening and extending my *acuity, agility, fluency and artistry* as a practitioner, and it is about safeguarding my trustworthiness as a person privileged to work with people at the most intimate of levels – in their own lives. This is not a claim to greater worthiness; it is simply a reflection of where my centre-of-gravity lies. This is the place in which I experience flow (Csikszentmihalyi, 1996, 1997, 1999; Csikszentmihalyi & LeFevre, 1989); and unashamedly, I want more of it – for myself and for those with whom I work and play. It is the purpose that repeatedly plays out in my life. It is the urge that stills the noise within; and it moves me. It calls me forth repeatedly to illuminate, connect and liberate flow.

♫♦I am not searching for **the** truth (Eisner, 2002; Gadamer et al., 2013; Habermas, 1981, 1987, 1996; Shuttleworth, 2009), nor an ultimate theory of everything if this is even possible (Midgley, 1992c, 1996, 2000, 2001; von Bertalanffy, 1972, 2003). Neither am I in pursuit of some all-encompassing proof that my way is the only or the best way. Hell! Who can justifiably claim that? Certainly there are too many to cite who, more eloquently than I, have exposed the fragility of the epistemic assertion of the Greeks, which underpins the ideals of modern science (Froese, 2011; Glanville, 2002; Heylighen & Joslyn, 2001; Midgley, 2003d; Umpleby, 2014, 2015; Von Glasersfeld, 1984, 2003), or at least the natural sciences:

> "The ideal has come close to being the only legitimate view of what
>
> constitutes genuine science, such that even intellectual activities like

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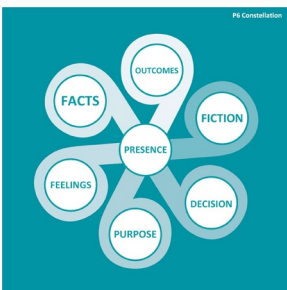❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

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❖ 4: Statewaves
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❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

organization research and other social sciences, which are not and probably never can be scientific in the epistemic sense, have found themselves compelled to strive for and legitimate themselves in terms of this Enlightenment ideal" (Flyvbjerg, 2006: p. 371).

♫♦No, I choose not to submit to chasing such legitimacy. Not out of defiance, but because it is not the terrain of this research; and because, from personal experience, I know the cost of trying to be something I am not. On 1ˢᵗ July 1986, aged 25 years old, I chose to remove the mask and to start showing up – not in pretence with only part of myself in view. This marked a turning point in my relationship with myself and in my life. **Her Young, Me Old>>** tells my tale (infused by complexity thinking) and its arrival on the page proved to be the first of many poems.

►♫This lyrical dimension of myself has peeked out over the years, manifesting increasingly since 2010 when I fully immersed myself in exploring systems thinking and the complexity sciences. The Poet in me arrived on my birthday, 1ˢᵗ July 2014, the moment I psychologically stepped forward confirming my intention to commence

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❖ **2: Point Attractor Inquiry (PAI)**
❖ **3: P6 Constellation**

PhD Abductive Fruits:
❖ **4: Statewaves**
❖ **5: Aphorisms of Nature's way + Symmathesic Agency Behaviours**
❖ **6: Symmathesic Agency Model (SAM)**
❖ **7: Systemic Research Framework**
❖ **8: Presence in Action**
❖ **9: Metalogic Coherence**
❖ **10: Poetry Anthology**

>>♫ HER YOUNG, ME OLD

She comes with stealth
beside my Self -
Her young, Me old,
she seizes hold.
<div align="right">Her I recall.</div>
<div align="right">It's rough!</div>
In constant dread,
I flee ahead
of tides that rip
as tension tips.
<div align="right">She drowns us all.</div>
<div align="right">Cast off!</div>
I fear she'll crush
my fragile crust
with guileless guise
her quakes and cries.
<div align="right">I choke her roars.</div>
<div align="right">Too tough?</div>
Relentless yowls
smash barricades
of walled-up lies
and made-up lines.
<div align="right">Suppress her squalls</div>
<div align="right">Handcuffs!</div>
I lock her chains,
deny her strain,
ignore her pain,
then change her name.
<div align="right">Erase her All</div>
<div align="right">Cut off!!</div>
Shame quells my heart -
shears me apart;
'til tales repealed,
heartbreaks won't heal.
<div align="right">Wait! Heed her call…</div>
<div align="right">Enough!</div>
My mask now slides -
no need to hide,
as my birth date
breaks our stalemate.
<div align="right">Now I'm enthralled</div>
<div align="right">With Love,</div>
Defences lift
repairing rifts.
Rent parts resolve,
easing us home.
<div align="right">Re-membering all</div>
<div align="right">we're One.</div>
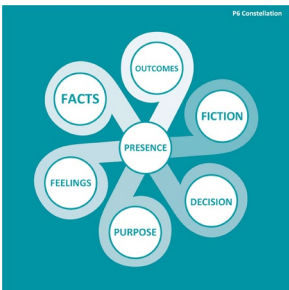
my PhD in the September. Little did I know then, what was to come.

▶♫ I recognised too that this is an offering being shaped over a lifetime. I reminded myself that in re-defining the space for my research, this meant accepting, that at the outset, I cannot know where I will end up. I felt relieved by this, and happily settled into the legitimacy of this stance. I was reassured too that my views on emergent practice were consonant within the domain of Action Research. I found alignments with Danny Burns' approach to Strategic Action Research (Burns, 2009, 2010; Burns et al., 2012; Burns & Worsley, 2015); and William Torbert's Action Inquiry approach, coupled with his ideas about developmental action logics (Fisher, 2003; Rooke, 2005; Torbert, 1976, 2013; Torbert et al., 2004; Torbert, 1991, 2000). I continued exploring and writing, feeling variously exercised, exasperated, excited, exhausted and occasionally exalted.

▶♫ My first year in the PhD programme was full, challenging, and frequently disorientating. I stretched beyond unforeseen limits as I crafted my year-end <u>Formal Assessment</u>[40] – playing with how to embody and research the emergent, the unknown and unknowable (Flood, 1999b) **and** to convey this in my submission. I prepared my 'out-of-the-box' offering with little guidance. In truth, I did not know how best to get the right support, because I did not know that I needed it. I was given free rein until perilously close to my submission date, and then I was brought to a halt. I was advised strongly that my 45,000 word document, in its varying stages of emergence, would not satisfy the conditions to get me through. Shock. Panic. Frustration. I followed the advice – chose to follow the rules – as best I could. I turned my story on its head; set a direction for something that I knew did not "feel right"; and followed the required presentational form. I drove hard and cut, squeezed and forced my emergent offering into a package that, on the outside, fitted, but, on the inside, had in my

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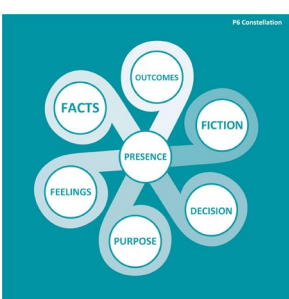≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
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[40] Approval to proceed in undertaking a PhD depends on this assessment process. Had I not been successful, I would have had to leave the programme.

mind become something totally inconsistent with the scope and focus of my research. As I write these words, I find myself remembering a heart-breaking incident from my childhood in Zambia involving me as a six-year-old and a **crippled butterfly>>**.

▶♦For me, this is a powerful image to arrive at this point in my narrative. Why? For two reasons. The first is that it illuminates a powerful tendency in human beings to believe we can make things happen on demand; within prescribed timeframes and to satisfy our own needs – often in defiance of the patterns and rhythms of natural processes. The second relates to how easy it is to capitulate and compromise – to fit in with what is expected, only to suffer unintended and unanticipated consequences. With the crippled butterfly saga, I enacted the first (trying to see 'something happen' on my terms, and ending up changing the conditions such that it never could happen); with my first year Formal Assessment, I suffered the second (I fitted in with what I believed was expected, no matter the

> **>>CRIPPLED BUTTERFLY**
>
> ♫ I found a large, captivating green caterpillar with a black spot on its bulbous head and a sticky-up horn rising out and up from its tail. It was on the mulberry bushes outside my house beginning to create its chrysallis. Excitedly, I tore off a whole bunch of juicy leaves and put them and the caterpillar in a shoe box; covered it securely with a lid; puncturing it with holes for it to breathe.
>
> Eagerly I waited for the magic of the butterfly to emerge. But I was impatient. I kept peeking into the box and then one day, finally, I saw that the butterfly had begun to emerge. I took off the lid so I could watch it 'coming out'. It never did. It died. Forever trapped, crumpled, disfigured. In exposing it to the sunlight, for my pleasure, I had unwittingly set conditions for it drying out too fast. I was devastated and deeply ashamed at having caused the death of what would have been a creature of beauty.

consequences to my wellbeing). ▶♫At the point I decided to step into line, I felt deeply uncomfortable – at odds. I sensed I was reaching for something that went beyond the paradigm in which I was operating. Yet I could not express nor explain what seemed so incongruent. My tension, stress and distress manifested through my body. My shoulders and neck became locked; quite literally bringing me to a standstill. I became stuck in both body and mind. For 6-8 weeks – thankfully getting through my Formal assessment – I could barely read because tilting my head downwards was so painful. I could not sit at the computer, nor look at my phone for any extended period. Only once I started listening and attending to my

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
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Pre-PhD Abductive Fruits : 1998-2012
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❖ 3: P6 Constellation

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❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

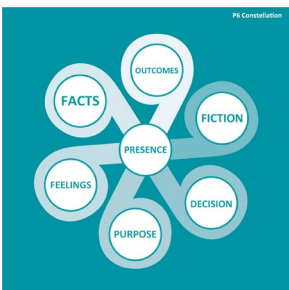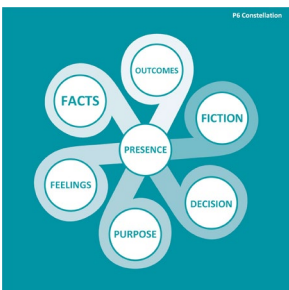body and well-being did I ease myself gradually back into flow. In the aftermath, I also searched out a new first supervisor who better matched my needs and research.

►♫Disorientated by the 'slash and burn' of my Formal Assessment process, I found myself metaphorically fumbling in the dark, unable to fully grasp and confidently articulate my research focus. I sensed that what I was doing 'felt right', but I struggled to articulate it. Even elucidations of Aristotle's notion of phronesis[41] (Eisner, 2002; Flyvbjerg, 2006; Noel, 1999) offered no peace because, despite it seeming to be about practical knowing, its definitions pointed to a decision-making process far more rational and deliberative than I could claim. As I reflect on this time, I realise that I simply did not have the words to express nor defend the way of my research[42]. My embodied knowing was carrying me forward, and my inadequate vocabulary and lack of fluency was thwarting me. However, my digging around in the literature finally bore fruit.

►♫Finding Bateson's exposition of the term *metalogue* liberated me (Bateson, 1972b). His was a difference that made a significant difference to me. More than this, it released a cascade of insights, and these subsequently transformed my understanding of how I work and what I (may) bring to the realms of systemic practice.

►♫♦Clarity finally came into view as I slowed to ponder a question posed by Boulton et al, on the so-called methods of ancient philosophers from across the world (Crook, 2009):

> "How did they do it? What methods did they use? Crook (2009) calls
>
> their methods "*subjective empiricism*". That is they immerse themselves
>
> in the experience of life in a manner which reached beneath reason.

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[41] Wisdom and virtue expressed through practical knowing.
[42] I later found out that this was something my new supervisor, Gerald Midgley, had also experienced, and it had propelled him into undertaking his PhD (Midgley, 2000).
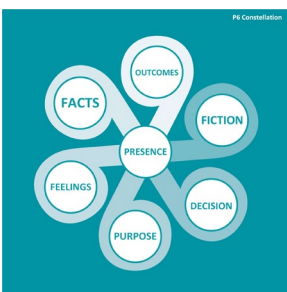
> They sought to engage with the world in as direct a way as possible, rather than through the lens of a theory. ….. It is also interesting to ask what role such inquiry methods might have in exploring the complex world empirically in our own times" (Boulton et al., 2015: p. 55).

♦Some might challenge the scientific validity of such approaches but again, quoting Boulton et al, "What is so startling and remarkable about these ideas for us in the twenty first century is that people 2,500 years ago developed an understanding of the nature of things which is almost identical to complexity theory" (Boulton et al., 2015: p. 55).

►♦Furthermore, she suggests that in accepting the world as uncertain, complex and interconnected, we need to get better at noticing what is going on around us. I agree. She points to a gap – noting there is greater emphasis on analysis and decision-making and far less on developing methods that help us pay attention to what is actually happening. She calls for a paradigm shift: embracing complexity thinking and principles over tools and techniques (Boulton et al., 2015: p. 229-230), and amplifying the empirical dimension (Boulton et al., 2015: p. 235). I go further to include the *subjective* dimension. I suggest that we need to get better at noticing what is going on out there **and** within ourselves. I go further still: that we need to increase our capacity to notice what is going on out there and within ourselves in ways that can better facilitate our exchanges with the world and each other. This, I realised, was the sweet spot of my research: systemic intervention that added and amplified the currently absent subjective dimension – a lacuna recognised previously but not adequately

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
►Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖1: Participation Compass
❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

PhD Abductive Fruits:
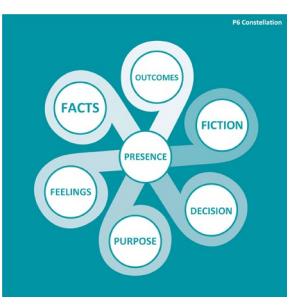❖4: Statewaves
❖5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖6: Symmathesic Agency Model (SAM)
❖7: Systemic Research Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

addressed by others (Gregory, 1992; Gregory, 1996b; Gregory, 2000; Midgley, 1992a, 1992c; Rajagopalan, 2016; Rajagopalan & Midgley, 2015)[43].

♦Metalogue and *subjective empiricism* combined made sense of what I was attempting; and yet there was still something 'about me' that was out of view. I found myself reflecting on what I was doing and how I was going about it… and how I was writing about it.

♫Often, I have a sense of myself in a present, creative state, playfully muddling through with a kind of childlike curiosity. Yet at other times, I meddle in what I perceive as unmanageable messiness, tense and frustrated by the disobedience of others and the world more generally! In the former state, I am simply open and present with what is; in the latter, I am in denial of reality – over-thinking and resisting the fact that 'it' is not how I think 'it' should be. This was telling me something. ►♦Bateson's wide-ranging syntheses and Whitehead and Marshall's approaches to first-person inquiry (Marshall, 1999, 2001, 2004, 2008; Marshall & Mead, 2005; McNiff & Whitehead, 2009; Whitehead, 2000, 2009a, 2009b; Whitehead & McNiff, 2006) added crucial insights and substantiation for the way I was going about my undertaking.

►♦My decision to reach beyond current research approaches and methods in systems thinking and complexity sciences was triggered by the conclusions of various researchers. Midgley (1992a) and Gregory (2000) illuminate the somewhat inadequate attention paid to subjectivities (as opposed to inter-subjectivities) in systems research. Indeed, they point out that these are sometimes entirely absent. Boulton et al, point to the need for *subjective empirical* methods in the complexity field to help us "engage with, notice, and experience the world directly and use this to inform decisions" (Boulton et al., 2015: p. 235). Wang & Ahmed
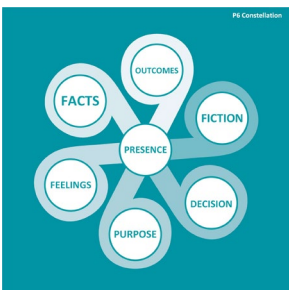

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[43] These authors had recognised the problem. Only much later in §5.5.11.6 did I finally find expression for what I was recognising: that none of them had addressed the problem in a way that was metalogically coherent, with the form of expression mirroring the content of what was being expressed.

(2003) demonstrate the gap in systems methodologies, which fail to take account of emotions; and, more recently, is the work of Rajagopalan (2016), whose critique of systemic intervention similarly challenges the domination and limitations of dialogical rationality:

> "A key feature of [t]his research is the espousal of experiential knowing: not in a phenomenological sense, but in terms of a radical empiricism. In the language of systemic intervention and boundary critique, it argues for the value of practical knowings that go beyond rationalistic formulation, which are always held in the margins. Systemicists must actively seek such experiential knowing to enact creative improvement" (Rajagopalan, 2016: Summary).

►More of all this later §CA-5.5.5.4.

►So, my literature search took me far and wide. Through it, I found legitimacy and noticed my increasing confidence in romping around this vast, emergent playground. I found/re-discovered allies. I re-engaged with Mary Parker Follett (Follett, 1924, 1942; Follett et al., 1918 [1998]; Graham & Kanter, 1996) who, in the 1920s, championed the notion of integrative solutions §CA-5.5.6. I was introduced to Julia Kristeva (Kristeva, 1982, 1987; Kristeva & Moi, 1986) who, in the 1980s, suggested that we could not understand the complexities of the human condition by reducing exploration and analysis of it to a single (e.g. political or theoretical) discourse. I was pointed in the direction of embodied and enactive cognition, as taken forward by Varela, Thompson and Rosch (1991), Anderson (2003a, 2003b); Thompson (2007), Bergen (2012), Clark (2015); and also Colombetti, who has challenged those involved in sciences of emotion to get on board with the enactive cognition agenda (Colombetti, 2007, 2009, 2010, 2014a; Colombetti, 2008). I also stumbled across Hardy (Hardy, 1998, 2000, 2001, 2003a, 2003b, 2004, 2011, 2014, 2015a, 2015b,

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2015c; Hardy & Grès, 2004), whose deep-dive explorations into systems and complexity sciences, physics and psi[44], and sacred/systemic realms, have generated theoretical propositions (Semantic Constellations and Semantic Fields Theory), which afford plausible explanations for connecting individuals to the kosmos **§Glossary: p. viii**. Finally, I found Sabina Spielrein (Brinkgreve et al., 1990; Cooper-White, 2014, 2015; Covington & Wharton, 2013; Kelcourse, 2014; Kirylo et al., 2009; Launer, 2011, 2014, 2015; Lothane, 2015, 2016; Riess, 2005; Santiago-Delefosse & Delefosse, 2016; Skea, 2006; Spielrein, 1912a, 1912b, 2002). She is recognised by some as an unsung pioneer in psychoanalysis, because of her theory of destruction/creation and her work on child development and languaging. Her contributions shed light on my experimentation with the use of *statewaves* and on the nature of *purpose* as it plays out in the *P6 Constellation* **§CA-5.5.1.1: Emergence ain't linear**; **§CA-5.5.6.2: Actual, empirical and real**; **§CA-5.5.12.2: Emergence ain't linear**;.

►♦My challenge became one, not of scarcity, but abundance. How to hone down to those who offered greatest relevance and insights into the transdisciplinary context in which this research is situated – especially when there was so little to draw upon from within my primary discipline of systems thinking. As I explored the literature, ruminated and conversed with others, and attended to what was happening to me personally, I found the scope and focus of my attention shifting. This, I believe, was a necessary and inevitable part of my process as new data became available to me – catalysing the disintegration of previous mental constructs and formulations, allowing new insights, meanings and ways of seeing and being to materialise within me. From the outside, my process might be judged as haphazard and **undirected>>, even chaotic**.

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[44] Psi-field or quantum vacuum field. Psi or parapsychological phenomena relate to nonlocal connections or transpersonal exchanges (Hardy, 1998). She quotes (Bohm, 1986: p. 113-136): "The main unusual feature of parapsychological phenomena is that they generally involve what may be called a nonlocal connection between the consciousness of a person who is in one place and an object, event or person in some distant place".

Attending Responding Becoming   ►♫♦≈

►♦I had no fixed destination yet my manifesting intentionality (Bergmann, 1955; Chant et al., 2014; Donovan, 1975; Gold, 2014; Hindriks et al., 2016; Lyons, 1997; Malle et al., 2001; Priest, 2005; Varela, 1992) has been strong, keeping me unwaveringly engaged these last few years. I opened a space for this research and its boundaries fluctuated, until my expansive explorations and focalising energy brought clarity to its *Scope & Focus* §**Figure 5**. This is what embracing complexity and undertaking emergent research has been like for me.

Figure 5: ≈Purpose as space lived into, not a destination
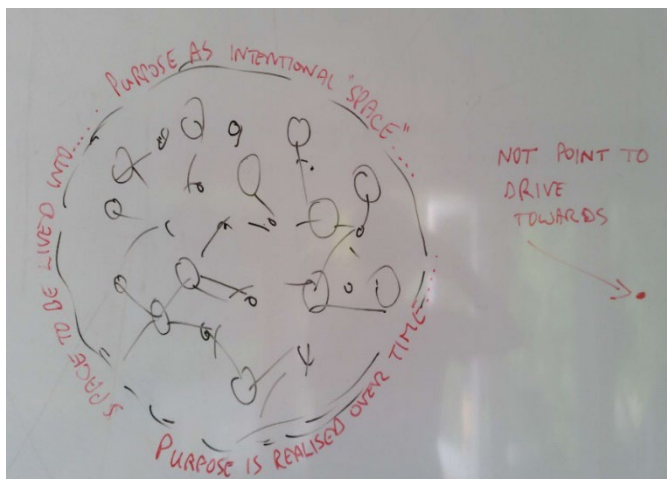
►♦In this unfolding research inquiry I focused on surprises, on 'littles', on serendipitous tracings and on patterns. I looked for similarities and differences, deploying my distillation of complexity principles §**CA-5.5.11.4** to guide my inquiry. I compared what was I reading to my past and present praxis §**CA-5** – seeing this process as something akin to Bateson's (1979) use of double-description as an abductive method:

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>>Undirected!?

♫ As I wrote … "from the outside my process might be judged as undirected and somewhat haphazard", Fear showed up. I know she is my friend. I have come to trust that when she arrives, she is trying to tell me that something important needs my attention.

I slow down, realising my statement will need explanation. I wonder if I should modify my words – use less provocative terminology. I do not want to compromise my chances of actually being awarded my Doctorate. I should just tow the line – make it easy by following convention. But I know I must not. Too much more is at stake.

I believe that to be systemic we need to embrace a complexity worldview. This **requires** us to let go of assumptions about certainty and predictability. We need to find new and different ways to undertake deep, worthy endeavour: ways that are no less rigorous and robust, but are true to the very complexity with which we are faced.

I am reminded that getting a PhD is **not** the real point of all this. That will just be a satisfying consequence. My research has a chance to change the game. My life is about changing the game of change-making – not for the sake of it, nor for self-aggrandisement. There is a far bigger purpose to play for, and I believe it is time for more of us to speak out in the places that matter; that have influence. Here in this institution, with its prized reputation for Systems Studies, we have a chance to break through academic conventions predicated on mechanistic paradigms; to introduce pioneering approaches seeding the potential for new capacities to emerge in future researchers, practitioners and leaders. **This** is a grand legacy, and I choose to play my part in it.

Attending Responding Becoming   ►♫♦≈

> "Abduction is employed to find potentially informative similar patterns. Induction makes use of the systematic comparison of abductions to shift attention from similarities and differences, to relationships of a higher logical type in which juxtaposition of similar differences generates higher-order percepts, concepts, and normative rules" (Hui et al., 2008).

►♦This brought a different slant and emphasis to my endeavour. In the pages that follow, I am seeking to contrast and not discredit, diminish, debate or disagree with the work of others:

> "they can be compared and contrasted neither to belittle nor to enshrine them. Instead, one begins with the firm belief that 'one size does not fit all', and the heart of the comparative discussion ought to be mainly devoted to discovering the best role for any given practice to fill…" (Warfield, 1999: p. 4).

►♦I am looking for that which informs, affirms, challenges and helps me to improve what I am bringing to the table. My justification for this relates to the scope and focus of my research – systemic intervention with a *subjective empirical* focus centred on the embodiment and enactment of human beings embedded in relational and wider world systems. I start with myself and **hope to extend an efficacious contribution to others**.

►♫♦More than a perilous foothold, finally I sensed I had found firm ground on which to stand. I had something to explore and something to contribute. I had what appeared to be a valid philosophical stance §CA-5.5.10.2: Paradigm play. I found legitimacy in using myself as an instrument in my inquiry (Alvesson & Sköldberg, 2009; Fisher, 2003; Freed, 2009; MacIntosh et al., 2007; Marshall, 1999, 2001, 2004, 2008; Meyer, 2010; Midgley, 1992c; Rod, 2011;
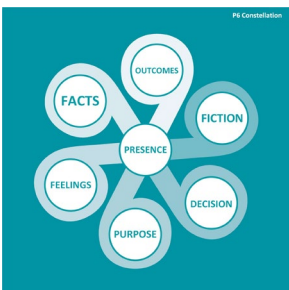
P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

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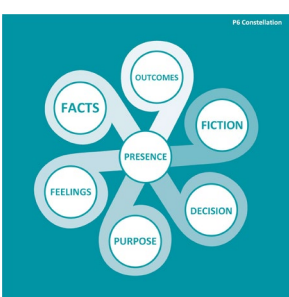❖9: Metalogic Coherence
❖10: Poetry Anthology

Springgay et al., 2005; Starr & Torbert, 2005; Torbert, 1976; Torbert et al., 2004; Torbert, 1991; Wicks et al., 2008). I came to recognise that, given the complexity of us as human beings with our combined intrapersonal, interpersonal, interdependent agentic faculties, perhaps we are the most sensitive, multi-dimensional, (potentially) accomplished research instruments and agents available to humankind (Holbrook, 2005). To see this, to know this and to be able to train and use ourselves in this way – I suggest – requires us to turn our attention inwards, not only outwards, and also across time, to engage in a very different kind of inquiry (Cunliffe, 2002; Etherington, 2004; Marshall, 1999; Schön, 1987; Schön, 1983, 1986, 1988; Whitehead & McNiff, 2006). I saw that I was adding my contribution to a pot in which only a few in the systems world have been cooking (Gregory, 1992; Gregory, 1996b; Gregory, 2000; Jackson, 2012; Midgley & Ochoa-Arias, 2004). This is where my research is situated, and I feel enthralled by it! And… I had obstacles to overcome.

Present past recounted

►♫ I have arrived at a place in my life in which I can reflexively follow myself. I am capable of showing up, opening and holding the space for effective, wholehearted engagement. I play with what shows up; inquire into what calls for attention; respond in service to expressed needs and/or intentions. I do not claim to know with any certainty what my actions might precipitate. I act as follower and leader in an iterative cycle, and remain servant to, not master of, emergent outcomes. This is true of my praxis sometimes; and a truthful aspiration always.

♫I experience life, moment to moment, as a dance between myself, others and the world around me. In general, I believe I dance rather well, and love engaging with the surprises that arise in the space of *not-knowing*. I have learned to be and play with the unexpected, and have become adept at catching the assumptions that variously plague and play me.

►♫♦Yet, much as I was compelled to undertake this PhD, embarking on it brought me face-to-face with conflicts I wanted to avoid. Resentfully, I dragged myself into the
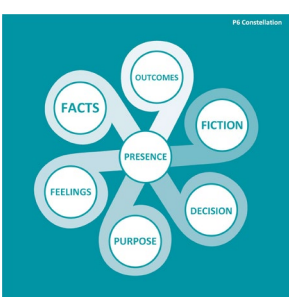
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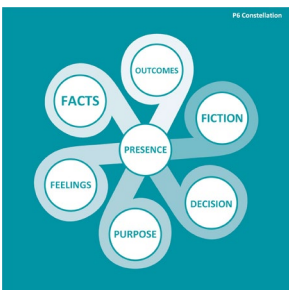❖ 2: Point Attractor
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   way + Symmathesic
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   Model (SAM)
❖ 7: Systemic Research
   Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

philosophical world of "ologies" and, after a time, I came to recognise and accept the preciousness of the gift I had been resisting: new ways of articulating, understanding and critiquing what I had come to know as a "being-in-the-world-practitioner". I had been learning a new language through which to express and expand my embodied-knowing/praxis in this academic container.

►♫My acceptance of the challenge heralded my **transformative turn>>**, enabling me to step forward more sure-footedly as a doctoral researcher.

►♦By way of explanation, I use the term 'tension[45]' in a particular way, drawing on principles from complexity theory §CA-5.5.11.4 and the cognitive sciences §CA-5.5.8.2: The P6 Constellation.

►♫≈This tension-tipping process resulted in the ≈Systemic Research Framework, which gave me a visual kinaesthetic appreciation of the territory through which I had travelled, and a much deeper understanding of the nature of my continuing doctoral journey. Finally, I could grasp what I had been / was going through, where my project was situated and how I could navigate towards and through it.

>> TRANSFORMATIVE TURN

♫♦ Like a kid, I chuckle with delight and bask in the realisation that once again, I am witness to and participant in yet another unanticipated experience of my own self-transformation. I use the term 'state-change' as an equivalent for 'transformation'. This is my current explanation.

I suggest that such personal state-changes occur when I choose for myself or encourage/enable another to 'be/sit/work' with a growing, internal tension for 'long-enough'. At an indeterminate moment in the future, an internal state-change ensues. Sometimes, a shift is sudden, palpable and noticed reflexively in the present moment. It may be experienced internally as an unbidden energetic shift that is sometimes visible to others. For the person experiencing it, it can manifest as a sudden insight/ revelation or a non-verbal felt-sense/knowing that reveals itself in an instant. It is akin to 'tipping' from one felt-state to another.

At other times, it is subtle, imperceptible and unheralded. In my example, my brewing tension manifested in 2014/2015 as resistance to undertaking a 'seemingly endless, pointless' (my *Fiction*) literature search. Persisting with it 'long enough' – surrendering into the PhD process – delivered insights and delights in 2016 that I did/could not anticipate.

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[45] I use the term 'tension' in a neutral way (not making a positive or negative evaluative judgement), seeing it as a build-up of perturbations or energy, which at some point may tip over. A burst of laughter, tears, patting someone on the back, offering someone a cup of tea when a loved one dies, a sudden insight or revelation, finally learning to undertake a complex skill, an explosive act, like a punch or running out of a room – all these could represent tension tipping. Not all of them will be permanent state-changes.

Shifting focus and attention

►♦ My initial stated purpose of "working systemically with individuals… to liberate scale-free learning in self-organising systems", usefully set me up to engage in direct action within my case community whilst continuing to explore the literature. This put me into an alchemical context in which my playful peripheral processing §0.3: Voices Past and Present was activated, from which emerged several new *abductive fruits*. My engagement with the literature finally revealed a clear gap in which I could make a definitive contribution to my primary discipline of systems thinking: *subjective empiricism* **in systemic intervention underpinned by a** complexity thinking paradigm. The clarification of *subjective empiricism* turned my project from being primarily outward-facing to one that brought my attention onto "me and my abductive fruits". I became the core focus of my inquiry when it came to my 'fieldwork', with the thesis representing more general reflections on the value of the concepts and ideas I was formulating.

►♦Notwithstanding the compelling evidence from the literature, my decision finally to make this shift was grounded in four considerations pertaining to:

- **Suitability** – in terms of fit-for-purpose, was I a suitable candidate to do it?
- **Sufficiency** – could I practically access sufficient, usable data that covers research-appropriate timescales?
- **Currency** – would the data be relevant and current in relation to the cohort concerns and activity of the research?
- **Validity** – would this shift invalidate the fieldwork I had begun some eight months before; and/or did it open up access to other data?

My deliberations, summarised below, led me to conclude that I could legitimately proceed:

- **Suitability** – I believe; I am well positioned to bring the depth of reflective questioning (looking back in time) and reflexive inquiry (attending and adjusting in

the present moment) **§CA-5.5.5**; **§CA-5.5.6** required of *subjective empiricism*. I have attended consciously and conscientiously to this dimension of my development: growing my capacity to navigate the complexities of reality in various ways, personally, relationally, practically and professionally.

- **Sufficiency** – Midgley et al. (2013) warns against relying on practitioner reflections alone without any triangulation of this evidence with other forms or sources. I have access to a vast bank of personal and professional auto-ethnographic and ethnographic data, in both hard-copy and digital forms, dating from 1980 to the present day, relating to all my *abductive fruits*. This databank affords veracity checks to what would otherwise be incomplete, imperfect personal accounts.

- **Currency** – I continue to use my *abductive fruits*, all of which arose through personal-professional praxis. Each has been honed through numerous real-world applications over many years. This doctoral research offered a unique opportunity to examine their systemic credentials; to apply them to this project **and** to see what might be revealed in the process.

- **Validity** – I concluded that the frame, focus and methods I was using in scoping and focusing my research overall, and in designing my *systemic intervention* became even more fit-for-purpose:

  o In attunement with second order cybernetics (Glanville, 2002, 2004; von Foerster, 1978, 1981a, 2003), I deployed my *abductive fruit*s recursively in this project – when and where I concluded each was fit-for-purpose.

  o The *P6 Constellation* was the newest of my three frameworks (its conception immediately predating my PhD). It remained valid because it offered a unique way of engaging with the *subjective empirical* realms of individuals – myself in the first instance.

  o The collection of real-time, real-life data on the deployment and efficacy of the *P6 Constellation* enabled exploration of its transferability to, and applicability for, individuals across generations, from diverse life/community situations and varied national and ethnic origins. The shift in research focus strengthened my rationale for including data from the extended community of *P6 Constellation* practitioners (later becoming *Presence in Action Collective*), from whom I already had secured data-collection permissions. This gave me access to data spanning an expanded time-frame commencing 2nd March 2013,

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including a core intervention period between 2015-2020. This afforded a reasonably longitudinal perspective.

- o I was deploying the principle of **Simple Rules** §CA-5.1.6; §CA-5.5.11.5 to articulate the 'best of' behavioural patterns in/of the dual cohort communities (Gardiner, 2014b; Gardiner, 2016b; Gardiner, 2017, 2018b). These provided a coherent community context in which to situate the personal journeying and *subjective empirical* experiences/reflections of myself and participating individuals.

►♦In concluding that I could proceed, I was recognising that the focus and scope of my attention simultaneously needed to expand, narrow and deepen. Whilst my systemic intervention continued to take centre-stage in an expanding cohort, the spotlight of my doctoral inquiry and data-gathering shifted to include what was presencing and unfolding in and through me. My challenge became one of holding steady and true in this *being[46]~doing* dance: serving my case community; attending to the *P6 Constellation* practitioners; whilst also giving myself free-rein to play and reflexively engage with what was happening in me; on the peripheries, and in the spaces between my spheres of action.

►♦I was aware that this shift in scope and focus represented the essence of my research made manifest – *subjective empirical* engagement with the complex, unpredictable, interdependent, shifting, nonlinear nature of myself as a human being, interacting intentionally with others; being open to what may arise and what might call for a shift in attention and intention. I *was* the research. I was in it; I was an instrument of it; and I was holding it.

►♦My decision had significant implications. I took up the challenge to be true to my experiencing of the world, from the perspective of the complexity worldview I inhabit and

P6 Constellation

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
►Navigator-Narrator
≈ Visual-Kinaesthetic

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❖1: Participation Compass
❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

PhD Abductive Fruits:
❖4: Statewaves
❖5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖6: Symmathesic Agency Model (SAM)
❖7: Systemic Research Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

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[46] 'Being' and 'being' is a distinction introduced by Heidegger (1962) to differentiate the existence of objects (**b**eings) from the existence of existence itself (**B**eing). Heidegger's point was that ontology is only concerned with **B**eing and not **b**eings.
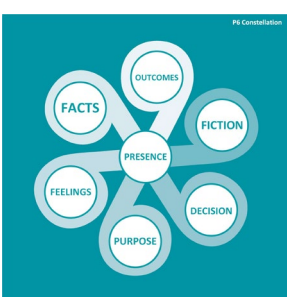
which inhabits and manifests through me. My desire to be *metalogically coherent* with this complexity called into question the linear logic format prescribed by academic convention. ►♦Thus, in attempting to present my thesis as a metalogue, I am making a necessary statement about the implications and complications of embracing and navigating complexity. I am endeavouring to be consistent in form, content and process with complexity, which paradoxically may mean that what is *metalogically coherent* may appear less immediately comprehensible. This may be a (short-term?) consequence – particularly if you (the Reader) expect a 'linear format' and instead find yourself dealing with internal frustration evoked by **this** not being that! I intend (hope) to create a *subjective empirical* experience for you that is in and of the complexity dance – although I will, of course, have no way of being able to test this…. unless or until you and I converse subsequently?

►♫♦To anchor my shift in focus in me, I am believing that: I am engaging **as an individual embracing a complexity thinking paradigm** undertaking *subjective empirical*, **abductive research**, exploring what it means in life, theory and practice to **intervene systemically** with self and others for 'good'.

►♦Through this, in terms of my contribution to the field of systems thinking research, I hope to expand the reflexive range, depth and efficacy of systemic intervention, §CA-5.5.6 ≈SAM as others have done before me (Hodgson, 2016; Rajagopalan, 2016; Rajagopalan & Midgley, 2015; Walker, 2007). My offering (whose genesis was in the practice domain) finds resonance with Walker's (2007) theoretical contribution: Agentive Social Learning (**ASL**), and my embryonic conception of *Systemic Agency* (later to be expressed in the *Symmathesic Agency Model* ≈SAM §CA-5.5.5.2) seem to be somewhat aligned.

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❖ 8: Presence in Action
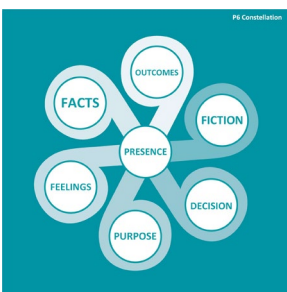❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Preparing to play an infinite[47] game

►♦I was being called to recognise the nature of the 'infinite game' (Carse, 1986) I was playing. This was not a finite game, i.e. in which the point of playing is to win; where only certain players can play; and in which the rules and field of play are fixed. I realised my inquiry extended beyond the game and the field of play that is this PhD. In accepting this as my reality I began to appreciate how the finite nature of my research fitted within the infinite scope of my life. Now I am not saying my lifetime is infinite; I am alluding to the millions of choices I can make across the years of my lifetime, and in making any of these at any moment in time, with every accompanying shift in context, yet more are opened up. Beyond my own existence, if others pick up any of my threads, the possibilities do indeed appear to be infinite.

►♦The shift of emphasis in my PhD invited me to extend my reflective frame (change the field of play) back in time to 1980/81. This expansion brought into view other *abductive fruits* created through my prior praxis (changing the rules and tools of play). Why this mattered became clearer and clearer to me as my research progressed. I compared my *abductive fruits* with theories from related disciplines and examined their systemic credentials and underpinning assumptions. My practice-meets-theory analyses brought together theory with demonstrated-in-practice (auto)ethnographic evidence. These explorations substantiated my sensemaking, i.e. that the *PAI* and the *Participation Compass* are indeed systemic in form and process. I deployed all my *abductive fruits* recursively in my research.

►♦In contrast, the *P6 Constellation* was calling for different treatment. Firstly, it appeared to enable working systemically with individuals at the intrapersonal (*subjective empirical*) level – which, in methodological terms, addressed a gap in the systems thinking, systemic

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47 Carse (1986) introduces this conceptual shift between finite and infinite games. The former fits a linear construct (play to win and end the game) and the latter, a complexity thinking paradigm along with the principle of Natural Inclusion, reflecting how nature simply keeps playing.
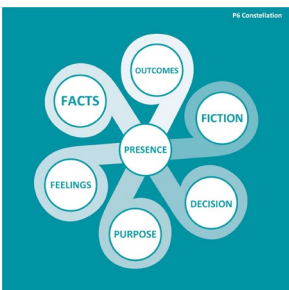
intervention and complexity research arenas. Specifically, Midgley (1992a) talks about how inquiry into the subjective worlds of individuals is relatively undeveloped compared with other forms of inquiry based on truth (objectivity) and rightness (normativity). Secondly, as my newest *abductive fruit* (albeit the one that took the longest to materialise), I had had less time to test its efficacy through broader in-the-world-application. A more fulsome examination was called for. Thirdly, as elucidated earlier, I had direct access to individuals in two relevant yet different and complementary contexts, each with current global, professional practice and/or personal concerns in need of addressing. It was clear that the *P6 Constellation* could be included in the context of a systemic intervention with a view to examining its impact on the participating individuals in terms of their personal, relational and practical efficacy, within their spheres of influence and action.

Players in the changing game

►♦So, my systemic intervention using the *P6 Constellation* began in March 2015 with a cohort of largely non-professional, diverse community members in a global trust-building fellowship called Initiatives of Change (IofC) **§Chapter Two**. By late 2015, as my inquiry brought me and *subjective empiricism* more clearly into focus, so the scope of my attention necessarily and explicitly[48] expanded, <u>legitimising my inclusion</u> of a group of professional coaches whose personal and professional practice is anchored around the *P6 Constellation*. This <u>community-in-practice</u> (Gardiner, 2019: p. 103-125) grew from the first trainings in March 2013. Ethically, all were safeguarded as, at the outset, I had secured their signed permissions to audio-record our sessions for development-research purposes.

►♦Much later, it became strikingly clear how central the *community-in-practice* was to the research inquiry, with its expanded timeframe – not least because it was instrumental in

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[48] Implicitly they were present because I was in a continuing relationship with them all. However, the shift in research scope and focus legitimised explicit inclusion of data derived through my engagements with them in 2011/12
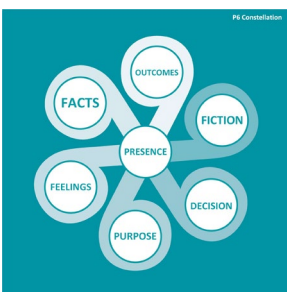
bringing the *P6 Constellation* into its current form in 2011/2012 (Gardiner, 2019: p. 103-125)

§CA-5.5.8.2. My continuing work with the *community-in-practice* provided a diverse <u>second-person, interactional space</u> in which our praxis began to emerge, enabling me:

- To expand my understanding at the theory~practice[49] interface.
- To explore the *P6 Constellation*'s efficacy, impact and reach when used by others, i.e. professional practitioners and non-professionals in community settings.
- To, in repeated iterations, reflect, (re-)introduce, amplify and enhance the interdependent learning interchange underway between the participants and myself.

Rules of the Game

►♦As I prepared to engage with my IofC cohort, I wondered how, as a systemic practitioner-researcher, I might engage in a way that was "fit-to-complexity". Conventional science protocols, criteria and conditions defining so-called good/best practice did not sit well with me. Even some within action research domains say things that imply linear causality: 'if you do this, then your research will be considered valid'. I found most resonance with the work on systemic action research. Burns (2009; 2010: p. 41-54), emphasises **improvisation** (accepting offers, seeding small interventions into opportunity spaces); **reincorporation** (connecting what is happening now with what happened before and what is happening next); **parallel development** (shared intentions allowing for diverse actions); and **resonance** (relating to the ways in which people 'see, feel, know', and find themselves moving into action through emotional-sensemaking, and not rational analysis or dialogic consensus). My personal resonance with Burns's distillation tipped me into reflecting on my understanding of complexity principles **§CA-5.5.11.4**, my own praxis, and considering other

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P6 Constellation

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[49] I am adopting the use of tilde mark '~' e.g. between theory~practice, to indicate the notion of a complementary pair rather than seeing them as opposing contraries. This device is introduced by Kelso and Engstrom (2006) and is consistent with my urge to create the term *statewave*. I did this as a linguistic gesture, to resolve the tension I was experiencing when I was believing I had to suppress all but my intellectual-theoretic ways of communicating. I recognised that I needed to admit all my *statewaves* because together, they surpassed the limitations of rational verbal expression. I realised that alone, each one is incomplete and without my other complementary forms of expression, impoverishes my communicative attempts, leaving me open to misinterpretation and misunderstanding.

facilitators/researchers/practitioners/elders in the IofC community and beyond, whom I considered to be systemic. *What were we doing? How were we being? And how did our ways of being and doing fit with Burns's perspectives?* Between April-June 2015, drawing on the concept of "Simple Rules" (Reynolds, 1987), I discerned a set of behaviours which, for a short while, I referred to as Systemic Researcher Simple Rules. Subsequent to the arrival of the *Symmathesic Agency Model* (≈SAM), between Oct–Dec 2015 (and noticing that they seemed to be connected), I re-named these simple rules *Symmathesic Agency Behaviours* §CA-5.1.6; §CA-5.5.11.5 and began incorporating (and honing) them in my inquiry. Later in November 2015,

the ≈SAM arrived unbidden, thirteen months into my research. Is it an imperfect intuition, an exquisitely coherent insight, a viable explanation, or a deeply flawed, irrelevant abstraction? Currently, I have no answer to this question – merely a sense of **following not-knowing>>**.

▶♦When the ≈SAM §CA-5.5.5.2 arrived on the scene, once again I was called to extend the boundaries of my inquiry to help my cognition catch up and equip it to critique what was emerging though me. Guided initially through Chris Hardy and her work on Semantic

> **>>** FOLLOWING *NOT-KNOWING*
>
> Undertaking this PhD has been an act of enduring commitment to an unknown 'something', which has been in a continuing process of becoming.
>
> It has been a kind of all-consuming madness in which I have found myself moving in the spaces between, then falling headlong into surprising fields, forms and frames of diverse theoretical and methodological disciplines. I have felt overwhelmed, consumed, confused, overjoyed, bored, terrified, excited, delighted, exhausted, despairing, relieved, frustrated, enraged, accepting and finally now, at the point of submission, relief. I suddenly notice the double meaning of submission! I am submitting (surrendering) to whatever comes of submitting (handing in) my composite submission. At this stage, 30th June 2021, I can do no more.

Constellations, the Infinite Spiral Staircase Model, psi, Q-consciousness and quantum physics (Hardy, 1998, 2001, 2003b)[50] as well as Gus Koehler (Koehler, 1995, 2001, 2003,

P6 Constellation

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[50] Dear Reader, you may be unfamiliar with Chris Hardy's work and the concepts I list. As they are not essential to understanding this thesis, I have opted to omit any explanation as I am believing that to do so, would take us on a long, unnecessary digression. Here, I am simply indicating that I found other writers whose work seemed to be attending to similar terrain, but whose trajectory took them on paths different to mine. Their influence on my thinking is implicit and not necessarily recognisable nor directly traceable.

2005, 2006, 2010, 2011, 2014), I then strayed into the realms of cosmic consciousness (Laszlo, 2007, 2009). I followed threads on the biosphere and the concept of the noosphere, explored in the unpublished treatises of Pierre Teilhard de Chardin (Bird, 1963) and previously untranslated works of Vernadsky (Borisovich et al., 1993; Edmunds & Bogush, 2013; Fuchs-Kittowski & Krüger, 1997; Grenier, 2002; Oldfield & Shaw, 2006; Time, 2013). ►♫♦Mine was not a deep dive. Rather, I scanned across and attempted to get a felt-sense of their material, seeking patterns and principles that might hold resonances with my *subjective empirical* experience – much as I have done within the computational/modelling realms of complexity sciences.

►♫♦I concluded that I will never be a mathematician, nor a quantum physicist! No, my passion is in finding simple ways to equip ordinary people to embrace, navigate more efficaciously, and perhaps even play more freely and joyously in the complex reality of our world. For my part, I choose to forage into the veritable academic undergrowth as far as I need, to feed on what I am able to digest (hopefully) sufficiently to enrich my praxis and devise ways that enable others to do the same with theirs. My rationale had/has me stand squarely alongside the philosopher, Hannah Arendt (1958), whose own personal cause was to reinstate the value and importance of praxis (human action / vita activa) in public and political life; thereby attempting to redress, in the realms of philosophy, the subjugation of praxis to theory (contemplative life / vita contemplativa). Unlike her, however, I start in the place of praxis – amidst ordinary folk like myself.

►It took continuing iterations (engaging in theory and conversations) throughout the writing of this thesis to arrive at the ≈SAM's verbal expression and final conceptual representation. I first played with defining systemic agency as *reflexivity across scales, in space and time*. Later I arrived at a description for *Symmathesic Agency* which better captures the complex
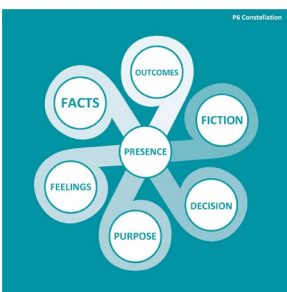
fusion of faculties required for its enactment: *the meta-conscious capacity to engage in mutual contextual learning through self-centering interaction in place in space in time* §≈SAM §CA-5.5.5.2.

►I then asked myself what seemed to be the next obvious question: "how do we realise *Symmathesic Agency*?" I recognised with excitement and delight that my *abductive fruits*, at different scales and in different contexts, appear to contribute to seeding *Symmathesic Agency*.

Reflecting on my process

►♦Throughout this doctoral journey, I have been doing research and I have been playing. Both have been emotion-fuelled. The doing part is purposeful, directional, effortful and often painstakingly, incrementally slow. In contrast, my playing has found me iteratively extending outwards and focalising inwards; it has reaped generative surprises and is typified by a lack of strain (Gadamer et al., 2013: p109). Some arisings manifested within a very short time-frame, whilst others (e.g. the *P6 Constellation*) took years before finding form.

►♫Both 'doing' and 'playing' states have been productive, but the latter has brought undirected, unbidden insights and artistic creations in the varied forms of artful facilitation, poetry, poetic prose and pictures. This latter state of **being-becoming>>** (of playing) has been evident in the materialisations of all my *abductive fruits*. Common to all, was this pattern: I was engaged in undertaking (i.e. 'doing') a task-based project, which on the face of it, held my primary attention. Yet also, there I was, captivated, happily fiddling and frolicking on the peripheries – noticing and playing in and with, and being played by patterns emerging in and

> **>> BEING-BECOMING**
>
> ►♫ In my playing, I have no control and no need of control.
>
> Sometimes, though not always, I notice the moment of choice: do I surrender into it or decline the offer?
>
> Sometimes, I simply find myself playing; and in playing, find myself.
>
> It is as if, when some as-yet-undefined-becoming beckons, I surrender to it; become it, until it becomes itself and delivers me back to myself.
>
> ♦I am one in play: "the structure of play absorbs the player into itself, and thus frees him [sic] from the burden of taking the initiative, which constitutes the actual strain of existence… the meaning of his play too, precisely because – and insofar as – he is part of nature, is a pure self-presentation" (Gadamer et al., 2013: p. 109).

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around me. I did not set out to create any 'thing'; I merely followed an insistent inner urge to play with whatever was in my midst.

►♫♦What was going on for me? How can I explain the nature of my experiencing? Circular feedback loops and notions of communication and control (Wiener, 1948) do not capture the seemingly wayward, seemingly purposeless wanderings of my felt-sensemaking experiences (Gendlin, 1962, 1982, 1992) in my peripheral playground. Descriptions and explanations of nonlinear dynamics seem to resonate more strongly. Also, at no point leading up to the arrival of any of my *abductive fruits* (including my poems) did I apply reductionist, linear logic or systematic analytical processing. It is because of this that – notwithstanding the critique ahead, which may change my mind – I feel confident about their systemic nature. Why? Because I believe that they were birthed through a **metalogue** with life's complexities.

►Each *abductive fruit* has undergone numerous iterations as I have recursively enfolded it into my life and/or my next project – including this, my doctoral research. Some are having their first iteration herein!

►♦These unintended and unanticipated outputs arose out of 'a-directional'[51] processing, incorporating engagement, observation, sensing, reflection, reflexion, exploration, examination, comparison, pattern-conception/redundancy[52] and revelation. I suggest that the process I am describing is **abduction,** made possible by *subjective empirical*, **metalogic**

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[51] Normally, we say 'directional' or 'non-directional" but the latter seems too purposefully opposite to 'directional'. When talking about morality, we say 'moral', 'immoral' (for the opposite to moral) and 'amoral' (for not moral at all). I mean 'adirectional' in this latter sense, as my playing seemed neither directional nor non-directional, but resulted in 'aha!' moments that suggested a nonconscious directionality only visible as a retrospectively-imposed assumption.

[52] Bateson (1972b: p. 140) uses the 'pattern' synonymously with 'redundancy' i.e. where an aggregate (pattern) conveys meaning such that a receiver can guess what is present within/beneath/on the other side of that pattern even if it is not actually manifestly present. Redundancy can also represent the notion of requisite variety which must be present, even if subsequently some factors may be absent or appear to be unnecessary/irrelevant in any new pattern/form/instantiation - they were necessary on the way to the pattern's formation.
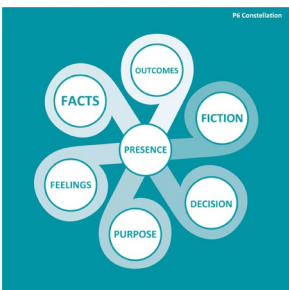
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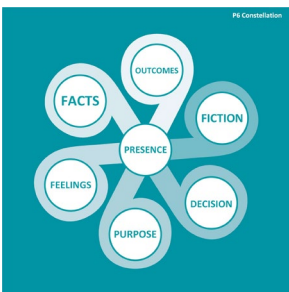♦ Intellectual-theoretic
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engagement in the process of living my life. ♦Perhaps this is captured by Whitehead (1929) in his comments on the rigidly empirical inductive methods of Bacon (1620):

> "What Bacon omitted was the play of free imagination, controlled by the requirements of <u>coherence and logic</u>. The true method of discovery is like the flight of an aeroplane. It starts from the ground of particular observation; it makes a flight in the thin air of imaginative generalisation; and it again lands for renewed observation rendered acute by rational interpretation. The reason for the success of this method of imaginative rationalisation is that, when the method of difference fails, factors which are constantly present may yet be observed under the influence of imaginative thought. Such thought supplies the differences which direct observation lacks. It can even play with inconsistency; and can thus throw light on the consistency, and persistent elements in experience by comparison… The success of <u>the imaginative experiment</u> is always to be tested by the applicability of its results beyond the restricted locus from which it originated. In default of such extended application, a generalisation… remains merely an alternative expression of notions [already] applicable (Whitehead, 1929: p. 5).

♫♦I resonate with much of what he says, but note some discomfort in his externalising of the observer (also limiting us to a single sense – vision); and also his use of the phrase 'rational interpretation'. There is something of the vital active, emoting player in the abductive processing missing from this account. I find myself pondering: in the realms of human beings researching human beings being human, if what we abduct **does not** illuminate something

about ourselves personally, and/or the human condition generally, then what really is / would be the point of doing it?

Emergence in play: looking back to look ahead

►♫♦§**Chapter Zero** opens the first circling iteration of what is coming into view in my thesis. Be warned! There are **many more circlings** ahead – sometimes covering old ground; sometimes going deeper or wider; sometimes bringing in new material; sometimes introducing contradictions; sometimes leaving behind ideas or anticipated directions. This is consistent with what this research has revealed itself to be about: a *living~learning inquiry* §**CA-5.1.5 §CA-5.5.5.4**; §**CA-5.5.6.3**; §**CA-5.5.6.4**; §**CA-5.5.10.1**; §**CA-5.5.11.1.**

►I began writing Chapter Zero in late 2015, at a point when *abductive fruits 4-7* had started to come into view. With three exceptions – i.e. updating the referencing within the document; the embedded hyperlinks; and adding ►**Navigator-Narrator** transitions between chapters – I have barely amended Chapters 0-4. This gives you a tangible expression over time of the inherent emergence of my inquiry reflected in this document. I am cognisant that you may find yourself feeling confused as I dance between past, present and future tense in my writing. Such matters arising matter. They illuminate something about this human being (me) being human, but only if you and I care/dare to **admit** these seeming incongruities, and take time to ponder what is being revealed.

►♫≈The seeds of my new *abductive fruits* took root and have grown, enriched by the mixed composting of first-, second and third-person churnings. My *abductive fruits,* individually and in concert, bring forth my sensemaking and synthesis. Early on, I noticed myself thinking that they might come together as a *multi-scalar metalogic methodology*. I had no grounding on which to base that claim. Now I do. In §**CA-5.1.6: p. 11-12**; §**CA-5.3.3: p. 23-24**; §**6.1: p. 266**; §**6.3: p. 289**, I posit that the *abductive fruits* can be used alone or in combination to enrich systemic
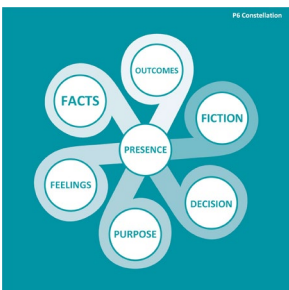
P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
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interventions. I offer the *fact* of their creation and recursive deployment in this project as primary evidence in practice. **And** yet, given **all** that has actually emerged, this claim seems somewhat inconsequential. If this were all I had determined in these doctoral years, my experience would surely have been impoverished. It was not (all I had determined); and it was not (impoverished)!

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
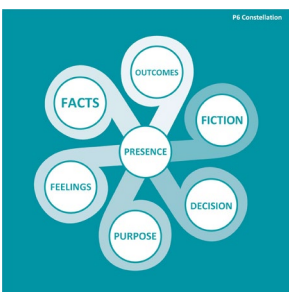❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

I. Being, Becoming, Becoming Aware

>> PARTICULAR ABYSS: 15TH OCTOBER 2014

♫Whether we gaze out through heavens to the stars
or drive our eyes into the Particular
abyss for answers of the universe, do
we not simply perceive what we are apt to
see? Patterns of imagination? Defined
manifestations made so by eyes and minds
that cannot not craft worlds of explanation?
Is 'all in all' our most profound delusion?

Perhaps, matter and matters of scale are nought
but orderly illusions made real by thought;
by those who meddle in realms beyond their Selves
in search of truth, which lies in etheric shelves?
What consummate distraction by magician
minds who avert our gaze by reaching out and
out, and down and down, to what? For what? Where is
THE place these searching souls don't dare to quiz?

As jet black nights fuel our fears, deluded minds
with unrelenting pace drive us wild with blind
demands to play the tunes; so devilish hands
can pull our puppet strings and command our dance.
Those veiled rampant powers that yank our clanking chains
have us trip and choke, and burdened by our shame
for what we did and did not do. Shocked. Bemused.
Caught by fear of blame. Bewildered and confused…

…that once again – to make the change, we fail.
So on, on and on we chase horizon's tail
to catch the holy grail of hidden truths.
And so the mirage beckons; teases sleuths
Who'll be seduced by promises of fame
and grandeur. Make your name! Court worldly acclaim!
Or choose the Noble Quest: Risk ruthless enmity
over fame or vapid anonymity?

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
▶ Navigator-Narrator
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❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Chapter One: Why now? Why this? Why me?
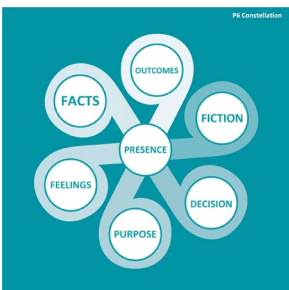
1.1 Everything is in everything

►♫ Be warned. Everything is in everything. What follows is a mark of this statement. What is in me already as embedded, embodied knowing cannot be silenced, separated or side-lined in the telling of this tale. I cannot pretend not to know, because all that is present shapes and defines what comes through me. I will not attempt to pretend, for to do so would be an act of reductionism that would destroy what is uniquely extant, present and presenting in and through me in this endeavour.

►♦From §**Chapter Zero:** to §**3.6.1**, I find my way through to defining the landscape of this work, revisiting old territory and discovering new ground. I navigate edges, set boundaries and establish anchors and guidelines to hold me steady and keep me moving as I seek to illuminate my repeating, recursive unfoldings and enfoldings.

►Throughout my writing, I continuously interweave what I am noticing, thinking and feeling. I reflexively reference that which informs and influences my sensemaking – both in my living experience undertaking this project, and in writing this document. Thus, you will find me deploying some principles, theories and concepts ahead of their more fulsome explanations at various points in the document. Where this happens, remember to use the between-document §**cross-references** and in-document hyperlinks so you can move back and forth more easily.

►♦By way of provocation for what has been, and is to come: **is this not of the complexity of life**? Seemingly chaotic, messy, inexplicable; never-ending transitioning between order and disorder, in emergent, unpredictable fashion §**4.1.2**. Yet somehow delivering moments of resonance, revelation, resolution. Everything is a beginning, middle and end, simultaneously.

OUTCOMES

FACTS   FICTION

PRESENCE

FEELINGS   DECISION

PURPOSE

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This is, I think, a metalogue about complexity §0.1 made manifest for you to witness and experience for yourself, through me.

1.2 **What is, is not**

►This research has personal (micro), professional/relational (meso) and global (macro) dimensions that are inextricably enmeshed.

Figure 6: ≈Why now? Why this? Why me?
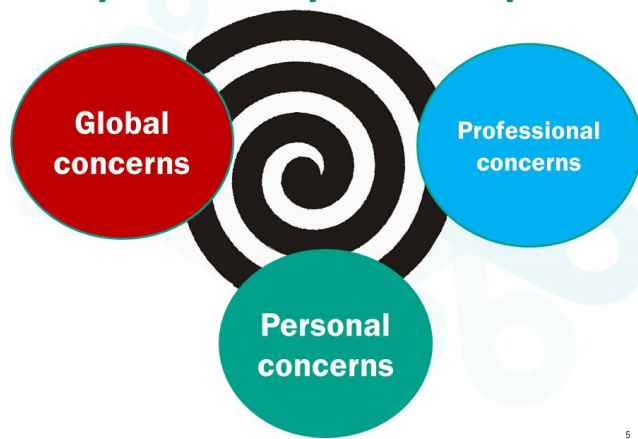
►Specifically in this chapter, I offer a deeper-dive overview of what led me into this PhD research. I first illuminate some of the global patterns (why now?) that perturb me §1.3. I then introduce a reflective narrative for how I, as a practitioner, found myself donning the coat of a doctoral researcher (why this?) §1.4. However, my narrative is punctuated by a reflexive interlude §1.4.1 that reveals previously non-conscious patterns at play in me. I return to my reflective account to share personal aspects of the trajectory that were in the mix, contributing to my decision-making (why me?) §1.5. I set this out in the order described above, to fit an academic convention. It may convey linearity, but this would be a misrepresentation. My 'decision-making' process was far more unpredictable, iterative and emergent. Thus, it might be more helpful to imagine many distinct, yet interweaving and overlapping paths, converging finally into my decision in 2014: do this PhD now §1.6.

►In §1.6.1, I offer you the same navigational guide, i.e. the ≈Systemic Research Framework, that supported me through my research.

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
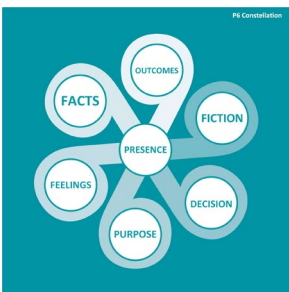≈ Visual-Kinaesthetic

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►I introduce you to my case community in **§Chapter Zero**, which expands on threads **§1.5**. In **§Chapter Three** I expand on **§1.4**, and in so doing pinpoint the contribution(s) this research makes within my academic and practitioner fields of play. My rationale for doing so in this order will become clear as I lay out **§Chapter Four.**

1.3 **Why now? Global patterns**

►♦Across the world there are patterns of ecological, economic, religious and nationalistic disintegration or fragmentation manifesting

SHOW UP, OPEN & HOLD THE SPACE

in conflict, abuse, corruption, war, inhumanity. People react, individually and collectively, in diverse ways to issues of concern that manifest locally, nationally and globally. For example:

- The proposals for a new runway at Heathrow airport – normally law-abiding citizens, through their determination to stand against a development that they believe has globally deleterious consequences, find themselves with custodial sentences (Boyle, 2016).

- The Arab Spring, seemingly sparked by the young man in Tunisia who set himself alight (Gard-Murray & Bar-Yam, 2012; Skinner, 2011).

- The Occupy movement (Graeber, 2011; Skinner, 2011; Webb), in which thousands in cities across the world camped out against the inequities and irregularities of the global economic regime.

- Islamic State, with a religious ideology that claims it is upholding the Prophet's Law (Wood, 2015).

- Extinction Rebellion galvanising thousands to take action on, what many believe to be, an impending climate catastrophe (Gunningham, 2019; Rebellion, 2019; Shah, 2019).

►♦Such examples are amplified by global communication patterns facilitated by the internet and expansion of social networking (Skinner, 2011). By January 2016, there were 1.8 billion social network users; and this was expected to rise to 2.5 billion by 2018, equating to one

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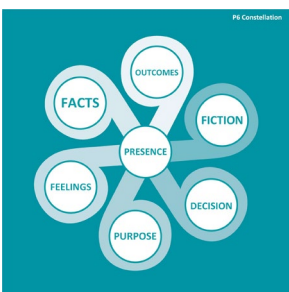❖ 9: Metalogic Coherence
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third of the population in the world (Statista, 2016)[53]. With this reality, it is easy to see that, on some issues, word gets out fast, and individuals move to action en masse. The refugee crisis in Europe is a case in point. The rapidity at which people self-organise means the timescale in which patterns escalate or dissipate is rapid. Theoretically, access to social network technology makes it more possible to leverage advantage for greater good. Yet, why is it that movements championing change for good[54], such as the Occupy Movement[55] that was seeking economic reform (Alimi, 2012; Graeber, 2011; Roberts, 2012; Skinner, 2011), falter or fade from view, whilst others expressing <u>extreme narratives and behaviours</u> like Islamic State (Wood, 2015) and Donald Trump in his campaign (Klein, 2016a; MacWilliams, 2016; Taub, 2016) and subsequent presidency, take root? Klein (2016a) illuminates such narratives through this excerpt from Trump's campaign on 1st February, 2016[56]:

> "Knock the hell out of them. I promise you I will pay for the legal fees. I promise. You protect me, and I'll protect you. If you see someone getting ready to throw a tomato, knock the crap out of them, would you? Seriously. Knock the hell out of them. I promise you I will pay for the legal fees. I promise".

▶♫The following quotation from bin Laden, is no less inflammatory:

> "Every Muslim, from the moment they realise the distinction in their hearts, hates Americans, hates Jews, and hates Christians. … For as

---

[53] At 22nd August 2020, this figure stands at 3.96billion active global social media population, with 3.91 billion of these using mobile platforms

[54] Of course this notion of 'change for good or bad' depends on where one sits in relation to the issue and one's values or beliefs about a situation.

[55] We are yet to see what happens to the momentum of Extinction Rebellion.

[56] The pattern continued in the 2020 US Presidential campaign, in which Trump was quoted: "This election will decide whether we save the American Dream or whether we allow a socialist agenda to demolish our cherished destiny…Your vote will decide whether we protect law-abiding Americans, or whether we give free reign to violent anarchists, agitators and criminals who threaten our citizens… and this election will decide whether we will defend the American way of life or…. allow a radical movement to completely dismantle and destroy it" (Trump, 2020: 12m29-13m28s).

long as I can remember, I have felt tormented and at war, and have

felt hatred and animosity for Americans" (Culley, 2015).

►♫And here we have Graeme Wood (2015):

"In September, Sheikh Abu Muhammad al-Adnani, the Islamic

State's chief spokesman, called on Muslims in Western countries such

as France and Canada to find an infidel and "smash his head with a

rock," poison him, run him over with a car, or "destroy his crops""

(Wood, 2015: no pagination).

►♦Through such expressions, it is hard not to imagine the global stage being primed for

the war of all wars[57] – and one that Islamic State believes it is orchestrating **because** (they

are believing) it is written in the Prophet's Law, as Wood explains:

"Virtually every major decision and law promulgated by the Islamic

State adheres to what it calls, in its press and pronouncements, and

on its billboards, license plates, stationery, and coins, "the Prophetic

methodology," which means following the prophecy and example of

Muhammad, in punctilious detail" (Wood, 2015: no pagination).

♦It is important to note that **more** Muslims (have been and still) are being killed in the name

of Islamic State than any other section of the world's population:

"..the Islamic State regards Shiism as innovation, and to innovate on

the Koran is to deny its initial perfection. (The Islamic State claims

that common Shiite practices, such as worship at the graves of imams

---

57 In relation to IS, what many imagined (at the time of writing the above) did not materialise. Nevertheless social media continues to impact in all the beneficial and deleterious ways it does.
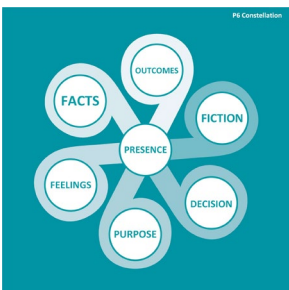
and public self-flagellation, have no basis in the Koran or in the example of the Prophet.) That means roughly 200 million Shia are marked for death. So too are the heads of state of every Muslim country, who have elevated man-made law above Sharia by running for office or enforcing laws not made by God….. Following takfiri doctrine, the Islamic State is committed to purifying the world by killing vast numbers of people…. social-media posts from the region suggest that individual executions happen more or less continually, and mass executions every few weeks. Muslim "apostates" are the most common victims" (Wood, 2015: no pagination).

►♫♦Faced with the enormous, potentially terrifying implications of such realities, I find it difficult to imagine what I or others could do to avert potential crisis. There is a tendency to focus on large-scale responses to meet such grand patterns playing out in the world. This is where governments turn their attention. ♦We must remember, however, that movements such as those mentioned earlier – however long they may endure – arise out of a context in which individuals take action that coheres with the actions of others. Said another way, without the social dimension, individual action cannot take root (Bunnell, 2016). This can be explained by theories of complex adaptive systems (CAS) (Holland, 2006), in which there is an interdependent interplay between individual and collective processes related to pervading conditions – see §footnote 26 and §4.1.2. In other words, social movements can be understood as patterns both emerging from, and shaping, the interactions of those implicated and impacted. When many people are moved to act for/against the same issues, we can find tens turning into hundreds, then thousands, even millions. Such movements variously ignore (as per Plane Stupid (Boyle, 2016)), break through (as per refugees coming to Europe from the Middle East) or redraw the boundaries of what is considered legitimate

DANCE WITH EMERGENCE

action/play (as per Islamic State and the rise of populism in many countries across the world, on the one hand; and the bursting forth of solidarity around Black Lives Matter[58] in 2020 on the other). Thus, in the terminology of systems thinking and complexity sciences, such 'moving to action' within/across system boundaries can be understood as an emergent property arising out of particular systemic conditions.

♦I suggest that we need to broaden and deepen our exploration, seeing individuals as distinct entities themselves as well as interrelating beings, nested within wider systemic contexts. And we need to curtail our meddling at the mass-movement pattern level. My latter assertion relates to Per Bak's work on self-organised criticality (Bak, 1997), using the famous example of a pile of sand that can be collapsed by internal movements, and Prigogine's work on thermodynamics (Prigogine & Stengers, 1984), both of which offer key understandings of emergence and tipping points. For both, a pattern is an emergent property which cannot be changed at the level of that pattern. In other words, pattern changes are triggered (or not) by initial conditions. In the case of self-organised criticality in Bak's sand piles, whose behaviour follows a Power Law relationship, lots of little avalanches trigger a medium number of medium-sized avalanches, which trigger a few large avalanches. Within the constraints of the container holding the sand, it seems that the build-up in frequency and tension amongst 'Littles' ultimately generates the potential for 'Mediums', which in turn trigger 'Bigs'. We understand that big avalanches may happen eventually, but we cannot know when or what will ultimately cause them. Importantly, we cannot

TRACK, TICKLE AND TAP TENSION

ignore the context/container in which the sand piles exist. Neither can we assume that internal initial conditions are unaffected by what happens beyond the physical structure in which the sand resides – which is subject to external factors such as temperature, vibrations,

---

58 A widespread social media response to the murder of George Floyd by US policeman Derek Chauvin on 25 May 2020 (Wikipedia, 2020).

etc. Within any given context, we cannot ignore one simple fact: *Littles seed Mediums, seed Bigs, eventually* **§CA-5.5.11.4**; **§CA-5.5.11.5**.

♦By way of example in our human world: clamping down on the high numbers of minor fare-dodgers in the New York subways

<div style="float:right; border:1px solid #ccc; padding:4px;">ATTEND TO LITTLES</div>

ultimately brought down the incidents of serious crime (Gladwell, 2001), ending years of failed attempts to prevent escalating levels of serious crime. Self-organising patterns of behaviour amongst subway users were leading to an escalation in the frequency and gravity of crime. That there were laws in place appeared to make no difference to abating this trend. Instead, focusing attention on the high frequency, low-level law infringements of fare-dodging and unauthorised graffiti at the local level in subways, resulted in a commensurate decrease across all levels of law infringement (as per the Power Law relationship). Attempts at stemming the emerging pattern (increasing incidences of serious crime) at the pattern level (trying to catch serious crime perpetrators doing serious crimes) did not work, whereas taking action at the level of Littles affected the entire system. **§CA-5.5.3.3:Footnote 47**; **§CA-5.5.11.4**.

►♦What is happening in the world right now is deeply personal **and** it is of global import. Islamic State and Trump beat similar fundamentalist drums. As Klein (2016a: no pagination) writes, "Violence is scary. But violence-as-ideology is terrifying. And that's where Trump's campaign has gone". His views are echoed by recent studies (Hetherington & Weiler, 2009; MacWilliams, 2016) on the rise of authoritarianism in America politics:

> "Authoritarianism is not a new, untested concept in the American
>
> electorate. Since the rise of Nazi Germany, it has been one of the
>
> most widely studied ideas in social science. While its causes are still
>
> debated, the political behavior of authoritarians is not. Authoritarians
>
> obey. They rally to and follow strong leaders. And they respond
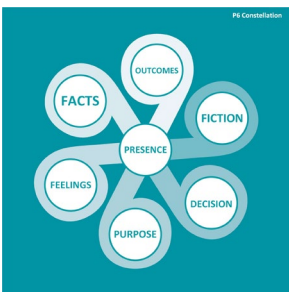
aggressively to outsiders, especially when they feel threatened. From pledging to "make America great again" by building a wall on the border to promising to close mosques and ban Muslims from visiting the United States, Trump is playing directly to authoritarian inclinations" (MacWilliams, 2016).

♦These writers are illuminating a wider global pattern. This seems irrefutable. However, what is crucially open to debate are the reasons why. As human beings, we look for explanations to account for the emergence of surprising/shocking/unanticipated events. In our search, we variously type-cast individuals and/or behaviours. In this case, classifying people as "Authoritarians" amounts to a repetition of the cognitive pattern already manifesting: caricaturing 'these kinds of people' and 'our kind of people' perpetuates the very dynamics and pattern under scrutiny – categorising/judging those who categorise/judge others. This illuminates my earlier point about how both tacit and explicit assumptions manifest in our behaviour – in what we actually say and do – yet we are often unaware of what is playing through us.

♦In the above example, MacWilliams (2016) and Hetherington & Weiler (2009) apply the term "authoritarianism", which is used in social and political sciences. In the psychoanalytic realm, Bollas (2015: p. 539) speaks of the "return of the oppressed[59]" where those who have endured prolonged oppression rise up against their oppressors and simply reverse who is oppressing whom (rather than equalising the relationships). This offers an explanation for how/why people may engage in behaviours that, under different circumstances, they themselves would consider inappropriate, inhumane, even abominable.

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[59] Building on the analyses of others following the First and Second World Wars, Bollas suggests that prolonged oppression – a denial of our right *to be* - can lead to our mental processes becoming compromised resulting in a cumulative degradation in our capacities of perception, thought and communication.

♦Whatever our explanations and assertions, we will likely find evidence to substantiate them. So I encourage caution. We/I must beware of falling into traps of our/my own making – believing labels/categories to be verification of something indisputable and universal. Bateson (1972b) makes this case in his essay relating to anthropology:

ILLUMINATE PATTERNS SIMPLY

> "our categories 'religious,' etc., are not real subdivisions which are present in the 'economic' cultures which we study, but are merely abstractions which we make for our own convenience when we set out to describe cultures in words. They are not phenomena present in culture, but are labels for various points of view which we adopt in our studies" (Bateson, 1972b: p. 73).

♦He continues in a footnote:

> "An analogous fallacy occurs in psychology, and consists in regarding behavior as classifiable according to the impulses which inspire it, e.g., into such categories as self-protective, assertive, sexual, acquisitive, etc. Here, too, confusion results from the fact that not only the psychologist, but also the individual studied, is prone to think in terms of these categories. The psychologists would do well to accept the probability that every bit of behavior is – at least in a well-integrated individual – simultaneously relevant to all these abstractions" (Bateson, 1972b: p. 73).

►♦I pick up these threads later **§ 4.1.3**; **§CA-5**. According to Taub (2016), Hetherington (2009) and MacWilliams (2016) recognise the inadequacies of

THINK GLOBAL, ACT LOCAL, MAKE IT PERSONAL

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❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

using the term 'authoritarianism', referring to earlier research in the aftermath of the Second World War:

> "More than that, this early research seemed to assume that a certain subset of people were inherently evil or dangerous — an idea that Hetherington and Weiler say is simplistic and wrong, and that they resist in their work. They acknowledge the label 'authoritarians' doesn't do much to dispel this, but their efforts to replace it with a less pejorative-sounding term were unsuccessful" (Taub, 2016: no pagination).

♦This is a substantive challenge for us as so-called sentient beings. Knowing that categorising is a core inner process for making sense of our world(s), and recognising that we struggle to come up with anything more helpful than categories, begs the question: **what can we do to neutralise or convert the destructive trajectory that categorisation sometimes seems to unleash in local contexts, where 'local' could be quite large scale?**

▶♦But this is not a thesis on Islamic State nor American and global politics. These examples merely set a stage for my research, helping to answer the question, **"Why now?"** in relation to ideas about systemic intervention and contagious action emanating from my/the self and my/her 'little' actions. It also highlights the question that has captivated my curiosity and attention for decades, and brings sharper focus to my inquiry:

> LET GO WHEN FLOW
> BEGINS TO FLOW

- **Why do we/I do what we/I do, when we/I do it?** (Gardiner, 2000)[60]

Furthermore,

---

[60] This question was partially addressed in my MBA dissertation, the outcomes of which carried forward into my practice over the last 15+ years and now into this research.

- **What is going on within/between us when we, singly and collectively, move to action?**

- **And how might we influence and equip individuals to rise above the non-conscious, seemingly inevitable, global slide into polarising fundamentalist patterns?**

►My research situates and recognises the interdependencies between personal and systemic change within a wider-world context. Thus far, I have illuminated that patterns **within** individuals can be seen to play out as patterns **between** people and across nations. I suggest that this interplay across scales calls for a transdisciplinary inquiry usefully anchored in/by principles derived from systems thinking and the complexity sciences. In §**Chapter Three**, I situate and discern the nature of my academic contribution(s). Throughout, and particularly in §**CA-5**, as I examine my past and emerging praxis, I traverse disciplines that appear relevant/related to my research. But first, I must address my next question: why this, a PhD?

1.4 **Why this, a PhD?**

►I am an individual who has been working with and for change since 1984. I completed an MBA in 2000, and my list of continuing personal and professional development initiatives over the last 30+ years is extensive. I have searched for, learned and taught ways to bring about change (Bate, 1996; Beckhard & Pritchard, 1992; Bennis & Nanus, 1985; Conway, 1998; Lundy & Cowling, 1995; Peterson & Hicks, 1996; Senge, 1994; Winstanley & Woodall, 1998) in teams, in organisations, in communities. I have deployed diverse interventions ranging from operations (Slack et al., 1995) and strategic planning (Dussuage et al., 1999; Glaser, 2008; Johnson & Scholes, 1997; Meyer & de Witt, 1998; Piercy, 1997; Richardson & Richardson, 1992) to process re-engineering (Chang, 1996) and the work of Deming (1981, 1986); also see Neave (1987). I have been trained in and used performance management approaches, including the Balanced Score Card (Kaplan & Norton, 1996; Wongrassamee et al., 2003), Total Quality Management (NSQT, 1993) and European Foundation Quality

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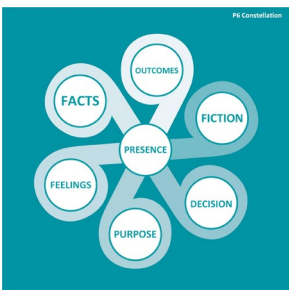❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming ▶♫♦≈

Management (Bou-Llusar et al., 2009; Wongrassamee et al., 2003). I have dived into Lean thinking approaches (Seddon, 1992, 2003, 2008, 2009) and have ridden the waves of visioning, goal setting, performance indicators and flow-charting. I have embraced facilitation approaches, and have become experienced in hosting processes such as those designed by the Institute of Cultural Affairs (ICA) (ICA, 1994; Oyler & Harper, 2007; Umpleby, 1989; Umpleby & Oyler, 2007). I have been a practitioner-researcher in the field, engaging communities and stakeholders in expressing how they want things to change; I have devised new frameworks **§CA-5.4** and **§CA-5.5** and facilitated systemic planning processes based on the principles of getting the 'whole system into the room', such as **Future Search** (Weisbord, 1987; Weisbord et al., 2000) and the **ICA's Participatory Strategic Planning process** (ICA, 1995). Through such experiences, people participated, visions were crafted and action sometimes ensued. Yet to what extent did desired outcomes result? I was looking for change to 'stick', but witnessed that oftentimes it did not. What was going on? I muse on, and am amused by the assumptions that were then driving my earnest search for the holy-grail of an ultimate transforming practice accompanied by my own <u>need to prove</u>[61] myself, my efficacy, my worth.
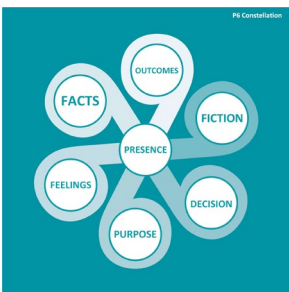
▶♦However, alongside all my earnest endeavour, something else was manifesting in me. Galvanised by disappointments and frustrations when others' methods, on application, did not stand up to their promises, I began creating my own. I did not make conscious cognitive decisions to do so. I was moved to do so, and simply found myself playing in a creating zone – an all-absorbing state, which drew me in and held onto me – sometimes across expansive periods of time – until finally 'some things' resolved into a 'something'. In this creating state,

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[61] I am aware that 'proof' is an unhelpful term in academia. When I refer to *'prove/proving'*, I am referring to an interior phenomenologically experienced, 'driven' urge that is coupled with a deeply felt 'need' for *self-protection*. This is not logical and frequently plays out non-consciously until, through *reflective-reflexive* inquiry **§Glossary**; **§5.5.4.3**; **§5.5.5.1**; **§5.5.6.2**, I am able to surface and illuminate my interior contents and dynamics.

Louie Jean Nora Gardiner, Composite Doctoral submission, March 2022

Sidebar (left margin):

P6 Constellation

OUTCOMES — FICTION — FACTS — PRESENCE — FEELINGS — DECISION — PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
▶ Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming ►♫♦≈

I would introduce learning from my conceptualisations and experimentation. I continually recycled and reintegrated modifications into my practice. In those periods, I was wholeheartedly preoccupied in what might be called a state of flow (Csikszentmihalyi, 1996, 1997, 2016; Jaworski et al., 1996; Koehler, 2011). To me this feels like playing. Over time, my emergent, iterative praxis gave birth to what, in this document, I fondly call my *abductive fruits*. Each arrived across different time frames, in different contexts, always by surprise, never on command. I worked at the work – the tasks to be done – but with my eventual *abductive fruits*, I simply fiddled and played until I was satisfied they were efficacious. They arose out of the work I was charged to do, but they themselves were not the focus of the work. My *abductive fruits* brought me fulfilment in the process of their creation, and they continue to bring me joy when I play with them and they live up to what I have come to appreciate as their purpose and potential.

♫♦Csikszentmihalyi, a psychologist, spent much of his life researching happiness, and in the process gave conceptual shape to his experience and explanation of **flow**. I resonate with his comments:

> "What I discovered was that happiness is not something that happens. It is not the result of good fortune or random chance. It is not something that money can buy or power command. It does not depend on outside events, but, rather, on how we interpret them.… Yet we cannot reach happiness by consciously searching for it. "Ask yourself whether you are happy," said J.S. Mill, "and you cease to be so". It is by being fully involved with every detail of our lives, whether good or bad, that we find happiness, not by trying to look for it directly (Csikszentmihalyi, 2013: Ch1 page unknown)".

♫♦And Frankl similarly says:

> "Don't aim at success—the more you aim at it and make it a target, the more you are going to miss it. For success, like happiness, cannot be pursued; it must ensue, and it only does so as the unintended side-effect of one's dedication to a cause greater than oneself or as the by-product of one's surrender to a person other than oneself. Happiness must happen, and the same holds for success: you have to let it happen by not caring about it. I want you to listen to what your conscience commands you to do and go on to carry it out to the best of your knowledge. Then you will live to see that in the long run—in the long run, I say!—success will follow you precisely because you had forgotten to think of it" (Frankl, 1959 (1992): Preface in 1992 edition).

►♫♦And so I played, made and refined my own approaches in a perpetual dance between the complex realities I found myself in; my inadequate practice in the face of these realities; and either absent, inadequate or partial theories that bore little or no relation to my lived experience. I was simply seeking to make sense of and manipulate what was going on around me; and paradoxically – even when the situations were tough and traumatic – somewhere in the midst of it all, I had a ball!

1.4.1   Reflexive interlude

►♫♦ What I now call my *abductive fruits* were thus born of living and grappling with the particularities of my life and work. They are my abstractions – my ways of sensemaking and navigating life as it presents itself to me each day. They are deeply embodied in my personal and professional way of being. I am not separate from them. I am in them, and they are in

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❖ 10: Poetry Anthology

me. They play me and flow through me. But **does this mean I am the only person able to deploy them?** In the early days when they were emerging I was convinced of their value – and indeed I had practice-based evidence to suggest their efficacy transcended deployment by only me – but this seemed not to bolster my overall conviction. I found myself unable to unapologetically expound their virtues because I could not verbalise why and how they worked. An inner tension that had been brewing for years was **beginning to bubble >>** to the surface.

♫I find myself reflecting on myself, and what has just revealed itself to me. I am intrigued by my repeated pattern of fiddling, with fascination, in the margins of my core tasks – and far less curious about the actual undertaking of the tasks that precipitated the opportunity for me to play on the edge of what is known. I recognise, too, the urge that rises up in me to **pass on** my 'non-core-task' creations to others. I recognise this 'passing on' pattern as the teacher in me, who loves to share with and support others (be useful), but then there is the little six year girl believing herself

to be overshadowed by her older brother, who, in her desperation to be seen as special, sought to be good and to **please** her elders. Both show up here in this project – repeatedly catching me unawares. They have the potential to derail, disrupt and disconnect me from the

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>> BEGINNING TO BUBBLE

♫♦Why is this PhD **so** important to me? Yes. I want to explore what more can be done with what has come through me.

Yes. I want to pass on my knowing, but first need to validate it. I believe that the academic realm offers the best place for doing this. OMG! I want to prove my knowing!

Yeuch! Is there no escape from my self-serving tendencies?

Once again I find myself squirming at what is being revealed to me as I face myself on the page. My discomfort rises as I imagine my words being seen and judged by others. My sudden desire to *protect* myself would have me erase all trace of these insights. Cover them up. Pretend. Present a face and view that will make you the Reader accept and LOVE what I am doing. Accept and love me!

Breathe. Pause. Let my panic be present. Let it rise and roll. Ah, yes. THIS is it. This is the work. This is my 'data' – undeniably present. I am spinning. Alive in me, I feel urges to *prove* to *protect* my Self. This could drive me to act in ways I would regret; ways that would have me lose something far more important – my integrity and my ability to live with myself.

I have been there. Done that. Never again. I hope.

Once again I remember that this thesis is not me. It is *of* me, and through it I am attempting what has not been done before, as far as I am aware: living research within a complexity thinking paradigm.

It may fail in the eyes of those who judge it. But *I* will not have failed. I will have surrendered to and succeeded in an act of creation whose being defies reductionist convention, and which may expand the bounds of what is deemed acceptable in academia.
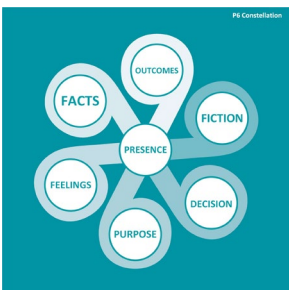
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joy of playing creatively in a space where nothing is expected. I resist their call. I want to run away – deny their presence.

►But wait. ♫♦ The teacher in me will not be denied. She wants to pass on the wherewithal to others… so that… *I can find new places in which to play and make some more.* Oh! There is **another truth >>**. I feel it expanding deep and wide in my belly. I am simply aching to go off to *play and make* some more. Suddenly, I recognise that the childlike creator-artist in me needs the other aspects of me to be in play, so all of me can be free to play.

►♦I witness, for the first time, the inherent **paradox of my project,** which now makes sense of my recycling struggle: I want to be able to **play** (for the joy of the creative act), to **pass on** (what is useful) and to **please** (those who will judge me)? To be successful in this PhD, I need to give space and time to all three. Herein lies my challenge: to integrate and transform my relationship with those urges I have been denying and resisting.

♦Inherent in this challenge, as I see it now, is the need to illuminate, translate, examine and critique my embodied knowing. To pass it on, I need to access what I call *meta[62]-conscious competence*, which I define as an ability to notice, illuminate and communicate about that which others refer to as "unconscious competence" (Broadwell, 1969; Chapman, 2012; Howell, 1982; Nonaka, 1994). This requires reflexivity §CA-5.5.5 §CA-5.5.6, which is core to second-

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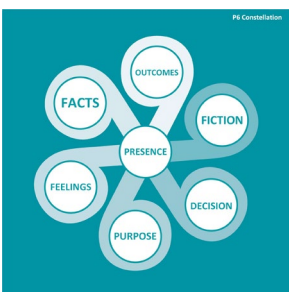❖ 4: Statewaves
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>> ANOTHER TRUTH

♫So here it is: so that… I can find new places in which to play and make some more.

Once again through writing blind, I feel my way into discovering a purpose that is being revealed in my current moment of writing – the act of allowing unformed thoughts to find their groping way through my fingers pressing the keys, onto the digital screen before me.

Now I can literally see before my eyes what sense I am making through words, which prior to their landing on the page did not exist in juxtaposition to each other and therefore had no coherent message to pass on to me. I have to feel and see my writing – I have to feel and hear myself talking – to recognise what I think, and see what I know. This I realised, in this, its realising.
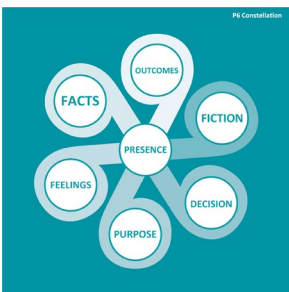
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[62] Unconscious competence refers to a level of embodied mastery or 'knowing' that is accessed without having to 'think about it'. I use the term 'meta-conscious' to convey the notion of knowing one's knowing **and** being able to talk about it in such a way that others can begin to notice what they previously were unable to notice.

order cybernetics (Froese, 2011; Glanville, 1996, 2004; Hardy, 2001; Pask, 1975; von Foerster, 1978) and practitioner/first-person research (Alvesson & Sköldberg, 2009; Burchell, 2010; Etherington, 2004; Fisher, 2003; Marshall, 1999, 2001, 2004, 2008; Torbert, 2006; Torbert et al., 2004; Torbert, 1972). I want to do this in a way that safeguards my own trustworthiness (Gardiner, 2016c; Gardiner, 2019) and that of others who may choose to take on these approaches. This touches on the moral (emancipatory) questions raised, for example, in third wave developments of systemic thinking (Flood, 1990; Midgley, 2000, 2008; Midgley & Pinzón, 2013; Ulrich, 1988).

♫♦Also I want to believe that there is more I can do – more I can pass on into this world that might endure over time. Watching myself write those words helps me see what I did not see before: this is, in part, an act infused by a pattern I might call *self-preservation* §**CA-5.5.6.3**. This is about legacy **beyond my lifetime**, not the immediacy of *self-protection* activated in a moment of assumed/actual imminent danger. A sob rises in my gut. <u>I do not have children</u>. I *chose* not to have children. I feel the impact of my decision made some thirty years ago. Perhaps this relates to the creative urge about which Spielrein (1912a, 1912b) writes in "*Destruction as the cause of coming into being*"? Suddenly, in this moment, I grasp some sense of it as I feel fear and excitement playing me and playing out in me. Yes. My urge to *play/create* overcomes and calms my *self-protective urge*, which would have me hiding out of view unwilling to risk exposing myself and my real/imagined 'inadequacies'. At times in this project I fear that I may be sowing the seeds of my metaphysical destruction – and yet, the insistence of my deeper playful/creative call, coupled with the promise of leaving a legacy, has me moving forward in this endeavour. If, through this PhD, my contributions can endure beyond my lifetime, then the risk of my destruction will have been worth it. And if they do not, then I will never know about it because I will be dead. Either way, I finally appreciate that I have
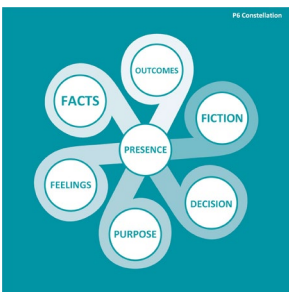
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nothing to lose and everything to play for. Like a ball held underwater, being suddenly released, my excitement explodes. I am freed (at least for this moment).

1.4.2　　Resuming my reflective account

►♦If all the above was playing beneath the surface, what then was I actually aware of? What brought me to signing up for this PhD? I am a practitioner-researcher who believes in the value of academic inquiry grounded in practice. It took me 13 years before re-entering academia to register for my MBA. It then took another 14 years for the right moment to begin my PhD. At one level, I believe I simply knew it was time, once again, to examine the foundations of my practice so as to extend it. ►♫♦In so doing, I can see now that I was recognising (without consciously appreciating why) that practice alone was not establishing sufficiently firm ground on which I could confidently stand. I needed more but I did not know what that 'more' was, nor exactly where to find it. ♫So I kept foraging and following what seemed like promising scents!

►♦Along the way, I found myself agreeing with Midgley (2000), who argues a robust case for the necessary interplay between philosophical, theoretical, methodological and practical domains. Ah! Yes! His argument opened the door to illumination and justification for what I was doing. **Consciously** appreciating the interdependencies between these domains opened me up to the possibilities for rich, robust inquiry and to cracking open my own embedded, non-conscious assumptions. I could see how this might be key to generating possibilities for insight and far-reaching change (Argyris & Schön, 1974). Also, concurring with Romm (1996), through my own experience, I realised I was (and am still) believing that practice without reflective inquiry may become distorted or compromised. On the other hand, abstracted (theoretical) inquiry without reflexive application in the world may render its potential to do good, at best redundant, and at worst, possibly dangerous (Romm, 1996).

Sidebar (left margin):

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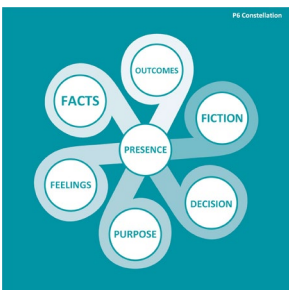❖ 2: Point Attractor Inquiry (PAI)
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I wanted to 'do good'[63]. And I wanted to extend my reach to do more good **§Chapter Zero**. I was beginning to take myself seriously, realising that only I could do this next step in relation to my work. Little did I know what it would require of me.

1.5 **Why me? A reflective account**

▶♫ When I reconnect with the Me who was a younger adult, I can tap into the fear, anxiety and driven-ness that used to push me on. I feel this in my body. I was desperate to *prove* **§1.4: Footnote 61** I could fix things and people 'outside of myself'. This was not about ambition per se. It was about seeking approval: my desperate need to be seen as useful and to not be left behind. My words refer back to childhood incidents that left their metaphorical mark on me, and which at times spin into the present, catching me unawares, knocking me off-centre. Nowadays my recovery is quicker, but this was not always so.

▶♫Befriending my intrapersonal realm was a choice and a necessity. As a young professional at the beginning of my career in 1984, I was an emotional/psychological 'mess'. Yet beneath my distress, I had a deep sense that I could be a good leader. In 1986, I applied for and was offered a job in a senior role. It would have been a huge step up, and everyone around me said I should accept it. After much soul-searching I declined. Inside I was all over the place and was battling with bulimia[64] which, at that time, was at its worst. What helped me make my decision was asking myself a question in my (very private) personal journal: *'how can you presume to manage others, when you cannot even manage yourself?'* In that moment of calling myself to account, I realised that if I was ever going to do more than struggle to cope in the world, I needed time to take care of myself without the pressures of accelerating up a promotional ladder. I feared that, if I took that job, I would lose the battle to survive. At that time, it was

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[63] As if I could know, ahead of my actions, if 'good' would come of them… and for whom… and over what time frame?
[64] At this point, I was six years into a seventeen year 'relationship' with bulimia. Turning down the job marked a turning point in my life – in which I began to forge an authentic relationship with myself, rather than one based on pretence, fed by my belief that I had to acquiesce to the expectations of others in order to survive.

the hardest decision I had ever made because it went against all the demands and expectations of those around me – in particular, my parents. I chose a course of action no one around me understood, and because I felt so ashamed about my bulimia, I was unable to tell them. Yet, this decision came from a far deeper place than I understood at the time – and in hindsight, I believe, it saved my life.

►♫ Through prolific journal writing, in which I became less and less censoring of myself, I revealed patterns in my internal dynamics and in the circumstances in which my bulimic incidents manifested. I began to see, understand, discern and anticipate what was being activated in me – and became increasingly able to avert making myself sick; and later to anticipate and decline participating in situations in which some other dimension of myself did not want to engage §CA-5.5.5.4. Without realising it, I was healing myself as I deepened my reflective capacity; and, as I did so, my reflexive capacity became ever more embodied. As I became more aware and compassionate with myself, my engagement with the world and others around me began transforming. Gradually, I became my own best friend and finally closed the bulimic chapter of my life in May 1998 – seventeen years after it had begun.

►♫♦What brings me to share this here? It puts centre-stage the context out of which my adult life, work and learning has flowed. It is through this life that is mine that I have come to experience myself as a complex living being. It is through this life of experience, emotion, reflection and learning that I have come to see and understand some internal elements, dynamics and patterns at play within me; and to recognise that despite differences in the content and context of people's lives, similar patterns are also going on within others – and between us all.

►♫♦My turbulent, topsy-turvy, interior tribulations continued in parallel with striving to learn how to act more effectively **on** the outside world, whilst pursuing my managerial

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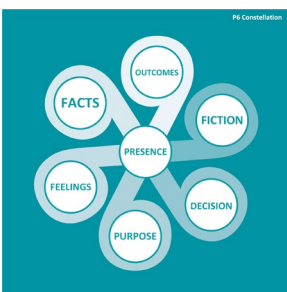❖ 2: Point Attractor Inquiry (PAI)
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aspirations. The contradiction and disconnection between my inner and outer experiences, began to be bridged during 1997-2000 whilst undertaking my MBA. It was during these three years that I came to recognise the strength and inseparability of my personal/professional approach to life. I found academic inroads into management and leadership theory, and into systems thinking – all of which revealed and seemingly affirmed the systemic nature of my practice. Age-old, disturbing and disruptive patterns in me, began resolving. Internally, something in and of me was transforming. I discovered I was already doing in practice what many writers and researchers were championing and/or theorising about.

►♦This was no better demonstrated to me than through an inquiry framework that took shape during 1997-98 in my consulting work with a colleague, Rina Jones. Pre-2010, we called it *SCAP*[65] §CA-5.5.1. From 2011 onwards, with the benefit of more insight from the complexity sciences, I began calling it the *PAI (Point Attractor Inquiry)* §CA-5.5.1.4. To me, this more accurately conveys its: inquiry-driven nature; nonlinear emergent processing; and delivery of surprising insights and collective coherence. However, I do recognise this new name might render it even more obscure to those uninitiated in the complexity sciences! I explain this more fully in §CA-5.5.1.3. The *PAI* and its sister framework, the *Participation Compass* §CA-5.4, facilitate participatory sensemaking amidst complexity in the relational realm and wider world – not in the intrapersonal realm, in which I had more to explore.

►♫On reflection, I realise that, from 1986 onwards, I began working in ways that drew reflexively on my own internal processing and journeying – supporting others in theirs. My modus operandi with others mirrored changes in my ways of relating to myself. I realised

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[65] *SCAP*[3] – our acronym was taken from our attempted description of what it 'did': Scoping, Commissioning And Partner Participation Planning.

that working differently with individuals was making a real difference, and I saw the efficacy of this as they became more effective, confident, energised and proactive in their work.

►♫♦Later as a consultant, in my change interventions within organisations, I introduced a one-to-one focus in addition to group-based activity. I started coaching long before coaching had emerged as the field/industry it has now become. But around me in the organisational world, the expectation and focus was still on 'doing' in groups and paying little or no attention to individuals[66]. I became despondent and conflicted because organisations were unwilling to fund the individual aspect of the work, favouring instead a focus on getting people in groups to fix the system. Based on my empirical evidence and experience, I concluded that, when seeking to bring about systemic change, focusing on groups was important but insufficient – particularly when it appeared that leaders and managers were part of the problem. **What about attending to the individuals in the system?** What makes them – managers in particular – tick? These pressing questions finally set the focus of my MBA research in 1999-2000:

> "What are the roots of managerial behaviour and how could an understanding of these enable more effective management of change?" (Gardiner, 2000: Title page).

►♫♦This inquiry in 2000 led me towards systems thinking, and introduced me to the writings of Mary Parker Follett (Follett, 1924, 1942; Follett et al., 1918 [1998]; Graham & Kanter, 1996). Through my inductive research, I realised the question I had been asking was a teaser – a delightful play on words. There were no single 'roots', but many possible 'routes'; managerial behaviours were not fixed individual responses, but were context dependent **and**

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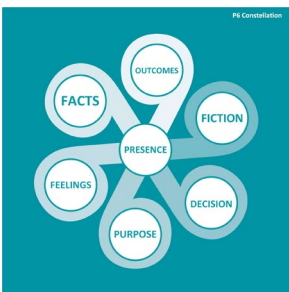► Navigator-Narrator
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❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[66] This has somewhat changed, though not without some flawed (in my view) thinking behind it.
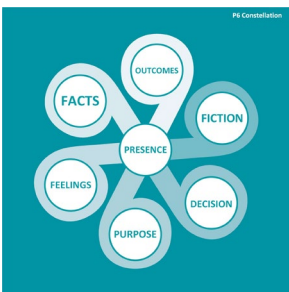
could be influenced. My research illuminated factors affecting managers' behaviours. I realise some 15 years later, that in seeking to answer this question by researching others, I was also on a personal, self-interested crusade. I was asking this of myself as a manager wrestling with how to be more conscious, effective and less troubled. My MBA thesis (Gardiner, 2000) took me some way to illuminating my dynamical inner landscape, but it did not provide me with a simple synthesis or satisfactory model to confidently put out into the world. My exploration was clearly incomplete (not that I knew this in any conscious way), and I was obviously not ready – though for what, I had no idea. I had no destination nor goal in mind; no sense that there was 'something' to complete; no end state at which to arrive.

►I simply carried my learning forward into my ongoing praxis, experimenting with visual representations to simplify the complexity at play in my interactions with myself (intra-personally), with my staff, and later on (as a consultant and coach), with my clients.

►♦Ten years later, in 2010, two things came together. First, I landed centrally in the world of systems thinking and complexity sciences through the window of Human Systems Dynamics (HSD). This is a realm of praxis emerging out of the doctoral research of Glenda (Eoyang, 2001). She situates HSD at the intersection between the complexity and social sciences, basing its core assumptions on the principles governing complex adaptive systems (CAS). ►♫♦This was a tremendously exciting time for me. Her CDE (Containers, Differences, Exchanges) Model – setting out what she describes as the three meta-conditions for influencing change in CAS – enabled me to recognise and appreciate my own frameworks in language informed by complexity thinking:

> "**C**ontainer bounds the system of focus and constrains the probability
> of contact among agents; significant **D**ifference establishes the
> potential for change within the system; transforming **E**xchange

P6 Constellation

connects agents to each other through a transfer of information,

energy, or material" (Eoyang, 2001: p. i).

►♫♦Finally, I had access to new lenses, theory and language through which to begin to express and ground frameworks derived through my embodied practice. This was a crucial transformative turn in which I became aware of, and able to talk about, aspects of my practical knowing, i.e. my abilities, not simply to get things done (techne), but to also demonstrate and articulate 'phronesis'[67] (Eisner, 2002; Kinsella, 2010; Noel, 1999; Schön, 1987; Schön, 1983, 1986, 1988; Spender, 1998).

►Second, I encountered Initiatives of Change (IofC), whose mission in 2015 stated:

> "Initiatives of Change (IofC) is a world-wide movement of people of diverse cultures and backgrounds, who are committed to the transformation of society through changes in human motives and behaviour, starting with their own" (IofC-International, 2015d: Welcome page).

►♦IofC is global fellowship made up of individuals, informal groups and formally constituted bodies. Some of the constituted bodies are organised on increasingly conventional lines, but are underpinned by the essence and ethos that holds the wider fellowship. Individuals respond to their own 'inner calling' and find others with whom to take action, in service to trust-building and reconciliation within their own communities, and in support of others. In IofC I found a community of people aligned to me in outlook and values, with an emphasis on individuals purposefully

ILLUMINATE
PATTERNS SIMPLY

---

[67] The ancient Greeks (Aristotle in particular) differentiate between three types of knowing: episteme (abstract generalisations or what we now call 'scientific' knowledge); techne (the skills to get things done or pragmatic knowledge); and phronesis (practical wisdom or wise action). The latter attends to considerations and judgements that relate to power and values – critical, reflective thinking – and yet, the Academy remains dominated by epistemic science (Birmingham, 2004; Flyvbjerg, 2006, 2008).

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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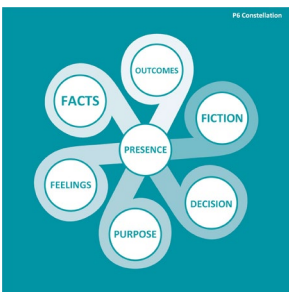initiating action within a self-organising, conscience-guided context. ♫Personally, I was profoundly drawn to IofC; and professionally, I was excited about its alignment to my praxis with its emphasis on change starting with individuals. However, I was equally troubled by evidence of dysfunctions and incongruences. People in the fellowship were facing complex systemic challenges, which many seemed ill equipped to handle. My curiosities and passions came alive. I believed I had something important to bring to IofC, although I did not know quite what, let alone how.

►♦Very quickly I saw how Eoyang's meta-conditions could be seen to play out in situations in which I found myself. I played with my newly discovered complexity insights and examined myself and others through these lenses. Crucially, I became better able to notice, track, understand, articulate and influence what was visible in the dynamics between myself and others.

►♫♦I found it harder to apply the CDE abstractions to my inner processing without dissociating myself from what was present and playing out in me. Becoming a rational observer to myself did not appear to facilitate my personal transition through my emotional disturbances. Instead, I found myself reverting to six components implied in my MBA dissertation, though not properly concretised and named until two years later. From 2002, I portrayed these components in a somewhat linear visual representation, which I last presented publicly in Caux, Switzerland[68] in 2010 §Doctoral Data Splash. ►Around 2011, I noticed that I had abandoned this representation. Instead, I held the components loosely and implicitly in my mind in fluid formlessness, using them to guide my inquiries when supporting clients.

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[68] IofC Switzerland and IofC International are based in Geneva. The former is custodian of a property in a tiny hamlet called Caux, near Montreux, in which annual summer conferences are held by the international fellowship.

►♫♦Then, in 2012, amidst this intense crucible of theory, experimentation and iterative learning, I experienced a breakthrough. Twelve years on, these <u>six floating components</u> finally found a form that could coherently hold their inherent nonlinear, dynamical interplay. The *P6 Constellation* came into view with its six outlying *portals* (*Facts, Feelings, Fictions, Purpose, Outcomes, Decisions*) representing interior 'data' types held by, and accessed through a *self-centering* space (portal) of *Presence* §4.5.

►♫♦Through this revelation – brought to the fore in part by some painful, emotional experiences within the HSD community – I finally understood why CDE proved less useful (to me) in supporting present-moment illumination/transformation in my intrapersonal domain. In my excitement, I was left pondering questions that I wanted to answer: **What does it mean to work systemically with individuals?** I was curious to find out whether the *P6 Constellation* met the challenge of this question.

1.6 **On the brink**

►So, 2012 was a seismic year for me. Where I had come to in my personal life and professional praxis; becoming more informed, fluent and agile in working with complexity; the *P6 Constellation* coming into view; becoming connected to IofC – all these streams became inextricably interwoven, tipping me towards undertaking a PhD. It was in the summer in Caux, at the end of supporting two conferences, that my decision to re-enter academia was made. I applied to Hull in December 2012, thinking I was about to undertake research related to this title:

> "Reversing the decline of a Global Fellowship, Initiatives of Change:
>
> A whole-scale Adaptive Action Research experiment in leveraging
>
> systemic learning and growing system-wide adaptive capacity for
>
> future impact & sustainability" (Gardiner, 2013b).

PhD Statewaves:
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♦ Intellectual-theoretic
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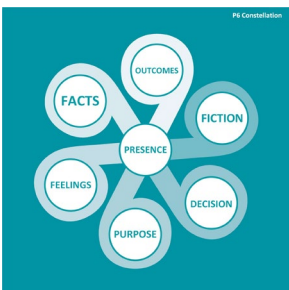❖ 4: Statewaves
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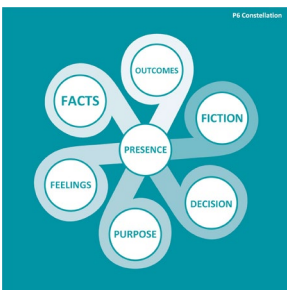❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

►♫I was offered a place for September 2013 which, for personal reasons, I deferred until 2014. It was not until I dived again into the academic container in 2014-2015 that I fully grasped the need to demonstrate a contribution to a primary academic discipline; i.e. address a gap in knowledge. There is no getting away from the facts of my pathway to this point. I knew more about myself, my fields of practice and IofC than I did about doctoral expectations and academic research conventions. So, being true to the unfolding of my chronological timeline, I next introduce IofC in **§Chapter Two**. I offer evidence and insights into its context, together with my rationale for the original title of my doctoral application.

►**§Chapter Three** distils my exploration of systems thinking and related disciplines, which, alongside my first year PhD experiences, ultimately triggered the switch in scope, focus and title of my research. The transition occurred, not in a neat linear fashion, but through messy, confused iterations – until finally, at some point in my processing, new clarity ensued **§3.5**.

►Notwithstanding the subsequent shift, my engagement with IofC remained relevant albeit from a different perspective. Finding the gap between what I wanted to do with IofC and the academic expectations I was subject to, opened the space of possibilities.

►**§Chapter Four** sets the stage for all else to come. Here I illuminate the importance of historicity in this inquiry, before offering a brief chronology and context for the arrival of my *abductive fruits*. I touch on some aspects of complexity theory to ground my rationale for discussing historicity and for undertaking my project in the way that it unfolds. **§CA-5** affords further exploration of different theories from relevant disciplines that had a bearing on my *abductive fruits*. In particular, I introduce and examine *abductive fruits* 1-3 in light of these. ►Before you proceed, let me offer you a guide.

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1.6.1 Recursive guide: ≈Systemic Research Framework

►♫♦≈On the cusp of 2015/16, my grasp of my PhD finally landed in the form of a visual representation that had space/time dimensionality. It came as a gestalt. The moment I could see it and imagine myself **in it** moving my way through it, I knew I would be able to navigate my way through my research experience. Its arrival heralded a transformative turn in me – from resistant, experienced practitioner, to eager-to-learn rookie doctoral researcher. I discovered that what I had come to know and was coming to know, was/is the raw material *for making sense* of what I was coming to know. Through the ≈Systemic Research Framework, I connect my life experience and living-practice (Whitehead, 2000, 2009a; Whitehead & McNiff, 2006) with what hitherto had been abstract academic 'ologies', which I had been struggling to comprehend. This framework delivered me through the scramble of confusion into a visual-kinaesthetic playground. Through it, I found myself ready and sufficiently equipped to resume play.

►≈At the outset of this thesis **§0.2**, I introduced you to the ≈Systemic Research Framework through extracted illustrations in **§0.2: Figure 1**; **§0.2: Figure 2**; **§0.2: Figure 3**; **§0.2: Figure 4**. I offered these as waymarks for what was to come. The animated prezi ≈Systemic Research Framework conveying far more, more simply, than any verbal explanation might, illustrates the coherence of its form, content and progression. This has been my guide.

►♫What I know now far outstrips the conviction I had in 2012 when, without fully comprehending nor being able to articulate the reasons why, I recognised it was time for me to embark on this PhD.

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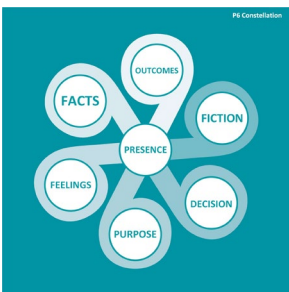❖ 2: Point Attractor Inquiry (PAI)
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Chapter Two: Why IofC and me?

2.1 The case that is, is not

In 2010, I was invited to contribute to a conference at the Mountain House, in Caux...

...high up in the mountains above Montreux, overlooking Lac Leman...

P6 Constellation
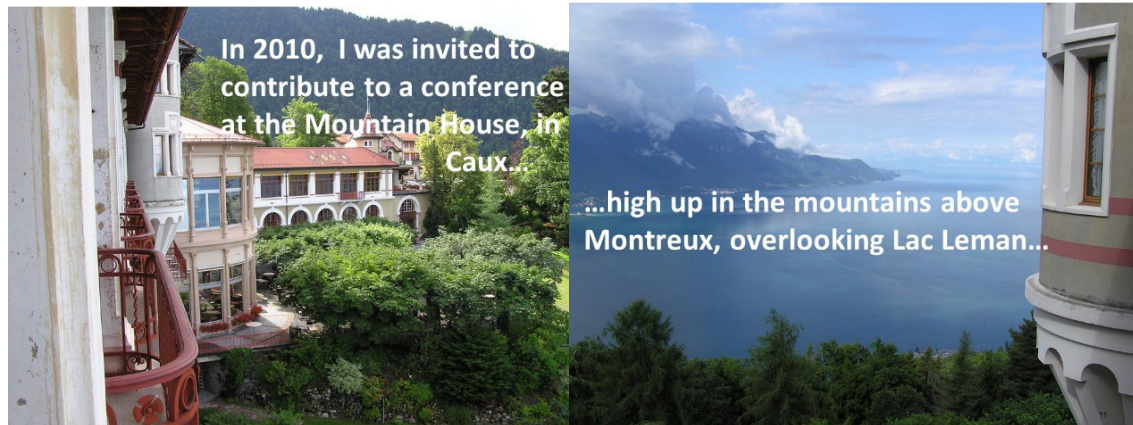
►In §2.2, I offer a brief description of IofC, drawn from my first seven years of increasing engagement: from 2010-2014, mostly in Caux, Switzerland; and then, since 2014, also within the IofC-UK community. Further information about my sensemaking of IofC can be found in *The Collaboratory* (Muff, 2014: Chapter 20). I include this account here because IofC and my engagement with it played a central role in my decision to embark on a PhD. Although the focus of my PhD changed, my systemic intervention with IofC remained germane §3.5. The changes required of me were perspectival more than methodological, with a consequent shift in emphasis relating to what constituted relevant data.

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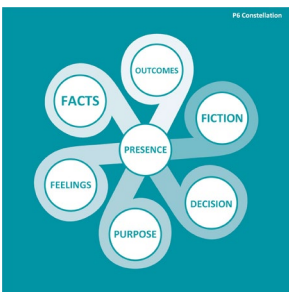❖ 2: Point Attractor Inquiry (PAI)
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2.2 IofC in context

►♦IofC is an international fellowship, which took root in the early 1900s, and grew in the aftermath of the Second World War. Its roots were Christian, and its founder was Frank Buchman. The explicit unifying 'container' that brings and holds people together is a seemingly simple mission: "Change the world, starting with oneself" (IofC-International, 2014). Its central focus is about facilitating healing and reconciliation across national, political and religious divides (Boobbyer, 2013; Lean, 1988b). Originally called Moral Re-Armament (MRA), the global fellowship re-named itself Initiatives of Change (IofC) in 2001, although

some member chapters retain MRA, considering this 'brand' a better fit for their local contexts. From its wholly Christian-centric beginnings, IofC embraced people who follow every possible faith and tradition, as well as those who would call themselves atheist, agnostic or humanist[69]. It has special consultative status with the United Nations in recognition of its proven capacity across the world in facilitating forgiveness, reconciliation and peace building between conflicted communities and nations. Current projects and programmes (IofC-International, 2015a) include: Agenda for Reconciliations, Creators of Peace, Farmer's Dialogue, Gente Que Avanza (Moving People) and Renewal Arts. Inspiring work, addressing urgent and life-threatening local to global concerns of the present day, such as that in South Sudan (IofC-International, 2015c), continues.

2.3 **Mountains and Money**

▶The Mountain House (Caux Palace), Caux, Switzerland, is the global gathering ground for IofC. People living, volunteering and working across the world converge upon Caux during July and August each year. They come to learn, share, support and grow new connections within and between nations, communities of geography, interest, religions, ethnic groups; between people from different contexts, facing varied social and economic realities.

▶The Caux Foundation, the custodian of the Mountain House, is far from financially stable. Turnover in the last few years has fluctuated, with the drop in turnover falling from 1.5m chf in 2010 to 0.93m chf in 2012 (IofC-International, 2013). Its most recent crisis has come courtesy of a change in Swiss Government regulations that prevent recruitment of a vast annual intern workforce of volunteers drawn across the world, which the fellowship has historically taken for granted. This regulation has the potential to bring the Caux Foundation

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[69] Since 2019/2020 it has re-turned to a faith platform, rendering its claim for embracing people of all faiths **and none**, somewhat ambivalent.

to its metaphorical knees because there is simply not the financial capacity to pay wages in place of its learning-for-life/vocational training programme.

►IofC International, the global entity of IofC, which advocates on behalf of and supports the work of its Nation members, undertakes transactions with the UN and Swiss Government. Yet it too is financially challenged. Some Member nations appear more secure, but in general IofC is intention-driven, cash-poor, and asset-rich (at least in some countries). In the past, individuals and projects were funded through philanthropic contributions, enabling volunteers to contribute where conflict, turmoil and struggle called. This symbiotic relationship between lifetime volunteers and wealthy benefactors is no longer possible, certainly in the West, because of legal and fiscal rule-changes, socio-economic shifts, and also because the pool of aging wealthy benefactors is diminishing. Amazingly, in spite of this seemingly perilous financial state, year-on-year, money is found to fund the attendance, at Caux conferences, of diverse peoples from impoverished communities around the world. The conferences are run on a co-created, community basis, in which political ambassadors might find themselves cutting carrots and serving lunch to a forest farmer from Uganda[70].

2.4 **Wisdom and weaknesses within**

►As of 2015, IofC has a presence in over 60 countries spread across every continent. It has national bodies in 44 countries (a few are incorporated entities), each of which is independent, but may affiliate to IofC International[71].

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[70] In 2020, as a consequence of the COVID-19 pandemic, the conference season in Caux was delivered online in a vastly reduced format from the planned 14 days covering 4 conferences to between 4-8 hours per conference. Additionally, a self-organising team of volunteers (including myself) stepped forward co-creating 10 days of learning and fellowship in which we sourced in excess of 120 hours of online delivery, including facilitated participatory sessions for 70-90 participants.

[71] In 2005, IofC International, which was called into existence by the UN, was given participatory status within the Conference of International Non-Governmental Organisations hosted by the Council of Europe.

Sidebar (left margin):

P6 Constellation
FACTS · OUTCOMES · FICTION · PRESENCE · DECISION · PURPOSE · FEELINGS

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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Attending Responding Becoming   ►♫♦≈

►IofC encompasses families across generations – there are babies being born of grown-up children whose parents are the children of founder members. Few people who had a direct connection with Frank Buchman and the founding 'Oxford Group' are still alive. Those who are, are in their 90s. There is a diminishing pool of Elders, in their 60s and 70s, who are still actively engaged in some parts of the world.

►♦Comparing archival material and film footage to present day activity and overt global presence, the fellowship appears to have declined[72]. Some suggest this has occurred since 1961-1965, during which time the founder, Buchman, and then his 'natural successor', Peter Howard, died within four years of each other. Personal stories, combined with accounts in books on Frank Buchman (Boobbyer, 2013; Lean, 1988b; Mackenzie, 2008) point to reputational challenges and impact on the fellowship brought about by negative press coverage and contextual changes. Also, there were internal-to-IofC conflicts, the most significant of which was a traumatic bifurcation between the US and UK contingents in the late 1970s. Additionally, there were inter-generational rifts amongst many who had been born into IofC, and who had suffered as children, e.g. with parents leaving them behind whilst they travelled the world on missions to 'avert conflict' and 'bring peace' to other nations.

►The focus and energy of IofC projects and programmes has shifted over the years, and people have come and gone. Disagreements, tensions, frustrations and hurts have been left unaddressed for many years. In Caux and in IofC-UK, I have borne witness to the avoidance of a strongly advocated practice – "honest conversations" (Gardiner, 2016a). In 2011[73], in

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[72] Some 500 people registered to participate in the July 2020 online Hub. In its most active years leading up to and after the Second World War, the movement had a following of thousands; with core teams of 'life-time' volunteers who travelled the world carrying the message of living a life by what were called the 'absolute standards' of honesty, unselfishness, love and purity (Boobbyer, 2013).

[73] Following the Global Assembly of all member nations in 2011, the President of IofC International, Dr Omnia Marzouk, took it as her mission to carry messages of apology to those within, who were 'hurt' by their connection within MRA/ IofC.

IofC-International, a process was initiated to heal internal rifts and begin to address crucial blind spots.

▶Alongside these internal perturbations, initiatives at various scales continue to be supported in some of the poorest and most conflict-ridden places across the world, e.g. in South Sudan, the world's newest nation (IofC-International, 2015c), and women's Peace Circles in Damascus, Syria.

♦**Is IofC actually in decline or is it simply adapting, as it always has, to local and worldwide conditions?** There is no single answer to this binary question. My core interest is this: **what, within and about IofC, continues to source and resource change for good?**

▶♦I witness some people engaging in ways that I believe to be systemic. In terms of my frames of reference/perspectives, I see empirical, historical evidence suggesting systemic practice; but also notice an inability of individuals collectively to observe themselves (von Foerster, 1978) and reflect on their processes of engaging with others. Through my many interactions with numerous people within IofC, I conclude that **they do not know that they know how to be systemic** – see Watzlawick et al. (2011) for a discussion of this phenomenon. This apparent blind-spot in not being able to observe and articulate their collective dynamics, despite having some intuitive, unarticulated knowledge of other aspects of systemic practice, seems paradoxical in the systems thinking world (Williams & Hummelbrunner, 2009). **Can one engage systemically and not know it?** ▶♫♦Given my own experience, I would say 'yes'. For example, I found it difficult to communicate my knowing until I accessed new ways of seeing and understanding myself, e.g. reading and undertaking training on Torbert's work on Action Logics (Fisher, 2003; Torbert et al., 2004); and later through the lenses and language of complexity science (Eoyang, 2001, 2009; Eoyang

& Holladay, 2013); and then systems thinking (Jackson, 1991a, 1991b, 2000, 2003; Midgley, 2000, 2003b, 2003c, 2003d, 2003e). In each case, my embodied development had outgrown my abilities to confidently articulate the nature and efficacy of my practice. In IofC, I see something of myself and this struggle mirrored in the fellowship's dynamics. In psycho-therapeutic disciplines this might be seen as parallel process[74] (Hawkins & Shohet, 2012); in complexity sciences the idea of fractal patterns is helpful (Mandelbrot, 1982). Knowing something but *not knowing* we know (being unclear and/or unaware) can affect our confidence in ourselves and in our abilities to share what we know. I return to this notion of knowing, coming to knowing, and knowledge in **§CA-5.5.3**. This exploration crucially guides my reflections on, and decisions about ,methodology (approaches/practices and underpinning assumptions), and methods (techniques and tools that might be deployed) (Bryman, 2008).

►In short, individually and collectively, many in IofC struggle to articulate what it is (Being/Identity); what it uniquely knows (Knowing); and how it does what it does (Doing), in coherent terms accessible to newcomers/outsiders[75].
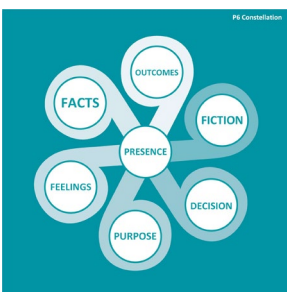
2.5 IofC knowhow

►♫♦**What do people see us do and hear us say when we in IofC are** <u>at our best and</u> <u>worst</u>**?** This question arose for me first as a non-verbal, felt-sense (Gendlin, 1982) when I first encountered IofC; and only later as a clearly articulated inquiry within this PhD. In 2010, I paid attention to the day-to-day behavioural manifestations of IofC people in Caux – their ways of being and engaging in the context of the Caux conference community around them. Over several years of repeated immersion within this fellowship context, I came to the

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[74] Parallel process is a term used in therapeutic realms to refer to the experience of meeting in another, the very issues we ourselves are facing. Helping them process theirs can help us process ours.

[75] I am aware of referring to IofC as if it is a single entity, when, in fact, it comprises numerous individuals, informal collectives and formally constituted bodies. Each of these have their own personal and institutional expressions of what they believe IofC to be and to be about. In my referring to an 'it', I am alluding to the thinking and behavioural patterns and narratives that render IofC people recognisable to each other. Some people call this 'culture'.

conclusion that its foundational practice appeared to be under threat from two general directions. Firstly, from vocal newcomers, whose advocacy of conventional, mechanistic planning and management practice suggested (to me) that they did not appear to recognise, understand nor appreciate its non-hierarchical, self-organising emergent complexity (Gardiner, 2014b). Long-standing members within the fellowship appeared unable to explain IofC in ways that could counter the mechanistic mindset being imposed.

Figure 7: ≈Unhelpful patterns evident in IofC[76]

Initiatives of Change:
Patterns & Behaviours when we are at our WORST

BEING

UNCLEAR
- New, less-informed, influential voices trying to change IofC in their own image
- Divergent views of what IofC + Caux are about + each doing their own thing
- Dominant voices drive agenda even when they are 'off-message'
- Quieter/minority voices are uninvited, ignored, withheld, silenced

Pattern that manifests when we are unclear and unaware

Pattern that manifests when we are unclear and disconnecting

Pattern that manifests when we are not aligned

PRETENCE   **COMPLIANCE**

UNAWARE
Don't recognise the rarity of what we know/ embody.
We:
- Struggle to explain it/us
- Defer to strident mis-aligned voices
- Withhold spiritual wisdom
- Let go of IofC essence and practice

Some new to IofC don't understand how it works yet want to belong, so they:
- Try to change IofC to 'fit' their frames of reference and expectations
- Try to bring their skills and expertise without understanding these may not be 'fit' for IofC

KNOWING

MISTRUST

OPPORTUNISM

DISCONNECTING
- Engage superficially
- Avoid difficult conversations
- Talk behind people's backs/ spread rumours
- Give uninvited feedback
- Tell others what to do
- Deny own needs
- Collude & create cliques aligning to 'centres' of power
- Manipulate people/ agendas for self-interest
- Reject/ eject those who disagree

DOING

'Noticings' that began in 2010 in Caux, informed by many conversations with others in Caux and IofC – augmented by the first participant cohort of the REAL Programme in 14/05/2015

Pattern that manifests when we are unaware and disconnecting

Using the Generative Engagement model, © HSD Institute

►Secondly, within IofC, unhelpful behaviours (those inconsistent with their core messages) have emerged §**Figure 7**. The presence of destructive patterns affecting fellowship members over several decades was recognised (Boobbyer, 2013; Gardiner, 2016b: p. 6-8; Lean, 1988b; Mackenzie, 2008), with institutional apologies later being offered by the International

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[76] Through personal experience, observations and conversations between 2010-2013, I began discerning an array of behaviours manifesting within the fellowship IofC when 'at its best and worst'. Later, when I engaged my IofC cohort, I opened this question up to them to explore. This diagram represents a synthesis of our distillation of the worst.

Council, and also IofC-Australia, which in 2013, embarked on its own community healing process. Nevertheless, some hurts prevail.

►♫Bearing witness to such perturbances activated my concerns about IofC's viability (Beer, 1984) and inspired me to play my part §Doctoral Data Splash with this question in mind: **How can the best of IofC's tacit knowing/know-how be illuminated, liberated and shared within and beyond IofC?**

►♦That IofC appears to have had an impact on the world over the last 80+ years, which has been both profound and yet profoundly understated, suggests **it has** something to teach the world. That it appears to have lost some of its 'punch', **suggests it has something to learn.** As I reflected on this reality (from my perspective), I found myself excited about discovering new ways to translate old – and generate new – guidance, wisdom and practice through the fusion of systems thinking, complexity principles and IofC's enduring faith-informed practice (Gardiner, 2016b: p. 16-18). Within the fellowship, the name of a project was born: '*REAL – Regenerating Engagement And Learning within and beyond IofC*'[77]. I sensed that playing at **this intersection** between old and new could generate valuable insights within and beyond IofC that might unleash the potential to impact every context and scale of human system from personal to global. This filled me with renewed hope, awe – and not a little terror. *REAL* was thus conceived, designed and initiated as my systemic intervention (Gardiner, 2016b: p. 16-18). The contributions of those participating in the programme augmented and refined my initial, and subsequently, our collective sensemaking of how the best of IofC manifests in 'Seed Behaviours' that bring alive its espoused values in the personal and cultural dynamics of the fellowship.
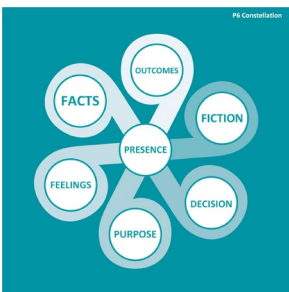
PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
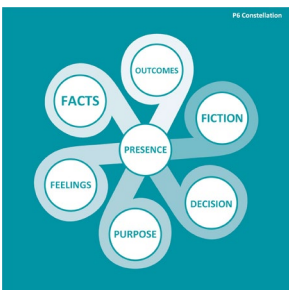❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[77] Since 2018, the programme is now called *'REAL Change Begins Within'*, but it is commonly now referred to as '*REAL'*.

Figure 8: ≈At our best in IofC

Initiatives of Change:
Seed Behaviours and values evident in IofC when we are at our BEST

BEING

CLARITY + CONFIDENCE
Turn judgement into curiosity
Use Honesty, Unselfishness, Love and Purity to guide decisions

Values as emergent patterns

Values as emergent patterns

KNOWING

HONESTY   **PURITY**

SPIRITUAL KNOWING AND PRACTICAL COMPETENCE

LOVE
Safeguard my own trustworthiness

Values as emergent patterns

DOING

CONNECTION
Engage in honest conversation

Engage in the practice of Quiet Time

Turn scarcity into creativity

UNSELFISH-NESS

Care for others, the planet and myself

Follow my calling and follow through with others

Values as emergent patterns

Absolute values as patterns, supported by Seed behaviours clarified by REAL participants, amended 14/05/2015

Using the Generative Engagement model, © HSD Institute

►I include the synthesis in §**Figure 8**, as its arrival predated the change in direction of my doctoral inquiry. Whilst I was engaging in the first, and subsequent, cycles of *REAL,* my ongoing exploration of the academic literature brought twists and turns that both dramatically, and subtly, shifted the **focus of my inquiry**.

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
►Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖1: Participation Compass
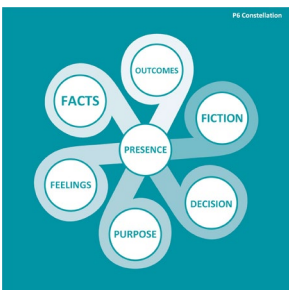❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

PhD Abductive Fruits:
❖4: Statewaves
❖5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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❖7: Systemic Research Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

Chapter Three: Pinpointing the gap

3.1 **Overview**

▶Through my decades of personal and professional practice I accumulated evidence suggesting a 'gap' or mismatch between the prevailing theory/methodology and my practice concerning what it means to work systemically with individuals. As part of my research for this PhD, I needed to establish if such a theoretical/methodological gap did indeed exist within my core academic discipline of systems thinking. I needed more information to know if my project could indeed make an academic contribution. So, I began my literature search in a pointedly systematic fashion. "Systemic interventions with individuals", in the Web of Science, produced few results[78]. Google scholar[79], in July 2016, similarly reaped few directly relevant findings.

▶Very early on in my explorations within systems thinking, even though it is a transdisciplinary domain, it seemed that little had been done on or with individuals alone, as opposed to individuals in the context of groups. I realised I needed to be less literal in my online searches, and I needed to discover and learn more about the use of academic terminology that might equate to (and therefore help me find) if what I was looking for did actually exist. Along the way, I realised I needed to widen my gaze to include other disciplines, choosing to follow an emergent, serendipitous trail, picking up leads for diverse and divergent references. This process led to surprising discoveries and broadened my scope enormously – bringing altogether different challenges with which to contend.

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
▶ Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
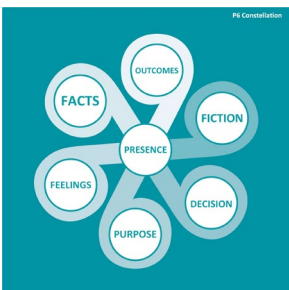❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[78] By way of example, I undertook searches using multi- and inter-disciplinary search engines: Web of Science: 2015-12-07 - 'systems thinking' and 'subjective empiricism' = NIL results. 2015-12-07 - 'systems thinking' and 'reflexivity' = 57 results from 121,390,532. Of these, 17 were extracted as potentially relevant based on their Abstracts. 2016-02-23 (system* thinking) AND TOPIC:(subjectiv*) AND TOPIC: (empiric*) Timespan: All years. 83 records matched my query of the 122,312,487 in the data limits I selected. Only 6 were of use, but none were situated in the systems thinking domain.
[79] Google Scholar 2016-07-28: search on 'systemic intervention with individuals' brings up Midgley's book 'Systemic intervention' and research that relates to family therapy models or takes its principles into other contexts.
IEEE Xplore Digital Library 2016-07-28: zero response.
Journal of Complexity: zero response.
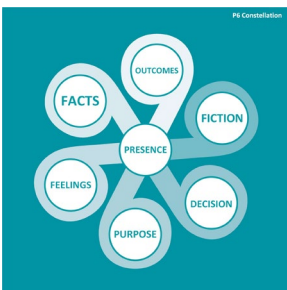
►♦In parallel with my praxis space, I found that collective approaches to systemic planning, problem-solving and community-building had burgeoned over several decades in similar and overlapping arenas, such as Community Operational Research (COR), organisational development and change management (Ackoff, 1979; Checkland & Scholes, 1990; Flood & Jackson, 1991a; Griffin, 2004; ICA, 1994, 1995; Jackson, 1987a; Midgley & Ochoa-Arias, 2004; Pratt et al., 1999; Rosenhead, 2006; Seddon, 2008; Umpleby, 1989; Umpleby & Oyler, 2007; Weisbord, 1987; Weisbord et al., 2000; White & Lee, 2009). I touch on some of these in §0.3, §1.5 and §4.3, and more when I explore the *PAI* in §CA-5.5. In this section I add to, rather than repeat, those threads.

►In the absence of specific methods within the systems thinking literature for intervening systemically with individuals, I followed various leads that carried me into the complexity sciences, cosmology, Buddhism, action research §3.2, psychical realms (psycho-therapeutic disciplines, coaching, supervision), cognitive sciences, learning and artistic realms, to name just a few.
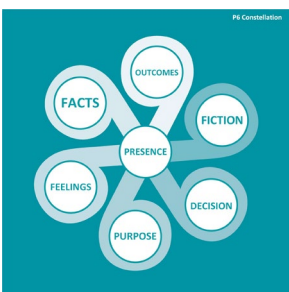
Figure 9: ≈What am I noticing?

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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❖ 10: Poetry Anthology

►♫In §Figure 9,►♫ I represent my sensemaking of my prior experience and accumulating present-moment searching as a messy tangle of diverse threads, spinning and converging in an iterative, exploratory process of coming to know. This is anchored within the context (funnel!) of my inchoate, coming-into-view inquiry by one simple, fundamental question: **WHAT** am I noticing? I had two follow-on questions:
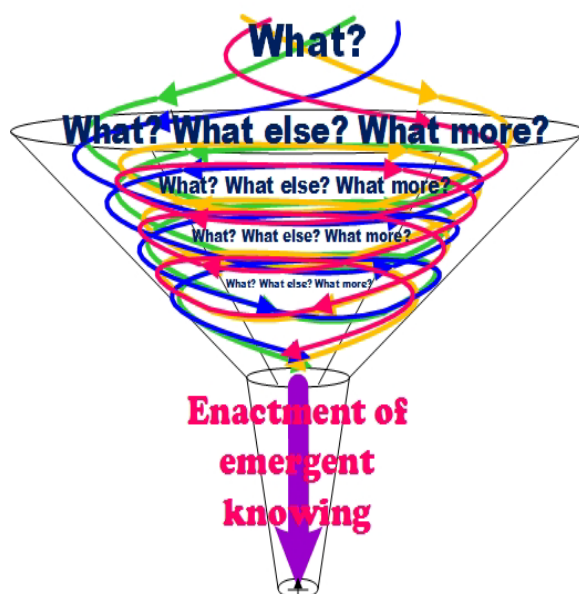
WHAT ELSE is present that I did not notice before? And **WHAT MORE** is there that others have noticed that I have not?

▶Thus, with each iteration, I followed stronger resonances and dove deeper into exploring what else there was that might further illuminate my project. What follows in §3.2 is a distillation of threads that carried me towards pinpointing my potential academic contribution. All seemed to line up until a moment of crisis brought a radical/subtle shift in focus and scope §3.5.

3.2 Extending the search; deepening the dive

▶I started by examining different systemic approaches, exploring, for example, the Viable System Model (VSM) (Beer, 1979, 1981, 1984; Espinosa & Walker, 2017); Soft Systems Methodology (SSM) (Checkland, 1981, 1985, 1999; Checkland & Poulter, 2006; Checkland & Scholes, 1999); and System Dynamics (Forrester, 1961, 1994b, 1995, 1997; Sterman, 1994; Vennix, 1996), amongst other approaches (Williams & Hummelbrunner, 2009) §CA-5. This part of my literature search confirmed the prevalence of approaches and methods focusing on scales beyond the individual (Umpleby, 2015; von Foerster, 1978, 2003). The self-evident assumption underlying these is that systemic interventions **need** to be employed at the group level to get traction (Boulton et al., 2015; Burns, 2009, 2010; Eoyang, 2001; Gregory, 1992, 2000; Ivanov, 1991; Wang & Ahmed, 2003). Midgley (1992a) articulates the challenge, echoing Follet's (1924) ideas about integrative solutions and the interdependencies between individual and community wellbeing:

> "It has been said that its whole purpose is to deal with complexity
> (see, e.g., Flood and Carson, 1988). It is our ability to deal with
> complexity that actually legitimizes systems science. I would like to
> suggest, however, that the interdependence of concepts such as

ecological harmony, social justice, and personal freedom implies a qualitatively different kind of complexity than that which systems science is normally seen to address" (Midgley, 1992a: p. 153).

♦Midgley (2000: p. 271-77) carries forward these ideas, picking up the moral argument about 'doing good' that manifested in Critical Systems Heuristics (Midgley, 1997a; Ulrich, 1987, 2005; Ulrich & Reynolds, 2010), and Critical Systems Thinking (Flood, 1990; Flood & Jackson, 1991b; Flood & Romm, 1996a; Fuenmayor, 1990; Gregory, 1992; Gregory, 1996b; Gregory, 2000; Jackson, 1990, 1991a, 1991b, 2000, 2001, 2003, 2019; Jackson & Sambo, 2019; Midgley, 1992a, 1992b, 1995, 1996; Ulrich, 2017). These approaches sit within what has become referred to as the 'third wave' of systems thinking (Midgley, 2000, 2003b, 2003c, 2003d, 2003e, 2006), in which the case for recognising and embracing complexities beyond the simple 'hard'/'soft' system divide are expounded. Midgley (1992a, 2016) develops the philosophical and methodological discourse, pointing to the interdependencies:

> "if systems scientists are to deal adequately with complexity, they will have to look at object relations, moral decision making, and subjectivity. Moreover, complex interrelationships among these forms of complexity will often have to be explored" (Midgley, 1992a: p. 149).

♦Inherent in his paper is an acknowledgement that, when we (attempt to) intervene to address complex dilemmas that span these realms, people's lives are affected – so, what and how we intervene, and with whom, requires serious consideration. Midgley (2016) critically re-considers his own thinking, concluding that his notion of four domains of complexity (the natural, subjective, social and the interactions between them) remains broadly relevant. However, he recognises that being a product of that time, he followed Habermas's analytical

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
►Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
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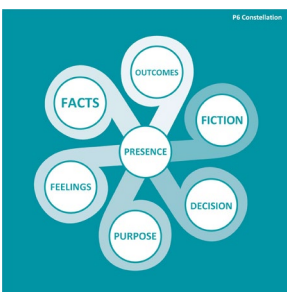❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

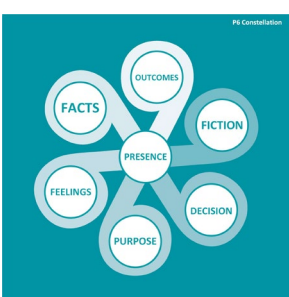**PhD Abductive Fruits:**
❖4: Statewaves
❖5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖6: Symmathesic Agency Model (SAM)
❖7: Systemic Research Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

and linguistic approach and followed through with rational argument. Reflecting back on his paper, he acknowledged that his instincts raised a flag that he ignored. As a consequence, he did not admit art and aesthetics into his case – leaving the space open for me to do so here, in my research😊. ▶I enter through the portal of subjectivity and demonstrate the entangled interrelating between all domains in this submission, through its transdisciplinary content, composite form (thesis, multiple media presentations and ♫Poetry Anthology: Attending, Responding, Becoming) and modes of communicating (*statewaves*).

♦In third wave systemic intervention, critical thinking about the assumptions and values of stakeholders – including those of the researcher/intervener – is considered vital, as is the idea of socially rational decision-making (Churchman, 1979; Ulrich, 1988, 2017; Ulrich & Reynolds, 2010). And yet… the emphasis was, and still is, an entrapment in and by the illusion that rational analysis is all that is required (Midgley & Rajagopalan, 2021; Rajagopalan, 2016, 2020; Rajagopalan & Midgley, 2015).

♦Midgley (1992a) and Gregory (1992, 2000) conclude that systems thinking methodologies generally fail to deal adequately, if at all, with subjectivities (as opposed to *inter*-subjectivities and/or objectivities, which are more usually the focus of attention (Alberto Franco, 2009; Beer, 1984; Best & Holmes, 2010; Checkland, 1985; Checkland & Scholes, 1999; Eoyang, 2001; Flood & Robinson, 1988; Holland, 2006; Jackson & Keys, 1984; Midgley, 2000; Mingers & Brocklesby, 1997; Mingers & Rosenhead, 2004; Müller, 2014; Rosenhead, 2006; Umpleby, 1989; Williams & Hummelbrunner, 2009). I agree with their analysis.

♦Progressive though these critically rational approaches are, there is nevertheless something missing, which relates to a broader dimensionality of subjectivity. Rajagopalan (2016) captures something of this when he expounds the notion of "Being-abiding" as distinct from the drive of "Becoming-striving", which dominates both Western thinking and Critical

PhD Statewaves:
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≈ Visual-Kinaesthetic

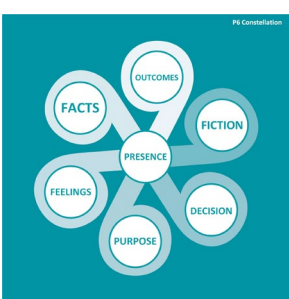**Pre-PhD Abductive Fruits : 1998-2012**
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Attending Responding Becoming　　▶♫♦≈

Systems Thinking approaches. However, in his focus on knowing, he too misses another profoundly impactful aspect of basic humanity – our emotionality. With regard to the latter, I suggest that we cannot make so-called 'good' moral, societal and environmental decisions if we do not pay attention to our own subjectivities. This is because our states of being and **intra**personal dynamics (whether or not we are aware of them) are affected by, and spill out into, the relational domain, often with far-reaching, unanticipated consequences. ♫ This has indeed been illuminated in my writing of this document, when I have given space and time to interact with these aspects of myself: frequently, profound insights and shifts have ensued.

▶My search for evidence of engagement with this fuller subjective dimensionality in systems thinking led me to several bodies of research exploring the interface between systemic (Western-dominated) and Eastern[80] thinking. Resonances between complexity thinking and Buddhism are well documented (Boulton et al., 2015; Crook, 2009; Midgley & Shen, 2007; Shen & Midgley, 2015; Shen & Midgley, 2007a, 2007b; Varela, 1999a; Varela et al., 1991). Again, Midgley has something useful to say, this time with Shen:

> "The Buddhist view is of a global system. Although Buddhist scriptures talk about physically existing worlds, giving their names, location, their status, etc., Buddhism nevertheless claims that human understanding of this broad universe is limited. Buddhists assert that human beings should consider how they build understandings within their own minds rather than exploring the outer world as an absolutely objective reality… this is not merely a theoretical point: it

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
▶ Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
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[80] ♫ In coming across these connections, I was reminded of my own movement towards Buddhism in the 1990s and my adoption of Nichiren Buddhism around 2006/7 as my chosen spiritual practice. In it, I found resonance with, and reassurance about, the path I was on. These particular Buddhist teachings and my emerging practice (at that time) and concerns in and about the world, provided the conditions and grounding for my subsequent comprehension of systems thinking and the complexity sciences.

has practical significance. The stance taken by the human mind influences our actions in the world and thereby the world itself. Ultimately, the effects of these actions can return to us. Therefore, to explore the world in our minds prior to action is essential" (Shen & Midgley, 2007a: p. 187).

♦Shen and Midgley draw parallels with Critical Systems Thinking (CST) and Gregory's (2000) assertion of the need to engage in both critical self-reflection (micro-level) and ideology-critique (societal level) to effect change. Whilst their accounts are firmly contained in and by rational discourse, Gregory Bateson (Bateson, 1972b, 1979; Bateson & Bateson, 1987) had long since recognised the need for an even more integrative approach – yet he acknowledged that he and his peers of the time were ill equipped for the task in hand.

►♦Through my research, I am seeking to put subjectivities centre stage within the academic and wider-world context. This focus on subjectivities affords – if not requires – that I show up as an active player. How else could I legitimise and manifest congruence with an inquiry into subjectivities, if I am not present in all the ways that make me human? Arguably, it 'ought' (Churchman, 1979; Midgley, 1992b, 1997a, 2000; Ulrich, 1988, 2005) to be about me, but only insofar as this serves to open the way for fellow systemic interveners/researchers/ agents to entertain new ways of using themselves as observing systems acting in/on the observed (Glanville, 2004).

As systemic interveners, how might we prepare and use ourselves to meet the demands of so fundamental a paradigm shift, which holds that we are, ourselves, systems, and are simultaneously impacting and impacted by the system(s) of which we are a part?

P6 Constellation

PhD Statewaves:
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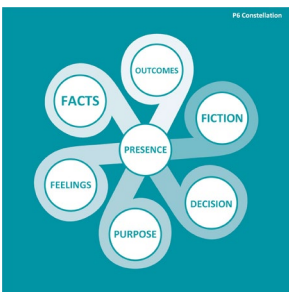## Attending Responding Becoming   ►♫♦≈

♦The very act of posing this question challenges the assumption held in Western science of the supremacy of objectivity over other modes of knowing. In contrast, the Buddhist premise is that, we can only knowingly (i.e. with awareness) comprehend the natural world if we attend to our own mental processing, as our subjective constructions of what we notice are an inherent and inescapable part of it: "the mind is the primary source of human joy and misery and is central to understanding the natural world as a whole" (Varela & Shear, 1999: p. 175-176). The mind is seen as "the one instrument by which mental phenomena can be directly observed" (Varela & Shear, 1999: p. 176), yet there is a recognition that the undisciplined mind is "an unreliable instrument for examining mental objects, processes and the nature of consciousness" (Varela & Shear, 1999: ibid). Over some 2,500 years, Buddhist practices have been developed to train the attentional capacities of the mind to "be a more reliable, precise instrument of observation" (Varela & Shear, 1999: ibid).

♦Arguably, an answer to my question in bold above, could simply be to adopt Buddhist methods for training the mind. In the context of academic inquiry and systemic research, this may be a somewhat impractical expectation: i.e., 'to be a systemic researcher, you must become a Buddhist'! This injunction might work in a society where Buddhism is widely accepted, but in the West, what other options are available? How can we use all that shows up within us more fruitfully?

♦After exploring practical synergies between generic Buddhist principles, systems thinking, complexity theory and pluralist methodologies, Midgley and Shen (2007); (Shen & Midgley, 2007a, 2007b) devised a Buddhist Systems Methodology (BSM), which they applied (a) to support problem prevention and problem solving in a Taiwanese Buddhist organisation, and (b) to evaluate the conduct and outcomes of the intervention itself. Their BSM is positioned as a systemic intervention, defined as "purposeful action by an agent to create change in relation to reflection on boundaries" (Midgley, 2000: p. 8). It draws together boundary

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critique with five key Buddhist principles; and, similar to the inquiry framework utilised in Critical Systems Heuristics (CSH) (Ulrich, 1983b: p. 258; 2005: p. 10), they deploy twelve questions in relation to each of the five principles. The purpose of their approach is to determine a fit-for-purpose systemic intervention, as determined by a dialectical interplay between the researcher and organisational participants. It is 'dialectical' in the sense that, although there is a strong focus on what the participants want to achieve, the researcher's knowledge is also a resource that has to be considered. Hence, Shen and Midgley (2007b) discuss moments in their project when the participants felt distinctly uncomfortable about having to examine some of their organisational problems, but the facilitator (Chao-Ying Shen) pushed ahead, even though she saw the obvious discomfort, because she realised that problem avoidance was itself a problem for them (also see Shen and Midgley, 2015, where they discuss intervention in problem-avoiding cultures in more depth). Because of this dialectical interplay, their approach relies on intersubjective exchange aligned to Buddhist thinking and practice, to identify recommendations (working towards consensual decision-making) for improvements.

♦In terms of wider applicability, because the BSM is so tightly coupled to Buddhist concepts, its accessibility beyond a Buddhist context would be extremely limited. Also, whilst individuals could deploy the BSM outwith the organisational context (i.e. on themselves), its protocol (3x12 questions) appears overly complicated and somewhat cumbersome compared with the simplicity of mindfulness practice. If not the BSM, then **how else may we, as systemic researchers, equip ourselves to attend to the wellbeing of ourselves, others and the world around us?**

►♫♦The more I have read in the systems thinking space, the more I have come to notice what I believe is absent in these accounts. This realisation has helped me appreciate more clearly how global concerns are calling for greater systemic **and** personal awareness. As a

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Sidebar (left margin):

P6 Constellation

FACTS · OUTCOMES · FICTION · PRESENCE · FEELINGS · DECISION · PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖1: Participation Compass
❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

PhD Abductive Fruits:
❖4: Statewaves
❖5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖6: Symmathesic Agency Model (SAM)
❖7: Systemic Research Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

consequence, I found myself feeling more self-assured about what I believe I am bringing, and where else I am being carried.

♦I also found that second order cybernetics offers a bridge between my belief in the value of personal awareness and systems thinking, legitimising bringing the observer into the frame of inquiry. Von Foerster, in his 1991 essay on *Ethics and Second-order Cybernetics* (quoted from his 2003 book), refers to

> "This turn from looking at things "out there" to looking at "looking
>
> itself"… translated into the domain of cybernetics; the cybernetician,
>
> by entering his own domain, has to account for his or her own
>
> activity. Cybernetics then becomes cybernetics of cybernetics or
>
> *second-order cybernetics*" (von Foerster, 2003: p. 287-288).

♫This is important, **and** I imagine myself taking this a step further by not simply "looking at my looking", but by *looking at myself looking at my looking*, and inviting others to join in the game. ♫A rabbit hole of infinite recursion looms. ♦Notwithstanding the second-order cybernetic focus on the researcher/observer/intervener, and my excitement about the riches to be found there, I notice I am feeling some disquiet. Insofar as I can discern through the written contributions I have accessed, the community of researchers mostly seem preoccupied with the intellectual idea of the role of the observer – talking about it – rather than engaging with themselves as those observers in the midst of applied interventions. I realised the field was not offering me a ***way*** of intervening systemically with the full range of participant subjectivities: i.e. with what plays out *within* individuals, and how this relates to and impacts what happens *between* them.

♦Hope for the future showed up in the results of two recent doctoral graduates. Rajagopalan (2016: p. 287) introduces his model of Immersive Systemic Knowing, supported by his

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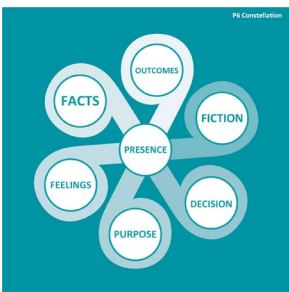❖ 9: Metalogic Coherence
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articulation of **Being-abiding** as the N3 way (Nescience, No Striving and No Guile) [81].

Hodgson (2016) describes his Praxis Learning Cycle and proposes a theoretical model called

the Anticipatory Present Moment (APM), which is about the phenomenology of time and

anticipation (with the individual subject centre-stage). Both individuals are exceptions in

systems thinking research, in that they bring their research forth with strong second-order

science reflexivity, meaning they simultaneously bring themselves forth as researchers in their

writings. Nevertheless, neither of them offered a *methodology* to meet the challenge of

intervening systemically with individuals. My curiosity remained unanswered by the literature.

♫♦What is especially interesting to me (right now, as I write) is noticing a distinction I am

making in my mind between 'thinking' and 'knowing'. I explored the latter earlier **§0.3:**

Statewaves – Four ways of knowing, but I sense there is more to examine **§CA-5.5.10**. I have been

holding 'thinking' as a conscious cognitive effortful act[82]; and 'knowing' (Rajagopalan, 2016;

Rajagopalan & Midgley, 2015) as an embodiment[83], a state of being/doing – knowing and

knowhow – expressing itself through me in my actions and interactions in the world. I know

before knowing I know. Knowing I have knowing comes after the fact of my coming to

know this knowing.

♫♦I notice I am making a distinction between '**what** my current knowing is' and '**that** I

know it'. In my phrasing, I am implying a distinction between non-conscious and conscious

knowing. I am holding this notion of **knowing my knowing>>** as a meta-conscious state

§CA-5.5.3.1. ♫♦ Suddenly, something in me splits apart – I question myself. Is what I am

---

[81] Nescience – the principle that there are some things known, many unknowns and innumerable unknowables; No Striving – surrendering any sense of will/intentionality in order to recover one's capacity of Being-abiding, enabling us to redress the balance between Being-abiding and Becoming-striving; No Guile – letting go of the belief that we can predict and control, and instead opening up to being in and present to the unfolding process of the present moment.

[82] In cognitive sciences, computational cognitivism would describe this as '"high-level" cognition – thought, reasoning, planning, problem-solving" (Stewart et al., 2010: p. viii)

[83] There is a growing realisation with the paradigm of enaction that embodiment (often referred to as 'low-level' cognition') is at the root of cognition as a whole (Stewart et al., 2010). This inevitably challenges claims of computational cognitivism.
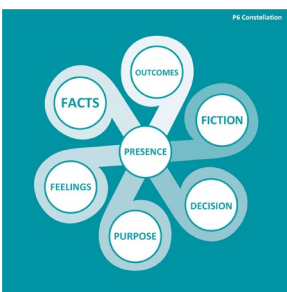
writing true, absolutely? What is 'true'? Is it true only for me or also for others? Or only sometimes in some situations? How do I know if any of this is so? **§CA-5.5.3.2.** I catch the moment I fall into the onto-epistemological pit that serves to separate rather than integrate. In the moment before doubt appeared, I had a sense that my knowing was coherent, sufficient, integrated. In revisiting the moment before the split, I recapture my previous state. My sense of groundedness and equanimity returns. *My knowing myself as an entire not partial being seems sound and irrefutable to me*. What do I mean by this? I catch that my knowing is borne of a fusion of the empirical (as experienced by me), of the subjective (that which is uniquely in and of my sensing/sensemaking/coming to know) and of the intersubjective (that which is of, and held between, myself and others) in a space/time context. In this moment, I cannot proffer with exactitude the evidence to satisfy objectivism – and even if I could, that evidence by itself would, I suggest, be insufficient. It would be inert – useless without beings giving it meaning, bringing it to life in

a moment and context that fits. For what use is data/information unused? In asking myself this question, I recall the philosopher, Wang Yang-Ming (1472-1529), who is best known for his thinking on the "unity of knowing and acting":

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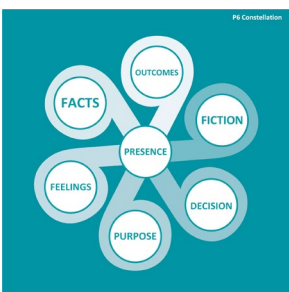❖ 2: Point Attractor Inquiry (PAI)
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>>KNOWING MY KNOWING

►♫ Less than one day after revisiting my reflections of knowing (14 March 2017) I hear an interview with Roger Penrose on the radio on one of the rare days I am actually in my car. He speaks of the connection between consciousness and quantum mechanics. Instantly I see a connection. Stop the car. Make a note of his name ready to dig out references to his work!

On engaging with his and Hameroff's propositions, I fizz and bubble with excitement as cascades of insight rise, fall and resolve.

I am less interested in the deep science upheld by those who seek to define beyond all doubt **what** consciousness is. Their pursuit is beyond my reach and, in my view, unanswerable:

"How and why do we have phenomenal consciousness, an 'inner life' of subjective experience?" (Hameroff & Penrose, 2014: p. 40; Penrose & Hameroff, 2011).

What matters to me is **that** we do have phenomenal consciousness; and **what** we can do/make of this actuality. My practitioner tendencies outweigh abstract theoretical inquiry that affords no enhanced in-the-moment agency.

I find myself musing:

- Why do we ask **why**?
- Why do we ask **how**?

What urge/need is being pursued when we ask such questions? What assumptions are in play?

'Why' implies future-focused intentionality (why do that?) or in-hindsight explaining, blaming, rationalising (Why is it like that? Why did you do that?). In both cases we make up meanings as if they are true/valid. The how question points to having agency - to believe we can do something to make something else happen **§5.5.8.2**.
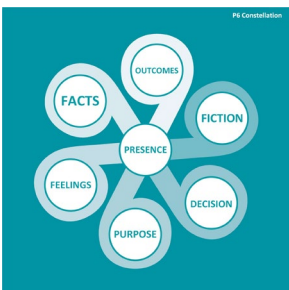
"…Those who are supposed to know but do not act simply do not yet know. When sages and worthies taught people about knowing and acting, it was precisely because they wanted them to restore this original substance, and not just to have them behave like that and be satisfied" (de Bary & Bloom, 1999: p. 849-850).
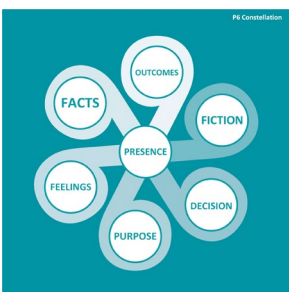
♫♦I find further comfort on being reminded that Heron and Reason (1997) give primacy to practical knowing:

"It must be noted that, in their participatory paradigm, they give primary importance to practical knowing, treating it as of central intrinsic value, whereas most other paradigms only acknowledge propositional knowing as being of intrinsic (or instrumental) value" (Rajagopalan, 2016: p. 230-231).

♫♦I feel excited. In following the threads of my phenomenological experience, I have stumbled across other leads that now cannot be ignored within the scope of my project. Energised by these quotations, I make a note to carry forward my exploration of Rajagopalan's synthesis of becoming-striving and being-abiding, and of; embodied/enactive cognition §CA-5.5.3.1; §CA-5.5.8.2.

♦Returning to my search for accessible methods for working systemically with individuals, I ventured into the psychical[84] disciplines. This quest revealed a similar emergent pattern to that manifesting in the realms of systemic intervention: 'systemic' translated into using group-process to address an individual's problems: e.g. Family Therapy (Boscolo & Bertrando,

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[84] Psychical – "1. of or relating to the human soul or mind; mental (opposed to physical); 2. Psychology. pertaining to or noting mental phenomena. 3. outside of natural or scientific knowledge; spiritual. 4. of or relating to some apparently nonphysical force or agency: psychic research; psychic phenomena. 5. sensitive to influences or forces of a nonphysical or supernatural nature" (Dictionary.com, 2017). I use this term broadly to include professional and practitioner disciplines engaging with individuals exploring their subjective realms in the context of their lives, relationships and wider world.

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FEELINGS
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1996; Boscolo et al., 2003; Eisler, 1985; Jenkins & Asen, 1992; Messent, 2008; Roy-Chowdhury & Midgley, 1997; Weakland, 2010). This trend carried forward into a coaching intervention called *Systemic Constellations* (Whittington, 2012).

♦In psycho-therapeutic realms, family therapy evolved as a response to systems thinking and complexity sciences, influenced by, amongst others, Bateson, Whitaker and Bowen (Tramonti & Fanali, 2015: p. 180). Tramonti and Fanali (2015) state that systemic therapies with individuals suffer from a lack of methodological guidelines:

> "We just want to highlight how the lack of a debate on the methodology of individual systemic interventions is impeding a fruitful interchange of ideas and clinical experiences, which might be of precious help in making such interventions more systematic and recognizable… There are, however, few exceptions that up to now can be seen as landmark contributions in the field of individual systemic psychotherapy: the work by Boscolo and Bertrando (1996), the methods proposed by Selvini Palazzoli and Viaro (1988) for the treatment of anorectic patients in individual settings, and the coaching approach of McGoldrick and Carter (2001)" (Tramonti & Fanali, 2015: p. 179).

♦They go on to offer hope of enrichment in the field:

> "…only now the systemic-relational approaches have really and properly understood the importance and meaning of circular causality, as well as of the dynamic interdependence among different entities and levels of analysis, from biological to psychological and social domains" (Tramonti & Fanali, 2015: p180).

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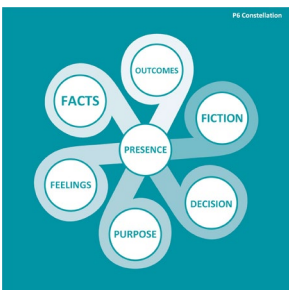❖ **2: Point Attractor Inquiry (PAI)**
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♦They conclude:

> "The construction of personal identity, as well as the reaching and the maintenance of conditions of psychological well-being, is a dynamic process that involves multiple variables ascribable to individual and environmental resources, whose effects are impossible to separate. Coherently, personal feelings about the meaning attributed to family and social interactions are strictly interrelated with the occurrence and evolution of such interactions, in a dynamic process of mutual influence of thoughts and actions in shared contexts. This is indeed a core domain of individual systemic therapies, where objectives should be posed on both an increased awareness of relational life and a new and more functional way of acting and behaving in interpersonal communication contexts" (Tramonti & Fanali, 2015: p. 181).

♦Much as these authors are acknowledging the inherent interdependencies between individual, relational and environmental contexts, they miss mentioning the obvious influences that they as therapists (i.e. the observer in second-order cybernetics) add into the system dynamics.

♦Weakland (2010) offers an insightful critique. He suggests that the move towards group (family) process polarised between responding to presenting interactional dynamics (behaviours playing out in routines and rituals) or the myths and paradigms playing out in the family dynamics – rather than working on the interdependencies between these **and** what was happening within the primary individual of concern. Systemic therapy of old was based

on the premise that so-named 'problem' behaviours manifesting in an individual were best handled within the family/group/community contexts in which those behaviours arise.

♦Weakland noted his own professional shift from this early stance to one that employs a considered response that does not prescribe group over individual process in all cases:

> "the issue of where and how to intervene (like all choices in the course of therapy) becomes a matter of strategic decisions: who should be seen and influenced in order to interdict the attempted solution most effectively and efficiently; what guidelines are helpful in making this choice, and how can the chosen person or persons best be moved to make such a change?" (Weakland, 2010: p. 43)

♦I align in essence to his statement, but react to several assumptions which are, in my view, problematic and potentially inconsistent with third-wave systemic thinking. There is a sense of the medical model at play, which raises issues of who has the power to effect change/healing. Patients are treated: the therapist makes "strategic decisions" about who "should be seen"; who will sanction "the attempted solution"; who needs to "be moved to make such a change". Whilst Weakland does explore issues of causality and differentials of power amongst those implicated in the system, assumptions about who has expert knowledge and power/control over diagnosis/treatment choices are nevertheless implicit in his paper.

♦Notwithstanding these developments, his conclusions are, I think, pertinent to systems thinking and systemic intervention: namely, that it is unhelpful to simply presume that working systemically means working with groups. Just as these psycho-therapeutic disciplines developed beyond their original focus on individuals to embrace working in the relational realm and taking the wider-world into account, so systems thinking practitioners could
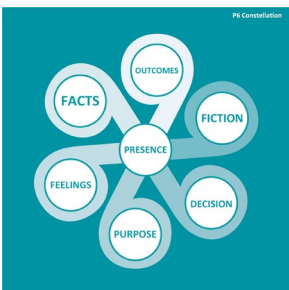
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usefully expand their scope and scales of influence beyond group and large group interventions situated in the wider world, to explore ways of working with individuals. The question that persists though, is how? Becoming a Buddhist or a psychotherapist surely cannot be the only alternatives? For if this were the case, then de facto we would be saying that no one should work with individuals unless they are psychotherapeutically trained or engaged in a spiritual practice such as Buddhism. Clearly, other options must be available to be explored §CA-5.5.4; §CA-5.5.5; §CA-5.5.6; §CA-5.5.7; §CA-5.5.8; §CA-5.5.9.

►Continuing this inquiry, I turned to one of my current practitioner spaces. ♦Coaching emerged as a performance development intervention within organisations in the late 1970s, influenced by the sports domain and the simplistic coaching model (GROW: Goals, Reality, Options, Will) introduced by Gallwey (1975). Despite decades in the practitioner realm, coaching is a relatively new discipline in the Academy. Literature referring to 'systemic coaching' is scant, though more references have been showing up in recent years (Hawkins & Turner, 2019; Hsia et al., 2012; Kahn, 2011b; Kahn, 2011a; Kaltenecker & Myllerup, 2011; Lawrence & White, 2013; Resch & Tomaschek, 2012; Tomaschek & Pärsch, 2006; Wakefield, 2014; Whittington, 2012, 2016; Wright et al., 2019).
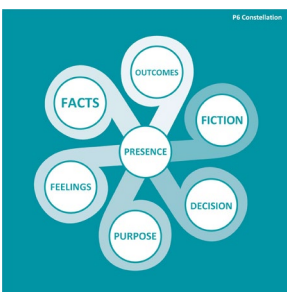
►Use of words emerging from complexity sciences (e.g. VUCA – volatile, unpredictable, complex and ambiguous) is increasingly prevalent in the field; and this has been reflected in conference titles of some of the membership bodies in the last five years. ►♫Since 2010, as my own appreciation, grasp and fluency in working with complexity has expanded, I have noticed myself feeling increasingly uncomfortable, irritated and sometimes even enraged at what I have been judging to be the mis-appropriation of, and mis-use of terminology, in the coaching space. ►♫♦Yet when I slow to attend to what is going on in me, I see reflected in others, my own journeying, as I have moved through similar degrees of unawareness and incompetence to being marginally more aware and commensurably less incompetent! I

remember encountering and experiencing a similar trend when neuroscience (Brown & Brown, 2012; Brown & Lanz, 2014) met coaching:

> "For some, neuroscience offers the ultimate explanatory framework from which to understand coaching. For others neuroscience-based coaching is a classic example of pop-science bandwagoning with coaches, workplace trainers and business consultants using neuroscientific jargon and brain images as pseudo-explanatory frameworks for atheoretical proprietary coaching systems" (Grant, 2015: p. 31).

♦Descriptions and explanations of so-called 'systemic' coaching approaches advocated by some of the abovementioned authors, indicate a similar, limited appreciation and understanding of systems thinking and complexity sciences (Gardiner, 2019; Lawrence, 2019). ♫♦I smile and settle, realising this phenomenon is not unusual when ideas from one discipline begin to move into other sub-domains. For example, Lane and Jackson (1995) comment on the consequences of this happening within System Dynamics and other associated fields:
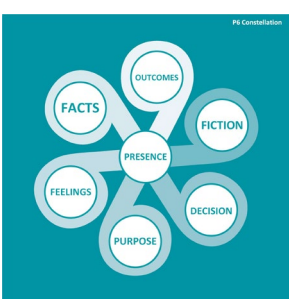
> "Using the term 'systems thinking' in a way which is both imprecise and, apparently, unaware of intellectual antecedents also has the effect of blurring the boundaries between different approaches" (Lane & Jackson, 1995: p. 218).

♦Forrester before them, similarly comments:

> "Systems thinking is coming to mean little more than thinking about systems, talking about systems, and acknowledging that systems are

> important … [it] implies a rather general and superficial awareness of systems" (Forrester, 1994a: p. 251).

►♦NB. On re-visiting this section, prior to submission of my thesis, I am appreciating this tendency in a different way. I think this pattern of premature adoption/appropriation may be indicative of simplistic 'perceptual judgement' (Peirce, 1893-1913 [1998]-a: p. 266) misconstrued, and misrepresenting what I now describe, as abductive processing §CA-5.5.12; §6.2.

►♦Returning to the field of 'coaching', Whittington stands out as an early exception. He was (one of?) the first to introduce the principles of family therapy into the coaching domain. Using actual (other) human beings or material surrogates (e.g. stones, counters, pieces of paper on the floor), he would invite the client to describe, represent and position agents implicated in their system/context. Through visual, spatial and kinaesthetic experiences, the client could gain insights into what they were noticing as prevailing dynamics and patterns. The usefulness of the approach in enabling shifts – just as with Family/Systemic Therapies – is not in question. The issue I raise is merely that this approach repeats the dominating assumption in systemic intervention and systemic therapy; i.e. that to intervene systemically, we must bring together the agents/surrogates implicated in and impacting the problem/affected system to effect change 'for good'. This does not necessarily awaken the individual to the nature of that which is in play within and playing them.

►♦I found myself once again revisiting a body of work I know well. Action Inquiry (Fisher, 2003; Reason & Torbert, 2001; Torbert, 2006; Torbert et al., 2004; Torbert, 1991), situated in the domain of Action Research, offers important insights to what it means in practice to engage in first-person research/practice. Torbert describes it as "self-study-in-the-midst-of-action" (Torbert, 2006: p. 254) – reflexivity §CA-5.5.5; §CA-5.5.6 in the present moment.

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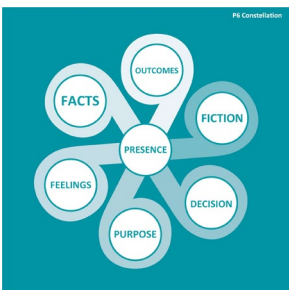≈ Visual-Kinaesthetic

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Attending Responding Becoming   ►♫♦≈

Unlike other first-person approaches I mention elsewhere, Action Inquiry is unusual in that it centres in on the first-person **and** calls the action inquirer to focus on the interplay between subjectivity, inter-subjectivity and objectivity:

> "As practiced during the past five centuries, the natural and social sciences do not provide research methodologies for generating mutually interpenetrating first-, second-, and third-person action inquiries in the present – for studying the interplay among subjectivity, intersubjectivity, and objectivity – except at frontiers that are being explored through books like this one" (Torbert, 2006: p. 252).

♦In this, Torbert's thinking aligns strongly to the unity and pluralism debates in systems thinking in which Midgley has been a primary player since his earliest publications (Midgley, 1992a, 1992b, 1992c, 1996, 1997b, 2001, 2003a; Midgley et al., 1998).

♦Action Inquiry as a body of work has, since 2005/6, been instrumental in shaping and deepening my self-reflective and reflexive practice. It is essentially something we do for and with ourselves, even though, as Torbert himself advocates, we need teachers and peers to see ourselves better.

♦Its roots are grounded in Torbert's lifetime praxis: "inquiry in action leading to learning from experience" (Fisher, 2003; Reason & Torbert, 2001; Torbert, 2006; Torbert et al., 2004; Torbert, 1972: Preface; 1991). These foundations align to the notions of radical empiricism to which Heron and Reason (1997) refer. Interestingly, the impetus for Torbert's inquiry was to discover more about what thinking and feelings invoked his actions. I note by contrast, that what tipped me into that similarly reflective/reflexive space was more an act of desperation by someone (me) struggling to cope with her internal noise and distress.
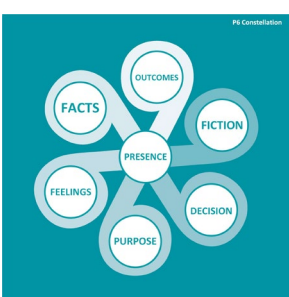
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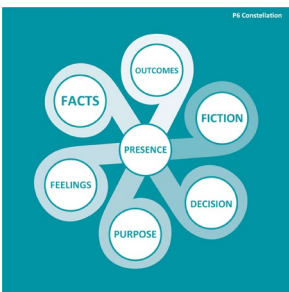≈ Visual-Kinaesthetic

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Attending Responding Becoming ► ♫ ♦ ≈

♫♦Whilst Torbert's approach offers strong resonances with the systemic agenda, its roots are not grounded in the field. However, his commitment to his call to action/inquiry encourages me in mine.

►♫♦My curiosity about what has come through my own radical *subjective empirical* engagement with life, has been informed and shaped iteratively along with my deepening engagement with and embodiment of complexity thinking in praxis. Unlike Torbert, my several learnings-through-experience have found distinctive form, content and process – the *P6 Constellation* stands out as my approach for working systemically with individuals. I **believe** it to be metalogically consistent with a complexity thinking paradigm, but I have yet to explore its systemic credentials §**CA-5.5.8**.

3.3 **Sweet systemic synthesis**

►By the time I revisited Torbert, I had traversed far beyond the material I had distilled in §**Chapter Zero**. I felt sure that my research had a clear and demonstrable contribution to make. I had a case community which I believed could benefit. I had something potentially relevant and 'experimental' to offer in the guise of the *P6 Constellation* – something that was already proving efficacious in practice (Gardiner, 2014a), and which had its seeds reassuringly (to me) grounded in academia (Gardiner, 2000). Here now was an opportunity to recursively turn my inquiry back onto myself, which could, in the process, involve passing on the wherewithal to others.

►To summarise, through my iterative explorations, I believed I had found clear, substantial justification and legitimacy for my research:

- The growing bodies of evidence (Boulton, 2010a, 2010b; Boulton et al., 2012; Boulton et al., 2015; Burns & Worsley, 2015; Gunderson & Holling, 2002) about what is happening to the planet and its inhabitants, combined with our largely inadequate and

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
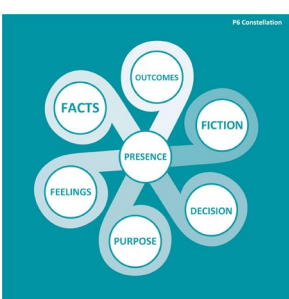≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
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❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

disconnected governmental and organisational responses (Córdoba & Midgley, 2003; Liu et al., 2007), suggests an urgent need for transforming how we as human beings engage with change.

- Systems and complexity-informed research and systemic interventions relating to such grand-scale issues typically deploy change processes that may include some or all of the following: (a) intersubjective engagement (e.g. whole systems participatory processes, Participatory Action Research, systemic action research, etc.); (b) complicated, expert-led facilitated processes; and (c) resource-intensive technological solutions (e.g. digital systems, ecological modelling, etc.). Rarely do they extend beyond the first-person inquiry of the intervener-as-researcher. By contrast, my own practice had brought me full circle to recognise the importance, if not the necessity, of facilitating intrapersonal inquiry within and between participants engaged in any change process, **and** I had started experimenting with doing this in practice.

- I had access to a suitable case in Initiatives of Change (IofC), whose enduring impact and approach (over 80+ years) centres on 'change the world, starting with oneself' (Boobbyer, 2013; IofC-UK, 2015b; Krabbendam, 2014; Lean, 1988a, 1988b; Mackenzie, 2008). As I found out more about IofC's impact, particularly in the post war years, I began wondering what more it could bring / was bringing to bear on the vast global concerns of our time.

- I believed that IofC had something powerful and unique to teach others (including me) about the dynamics of global change and personal change, and that those in the academic fields of systems thinking and complexity research might gain some powerful insights for future action and research (Gardiner, 2014b).

- IofC as a fellowship, and those who are a part of it, showed evidence of losing confidence, coherence and impact §**Chapter Two**. I believed I could 'bring/be a difference that might make a difference' (Ashby & Goldstein, 2011 (1968); Bateson, 1972b).

- I resonated with IofC's raison d'être and its basic tenets (IofC-International, 2015b, 2015d; IofC-UK, 2015a, 2015c), increasingly holding myself as an agent within it. A part of it, not apart from it.

- In a phenomenological sense, I experienced a 'fit' with IofC §**Chapter Two**, which at the outset I could not explain in ways that satisfied me, nor indeed anyone else.

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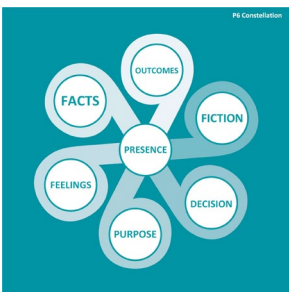❖ 4: Statewaves
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❖ 10: Poetry Anthology

3.4 **Good to Go? Not quite!**

▶In the preceding sections, I set out the context and rationale for this research. This distils into three realms of contribution:

- Academic contribution: systems thinking / systemic intervention – address a methodological gap, researching how to work systemically with individuals in ways that seed their own systemic capability and effect change on the system(s) of which they are a part.

- Practitioner + associated community of practice: bring academic inquiry and rigour to examining the systemic credentials, benefits/consequences and efficacy of a framework developed and currently deployed with individuals in communities of interest and practice.

> SHOW UP, OPEN AND HOLD THE SPACE

- Case community: support/address challenges and issues of core concern within the IofC fellowship itself.

▶Certainly, I believed I had made a compelling case to proceed. Yet toward the end of my first year of my PhD, I lost momentum. Something was amiss.

3.5 **Beyond the researcher and practitioner is Me**

▶♫The poem opening Phase I of this thesis speaks of my "Noble Quest". It intimates how this research spans personal to universal realms. At the outset, my personal challenge was, to borrow a sporting term, to *back myself*. To show up, speak up, step out and offer up my contribution – choosing to face my fear of ridicule and rejection over the shame of not even trying. That I signed up and showed up to do this PhD told me there was something within me that would no longer be denied. I was called to action, not truly knowing the whys and wherefores of it. Over the years of doing it, I have been asked by friends, colleagues and family, "why are you doing the PhD?" In 2012, when I applied for a place at the University of Hull – following a conversation on the terrace at the Mountain House in Caux – my conscious rationale was simply to support and equip a global fellowship (Initiatives of Change, or IofC) to better meet the complex challenges it was facing. Insofar as I was aware,

Attending Responding Becoming   ►♫♦≈

I was being truthful but there was so much more to surface. At the outset, without really comprehending why, I simply knew I needed to do this. Over time, I came to recognise that I did not have a singular reason. Since those early days, my responses to the question have continued to unfurl. All true enough and all are implicated, yet at particular times, some are more alive and potent in sustaining my momentum.

►♫♦To further illuminate this dance, I applied to do this PhD in 2012, deferred in 2013, started in 2014, and began my fieldwork in March/April 2015. After quiet reflection on the morning immediately prior to my first meeting with my fieldwork cohort (April 2015), I got an insight to a question I had not satisfactorily been able to answer: "why had I attached doing a PhD to contributing to IofC?" It was so that I could play my part in "regenerating engagement and learning within and beyond IofC" – in particular, by carrying its message and knowhow into new academic and other realms. This remains true even though the focus of the research has evolved. As the months passed, I found myself able to communicate ever more compelling reasons for the importance of this research – **all of which focused on others**[85].

►♫Yet, despite my seemingly clear rationale and personal passion for addressing my grand purposes, I found myself grinding to a halt in the aftermath of my <u>first-year Formal Assessment</u>. What was happening? What was blocking me? How could I get flowing again?

►♫♦In late October 2015, whilst swimming in a local pool in Hull, I found myself reflecting on my struggle. I brought the *P6 Constellation* to mind as I swam. I had had physical neck and shoulder issues for several months impeding my ability to read and work on the computer. I

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[85] This focus on others (to the exclusion of myself) has been a default pattern of mine since childhood, which manifests as *trying to please others and prove myself and my worth to them*. Its activation is brought alive when I find myself becoming attached to them – wanting to belong and to be seen as worthy and useful… and yet becoming increasingly afraid that, if I am not all these things, then I may be rejected. Catching the pattern beginning to play is crucial to subverting its potentially deleterious consequences – my behaving in ways that paradoxically produce the very results I am trying to avoid! More of this later in §CA-5 when I examine The *P6 Constellation* in detail.

was facing resistance and resentment about doing my PhD from some people close to me, and I felt increasingly anxious about what might unfold if I continued. I was being easily side-tracked into doing everything BUT my reading. It was easy to blame my physical ailments and other people, but I knew myself well enough to know that everything I was feeling, thinking, doing / not doing constituted research data pertaining to me. All of it **combined** pointed to something I had not yet understood. After the fact, I found that embodied cognition as a discipline (Anderson, 2003a; Barbour, 2006; Beer, 2015; Clark, 2015; Colombetti, 2007, 2009, 2010, 2014a; Colombetti, 2008; Cowart, 2016; Gangopadhyay, 2010; Lakoff & Johnson, 1999a; Pitti et al., 2009; Rupert, 2009; Varela et al., 1991), and the writings of those who work with the arts, creative experience and the body, offered some useful theoretical and conceptual frames to illuminate some of what I was experiencing (Aizawa, 2010; Allain-Dupre, 2004; Barbour, 2006; Beer, 2015; Colombetti, 2008; Drayson, 2010; Follett, 1924; Gendlin, 1982, 1992; Kimmel, 2013; Meekums, 1993; Meekums & Payne, 1993; Mindell, 1993, 2000, 2001; Payne, 1993; Riley et al., 2012). But at the time, I had none of these to draw upon. I had myself, my experiences and the *P6 Constellation*. As I invited these into view, into relationship, suddenly I grasped what was missing. **I** was not present. I had absented myself from the centre of this – my grand project. I realised, amongst other things, that based on how some folk were reacting to me (*Facts*), I was feeling scared (*Feelings*), imagining (*Fictions*) what they might be feeling; imagining that they might be judging me as selfish and self-centred (*Fictions*); imagining what they might **do** to me (*future Fictions i.e. Outcomes/consequences*); and what further unwanted consequences might materialise if I continued with this project. I recognised within me an intense paradoxical tension – my creative urge to undertake this huge endeavour, losing out to my feelings of terror generated by **what I was imagining**, in short, *that I, and all I hold dear, might be destroyed in continuing* (*Outcomes/consequences*). Because of these unrecognised dynamics at play within me, I had non-consciously withdrawn myself psychologically and energetically from **my** own Noble Quest!

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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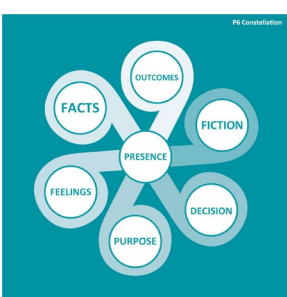❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming   ►♫♦≈

No wonder I was stuck! In my moment of realisation, everything shifted. I almost choked mid-stroke, because a laugh burst forth from my mouth whilst underwater. I felt a surge of energy and clarity return to me. Something about this PhD would not be denied. As I continued swimming, I kept repeating to myself: **I am doing this for me. I <u>am</u> doing this for me… and that is OK.** For the first time, I found myself able to say these words without any sense of fear, shame, embarrassment, guilt or apology.

►My realisation released me back into flow – returning me to the freedom of playing that "infinite game" (Carse, 1986), knowing that in this game, **playing** was **the** point!

►♫♦At the time I was going through this, I had discovered the work of Sabina Spielrein (1912a) through Launer (2011, 2014, 2016). I had been pondering on her theory in her article of the same name: "Destruction as a cause of coming into being". I sensed there was something of this paradox (Cooper-White, 2014, 2015; Covington & Wharton, 2013; Launer, 2011, 2014, 2015, 2016) at play in me, and began to make connections with how this related to the *P6 Constellation* **§CA-5**. I left the potentiality of this connection to brew... trusting that when my sensemaking was ready, I would find myself reaching for it.

►♫♦Reclaiming my place in my PhD in October-November 2015 led to a subtle (and not so subtle) shift in the *Scope & Focus* of my research. I realised (in both meanings of this word) the profound impact of wholeheartedly embracing this simple purpose for myself. Beyond all my legitimate claims about contribution to academia, others and the world – this endeavour was about engaging in a deeply *reflective-reflexive* personal inquiry about my ways of engaging in and making sense of the world. Stepping beyond my judgements and accusations of myself (and those I had been imagining others might have of me) enabled me to grasp the legitimacy of this as a doctoral inquiry and as my personal, noble quest. At the time, I had no idea what would come of it; I simply knew it was mine to do. At its simplest, engaging with

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PhD Abductive Fruits:
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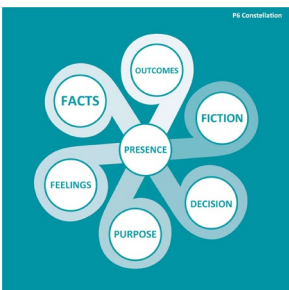❖ **5: Aphorisms of Nature's way + Symmathesic Agency Behaviours**
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❖ **8: Presence in Action**
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❖ **10: Poetry Anthology**

Attending Responding Becoming ►♫♦≈

'*not-knowing*' to discover 'what was becoming', **was the point** of my research: using myself as the person examining her first-person experience of being immersed in a systemic intervention... sensing and sensemaking with/of each unfolding. I was **bringing together my awareness of complexity principles and systemic thinking** – ah! embracing a **complexity thinking paradigm** §0.2: Pause before progressing…; **attending** to what was/is…; **responding** from a heightened state of personal, relational and situational attunement... and giving free reign to what was **becoming**[86] in, of and through me.

►♫♦In short, I realised this research was calling for a bigger scope. I reflected on the fact that the *P6 Constellation* was only **one** of several frameworks which have been given birth through me in the last 30 years. I found myself sweeping back in time across the landscape of my life, recognising in that moment the reality and importance of historicity (Boulton et al., 2015: p. 40-41, 196-198). I concluded that the reality of complexity and the complexity of reality had been pushing, playing and plaguing me throughout my life. My battle with it reached a crescendo in the 1980s as I struggled to emotionally survive and cope in a world I did not understand, in relationships I could not handle, and with a personal identity back then that I abhorred.

►♫♦As my reflections carried me back and forth across my life, a repeating pattern of mine began to reveal itself. I contemplated the contexts and timelines in which my creations – my *abductive fruits* – had come into being. I tipped into a new level of understanding on reading Boulton's synthesis, in which she suggests that a complexity worldview affords:

> "a generic insight into dynamics, into the way the world 'becomes'. It
> also allows exploration and insight into the *particularity*[87] of problems

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[86] Several years on in 2019, I noticed that this was the moment when my final thesis title began coming alive in my being~doing. The landing of the actual title came much later: *Attending. Responding. Becoming.*
[87] Italics as found in the original text

Louie Jean Nora Gardiner, Composite Doctoral submission, March 2022

and areas of interest. Complexity provides a frame within which to interrogate what we see and experience" (Boulton et al., 2015: p. 11).

►♦Add to this my appreciation of complexity sciences, backed up by historical perspectives reaching back to the *Dao de Jing* (Boulton et al., 2015: p. 48-70), I understood how we are called to **pay attention>>** to the particular: "This idea that 'the devil is in the detail', that knowing the 'minute particulars' is necessary to understanding what emerges is a subtle point…" (Boulton et al., 2015: p. 54-55). Much – for me at least – was falling into place.

►♫♦If paying attention to the particularities of local contexts, timings, agents and order of events is considered crucial – requiring us to look out for "differences that make a difference" (Bateson, 1972b) – then how can we discount the historicity and particularities>> that are made manifest in

and through individuals? Herein lies the challenge: currently in systems research we are unable to attend sufficiently to individual subjectivities in the grand schema of multi-scalar systemic interventions (Rajagopalan & Midgley, 2015). But what if we could make the invisible, visible – at least to the people (subjectivities) implicated? Better still, what if we could equip individuals to develop this capacity for themselves?

>> PAY ATTENTION

I realise there is something important in the framing of my original question: **what does it mean to work systemically with individuals?**

I spot a lurking question that has evaded my attention until now: **Is the *P6 Constellation* really systemic?**

I realise that I have contradictory patterns running. On the one-hand I am believing I have something worthy to contribute, yet another part of me is questioning the legitimacy of putting forward my own work as 'systemic'. Doubting my legitimacy and fearing accusations of self-interest and inadequacy (and not noticing these) meant I could not surface the obvious question about the *P6 Constellation*.

My driving question was covertly seeking reassurance and proof. Setting aside my fears and *Fictions*, I can see it is a necessary and legitimate question. And so is the second. Addressing both in relation to all my *abductive fruits* will help me safeguard the integrity of this research.

>> PARTICULARITIES – MAY 2016

How odd these moments, unplanned and unanticipated!

On clearing out my attic – my working life passing through my hands and before my eyes…. All that I have done and created, integrated, transformed – evidence of what has been and what has come forward and through… that which was worth keeping; of which I was most proud; decades of data… prototypes of the *Emotions Palette*; previous versions of the *P6 Constellation*, for which I had no adequate name, except to call it *3 Fs in a POD*!

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
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Pre-PhD Abductive Fruits : 1998-2012
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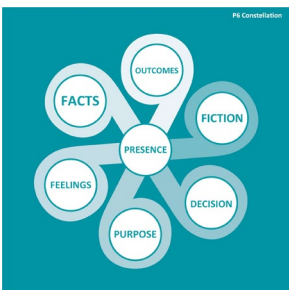❖ 2: Point Attractor Inquiry (PAI)
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❖ 8: Presence in Action
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Attending Responding Becoming ►♫♦≈

►♦I remembered Boulton's comment on how the methods of the ancients have produced worldviews so similar to and resonant with complexity. Their question, repeated here, became my invitation:

> "How did they do that? What methods did they use? Crook (2009) calls their methods "subjective empiricism". That is, they immersed themselves in the experience of life in a manner which reached beneath reason. They sought to engage with the world in as direct a way as possible, rather than through the lens of theory….. It is interesting to ask what role such inquiry methods might have in exploring the complex world empirically in our own times" (Boulton et al., 2015: p. 55).

P6 Constellation

OUTCOMES
FACTS
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PURPOSE

►♦I found myself in an extraordinary position – realising (and then reminding myself) that I was equipped to undertake this kind of inquiry. I have a vast bank of auto-ethnographic data (in journals) reaching back to the beginning of my life as an undergraduate student; plus, professional ethnographic evidence (in hard and/or digital format) that trace back to my first years in full time work. I had abundant evidence in artefacts, documents, empirical models/frameworks, that have stood the test of time and practical application, i.e. relating to the *PAI + Participation Compass*; and similarly, digital recordings and reflective accounts charting my deployment of the *P6 Constellation*[88].

►♦The scope and focus for my research suddenly became clear. I saw how deeply personal and particular this was to me, **and** that it also afforded the possibility of "generic insight". Its focus narrowed, making me the primary player (albeit engaged in a systemic intervention

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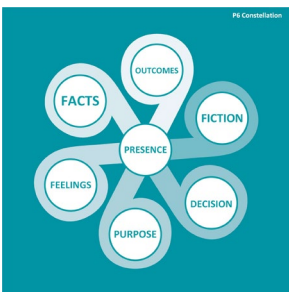❖ 2: Point Attractor Inquiry (PAI)
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[88] You will find some early instantiations of this framework within §Doctoral Data Splash.

with others); and its scope expanded to incorporate much of my adult life, in particular, the years from 1981. For the Me who is neither solely researcher nor practitioner, the Me who continues to have multiple emerging roles and dimensions of identity, the Me who "is" – the **purpose** of this project settled: **to illuminate that which has come and is coming through this life; exploring what might be applicable and transferable beyond it.**

►♦Notwithstanding this shift of scope and focus, I was satisfied that my continuing intervention with members of the IofC fellowship remained relevant. I was still addressing the notion of working systemically with individuals in this context. My participants were the centre of the "DOING" aspect of my systemic intervention ("*REAL* change for good[89]"). However, the focus of attention for my research inquiry had <u>turned onto me</u>, my *abductive fruits*, my <u>processes and processing</u> **in the past and emerging present of this time-bounded project.** I was "starting with myself" as an individual in the system that is IofC, thus retaining coherence with its mission. Being situated in IofC, engaging in meaningful endeavour, was necessary to the entire project. It gave me a context in which to play, and enabled me to pay attention to real-time feedback as evident in emerging events and ripples of impact on those touched by me and mine.

►♦For me and this research, everything had changed; and yet for IofC and my participants, nothing had changed. My intervention with IofC afforded a practical, fit-for-purpose context for my reframed research question: **what can** *subjective empiricism***, underpinned by a complexity thinking paradigm, bring to systems thinking and systemic intervention?** I adopted the label of subjective empiricism from Crook who was <u>researching the ancients,</u> because of its connection between subjectivity and empiricism. This resonated with and reflected my concern for understanding myself in relation to my engagements with others in

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[89] Re-named "*REAL* Change Begins Within" in 2019.

the world. However, it is important for me to make clear, that my co-option of the term does not mean that I am researching the works of the ancients. I am researching me, in action, with others, in context.

3.6 **Contributions crystallised**

►♦Amidst all my traversing across disciplines, I am now clear there is a <u>methodological gap</u> in systems thinking: **how to intervene systemically at the** <u>intrapersonal level with</u> <u>individuals</u>. Yes, there are many first-person research accounts and approaches in disciplines beyond systems thinking – each unique and personal to the individuals at the core of their inquiries. Yes, there are options within psycho-therapeutic domains and Eastern spiritual traditions – but these require years (if not decades) of self-practice/learning before they can be used with others. Yes, there are new developments within systems thinking that promise an opening to that ground, but these have focused on theory-development using/extending the reflexivity of researcher/observer/intervener. They have not brought forth **accessible methodological options that can be put into the hands of emerging and experienced systemic researchers alike.**
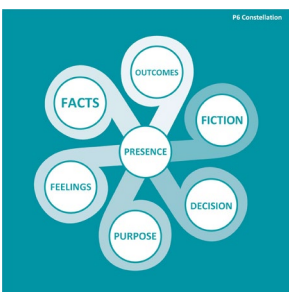
►♦This is the particular space for one of my *abductive fruits* – the *P6 Constellation* – which, through its consistent deployment in my reflexive accounts, is simultaneously being illuminated as it illuminates my inner processing. This theory~practice dance has thus far delivered emerging insights that have expanded my abilities to articulate my (not) knowing, and what I am coming to know. Each revelation has enfolded back, feeding and informing the next unfolding. Thus far, through each iteration I find myself more self-assured than I was at the outset of this project, believing ever more confidently that, with the *P6 Constellation*, I have a specific, valid, useful methodological contribution to make.

LET GO, WHEN FLOW FLOWS

PhD Statewaves:
♫ **Aesthetic-Poetic**
♦ **Intellectual-theoretic**
► **Navigator-Narrator**
≈ **Visual-Kinaesthetic**

Pre-PhD Abductive
Fruits : 1998-2012
❖ **1: Participation**
   Compass
❖ **2: Point Attractor**
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PhD Abductive Fruits:
❖ **4: Statewaves**
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   way + Symmathesic
   Agency Behaviours
❖ **6: Symmathesic Agency**
   Model (SAM)
❖ **7: Systemic Research**
   Framework
❖ **8: Presence in Action**
❖ **9: Metalogic Coherence**
❖ **10: Poetry Anthology**

Attending Responding Becoming ►♫♦≈

►♦Finally, I became able to congruently express my rationale for, and purpose of, this research, crystallising it into four realms of **potential** contribution:

- Academic contribution: address a methodological gap in systems thinking – exploring *subjective empiricism* in systemic intervention, and to better understand what it means in practice to "work systemically with individuals" using the *P6 Constellation* §**CA-5.5.6.2**
- **Practitioner + associated community of practice**: bring academic inquiry and rigour to examining the systemic credentials, impact and efficacy of my frameworks which have been developed and (re-)deployed in my community, professional and consulting contexts.
- **Case community**: address challenges and issues of core concern affecting the IofC fellowship by enhancing the systemic capabilities of individuals therein.
- **Myself**: to illuminate, learn, pass on and play more systemically and joyfully in and with life.

DANCE WITH EMERGENCE

►♫♦Additionally, my *abductive fruits*, along with my recursive process, all play their part in shaping and being shaped by the writing of my thesis.

►♦Thus, a further academic contribution potentially rests in:

- the **fact of this thesis**[90] – my attempt at being **metalogically coherent with a complexity thinking paradigm – represents a primary contribution to the field of systems thinking and to expanding the scope of what might constitute academic quality and rigour within a complexity thinking paradigm.**

►♦In sum, this research engages stakeholders in several domains. I am implicated in and with them all. In the first bullet point above, I am the focus of the research. In relation to the second bullet point, I draw on data from a secondary cohort of practitioners who constitute an emerging community of practitioners deploying the *P6 Constellation*. This group

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► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[90] Which later became part of a composite submission.

gives me access to material (with all the necessary letters of informed consent signed) that has been accumulating since 2012 – predating the commencement of my PhD by two years. In the third bullet point, I am in and of the worldwide fellowship, Initiatives of Change (IofC). Data emerging through my research, drawn from all these situational contexts, are represented within the §Doctoral Data Splash. Cumulatively, these afford a longitudinal perspective to the emergence of my approach, and to the learning and developmental experience of all those involved.

♫♦Also, I am acutely aware of my immense self-interest. I am the researcher seeking confirmation of my Doctoral Status and to preserve my legacy. I am the creator of the frameworks, seeking academic approval of and systemic credentials for my *abductive fruits* to *prove* my worthiness in my professional field. I am a member of IofC seeking to *prove* my worth and secure my belonging in the fellowship. And I am the Me who wants to *prove* that being Me, more, is enough. In illuminating the degree of self-interest locked into all the above, I am daring to expose the *proving, self-protecting* part of myself – which, if I were not to declare it, could seriously pervert my process. I say more of this in §**CA-5**, revealing how pervasive this urge is, and how blind we each may be to the frequency and degree to which it plays us.

♫♦But these *proving, self-protecting, self-preserving* purposes are not all there is, and are not the urges winning out in my PhD. That I am doing this research at all, and in this way, is evidence that the Me who simply loves to play an infinite game (Carse, 1986) – the game in which the purpose is not to win but to keep playing; and the rules can be changed so the game can continue; and the boundaries of the fields of play can be re-drawn; and anyone can play if they choose – this is the Me, the She, who is playing more strongly. Because for all she knows she does not know, for all she knows she can never know, there is one thing she does know for sure: that when she plays for the sheer love of playing, and is fully present to the present

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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moment when playing, then cool stuff often shows up! She has come to recognise that what

shows up and plays out on the edges is where magic frequently happens §**4.6**.

►♫And so I hope, that by bringing attention to what arises beyond the edges of the usual

fields play, others might be encouraged to join in and **Be** more of themselves a little more

often.

►♫When all that has been and is yet to come in these pages, is distilled, remember what is

and what has been underway:

I am the research.

I am in the research.

I am holding the research.

I am an instrument of the research.

I am playing with what it means to be and do research.

I am playing with what it means to reframe research within & beyond the edges of current academic convention
and its inherent reductionist constraints.

♫♦As I proceed with this project, I carry forth the comfort and confidence I take from these

reflections, shared in the year of my birth:

> "Experience is, for me, the highest authority. The touchstone of
>
> validity is my own experience. No other person's ideas, and none of
>
> my own ideas, are as authoritative as my own experience. It is to
>
> experience that I must return again and again, to discover a closer
>
> approximation to truth as it is in the process of becoming in me.

Sidebar (left margin):

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
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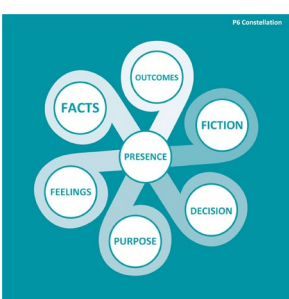
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Neither the Bible nor the prophets – neither Freud nor research – neither the revelations of God nor man – can take precedence over my own direct experience. …My experience is not authoritative because it is infallible. It is the basis of authority because it can always be checked in new primary ways. In this way its frequent error or fallibility is always open to correction" (Rogers, 1961: p. 23-24).

♦On which and whose measures will I be judged to have succeeded in this doctoral project? Might we together, find ourselves extending the boundaries and rules of this particular game of The Academy, such that many more might find themselves able to play?

PhD Statewaves:
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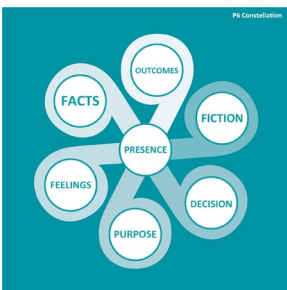❖8: Presence in Action
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3.6.1   Research questions revisited

►Given my reflections and reflexions §1.4.1; my increasing recognition of entangled interdependencies; and because of shifts in the landscape of this inquiry, I have been able to hone my research questions (RQs):

- (RQ1): What can *subjective empiricism*, underpinned by a complexity thinking paradigm, bring to systems thinking and systemic intervention?

- RQ2: What does it take to undertake subjective empirical research within a complexity thinking paradigm?

- RQ3: What does it mean in theory and practice, to work systemically with individuals?

- RQ4: How might we influence and equip individuals to rise above the non-conscious, seemingly inevitable, global slide into polarising fundamentalist patterns? **§CA-5.5.10.4: p. 482**.

- RQ5: How come I do what I do, when I do it? **§CA-5.5.10.4: p. 482**.

- RQ6: What are my *abductive fruits*, and what are they good for? **§CA-5.5.11.1: p. 483-484**.

- RQ7: To what extent do my *abductive fruits* embody complexity thinking principles?

- RQ8: To what extent might my approach and my *abductive fruits* be transferable and deployable beyond me?

- RQ9: What more may emerge and might be drawn from my *subjective empirical* approach to this undertaking?

►The final question can only be answered by those who engage with the contents of this thesis – following its creation (by me); in its reading and critiquing (by you my Reader); and through my passing on what is held within, in all the ways that might come to be, through those engaged in my case communities now and in the future.

PhD Statewaves:
♫ **Aesthetic-Poetic**
♦ **Intellectual-theoretic**
► **Navigator-Narrator**
≈ **Visual-Kinaesthetic**

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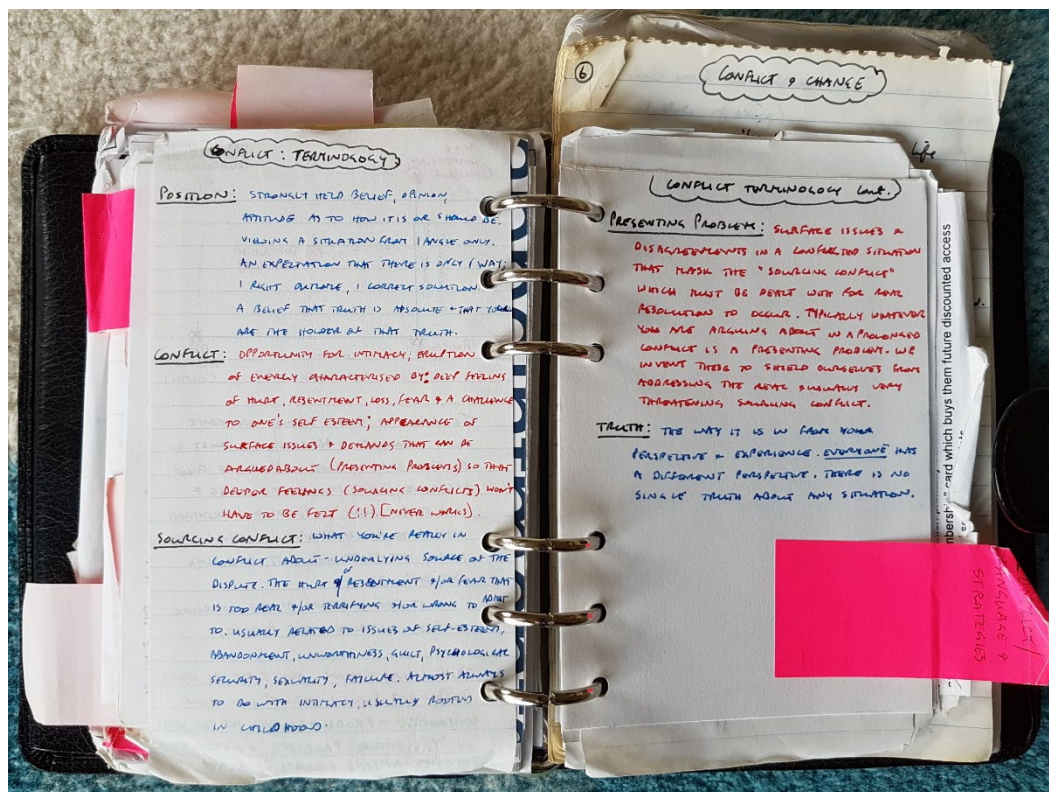
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Chapter Four: Worldlines across space and time

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I am in the research.

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I am playing with what it means to reframe research within & beyond the edges of current academic convention and its inherent reductionist constraints.

4.1 Enfolding and unfolding across space and time

►♫The beginnings of this PhD started before the academic clock started ticking. This thesis has been written in the **present, enfolding>>** multiple pasts as it unfolds into infinite possible futures. That I produced it over some years, and that it now exists in the present as an artefact on paper, on hard-drives, USB sticks and in the 'cloud', renders its content an entity of the past. Yet, the moment you (the Reader) pick it up and engage with it, it and its contents become something in and of your present. Its position in chronological time in *my* worldline[91] is not synchronous with the chronology of *your* worldline.

>>P RESENT, E NFOLDING

History is a funny thing. Held in the annals of time, some might believe that knowledge and understanding can be found in archives across the world.

At first, when introduced by Hawking and Mlodinow (2011) to quantum physics and the notion of infinite alternative histories, I could not get my head around it. Then suddenly it came to me. I am here at a point in time in my existence embarking on an endeavour to sweep across time and space to discover that which might inform me. I find that the linear notion of history across time does not give me solace because it makes no sense to me. You see it is not my history. Those ideas and thoughts did not come to me in THAT order. My learning and understanding does not follow a straight line. In terms of my dance, seemingly chaotic in the eyes of others, I make my own history... as do you... enfolding into my 'lines' that which touches me in my life in this world at this time. To suggest that I must understand what came before as it emerged in chronos time, is to trap me in the Cartesian rubric. But that frame is not fit for the complex world of knowing, *not-knowing* and coming to know.

I shall not be bound by it, not by choice nor out of defiance, but simply because – living as a complex being amidst other complex beings in a complex world – I *cannot* be bound by it.

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[91] Worldline - I do not go into the physics and mathematics of Minkowski (2012) – I am neither equipped to do so, nor is it necessary for this thesis. Minkowski is a relative outlier whose work is being reconsidered by some.
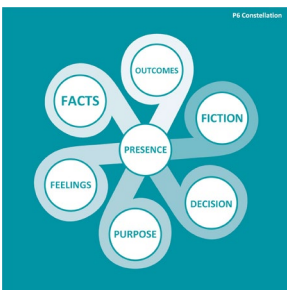
> **Worldline:** I use this term, first coined by Minkowski, to refer to the notion of historicity within the context of his four-dimensional theory of spacetime (Minkowski et al., 1907 (2012): p. 3-4). The notion is that each 'existence' (my term for what he calls relativistic phenomena) has/is its own worldline, which interrelates with that of others: "The whole world presents itself as resolved into such worldlines, and I want to say in advance, that in my understanding the laws of physics can find their most complete expression as interrelations between these worldlines" (Minkowski et al., 1907 (2012)). This notion relates to 'physical' entities, which I take to include artefacts such as documents that contain lines, squiggles and dots which some call 'information'.

►♫♦Yet its trace will now be present in both. That my doctoral submission exists as a composite artefact means it and its components all have their own worldlines, all of which will be independent of me and mine and you and yours. Thus, when humankind created ways to pass on what was in and of our minds via artefacts that could transcend space and time, the notion of the irrefutability of fixed, chronological history was irrevocably changed. When so-called knowledge was liberated from the transient shell of the knower, it was freed from the constraints of chronos[92]. Flood (1999b) summarises von Bertalanffy's distillation on this matter, referring to theories on psychology, education and symbolism:

> "Besides certain biological differences, von Bertalanffy states, what distinguishes human beings from other creatures is the creation and use of symbols. Symbols are freely built, representative of some content, and transmitted by tradition. They are conscious representations of thought and values. Von Bertalanffy's systemic thinking sees systems of symbols, or symbolic universes. Through

---

[92] This view does not fit into Flood and Gregory's (1989: p. 57) analysis of alternative historical approaches: **Linear sequential** – history is linear, chronologically represented and knowledge is cumulative; **Structuralism** – models from science explain structure and process of history and the cumulative nature of knowledge; **World-viewism** – paradigm shifts bring about changes in leaps, and knowledge is not cumulative because what is known depends on one's worldview; **Genealogy** – networks and discursive formations in dynamic interplay shaped by power relations and discourse that exist outwith existing institutions and other bodies.

this conception, he suggests, language, science, art and other cultural forms, achieve existence transcending the personalities and lifetimes of their creators" (Flood, 1999b: p. 33).

♦Feynman's theory of **sum over histories**, introduced to me by Hawking and Mlodinow (2011: p. 61-84), suggests that, at atomic and subatomic scales, there are infinite alternative histories and infinite possible indeterminable futures – in other words, there can be no singular, irrefutable chronology[93]. This notion comes to life as a possibility as I consider information/knowledge locked in artefacts with their own worldlines existing independently and being exhumed/rediscovered beyond the lifetime of their creators. Such is the case with Petrov & Lewertoff bringing exposure to Minkowski, whose physico-mathematical discoveries preceded Einstein's theory of relativity (Minkowski et al., 1907 (2012): p. 1-4); LaViolette bringing together the writings of von Bertalanffy (von Bertalanffy & LaViolette, 1981) after his death; Dudley working with translators to bring forward Bogdanov's concept of Tektology (Bogdanov, 1910-1913 (1996)), which was included by Midgley in *Systems Thinking, Volume I* (Midgley, 2003b: p. xxiii-xxiv); and the present-day publication of previously unpublished articles, such as *Some 19th Century problems of evolution (1965)* (Bateson, 2017). Being out of view from, or beyond reach of, those in a recognised community or discipline does not mean that seemingly obscure artefacts and/or their creators have had or will have no influence – as indeed Midgley (2003b; 2006: p. 11-34) notes with regard to Bogdanov's inclusion. It simply means we may have few or no recognisable trace-lines to demonstrate contribution… until we do.

♦In the context of systems thinking, Midgley (2003b: pxvii-xxii) acknowledges the impossibility of drawing together a definitive and neutral view of history. He thus advocates

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[93] See the 2nd edition of Belsey (2002) for seminal thoughts on the relationship between the text, the writer and the reader.

the need for authors to be aware of, and take responsibility for, what they choose to include and exclude – and to share their rationale for the decisions they make. I take heed of this as I continue to **draw on** my 'intuitions' for adopting the notion of worldlines[94] as a way to play with alternative histories §4.1.1, whilst **drawing in** the contributions of 'outliers' §4.1.2 to systems thinking, as I **draw out** what is inchoate, yet forming in me.

4.1.1 Alternative histories – (e)merging worldlines

►♦Throughout my life, I have come upon numerous theories, concepts and models. When they resonated, I used them to try to make sense of some struggle or conundrum I was experiencing. I collected them in my little Black Filofax, which pre-dated personal computers. Later, I converted this into a digital repository, which I continue to update and transfer to each new computer I purchase.

Figure 10: ≈My first repository 1997-2001

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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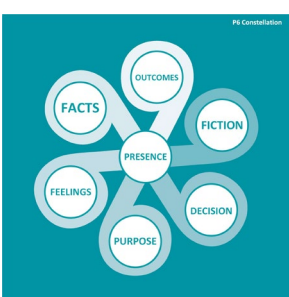❖ 4: Statewaves
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[94] Even though, at this point, I am unsure if I have adequately and accurately grasped the concept to do so.

Attending Responding Becoming   ►♫♦≈

►♦As a practitioner, I was interested in deploying what I was learning. When models and concepts were created and who created them was of little significance to me. For example, what was available to von Bertalanffy in 1950 when he brought together his thinking on closed and open systems; the second law of thermodynamics as it relates to both; the notions of steady state, entropy and equifinality to make his case for *A Theory of Open Systems in Physics and Biology* (von Bertalanffy, 1950b), came to me in a pithy synthesis via Eoyang at a training event I attended in Nova Scotia, June 2010. I did not know the sources nor routes of such insights until I started searching for references in December 2016. Similarly, Mary Parker Follett's thinking entered my worldline in 1997 via Graham and Kanter (1996), though her writings date back to 1918-33.

►♦Both became part of my living history long after their origination. This fact brings to life the concept of infinite alternative histories manifesting in and as my (e)merging reality, i.e. there can be <u>no (single) linear view of history</u> or time (Hodgson, 2020). Thus, within the terrain that is systems thinking, I have not been part of mainstream threads that are woven into the centre ground of what has been before, which some may consider to be core to their knowledge banks. ♫♦Nevertheless, by introducing my own unique strands of a life-in-the-living and sharing what has been central to my 'coming-to-knowing', my colours, textures, tones and distinctions become conjoined amidst the emerging future that is the broadening community/field of practice. I draw in so much more than the worldline of the ephemeral, semi-bounded entity that is me. With those previously on the margins – perhaps unseen and unknown – I find myself participating in re-drawing past-lines as surely as I contribute to laying down future-lines.

>> PERSONAL PROCESSING

♫♦This insight helped me lay to rest a worry (*Feelings*) – that if I did not have a chapter charting the historical progression of systems thinking, then I would somehow be making my research and this thesis less credible (*Fiction*) and more vulnerable to rejection and my potential failure (unwanted *Outcome*). Left unattended, my worry and my activated need to *prove* and protect myself (*Purpose*) would have tipped me into an act of fear-driven compliance – I would have agreed (*Decision*) to include a timeline chapter, believing that my success would depend on it (*Fiction*]).

Attending Responding Becoming   ►♫♦≈

►♦This recognition, aided by my **personal processing>>**, opened what seemed like a credible and coherent way forward to handle this notion of historicity in the context of this project. For now, I choose to follow the time-sequence in which my *abductive fruits* emerged, using them as markers of my own development and understanding. Thus, as I introduce each *abductive fruit* hereinafter, I lay out my summary recollection of its pathway into being. Then, by bringing it into view in the present moment of writing about it, I afford myself the opportunity to reconsider it in light of knowledge new to me, though not new in the world. In each past-present iteration, I participate in the remaking of worldlines – my own, other people's, other artefacts and also those relating to my *abductive fruits* – each uniquely (re)configuring, interweaving and unfolding, moment-to-moment. Placing my *abductive fruits* in the third-person domain liberates them into their own worldlines. While I am alive, they and I will be connected by association and in time. When I die, they may 'die' too. Or they may endure if they find resonance in the lives of others. This is true too of this thesis, which is itself an *abductive fruit* of my research. I have lived my research. I am living through the experience of writing about living my research. In the writing, I am creating an artefact that will persist beyond my existence. And in every recursive iteration, I am manifesting emergence and attempting to do so in a manner that is *metalogically coherent* with the complexity of reality as I experience it.

►This section thus far has been taken up with exploring the ongoing mutability of history. This was one of several threads that converged into my decision to attempt to structure the remainder of my thesis following the worldlines of my *abductive fruits*. I now share what else was in the mix, drawing further on Midgley, then Bateson (categories) and finally Boulton (path-dependency).
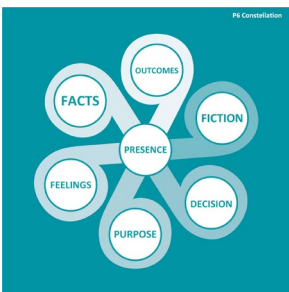
4.1.2   A case for outliers – boundaries and distinctions matter

♦Midgley, in his four-volume edited series (2003b, 2003c, 2003d, 2003e), presents key papers marking the "*broadest possible range*[95] of systems ideas" (Midgley, 2003b: p. xvii) that have contributed to the evolution of systems thinking. The chosen papers were suggested by an International Advisory Board (IAB) – a group of forty-seven 'distinguished' academic peers. That this was created as a group endeavour, coupled with his intention to include the "broadest possible range", says something about Midgley and what moves him to act in the ways he does. In his introduction to the series, he manifests principles of systems thinking in a second-order reflexive turn. In so doing, he illuminates subjective and normative beliefs that, if unrevealed, might otherwise have let us slide blindly into their grip: i.e. assumptions that might lull us into a delusion that what we are about to read in his four volumes amounts to **the** definitive lineage of systems contributions. He asserts that it is not. He also asserts the importance of plurality – hinting at the notion of requisite variety (Ashby, 1968; Ashby & Goldstein, 2011 (1968)) – as one of systems thinking's evident transdisciplinary credentials:

> "As I see it, by drawing upon the full variety of systems ideas, we should be able to produce a more rounded understanding of people, organisations, societies and the world we live in than could emerge from any of the traditional scientific disciplines. This is because learning can be obstructed by a conventional adherence to disciplinary boundaries" (Midgley, 2003b: p. xvii-xviii).

♦He acknowledges that the very fact of certain articles having been included and others not, will influence what subsequently unfolds in the field. The status (power) of those who are implicated and instrumental in the decision-making of what is included/excluded in

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[95] Italics as presented in the original text.

anthologies further influences the direction and speed of what is amplified in the wider system. Müller et al (2011) might have something to say about other complex factors at play in shaping what endures and what is left behind:

> "It is clear that a <u>selection process</u> comes before the publication of such anthologies, a selection which might be—and often indeed is—influenced by authors, editors, and publishers in the same way. Pieces which for whatever reason do not belong to such a selection often become less well known and even forgotten, especially if the place of the first publication is somehow remote, and the publication is not well represented in academic libraries. History of science abounds with cases in which the non-reception and the final forgetting of papers is not a result of the quality of a paper but due to different contexts or seemingly external dimensions like the place of a publication, its language, the trajectory of its reception, the inclusion in or the exclusion from citation networks of citations, and so forth. All these factors cannot be significantly <u>influenced</u> by either the author or the wider audience. This commonplace in history of sciences has many examples…" (Müller et al., 2011: p. 6-7).

♦Indeed, a dive into (m)any research papers and theses, reveals a rule that defies the rhetoric in systems thinking about the importance of plurality. 'Alternative' contributions that do not fit the form and conventions of academic publications are rarely (if ever) accepted. ♫♦This denies the readership the benefit of perturbations from radical ripples.

♦There is veracity in the suggestion from Müller et al (2011) that authors and audience have little influence. However, my reason for including the quotation is first, to challenge what is

implied – that without influence over the inclusion/selection of our articles, we are somehow impotent. This belies our agency §**CA-5.5.6.1**, when in fact we are all complicit in the system being as it is. We make choices based on our assumptions, of which we may be more or less aware. The begging question which I address later is: 'What moves us to do what we do?' §**CA-5.5.8**. The following anecdote (next paragraph) interlaced with theoretical insights illuminates how and why this issue is relevant to the content, form and process of my thesis.

►♫♦At a Hull University Business School seminar delivered by an academic publisher in 2015 on *How to Get Yourself Published*, we were explicitly encouraged to quote those most referenced in the high-rated journals to support or validate our own inquiries. I challenged the speaker on advocating this practice which, I suggested, potentially introduces **perverse incentives >>** into the system by amplifying what and who is already there (similarities), effectively driving out differences (requisite variety) and thus potential for innovation.

♦Rajagopalan (2016, 2020) introduces the notion of the shadow(s) in Western thinking that also pervade systems thinking; i.e. that which is present and/or marginalised because it is unseen or hidden by assumptions. In particular, he highlights 'the shadow' of rationality (Husserl, 1960, 1970) being idealised as the king of all epistemologies and demonstrates what is lost, dismissed or denigrated in the process. **Knowing how** is marginalised in favour of knowledge (**knowing that**). His conclusions concur with the likes of Ryle (1946, 2009), who challenged the Cartesian construct that splits

>>PERVERSE INCENTIVES

Let me rant a little! I was not a little incited to protest at the incestuous dynamic being encouraged in the publishing domain. Self-interest seeps out of every orifice. What is being encouraged will serve and reinforce the established with cycles of circular-referencing - citing the most cited to give credence to one's own papers. There is a part of me who wants to resist, rage and run.

I will do none of these. Instead I will simply reflect back what I see return to my cause – knowing that my path carries me to the edge where I meet other edge-riders whose cause is similar to mine: bring difference because it matters – even though we may never know why, when or in what way it does… until or unless this is revealed to us.

I know that when I withhold from the game for fear of being disregarded, ridiculed or excluded, I sacrifice my integrity by colluding in perpetuating a degenerative pattern that is both mine and of the system: driven by my belief that I need to *protect myself*, which plays out in non-conscious actions through which I find myself (desperately) trying to '*prove*' my efficacy and worth.

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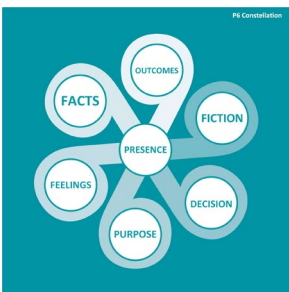≈ Visual-Kinaesthetic

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❖ 10: Poetry Anthology

and elevates "knowing that" (being of the mind) over "knowing how" (being of the body). Ryle posits that knowing that something is the case cannot exist apart from knowing how. Building on Ryle and the legacies of Husserl, Merleau-Ponty (1945[2014]), Polanyi, Bateson, Varela and others, **Enactivism** expresses the mind-body communion to which I feel more attuned:

> "One of the central ideas of enactivism is embodiment. According to it, the mind is not an immaterial Cartesian substance, a thinking thing, but neither (and more controversially) is the brain its minimally sufficient physical basis. Rather, the mind is enacted or brought forth by the living organism in virtue of its specific organisation and its interaction with the world… the body… is not just a sensorimotor system… that links sensory inputs and motor actions. Enactivism importantly also emphasises the wetter and bloodier **self-regulatory** dimension of embodiment, which includes the biochemical activity of metabolism, and more generally homeostatic (or better, homeodynamic) processes. The body of the enactive mind is thus not just the perceiving and acting body but the living body…"
> (Colombetti, 2014b: p. xiv-xv)

►♫♦I (sort of) agree but something beyond my grasp rankles me – and it is to do with my own experiencing, my knowing (knowing that and knowing how) and my ability or not to talk about it all. More of this later §**CA-5.5.3**.
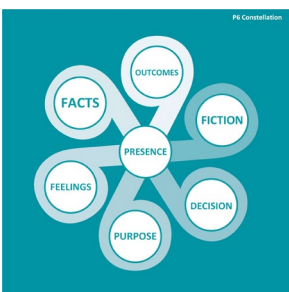
Attending Responding Becoming ►♫♦≈

►♦Here, I wish to illuminate **another** aspect of the '**shadow**'[96] that has seeped into academia – amplified by a wave of institutionalised pressure to publish in top-rated journals as a supposed measure of research performance and quality, which is indicative of the rationalist's reductive view of what is held as objective truths. Interestingly, Husserl, as one of the early phenomenologists, seems to fall into his own version of reductionism – splitting off one way of knowing (founded in the naturalistic sciences) from another (his non-naturalistic transcendental inquiry); and yet confusing the matter by applying conditions of the former to itself[97], as summarised here:

> "Husserl intends phenomenology to be a science. By this he means
> that it will be a systematic inquiry that yields objective truths. It will
> not proceed in a haphazard fashion, but will follow methods that we
> have reason to believe will produce accurate results" (Merleau-Ponty,
> 1945[2014]: p. 6)

♫♦The pursuit of reductionist, abstracted measures developed systematically and in a <u>non-haphazard</u> way, works against the creative process, potentially compromising academic contribution – manifesting the opposite of what is intended. Novelty/innovation does not come on demand; it comes not from the masses jostling and competing in the centre ground: it comes from difference disrupting the social order; it arrives on the edges with radical outliers such as Rayner (1997, 2004a, 2004b, 2005, 2006, 2007) rattling the cages of those invested in the status quo; its potentiality can be stirred by those who wander the spaces between, engaging with similarities and differences, being the "composers" (Glanville, 2015: p. 81) and co-creators (Follett, 1924) of new patterns, ideas, configurations, concepts. There

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[96] Generally I do not subscribe to the notion of light and shadow because it introduces a kind of judgement (*Fiction*) that potentially distracts us from attending to what is actually happening (*Facts*).

[97] To me this indicates his being trapped in the construct from which he is trying to escape!

is risk here. The nature of what arises may not be what we think we want or believe we need – such as UKIP's influence over the Brexit vote in the UK in June 2016, and Donald Trump winning the US election in November 2016. Amidst complexity, we cannot know ahead of time what will materialise, and our *not-knowing* affects us in ways we may not recognise nor understand §CA-5.

►♦To explain my comments, I delve a little deeper into one of the theoretical frames I am drawing upon. Below, I introduce Eoyang's (2001) CDE model §0.3; §1.5, using it to tease out my thinking in relation to outliers in complex systems. Eoyang (2001) anchors her ideas about human systems dynamics in the theory of Complex Adaptive Systems (CAS) §1.3; §4.1.2; §4.5.2. She draws from Dooley (1997), who distils a general model for CAS, in which "order is emergent as opposed to predetermined, and the state of the system is irreversible and often unpredictable" (Dooley, 1997: p. 83). He synthesises this from previous models derived from biological sciences (Gell-Mann, 1994); CAS modelling (Holland, 1995); cosmological sciences (Jantsch, 1980); the theory of autopoiesis (Maturana & Varela, 1987); and the theory of dissipative structures (Prigogine & Stengers, 1984).

INFLUENCING COMPLEX ADAPTIVE SYSTEMS (CAS): EOYANG'S CDE MODEL (2001)

Eoyang believes she has distilled from her exploration of social sciences, systems thinking and complexity sciences, three meta-variables that are evident in all emerging dynamics and patterns of CAS. She believes that human systems follow CAS principles and that through her CDE model we can better see, understand and influence systems (for 'good'). This is the central proposition in the field she calls Human Systems Dynamics (HSD). CDE represents C- Container; D – Differences; E – Exchanges. CDE is an abstraction which, she suggests, is simultaneously an explanation, a model and a method for generating options for action in complex situations. She suggests that these three interdependent variables are in dynamical nonlinear relationship (where cause is effect, and effect is cause) such that when one variable is changed, the other two are necessarily affected, but in unpredictable ways. Simple though CDE seems, it requires a paradigm shift beyond linear thinking to grasp how to use it to support systemic change. Eoyang also suggests that CDE **is** the pattern and states that different people notice different CDEs – reflecting infinite possible variability in what we all notice – and therefore infinite possible dynamics and patterns. She holds that everything we see is objectively real (not a matter of perspective) and asserts that HSD is therefore **not** constructivist in its philosophical foundations (Eoyang, 2012: p. 7-8). Being able to use CDE to see into complex systems, she suggests, opens up myriad options for action using any of the meta-variables. Given the unpredictable nature of CAS, whatever action we might take, we can never know for sure if it will produce the effects we 'want'.
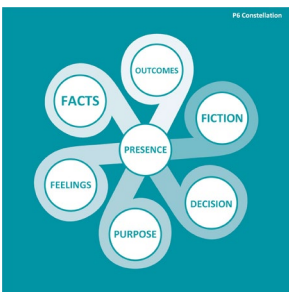
♦Summarising from Eoyang's descriptions of CAS (Eoyang, 2005: p. 124; Eoyang & Holladay, 2013: p. 15-16), I used this as a description/definition for CAS:

> "A CAS can be defined as a collection of individual 'agents' that have
>
> the freedom to act in unpredictable ways and whose actions are
>
> interconnected in ways that create system-wide patterns, which in
>
> turn influence the behaviour of the agents" (Gardiner, 2013a: p. 22).

♦To reiterate: these notions of interconnectedness, nonlinear emergence of patterns, irreversibility and unpredictability mean that whilst it is possible to influence CAS we cannot pre-determine or control changes on demand. If we accept this notion – as I and many others do (Byrne, 1998; Gunderson & Holling, 2002; Johnson, 2010; Stacey, 2001) – then Newtonian assumptions of linear causality do not apply except as **exceptions**: i.e. in the cases where variables can be isolated sufficiently to anticipate direct causal results with a high degree of certainty – like factory production lines, turning on a light switch or tapping keys on a keyboard to create words on a digital page or post pictures in cyberspace. The challenge in Western[98] society is that so much of the human-adapted-impacted environs around us appears to follow linear rules. It seems as if unpredictable nonlinearity is the oddity – until we meet the reality of ourselves engaging with each other and the wider world. We find that what we want to happen (lose weight, win the lottery, eradicate cancer, give up smoking, win elections) rarely happens on our command or as we predict/expect/hope. Despite advances in systems thinking and complexity sciences with their revelations about unknowability and uncertainty, still many scientists, researchers and practitioners search for ways to 'accurately' model and predict these complex dynamics (Allen, 1997; Forrester, 1994b; Holland, 1995)

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[98] In March 2021a dear friend and colleague from India suggested using 'modern' in place of 'Western' society because, he proffered, Westernised ways have become ubiquitous across the world. I retain 'Western' here to stay true to my thinking at the time.

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or to intervene 'for good' in otherwise seemingly inefficient, ineffective, inequitable, incomplete and incomprehensible organisational and social systems (Beer, 1984; Best & Holmes, 2010; Bowers, 2011; Brocklesby & Cummings, 1996; Checkland, 1981, 1985, 1999; Churchman, 1968; Dias, 2010; Espinosa et al., 2011; Flood, 1998, 2001; Flood, 2010; Flood & Carson, 1988; Flood & Romm, 1996a; Forrester, 1994b; Francescato, 1992; Gregory, 2000; Gunderson & Holling, 2002; Jackson, 1991b, 2000, 2001, 2003, 2009; Jackson & Keys, 1984; Kapsali, 2011; Kartowisastro & Kijima, 1994; Kay & Halpin, 1999; Klein, 2016b; Manuel-Navarrete, 2001; McDaniel, 2007; Midgley, 1992b, 1997a, 2000, 2003a; Midgley & Ochoa-Arias, 2004; Midgley & Shen, 2007; Mingers & Brocklesby, 1997; Piers & Brent, 2007; Pratt et al., 1999; Romm, 1996; Rubenstein-Montano et al., 2001; Shen & Midgley, 2007a, 2007b; Snowden & Boone, 2007; Ulrich, 1987, 1988, 2017; Ulrich & Reynolds, 2010; Williams & Hummelbrunner, 2009; Williams & Imam, 2007). Our urge to 'act-for-good' comes in many guises – described (perhaps even justified) variously as improvements, efficiencies, effectiveness, emancipation, ethical practice, progress, development, sustainability, etc. That we act with apparent beneficent intentions, in no way guarantees that good outcomes will ensue. There are so many assumptions embedded in the very proposition, i.e. **Who has the right/legitimacy to decide or act for/with/upon others? What is 'good/bad' change? How can we know the difference, when what might be good for some might be bad for others? Over what time-frames and/or scales (e.g. personal to global) could/should we take action?** Such complexities are brought out extensively in the literature on critical systems thinking, Community Operations Research, systemic intervention, participatory and systemic action research – as academics, practitioners and policy-makers alike, attempt to intervene systemically to bring about 'change for good'. A begging question remains: how can we efficaciously evaluate our supposed systemic impact when there are so few known and so many unknown and indeterminate variables that might

PhD Statewaves:
♫ **Aesthetic-Poetic**
♦ **Intellectual-theoretic**
► **Navigator-Narrator**
≈ **Visual-Kinaesthetic**

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❖ **1: Participation Compass**
❖ **2: Point Attractor Inquiry (PAI)**
❖ **3: P6 Constellation**
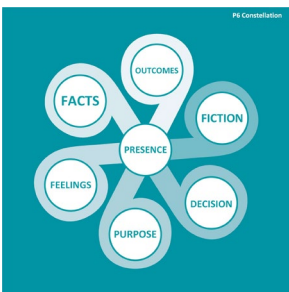
PhD Abductive Fruits:
❖ **4: Statewaves**
❖ **5: Aphorisms of Nature's way + Symmathesic Agency Behaviours**
❖ **6: Symmathesic Agency Model (SAM)**
❖ **7: Systemic Research Framework**
❖ **8: Presence in Action**
❖ **9: Metalogic Coherence**
❖ **10: Poetry Anthology**

be affected by our interventions – in unanticipated often unimaginable (both beneficial and horrifying) ways? As Johnson (2010) writes:

> "The Holy Grail of complexity Science is to understand, predict and control such emergent phenomena – in particular, potentially the catastrophic crowd-like effects such as market crashes, traffic jams, epidemics, illnesses such as cancer, human conflicts, and environmental change. Are they predictable in any way, or do they just appear out of nowhere without warning? Can they be controlled, manipulated or even avoided?" (Johnson, 2010: p. 5).

►♦In juxtaposition to what I understand ('know' or 'believe'?) §CA-5.5.3.1; §CA-5.5.3.2; §CA-5.5.5; §CA-5.5.6; §CA-5.5.8 about complex systems, the contradiction in the above statement is striking: **seeking to predict the unpredictable; control the uncontrollable; determine the indeterminable**. In illuminating this, I am not advocating doing nothing. Rather I am cautioning against both grandiose and causal claims about the impact of our interventions – which, in the context of complex systems, cannot be unequivocally proven.

♦Kuhn (1970) (oft quoted regarding shifting paradigms in the history of science) suggests that, in transitions from one paradigm to another, new terminology may be adopted by 'old-paradigm thinkers', but frequently may be misused – mainly due to miscomprehension. People cannot grasp what they cannot grasp until they can. Using particular words does not necessarily mean we understand what others understand by those words; neither does it mean that our rational comprehension will be reflected congruently as 'knowing' (Rajagopalan, 2016, 2020; Rajagopalan & Midgley, 2015) through embodied action. The manifest incongruence between 'words uttered and embodied action' amongst many systemists (academics and practitioners alike) may be indicative of a paradigm shift underway, but not

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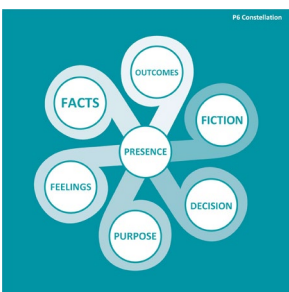yet completed – similar in nature to that which is described by Kuhn (1970) in *The Structure of Scientific Revolutions.*

♦He differentiates between periods of "normal science" and "scientific revolution" (Kuhn, 1970: p. 5). The former is typified by stability within a community of practice held together by shared assumptions and a determined commitment to defend those assumptions. He suggests that novelty disrupts when some ignored inconsistency or arbitrariness finally breaks through, potentially (though not always) generating new commitments and practices:

> "The extraordinary episodes in which that shift of professional commitments occurs are the ones known in this essay as scientific revolutions. They are the tradition-shattering complements to the tradition-bound activity of normal science" (Kuhn, 1970: p. 6).

♦He uses the term **paradigm** to refer to: "universally recognized scientific achievements that for a time provide model problems and solutions to a community of practitioners" (Kuhn, 1970: p. viii). He suggests that Social Sciences do not have paradigms because there are no fixed solutions to given problems, as per the so-called natural sciences. Kuhn's proposition about paradigm shifts implies linear/cumulative progression (building on or superceding prior knowledge). In contrast, in the social sciences, Burrell & Morgan (1979) suggest that paradigms or 'ways of seeing' / 'frames of reference' **co-exist** – are contemporaneous – and that people often are unaware of the assumptions that drive/shape how they see and engage with others and the world around them ≈Systemic Research Framework. Put simply, different people operate from different philosophical assumptions; and sometimes, individuals non-consciously move between them, depending on what may be going on in and around them at any given moment!

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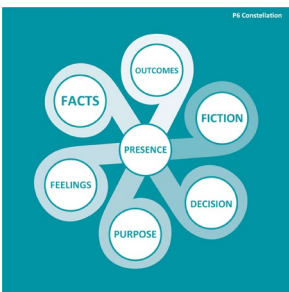❖ 1: Participation
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Attending Responding Becoming ►♫♦≈

►♦I use 'paradigm' more generally to mean 'worldview', which is a 'seeing/being/doing' composite. Our worldview affects what we notice, what we make of what we notice, and how we react/respond[99]. I also hold that worldviews can be held collectively in communities. Thus, a shared worldview may be the similarity that brings or binds people together. This chimes with the notion that, rather than theories or laws being taken as 'truths', as some scientists might assert, it is worldviews that dominate; i.e. ways of seeing and thinking that afford new explanations (Francescato, 1992; Midgley, 2000). This fits for me, as I often play with new lenses and language to illuminate or offer alternative 'explanations' to help me understand phenomena or experiences I find confusing, problematic or inexplicable. This is tendency – seen by some as a form of abduction (Bateson, 1979: p. 133-135; Shank & Cunningham, 1996) – is evident throughout this thesis, enabling me to play across contexts and disciplines, often generating insights that, to me are surprising and delightful §CA-5.5.12. It seems to be an embedded part of my praxis and has been instrumental in bringing forth my *abductive fruits*.

♦So, returning to view Kuhn's example of normal and extraordinary science through CAS lenses using Eoyang's CDE §0.3: Characters in play; §1.5, "normal science" can be equated to stable **patterns** generated by and shaping the interactions (**Exchanges**) between individual **agents** in the established community of practice (**Container**). Where there are very many **Differences** (e.g. people, their ideas, experiences, paradigms) there may be insufficient 'similarity[100]' (**Container**) to hold the individuals in relationship (**Exchange**) long enough for an established community of practice (**Container**) to form. Individuals may drift away

P6 Constellation

OUTCOMES · FICTION · FACTS · PRESENCE · FEELINGS · DECISION · PURPOSE

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[99] Adult development theorists such as Torbert (Fisher, 2003; Reason & Torbert, 2001; Rooke, 2005; Torbert, 1991, 2000) propose that different ways of seeing/being/doing are related to different developmental stages; i.e. action logics. Torbert suggests that people who demonstrate later-stage action logics can flex/shift between the 'ways of seeing/being' of earlier stages. His proposition is that the later-stage, aka 'post-conventional', action logics have the capacity for conscious flexing between and incorporating multiple paradigms §4.5 & *Systemic Research Framework*.
[100] In Eoyang's CDE, Similarity can serve as a boundary/container

(**Exchange**), or form coalitions (**Exchange**, **Container**) cohering around other similarities; or find other communities (**Container**) in which to participate (**Exchange**). Where there are few differences in a community, generative exchanges diminish; i.e. where everyone 'agrees', complies (e.g. suppresses internal differences); or where competition or domination drives out diversity, e.g. people leave or are ejected, (Gardiner, 2014c, 2014d; Heffernan, 2014; Rayner, 2017d: p. 49), the community may reach stasis. If this persists, it may lose its regenerative capacities, resulting in the system 'dying'. When novelty/difference arrives (e.g. in the shape of individual agents and their varied experiences, ideas, paradigms) it may, depending on local/contextual situations, disturb the patterns and interactions in the community. Seemingly small differences may have no visible or only incremental impact. Significant differences generating sufficient internal tension may shift the system 'far from equilibrium', setting in motion reverberations that could trigger a bifurcation (or 'tipping point' as popularised by Gladwell, (2001). This might result in the formation of new, or a breakdown of, established patterns/communities of practice. A new formation into a higher order pattern/ paradigm/community would be the equivalent of a 'dissipative structure' (Prigogine, 1980; Prigogine & Stengers, 1984). Shifts in either direction (fragmentation or higher order) would ripple systemically across scales, affecting member individuals and the wider world context in which the community exists. Crucially though, in the moment differences (e.g. new contributions) arrive, we cannot know – nor predict ahead of time – what will unfold, nor which of these will come to be judged as (in)significant. Only in hindsight might we be able to trace simplistic connections between events, contributions and influence(s)[101], but given the multiplicity of agents and influences inevitably in the frame,

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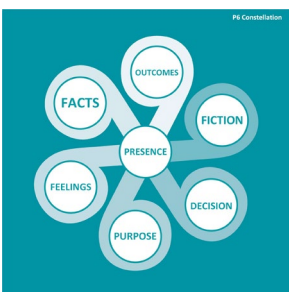
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[101] Andras Angyal, with his paper *The Structure of Wholes* (1939) initially was considered to be the founding father of systems sciences whilst von Bertalanffy was seen as a minor player. Von Bertalanffy (1950a, 1950b, 1972, 2003) outlived Angyal whose contribution is now largely absent from the literature.

there will never be one singular, universally agreed worldline. I illuminate aspects of mine, using the *P6 Constellation* in this <u>tension tipping</u> **>>** experience.

►♫♦Turning the lenses of CAS theory, CDE and tipping point principles onto myself enabled important shifts in my understanding of, and ability to engage with, my own intrapersonal dynamics. In the above situation, you can see that I shifted **Container** from 'collective' to 'individual'. In so doing, **Differences** (between me and others) were reduced, enabling me to explore (with myself using my own framework) without fear of accusation, distraction or disruption. In the process, I uncovered dynamics (**Exchanges**) between what I was noticing, i.e. what had been said (by the speaker and myself), my own feelings, thoughts and reactions. Also, the framing (**Container**) of the *P6 Constellation* changed the nature of my **Exchange** with myself – enabling an open, curious, non-judging self-enquiry which revealed something I had never before recognised. I discovered what triggered my occasional, uncontainable 'outbursts'. This insight unleashed my potential to *track, tickle and tap* §**CA-5.5.11.4** my tension-filled urges to speak/act. Instead of repeating destructive

P6 Constellation

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>>TENSION TIPPING

♫ 27 June 2014: I could feel it getting a grip of me, born of rage at the apparent hypocrisy of the speaker. How dare she spout on about complexity in the field when her institution was instrumental in introducing simplistic competencies and protocols on practice that could exclude experienced people *like me*! As I waited my turn, my tension grew. Finally, I was invited to speak. Out my comments poured… and poured until eventually the Plenary Chair interrupted me.

The moment I began to speak my internal tension tipped uncontrollably. Nothing could have stopped my torrent of accusatory assertions. Enough! The shame I felt in the aftermath of this incident provoked me to examine what was at play. I wanted this uncontrolled, repeating pattern to stop.

I was due to attend another event the following week – a context which held the potential for this pattern to trip me up again. Rather than risk what I believed could result in another public humiliation, I decided to explore what was going on for me. Using the *P6 Constellation*, I revealed mental-emotional contents that had come together in my outpouring. I discovered I had, once again, got caught in trying to *prove* my expertise – and **protect** my legitimacy. I was enacting a pattern of *self-protection* (*Purpose*), believing I was somehow *at risk*!

In an instant, I knew I had nothing to *prove* nor protect. AND I recognised that this pattern might still be activated if I missed the signals. At the next event, I set myself a challenge. In the margins of my notebook I wrote: '*Let the tension rise inside. Wait 'til it subsides. Then decide what to say or do… if anything.*' For 3 days, unusually, I hardly spoke. In holding my tension, I found I did not **need** to speak; and that when I chose to, I was not driven by unprocessed *Fiction*-infused, *Feelings*-fuelled urges §**4.1.2.3**.
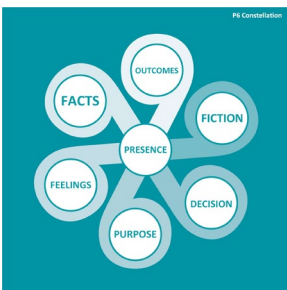
outbursts with the same unpalatable consequences, I discovered that by holding my inner

tensions for 'long-enough', something remarkable occurred. An unpredictable, internal transformative shift would materialise. Tracking this tension-filled dynamic, untapped and liberated new-found poetic propensities which have continued to flow throughout my PhD journey. In the above scenario, I show how changes in one meta-variable (e.g. **Container**) affected the other two (**Differences** and **Exchanges**) in nonlinear fashion (Eoyang, 2001) – and in so doing, my pattern of outbursts was fundamentally transformed in ways I could never have anticipated.

♦It is generally accepted that complex systems rely on differences or requisite variety (1968; Ashby, 1991 (1962); Ashby & Goldstein, 2011 (1968); Bateson, 1972b; Beer, 1979, 1981, 1984; Cabrera, 2006; Eoyang, 2001) for both stability (regulating variety) and generativity (expanding variety); i.e. development/transformation/learning. Newtonian thinking will drive us to seek conclusive answers to the question of 'sufficient' variety/difference. However, a complexity thinking paradigm[102] has us recognise the impossibility of answering this in definitive terms. **Requisite for what? For Whom? Under what conditions? In what contexts? Over what timescales? And what system scales?** After-the-fact, we may be able to comment on what unfolded. ♦Determining all the outcomes and what requisite variety might be needed to bring them about is not possible in CAS. Unpredictable consequences arise – as with the gamble that Theresa May took when calling for an early election in June 2017, believing she would extend the Conservative Party majority and strengthen her hand for 'hard Brexit negotiations'. The opposite happened. She lost her party majority in parliament. The election result thus reduced the size of the Conservative Party Container, requiring a coalition (introducing Differences) with **outliers** in the parliamentary system – Northern Ireland's Democratic Unionist Party. Their inclusion at the seat of

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[102] Remember I use this term as a worldview, illuminated by Boulton et al. (2015), in which I accept the complexity of reality and the reality of complexity.

government inevitably affected the nature of the Exchanges within both parties, and indeed Parliament as a whole. To what extent will those Differences be generative or degenerative?[103]

►♦Above, I have illuminated the importance of requisite variety / Difference, and have illustrated the inextricable interdependencies with other meta-variables, as suggested by Eoyang's CDE (Eoyang, 2001) and Cabrera's DSRP (Cabrera & Colosi, 2008; Cabrera et al., 2008). By inference, all who are different to those in the dominant centre-ground are outliers. The article from which Müller and Müller's (2011) earlier quotation is derived, is apposite in its entirety: namely the potential value of (re)introducing (old) differences into new 'containers' bounded, in their example, by time:

> "Using Heinz von Foerster's subversion and inversion strategy, re-discoveries and re-inventions, much more than discoveries and inventions, produce genuine novelty since they transform a familiar object into a new one. In this sense, the process of re-discovery turns a well-established and embedded domain into something effectively new which is full of potential surprises and unexpected aspects. Similarly, re-inventions open up significantly new forms of utilizations which were inaccessible under the old invention configuration. In fact, one could even propose two innovation theorems (Müllers' theorems):
>
> • Re-discover and you will find radical novelty! (Nr.1)

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≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
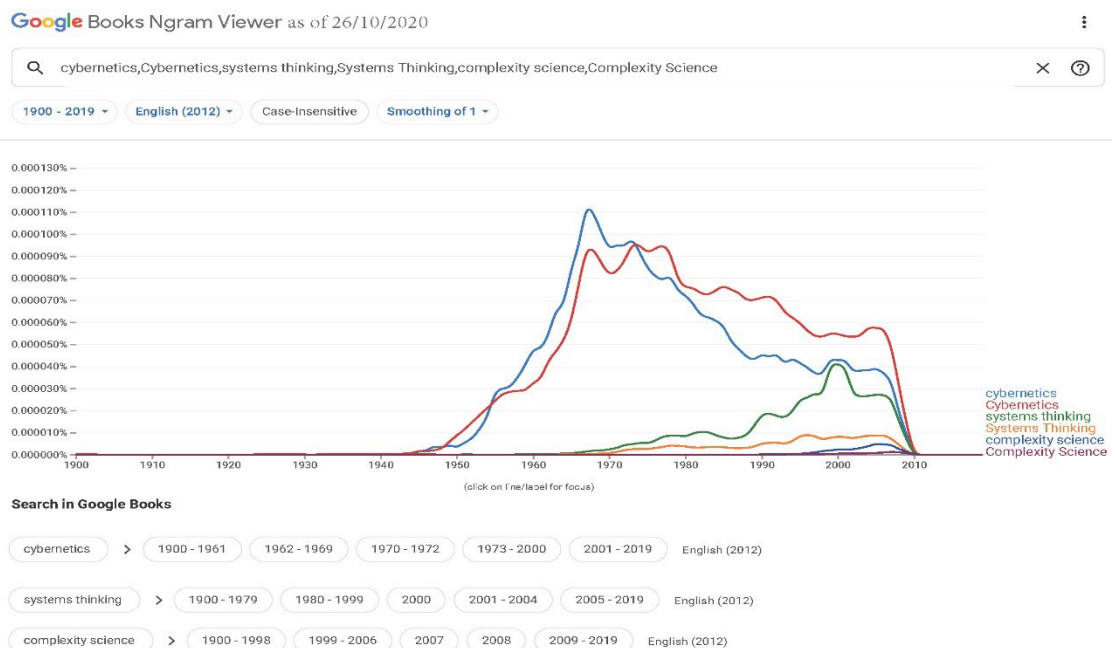❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[103] At the time of writing, no one could know as the Brexit saga had not played out. History will allow us to tell retrospective stories about this.
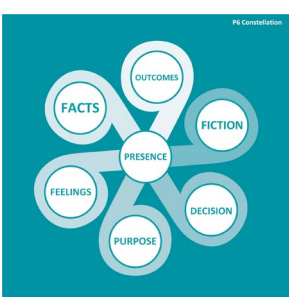
• Re-invent and you will move to genuinely new application fields!

(Nr.2)

Re-discoveries in science, because of their estrangement of too familiar contexts, transform well-known authors and texts into new challenges for our interpretative understanding" (Müller et al., 2011: p. 5).

> EVERY INTERVENTION IS SIMPLY AN EXPERIMENT WITH UNCERTAIN CONSEQUENCES

♦Again, I use Eoyang's CDE model (2001) to illuminate. Arguably, re-publishing an established/foundational thinker in their primary discipline could be seen as introducing more of the same; i.e. regulating/dampening variety (Ashby & Goldstein, 2011 (1968): p. 197-198). It matters not what Müller and Müller think/hope will happen (anticipated *outcomes*) because the evidence will manifest (or not) in the way the people in the existing discipline respond. Müller and Müllers' re-introduction can be seen as using time as a new '**Container**' – bringing 'old' into a new time-frame. Their argument assumes that, in a new time container, 'old' will represent a 'new' **Difference** because different people (including ideas, experience) will be present in the mix. They are expecting new interactions (**Exchanges**) between the different people, hoping to generate new ideas, thinking, concepts; i.e. radical novelty or new applications.

♦Clearly, the potential for generativity exists when any single system condition is changed. Because of their interdependencies, all others will be affected, but not necessarily in ways that may be noticed.

♦Müller & Müller (2011) focus on von Foerster (1962 (2011), 1978, 1979, 1981a, 1981b, 1984a, 1984b, 2003), who is recognised as a founder in/of Cybernetics / Second-order Science, hoping to catalyse new insights/derivatives. I suggest that, because of his foundational status in the field, his 're-introduction' into the field's dominant publication –
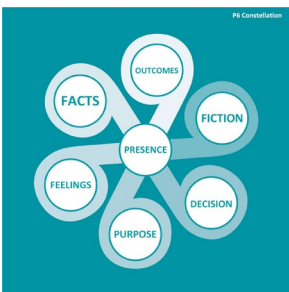
Sidebar (left margin):

P6 Constellation

PhD Statewaves:
♫ **Aesthetic-Poetic**
♦ **Intellectual-theoretic**
► **Navigator-Narrator**
≈ **Visual-Kinaesthetic**

Pre-PhD Abductive Fruits : 1998-2012
❖ **1: Participation Compass**
❖ **2: Point Attractor Inquiry (PAI)**
❖ **3: P6 Constellation**

PhD Abductive Fruits:
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❖ **9: Metalogic Coherence**
❖ **10: Poetry Anthology**

Cybernetics and Human Knowing – would be unlikely to stimulate novelty, primarily because his prominence is pre-eminent! He is already there, and anyone entering those fields is going to find him anyway. Innovation requires far-from-equilibrial disturbance; his re-introduction (i.e. more of what is already there) to an established and/or stable readership is more likely to dampen novelty rather than amplify that potential. However, newcomers to the field and the journal would introduce difference(s), from which novel responses might arise. Equally, were his articles and other cybernetic contributions introduced into alternative academic domains, the potential for novelty might also be enhanced.

4.1.2.1   *In, out or chaotic rout?*

♦As Midgley (2003b) says, "learning can be obstructed by a conventional adherence to disciplinary boundaries" (Midgley, 2003b: p. xvii-xviii). Whitehead, in *Process and Reality*, similarly warns of the dangers of narrowness:

> "The chief danger to philosophy is narrowness in the selection of evidence. This narrowness arises from the idiosyncrasies and timidities of particular authors, of particular social groups, of particular schools of thought, of particular epochs in the history of civilization. The evidence relied upon is arbitrarily biased by the temperaments of individuals, by the provincialities of groups, and by the limitations of schemes of thought" (Whitehead, 1929: p338).

♦In the context of differences, the transdisciplinarity of systems thinking might be considered a strength: enabling cross-pollination that can enrich and enliven, bringing forth innovation and insight, **provided** there is sufficient similarity holding in communion, those who dance in the field that spans other fields. Midgley (2003b) reflects that the proliferation of philosophies, theories, approaches and methodologies in the systems thinking field may have militated the unity and coherence envisioned by early advocates of a unifying general
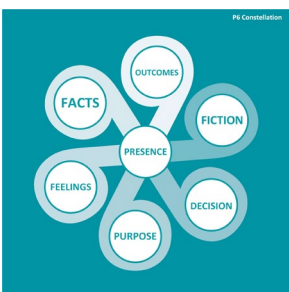
P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
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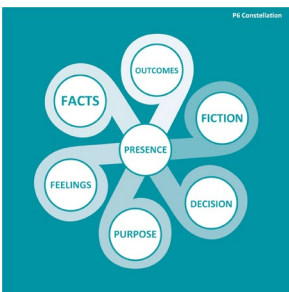❖ 2: Point Attractor Inquiry (PAI)
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system theory[104] (Bogdanov, 1910-1913 (1996); Bogdanov, 2003; von Bertalanffy, 1950a, 2003); this proliferation continues, leading present-day champions to conclude (once again) that "This fragmentation cannot be overcome while we do not have a unifying theory for the systems field" (Rousseau et al., 2016: p. 8). This finds me pondering on the future of 'systems thinking' as a recognised transdiscipline in the face of what appears to me to be a 'complexity science' groundswell: is the former facing imminent extinction because of too little communion/coherence or too much similarity in what may have become a rather small pool[105] of 'systems thinking' players?[106]

Figure 11: ≈Google Ngram frequency of terms 1900-2019

[104] I deliberately do not use upper case so as not to conflate my point with von Bertalanffy's General System Theory.

[105] I was surprised at the small number of participants attending the International Society of Systems Sciences 2017 conference in Vienna. I expected 200-400 attendees and yet there were between 70-150. The realist/complexity science camp was boosted by the election of David Rousseau to Presidency (Rousseau et al., 2016).

[106] In the intervening years since writing this in 2017, there seems to have been a turn-around with a groundswell of interest in systems thinking. There is no way of knowing quite what factors may have precipitated this – but given my bent, I might hazard a guess that systems thinking has an emphasis on 'doing' something i.e. intervening; and being a field that has a plethora of methodological options to hand, might account for its resurgence, given how our world is seemingly becoming more volatile and at risk?

Attending Responding Becoming ►♫♦≈

♦In §**Figure 11** the Google Ngram (Google, 2017, 2020) of Google Books from 1900-2020 reveals the frequency of featured terms – cybernetics/Cybernetics, systems thinking / Systems Thinking and complexity science / Complexity Science. The trajectories of each appear to affirm my sense of the decline in systems thinking, but does not affirm my 'sense' of their being a groundswell in complexity sciences. I **am** noticing increased usage of these terms by others in my daily working circles (e.g. LinkedIn, conferences, Facebook groups, Twitter), and indeed, between June-August 2017, I was asked to bring my complexity perspective to three books: on coaching, supervision and organisational change/emergence. Perhaps I am simply more sensitised to the terms and am seeing what I am looking for – as in confirmation bias (Nickerson, 1998)? Perhaps I am noticing small signals in the fields of which I am a part, which may be heralding something coming?

►♫♦I have no answers – rather, I find myself considering what is present and presenting in the field (as suggested by others seemingly better equipped to comment) and using CAS lenses and CDE to make (my) sense of it. I feel puzzled by what I see as an inherent contradiction in the Manifesto project (Rousseau et al., 2016). Their suggestion that there appears to be no unifying General System Theory implies a belief that there is one **yet** to be 'found', and when it is found, everyone will agree upon it. Perhaps it has already been found, but not recognised? Perhaps it is a myth that there is **one** theory to explain all systemic phenomena? Maybe Midgley (1996, 2001) is correct to say that pluralism is necessary to the unification of science? Perhaps I am mistaken, but does the pursuit of one unifying theory involve us in succumbing (once again) to a belief that everything can be explained with reference to a single theoretical idea, when we know that linguistic **diversity** is necessary to allow us to talk about **difference** (Fodor, 1974)? It would appear that the search for a single, unifying theory is prioritising the expression of similarity (e.g., everything can be described in systems terms) over recognition of difference, leading Merkel and Searight (1992) and
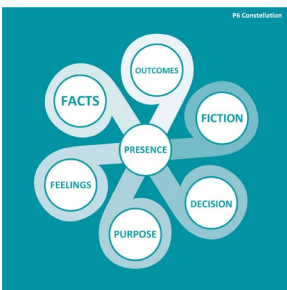
Attending Responding Becoming ►♫♦≈

Searight (1992) to explain "why families are not swamps, solar systems, or thermostats" (p.33). I seek no final answers to these questions, as it is not my project. I do not presume to play in these realms of theory-making. Rather, I play in the place(s) I find myself; having fun amidst struggle whilst seeking to make sense of my *subjective empirical* experiences; drawing on myriad 'data' sources and resources (knowledge and knowing), hoping for and finding joyful coherence in surprising moments along the way.

►♫♦Clearly, I hope my contributions from this humble starting-point serve something generative and more expansive §6.3. My offering may be considered by others to be part of an unhelpful proliferation… and yet, when I gaze beyond the three 'waves' (Midgley, 2006) of systems thinking and consider the broad nature of each 'hard/functionalist' (1940s-60s), 'soft/interpretive' (1970s-80s) and 'critical systems thinking and practice' (1990s-to the present day) (Flood & Carson, 1993; Hammond, 2010; Jackson, 2000, 2003), I question what might be new, that remains largely unrecognised (hidden by the paradigmatic labels applied to whole swathes of the literature), or might be coming into view on the horizon? In considering the wider-world context in which this doctorate began §Chapter One and exploring literature within my core disciplines, I did not find what I believe my project brings. Perhaps mine is one of a few trickles beginning to flow and converge into the tiny stream of recent research drawn upon herein: Rajagopalan (2016, 2020) on immersive knowing, exposing the limitations of the rational rubric; and Hodgson (2016, 2020), bringing forth a theory of the 'anticipatory present moment'. Our seemingly common ground appears to centre on a strong second-order science approach, in which we as researchers are central to and not side-lined in the research. I believe I go far deeper into this realm than they do. I dare to tread where others in this discipline have not. Is this the beginning of a new wave? Perhaps. And perhaps not, if the complexity sciences (with their paradoxical determinist tendencies) continue to grow unabated and unchallenged. Through my current chosen

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♦ Intellectual-theoretic
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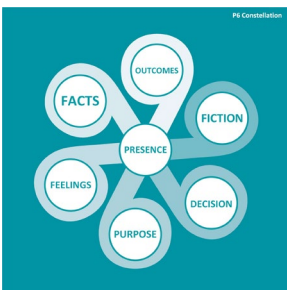❖ 2: Point Attractor Inquiry (PAI)
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lenses, one thing seems clear to me: community – is an emergent property arising between agents/agencies interacting, generating patterns that also influence those interacting, in nonlinear fashion: CASs in play, but with a distinctly human twist. I am choosing to play my part and am curious to see what plays out in so doing.

♫♦So, there are diverse players with divergent views in the systems thinking space. Those oft-quoted in edited tomes, which trace well-trodden chronologies substantiated in academic literature, are but some of the known, amidst many unknown contributions and unknowable influences in co-evolving, unfolding, infinite pathways that shift back and forth in time §4.1. There is no single, universally agreed view on what is, what has been and what should be. I do not profess to know if there is one trace-line across time that is inherently 'more'right' or 'more acceptable' than any other. I am interested in learning from relevant, original contributions and not in following some pseudo-normative timeline that bears no relation to their or my 'place-time' (Fiscaletti & Šorli, 2017; Rayner, 2017d, 2019a; Šorli, 2019) §CA-5.6.1.1 §CA-5.6.3. A linear historical narrative does not fit the nature, scope and focus of this particular project.

►♫♦Key to my purpose is safeguarding the essence and integrity of myself and my project. In so doing, I hope I may play a part in enriching the game/field we are in. Returning to Müller & Müller's (2011) quotation about who gets selected for publication, I believe that academic disciplines and associated journals need contributions from radical outliers in order to keep their pools aerated and enlivened. As a participant, I contribute by showing up with what I have to offer into the space. I do this knowing that whatever unfolds hereafter is subject to nonlinear interdependencies, which are both unknown to, and uncontrollable by, me. No matter how much I wish it, I cannot know what will come of this in the academic realm. All I can do is attend to what (I notice) is present in the present. My research questions §3.6.1. hold my feet to the fire. They keep me on track and curious. They keep me following

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the teases, tickles and resonances of others' work, whether or not those authors are well-known or known at all within my primary disciplines. My research connects me to those who, like me, unwittingly or willingly (Glanville, 1999), find themselves calling out loud "the emperor has no clothes!" I recognise myself as an outlier drawn to the insights of others who, like me, step into the fray, willing to *"…*risk ruthless enmity*, over fame or vapid anonymity?"* **§3.5.**

►♫♦I hope I have made my case for drawing lesser known authors into the systems thinking realm. I welcome those whom I consider to be most pertinent to my thesis; and they arrive in support of content in context. **Sabina Spielrein's** re-considered contributions to psychoanalysis/psychology now challenge previously dominant storylines, which have been anchored to Jung and Freud (Brinkgreve et al., 1990; Cooper-White, 2014, 2015; Covington & Wharton, 2013; Kirylo et al., 2009; Launer, 2011, 2015, 2016; Lothane, 2015, 2016; Riess, 2005; Santiago-Delefosse & Delefosse, 2016; Skea, 2006; Spielrein, 1912a, 1912b, 2002; Vidal, 2002). I illuminate the relevance of Spielrein's (1912a, 1912b) theory of *Destruction as a Cause of Coming into Being* as it manifests within the *P6 Constellation* **§CA-5.5.6**. **Hermann Minkowski** (Minkowski et al., 1907 (2012); Savitt, 2000) brought to me the notions of worldlines and spacetime, which have informed aspects of the ≈SAM. To give you a sight-line to my past sensemaking: I later modified the ≈SAM in light of new offerings on time and space (Fiscaletti & Šorli, 2017; Šorli, 2019), which chime with **Alan Rayner's** radical philosophy of inclusionality (Rayner, 2004a, 2004b, 2008, 2010a, 2010b, 2011b, 2011c, 2017a, 2017b, 2017c; Rayner & Jarvilehto, 2008; Shakunle & Rayner, 2007, 2009; Whitehead & Rayner, 2009; Winnett & Warhurst, 2003). Additionally, Rayner's formulation of flow-forms made sense of my urge to express myself through my four '*statewaves*'; and my reflections on his work have added substance, depth and dimensionality to my *abductive fruits*, especially the *P6 Constellation*, ≈Systemic Research Framework and the ≈SAM. More fundamentally, Rayner

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Sidebar (left margin):

P6 Constellation
OUTCOMES / FICTION / FACTS / PRESENCE / FEELINGS / DECISION / PURPOSE

PhD Statewaves:
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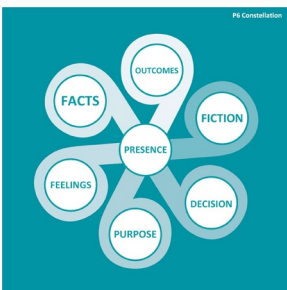❖ 2: Point Attractor Inquiry (PAI)
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articulated the philosophical home underpinning my embodied sensemaking, which hitherto I had been unable to substantiate **§CA-5.5.10**; **§CA-5.5.12**; **§6.3**; **§6.4**. I found my way to Rayner in May 2017 through the work of Jack Whitehead, whose 'Living Theory Action Research' (Whitehead, 2009a; Whitehead & McNiff, 2006) helped affirm and ground me in asserting the value and importance of *subjective empiricism*; also aligning my emergent abductive approach to Nora Bateson's notion of symmathesies (i.e. *living~learning* systems) **§CA-5.5.6**; **§CA-5.5.10**.

►♦My final relative outlier in the systems thinking realm is **Mary Parker Follett**, whose presence helped set the scene in **§Chapter Zero**. I bring her more fully into the frame below because of the significant influence she has had on me since 1997 – enabling me to recognise, understand, express and develop my praxis; because of her relevance to this project; and because, like the International Systems Institute[107] and the Idaho Systems Institute, I believe her advanced, undeniably-systemic ideas and immensely practical, empirically-grounded contributions can enrich present-day-forward systems thinking and practice. She is integral to my emerging worldline and a key influence in the creation of my first two *abductive fruits* **§CA-5.4**; **§CA-5.5**.
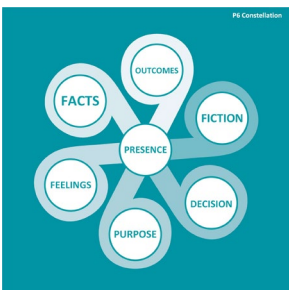
4.1.2.2   *Enfolding Follett*

►♦I was introduced to Follett during my MBA, between 1997-2000, and through Graham & Kanter's (1996) book, *Mary Parker Follett – Prophet of Management*[108]. Her academic,

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[107] The ISI (International Systems Institute) and the IdaSys (Idaho Systems Institute) were instrumental in re-introducing Follett's ideas and ideals. Of all the books on a collected reading list to support a project on the design of social systems, only one was not contemporary: *The New State*. This book, more than any other, had "the most profound implications" on their work – redefining or giving new meaning to key terms such as community, devolution, rights, responsibilities, leadership, power, tolerance, equality, diversity, individualism, etc. True to Follett's claim: "Activity always does more than embody purpose, it evolves purpose" (Follett, 1924: p. 83), and an unexpected purpose evolved amongst the project team. Inspired by her body of work, they decided, as a priority, "to help re-introduce this work into the public conversation, for Follett's ideas and ideals have much to offer us all as we reflect upon democracy at the close of the twentieth century and think of what might come – and what should we create together – in the twenty-first" (Shapiro & Banathy, 1998: p. x).

[108] Since the writing of this book, advocates of Follett's work have been steadily growing across the world. The Mary Parker Follett network is organising a conference in Morgantown, West Virginia, US 14-16 June 2018

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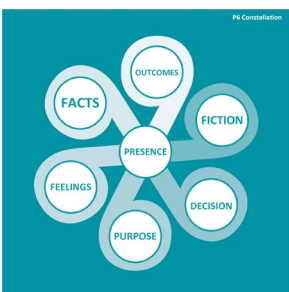❖ 2: Point Attractor Inquiry (PAI)
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professional, political and community contributions in the West, between 1896 (her first publication) to the time of her death in 1933, demonstrated transdisciplinary insights, integrative practice and systems thinking (Phelps et al., 2007).

> "Her own works integrated notions from fields as varied as philosophy, political theory, biology, psychology, law, economics, mathematics, social sciences, physics, engineering, art and the emerging field of business as a profession" (Heon et al., 2014: p. 5).

►♦Her influence extended into the business realm in which, even in her day, following the publishing of *Creative Experience* (Follett, 1924*)*, she was sought out by business people on both sides of the Atlantic for public lectures and private engagements relating to topics on conflict, management and business organisation. The last of her books, *Dynamic Administration* (Follett, 1942), was published posthumously by L. Urwick.

►♦Fascinatingly, although her impact waned in the West after her death in 1933, she became hugely influential in Japanese management and government circles, starting in the early 1950s after the Second World war. Tokihiko Enomoto (1996) explains that the teachings of Follett found strong cultural resonance, for example:

> "For Follett, the unit of society is neither the individual nor the group as an entity, but the group-individual. She sees individuals not as independent selves going their separate ways, but as interdependent, interactive, and interconnecting members of groups to which they belong. This is something close to Japanese ethos… Another important element of Follett's teaching is integration… we need to bring about integration of differences – of views, of interests. Integration is to be achieved not through power being imposed by

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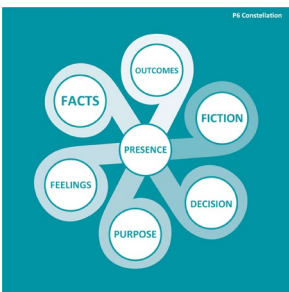❖2: Point Attractor Inquiry (PAI)
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one party on the other but by the parties themselves studying their differences and, together, find the solution that meets their mutual needs and desires '' Enomoto in (Graham & Kanter, 1996: p. 242-243).

►♦Her combined intellectual, practical and psycho-social synthesis manifested through her active engagement in academic, government, community and business life in the late 1800s until her death in 1933. In **my** wordline, her ideas pre-empted (and in many ways superceded) those of recognised founders of General System Theory, cybernetics and the systems sciences (Boulding, 1956; von Bertalanffy, 1950b, 2003; Wiener, 1948, 1954). There are clear synergies between her body of work and **(critical) systems thinking and practice** (Ateljevic, 2013; Flood & Romm, 1996a; Fuenmayor, 1990; Gregory, 1992; Jackson, 1990, 1991a, 2000, 2001, 2003; Midgley, 1992a, 1992b, 2003e; Ulrich, 1987, 2017; Ulrich & Reynolds, 2010); and, because of her practical bent, there are strong resonances with **systemic intervention** (Bowers, 2011; Carr, 2009; Flood, 2001; Midgley, 2000, 2003a, 2008, 2011; Vera & Shin, 2006) and **Community Operational Research** (Jackson, 1987a, 1988; Johnson, 2012; Johnson et al., 2018a; Johnson et al., 2018b; Midgley et al., 2018; Midgley & Ochoa-Arias, 2004; Molinero, 1992). Yet until 1996/7, she was largely unknown/absent in the systems thinking world.

►♦In my view, Follett was a remarkable and unusual woman. Despite her evident intellect and academic prowess in matters of government, she dedicated much of her life to working in communities as a social worker, before spending her later years applying her ideas in the context of business. She was not interested in isolated abstract thinking, nor 'laboratory-like' experimentation abstracted from living contexts. Rather, she was what she advocated – a living 'participant/observer' (Follett, 1924: p. x-xi) developing her thinking and practice in dynamic iteration in the places she believed it needed to be – amidst the ongoing lives and

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environments of ordinary people in communities and organisations. In this, she was a much-needed beacon to me at a time when I was trying to make sense of my own counter-cultural ways of managing and leading in local government and community contexts. I found personal validation in her ideas. And in the absence of inspiring role models, for me, she became someone to emulate.

►♦For example, her book, *Creative Experience*, bears testament to this living (experiential) praxis, not only in its title but also its chapter titles (e.g. *VI: Experience not a process of adjustment; VII: Experience not a verifying process, VIII: Formulated experience: the relation of percept to concept; IX: Experience as creating*). To me, she both articulates and embodies systemic practice – attending to individuals, group and context without diminishing the complexity of all this entails:

> "Follett was profoundly interested in the individual in the group and society; she described how, through democratic governance we can fulfil our potential and in the process strengthen and develop the groups to which we belong. But Follett's brand of democratic governance cannot be achieved by the mere transfer of formalised powers or by passive acquiescence to what is done in our name. It can be created only through the decision of the individuals directly involved in the situation…. In a true democracy each individual takes part in the decision-making process and accepts personal responsibility for the overall result" (Graham & Kanter, 1996: p. vii).

►♫On returning to her writings some 20 years after I first encountered her, I feel amazed and enthralled once again. Amazed, as I rediscover her influence in my *abductive fruits* and my ongoing praxis; and enthralled by how much more there is to absorb/integrate. And I feel

excited at the prospect of sharing and introducing her to the uninitiated and to discover intersections in my new(er)-to-me realms.

♫♦≈And **yet**, I have been grinding round and round re-writing this chapter, and the rising tension in me is almost unbearable. I feel irritated by the bleating demands of the ♦**Intellectual-Theoretic**. I want to romp and play, and yet find myself burdened as I attempt, painstakingly, to craft a rational narrative. I realise I need to have a chat with myself and you, my Reader, to uncover what is going on.

♫♦OK. So. I believe that this section and the Chapter that follows call for a different kind of dance between my embodied practice (≈**Visual-Kinaesthetic**), theory (♦**Intellectual-Theoretic**) and the subjective, feeling-being Me (♫**Aesthetic-Poetic**). My challenge is this. Holding myself in present time, bringing these three strands together, would be fine, if you as Reader were not there. That you are, means I have to assume that you (a) do not know (some of) the terminology (though you probably do); (b) that I have to explain and justify what I write, why I include it and why I do so in the way that I do. Why? Because these are the rules of this academic game! And if this is so, then, for example, I 'should' define newly introduced terms in full as we go. The trouble is, I know some of the terminology (and/or I am learning as I go) and so this section that is becoming so painfully tedious would be **so much** easier, faster and arguably more generative, flowing and fun… if I could blithely tickle along, weaving current, old and new ideas to enhance my practice. That dance is the essence of my (non-PhD) life praxis. Ah. So, this is the core of the tension I am feeling: my long-established (mostly) joyful practice of 'pick-up-and-play' and 'weave-and-flow' is running aground on the PhD rocks of rational/theoretical exchange. I am feeling resentment about, and resistance to, what I am believing are constraints. Again.

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming   ►♫♦≈

♫♦On the face of it, this looks like I have a choice between meeting (my assumptions of) your needs (➔ define-as-we-go), or mine (➔ pick-up-and-play and weave-and-flow). But if I follow my flow, I may leave you behind. And if I define-as-we-go, giving you 'every single' definition/explanation… I am also likely to lose you because you and I are likely to drop the threads of this exploration (as I have already done, on and off, over the last few months whilst writing this section).

♫I have two equally unsatisfactory metaphors in play for this scenario: (a) too many meandering twists, turns, caveats and cul de sacs to visit, and we will lose track; or (b) a deluge of definitional word-dumps adding to the already-brimming river of terminology will have us breach the river banks, and we may find ourselves stranded in unknown terrain or cast adrift in far-away seas. But wait. I see a glimmer. This is not an either/or choice. Given the context of this document and my reasons for undertaking a PhD, it is clear that my not serving you will ultimately also not serve me. So, how can I/we stay true to the integrity, nature and terrain of this project? Bringing my troubled state onto the page helps me see what is present. Seeing my assumptions (*Fictions*) made oh so alive through my visual metaphors, eases my strain. Revealing them helps me find clarity and firm(ish) ground. Again.

►I remind myself. I am placing markers (bookmarks) and laying guide-lines (hyperlinks) that link us to terrain in which exploration unfolds in threads across time and place – weaving back and forth through this document and in particular in §CA-5. If you choose, you may follow these guidelines as you come upon them. Alternatively, you may choose to sit with the tension of *not-knowing* where each is going until the flow of the document carries you to the places where you will (hopefully) experience moments of resonance and resolution. *No way is the only way*! And the way of learning in and with life is perhaps rather more like this?

PhD Statewaves:
♫ Aesthetic-Poetic
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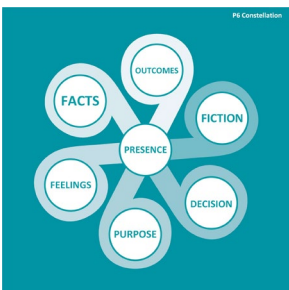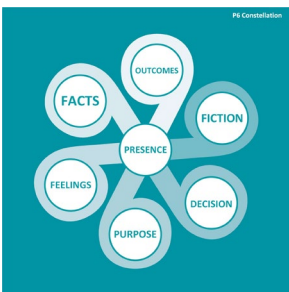❖ 2: Point Attractor Inquiry (PAI)
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❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

4.1.2.3　　*Conflicting undercurrents*

♫♦I realise something else that has been a major obstacle in this chapter. I got side-tracked into wanting to give exposure to others whom, I believe, have not been heard – have not been given due consideration and validation. Why do I feel the urge to do this? I feel angry. What is that about? Ah. There it is! The undercurrent *purpose* that has been playing and plaguing me throughout the endless re-writing and adding to this chapter! Aaaargh! I am believing an injustice has been done to them, and I have taken on the role of putting that right. More than that – uncomfortably more than that – this is not about them, *it is about me*. Often, I experience myself as an outsider, and I am trying… once again… to *prove* myself to be worthy of being noticed, included and well-regarded. By aligning to these others, I was *protecting* myself from the possibility I would be disregarded. Yeeugh! I feel both dismayed and relieved to finally have noticed this. Over and over this pattern plays, and I am not released until – each time – I pause long enough to notice what is showing up in me and through me. I am clear. Championing Follett and other outliers is not **the** point of my thesis. Drawing on relevant contributions that illuminate and extend mine, is. Now I can reorient and proceed again with more clarity.

►♫♦I chuckle as I realise that the content of the previous ten pages, albeit under the delusion of 'needing to champion Follett', is <u>not wasted</u>. The urge gave me further impetus to dive more fully, in particular, into the systems thinking literature. In so doing, I have discovered and learned so much more about the alignments between Follett, my *abductive fruits* and my centre-ground disciplines. In a reconstituted, hopefully more compelling and integrated way, this content will show up in what follows.

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❖10: Poetry Anthology

Attending Responding Becoming   ►♫♦≈

4.1.2.4 Back on track

►♫ Bringing such bodies of work together plays with Feynman's (1948, 2006) infinite alternative histories (what was not there before, is there now). In so doing, I add grist and weave worldlines, which further substantiate Flood & Carson's (1988: p. 2-3) comment about the fragmented history of the systems sciences:

> "Any subject with 'science' in its title traditionally implies a distinct branch of systematic and well-formulated knowledge and the pursuit of principles for furthering it. This suggests that science should have a clearly recorded and coherent historical development. This is not the case for systems science, which has a fragmented history. For instance, some fundamental concepts now used in systems science have been present in other disciplines for many centuries, while equally fundamental concepts have independently emerged as recently as forty or so years ago" (Flood & Carson, 1988: p. 2).

►♦Alternative histories are in the making herein!

►♦Clearly, notwithstanding the above quotation, 'system science' co-evolved along with 'systems thinking' (the latter of which gained in popularity following the book, *Systems thinking, systems practice* by Checkland (1981). Additionally, complexity science (and its myriad streams) have delivered extraordinary insights and understanding of our natural and living world. And to confound any propensity to impose a strict delineation between systems and complexity streams, by way of example, it seems clear that some sub-disciplines (e.g. systems modelling and simulations, systems engineering etc.) that may have originated in the systems sciences (Mattessich, 1982), may have practically or perceptually migrated into the complexity science bucket. The streams are interweaving and, under the banner of my complexity thinking paradigm, I draw insights from both §CA-5.5.11.2 - §CA-5.5.11.5.

Louie Jean Nora Gardiner, Composite Doctoral submission, March 2022

Sidebar (left margin):

P6 Constellation

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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Attending Responding Becoming ►♫♦≈

♦There is cause to be mindful about the label of 'science'. For in traditional science lies the dominion of illusory objectivity ≈Systemic Research Framework which – despite our increased understanding of the nonlinear, interdependent, unpredictable nature of complex systems – continues to drive so many to use advances in technology for managing, controlling, predicting, modelling and simulating… but beneath all these functions and activities, what really are our underlying purposes? Why is it so important for people to (want to) assert power and influence over their contexts? What are they trying to achieve? What is at stake if they do not succeed? What is at stake if they do? My questions – **pointedly in the third-person** – are not seeking rational responses – rather they direct attention to unseen assumptions and the deeper dynamics at play within us all §**CA-5**. We know we can predict and control much that is simple, and even some realms that fall into the complicated category (Snowden & Boone, 2007). Yet in the realms of complexity, different conditions apply:

> "CAS share a variety of characteristics that make standard research
> and data analysis methods ineffective….. [there are] six of
> these….nonlinearity; high dimensionality, dependence on context,
> sensitive dependence on initial conditions, discontinuity, massively
> entangled levels" (Eoyang, 2001: p. 50).

♫♦Seeking to assert ourselves over that which we know to be unpredictable and uncontrollable – what is that? It is **not** paradox! In my view, this is denial of reality – and denial of reality has, at its core, the seeds of potential destruction. I suggest that without the

moderating influence of continuing critical reflection (Midgley, 1995; Midgley et al., 1992) to alert us to the assumptions driving us, we may run the risk of losing access to hard-won wisdom and insights born of those before us – those who recognised the need to attend to and (re)integrate the realities of the human condition into our research and practical endeavours (Alvesson & Sköldberg, 2009; Bateson & Bateson, 1987; Etherington, 2004; Nairn et al., 2012; Rajagopalan, 2016; Reva Berman, 2000; Whitehead, 1989, 2000, 2009b; Whitehead & McNiff, 2006; Whitehead & Rayner, 2009). The second-order cybernetic principle needs to be strengthened, not discarded. What is out of kilter in the world will not be resolved by science devoid of human conscience, sensitivities and critical reflexivity. It may be resolved by people seeing, understanding and participating differently (Bateson & Bateson, 1987; Bateson, 2016; Rayner, 2004a, 2010a, 2011c, 2017c; Shakunle & Rayner, 2009; Winnett & Warhurst, 2003). ♫Pasts enfold as futures unfold in **present time >>**.

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>>PRESENT TIME

♫ I pause. I find myself reminded of why I am doing THIS project. Why it matters to return to myself and to offer others a way to return to themselves – integrated and connected within, between and beyond.

What I have found in systems thinking and complexity sciences has shaped my comprehension.

Beyond these repositories of knowledge – knowledge that is inert without human agency – what I have experienced, found and learned in the terrains of my living praxis, is in the bones and flesh and flux of me; comes to life through me, relating as I do to all that is beyond the semi-permeable, ever-shifting boundaries of the skin of me.

In contrast to the fizz and buzz of Artificial Intelligence, computer modelling and simulations, my research may appear to be low-tech in its tangible outputs, but it is no less sophisticated and rather more subtle and poetic in its emerging form and flow.

And if it puts the power of personal/systemic change into the being-ness of ordinary folk; if it seeds a legacy that lives in and through others long after I am done; then it and I will have played a useful part in the possibility of an inheritable world in which all may flourish and fade in natural sway.

This matters. It matters to me that I try. It matters that I do not get attached to what may (not) become, and that I attune to what is current – here – in the flow and dance of what is emerging.

4.1.3   Beyond categorical

►♦To continue my consideration of weaving worldlines and outliers, I am minded of Bateson's (1972b) reflections on the use of categories in the field of anthropology:

> "…it follows that our categories 'religious,' etc., are not real subdivisions which are present in the 'economic,' cultures which we study, but are merely abstractions which we make for our own convenience when we set out to describe cultures in words. They are not phenomena present in culture, but are labels for various points of view which we adopt in our studies. In handling such abstractions we must be careful to avoid Whitehead's 'fallacy of misplaced concreteness,' a fallacy into which, for example, the Marxian historians fall when they maintain that economic 'phenomena' are 'primary'" (Bateson, 1972b).

►♦I am drawing a parallel to which I return in §CA-5.5.9.1. Categories are abstractions. Bateson's argument is that we need to understand the nature of an issue/problem/dynamic in context before we can usefully discern what to make of it. Deriving original categories from what is present in a particular situation may reveal new and useful ways of making sense of it. Using categories derived in other cultural and situational contexts and applying them to all other future situations and problems is likely to create irrelevancies, if not misrepresentations of what is/might be going on. Bateson makes a compelling case forewarning against the assumption that previously derived categories and constructs can always (usefully) be applied in other situations. To do so, is to presume that distinctions identified in a previous context, will be **the** differences that make a difference in a subsequent situation. This may be true enough, in relation to physical features that help us classify and identify species of flora and fauna. However, for example, always categorising human beings

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by race, gender, class, age, sexuality, abilities, behaviours etc. – as if these are **the** factors that, in every situation, make a difference – can find us disconnecting from current context and falling into erroneous thinking patterns that assume a category is relevant, simply because it was in the past §CA-5.5.3.2; §CA-5.5.12.3. **Beyond Abstraction>>**

►♦I first began writing this chapter to prepare myself to challenge an assumption 'that every PhD should have a chapter on the history of the field in which it is situated – so 'every' PhD does'. I had been applying Bateson's logic on the dangers of universal categorisation. Reflecting on feedback from Gerald Midgley (my supervisor), I noticed that that assumption was of my own making, partly substantiated by having seen many theses incorporating such a chapter. I was getting ready to defend myself against something that was actually not 'true'. No one told me to 'write an historical

P6 Constellation

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❖ 1: Participation Compass
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♫♦ >> BEYOND ABSTRACTION

"Beyond abstraction:
lies the surge that spills and moves this One to act;
tips the urge that moves then stills the tears that trace
in rivulets across the face that can't resist
the myth that certainty exists.

Beyond abstraction –
Lies. The calculating mind that drives us to distraction–
full of shards and knives that pierce and slice
all sense of what is whole and true and meant, to bits
that have no rhythm, rhyme nor consequence.

Beyond abstraction
lies a life in raw kaleidoscopic specks
that float and shift in patterned drifts, adrift
in senseless seas of wretched fear that this
is all there is, beyond our mental mortal rifts.

Beyond abstraction?
Lies? Or simply *Fictions* told of lives, for want
of meaning more than *Facts* and *Feelings* tell? We claim
as truths our ways are best - as proof of life and worth
beyond the bones and skin of immaterial selves!
Beyond abstraction,
Bliss behooves the one who puts in place
her rational grip beside each part, so all can
move and sway in co-created patterned play -
such artistry between, is Symmathesic Agency.

Beyond abstraction:
Bliss becomes, when finally, we see what is, is not.

Beyond abstraction:
Bliss belies the lie that change comes on command.

Beyond abstraction:
Bliss beholds - as tension tips – the dance as it unfolds.

Beyond abstraction:
Bliss befalls - when flow begins to flow between receptive holes."

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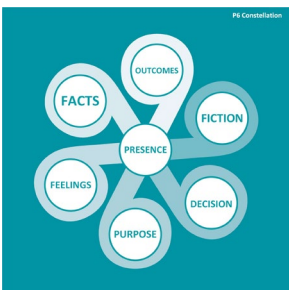
account' (which, by the way, I imagined to be a dull trawl through dusty annals)! I was actually advised that I needed to 'demonstrate knowledge of the literature relevant to your project'.

►As I pondered how to rewrite this section, an insight suddenly came to me. ♫ I burst out laughing. I saw how **I had made and fallen into my own version of a 'categorical' trap!** Bateson's categories did indeed serve a purpose, but not in quite the way I had intended. Not only this, I inadvertently found myself in a metalogue on categories[109] – getting trapped by category-making as I was defending against getting trapped by 'categories'! I am reminded again to attend to what is present and follow and illuminate what arises. How I demonstrate knowledge of the literature needs to be guided by the nature and context of this research – by "obeying the law of the situation" (Follett, 1924; 1942: p. 58).

►♫I settle. I am doing what I need to do: exploring literature and following threads into disciplines that may or may not show themselves to be relevant to my thesis; and drawing upon them in a way that is consistent with the transdisciplinary, *subjective empirical* nature of my project. My surfing far and wide in the oceans of knowledge has helped me find my centre-of gravity within systems thinking, with a broader-based, centre-ground spanning the complexity sciences, cybernetics whilst touching into the cognitive sciences. I am also drawing on other realms when this illuminates my inquiry. Also, as I progress, I am called increasingly to be critically attuned to what is core and what I may set aside.

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[109] Categories are simply convenient (if sometimes misguided) labels we put on patterns that repeat. In this regard they are manifestations, made up by our minds. They are a consequence of what our mind does with what is… I put all such manifestations – assumptions, meanings, abstractions, conclusions, imaginings, myths, stories and judgements into a single category bucket – '*Fictions*' §5.5.8.2.

4.2 **Putting path-dependency in its place**

►♦I have a final thread to weave before slipping into my worldline account. An apparent paradox inherent in all that I have said about the nonlinearity of complexity – historicity, path-dependency and particularities matter:

> "complex situations are contingent on <u>historical and contextual</u> factors, they are <u>path-dependent</u>. The order or sequence in which things happen is of consequence as well as what happens, and the context in which it happens is also pertinent" (Boulton et al., 2015: p. 41).

♦This does not mean that there is only one path; rather, there are infinite paths/worldlines, overlapping and contingent. What has been, has shaped the future that is now present. This also does not mean, as Newtonian thinkers might think, that in complex scenarios, e.g. "wicked[110]" as opposed to "tame" problems (Meyer & de Witt, 1998; Rittel & Webber, 1973) – we can deploy past-present trajectories for accurate, predictive planning, forecasting and control purposes with any degree of certainty of outcomes. Neither does it mean we can infer which paths/worldlines will have a bearing on, or be most pertinent/influential in, the future; nor indeed (referring to Müller & Müller's, 2011, earlier quotation) which authors and articles might be picked for publication; and which might come to exert <u>greater influence</u>. The former can only be known once selected… and the latter will only reveal itself over time in the worldlines of those who came after.

►♦The interplay between what is known or recalled from before, and what is happening in the here-and-now, matters. Yet, often, we do not know what, why or how it matters until

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[110] Those that are complex - interdependencies, unpredictable, uncontrollable, affected by nonlinear causality, as opposed to 'tame' problems, which have limited variables, and can be solved, managed and/or predicted with some accuracy.

after-the-fact (as demonstrated by my experience of the 'categorical trap'). Thus, returning to worldlines in this *subjective empirical* project, I need to ask which/whose worldlines matter; and what purpose(s) would their extrapolation serve? Given the nature, scope and focus of this project, I conclude that the order and sequence of most relevance, is <u>the one I am living into</u> – my life – anchored around the arrival (events) of my *abductive fruits*. I am the continuing 'particular'. What I have experienced, when, how, and what I have made of it all, 'is' the grist with which I need to engage, as this is the medium in which my *abductive fruits* were born.

►♫♦I rest a little easier. In principle, I know that path dependency matters; and in practice, there are multiple views on this, with no singular God-like perspective from which to craft a comprehensive and objective picture. Herein though, I am (re-)living and writing about the one I am (re-)making – the one that spins and weaves across past, present and future time, and amongst other worldlines. I wonder if the turbulence and confusion I experience is part of what it means to be living through infinite alternative histories (and futures).

►♫♦I draw from, and take comfort in, the anthologies and historical accounts available to me (Checkland, 1999; Flood & Carson, 1988; Hammond, 2010; Jackson, 1987b, 1991a, 2000, 2003, 2009; Jackson & Keys, 1987; Midgley, 2003b, 2003c, 2003d, 2003e, 2006, 2008) AND I draw into my worldline, those that are fit-for-purpose. Inevitably, amidst all the complexity, completeness/comprehensiveness is an impossibility (Churchman, 1979; Midgley, 1992b; Midgley et al., 1998; Ulrich, 1983a). It will be made more partial – filtered, as it can only be – by my own perceptions and perspectives and the degree to which I am influenced by the contributions of others in my communities of interest. I surrender to the inevitability that whatever I do will be **imprecise and incomplete>>**. My hope is that, when

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Side panel (left):

P6 Constellation

FACTS · OUTCOMES · FICTION · PRESENCE · FEELINGS · DECISION · PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
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Pre-PhD Abductive Fruits : 1998-2012
❖1: Participation Compass
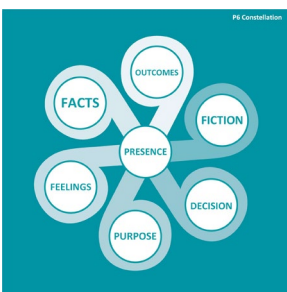❖2: Point Attractor Inquiry (PAI)
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❖10: Poetry Anthology

Side panel (right):

>>IMPRECISE AND INCOMPLETE

How can I know what I know until it shows up in and through me? Don't ask me to explain something I have not lived through; something I have not grappled with, eaten, chewed and digested. If it has not passed through me, I will not know it; it will not be of me; it will not be me.

I am not a vessel – not a keeper of knowledge. I am a Being becoming; forever in flux, coming to knowing, never arriving, for there is no destination that I know to be found beyond death; and I am not ready for that.
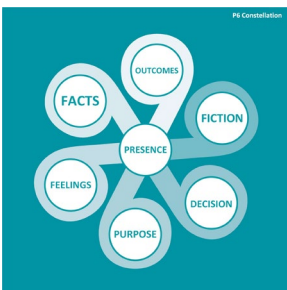
Attending Responding Becoming   ►♫♦≈

I submit my project, what consists herein will be sufficient. For now, I am left to sit with the tension of *not-knowing*… until such time as the decision is made. All I can do is to quite simply get on with the task in hand.

►To sum up before carrying you headlong into the past-present journey of my *abductive fruits*: my route-ways are unique to me. I came to my knowing through the playground of practice interspersed with academic interludes ≈Systemic Research Framework. Making sense of the experiences I have lived through and the patterns I have noticed over time, led me to conceive frameworks, models, pictures, processes and, more recently, poems. On the way and after-the-fact, I found theories, lenses and explanations that illuminated, amplified and accelerated my comprehension and subsequent articulation. I ditched many of my formulations. What you find here are those that have stood the tests of time and innumerable real world applications and praxis iterations.

►How did I come to be here now, doing this? What paths have been trodden and what has manifested along the way? I am at that point in this project – ready to step into my worldline as it appears today §**Figure 12**. I use chronological time. I narrate my story thus far before going on to share how 'new-to-me' theories play their part in generating yet more insights, giving new life to old and ancient wisdoms. I can share what I now know; and know that in the telling I will come to new knowing.

Figure 12: ≈Being to Becoming, to Becoming

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
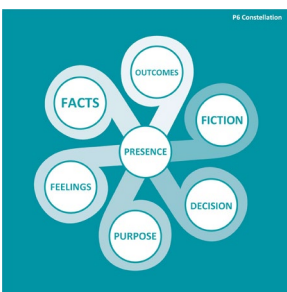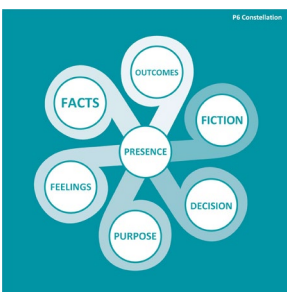❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

▶The remainder of this chapter represents a confluence of my personal, professional and academic paths converging, as I attempt to distil what is relevant to and supportive of my PhD, leading up to and including my shift in research focus in 2015.

4.3 **1984 – 1994: In search of solid ground**

▶In 1984, I stepped into the world of full-time work: I became a research technician in the Policy unit of a Leisure department in a metropolitan authority. I had large physical maps and dots representing provision – playgrounds, playing fields, sports centres. The maps had lines drawn around areas that marked out population sizes or groups: electoral wards, departmental boundaries for school catchment areas, health provision, social services, leisure provision. No boundary coincided wholly with any other. It was evident in our collective practice that we needed to draw boundaries to define and contain our responsibilities. Each boundary definition had a 'good' explanation for those who drew the lines – and despite all attempts to create shared boundaries, no collective agreement could be found to satisfy the needs and purposes of all stakeholders. I was on a mission to 'fix' the world *and other people*, and had aspirations to become a manager.

▶♫Whilst struggling with those external physical and perceptual boundaries, I was also emotionally and personally in a mess. My bulimic pattern, which began in 1981, reached its worst in 1984-86. From one perspective, I was barely coping – literally on the verge of suicide. I turned the corner in 1986 when I finally accepted I was (still am!) gay. Around the same time, I had a revelation whilst bemoaning my lack of career progression. A part of me knew I had it in me to be a manager, and another part threw down the gauntlet to myself: "*how can you possibly presume to manage others when you cannot even manage your own life?*" This realisation galvanized me. Slowly but surely, through copious journaling, I began to develop a more compassionate, accepting relationship with myself. As this deepened, my relationships with others began to change. I created anchors and guidelines into my new life,

home and community in Sheffield. I played hockey and tennis, and began making friends and entered my first relationship with a woman. A deeply troubled part of myself had begun to settle – I entered a process of healing. For some years still to come, my life remained heavily compartmentalised and, certainly around my bulimia and sexuality, secretive. My relationship with my parents was non-existent, and every aspect of my life involved a struggle with boundaries!

►♫In 1989, I took a sabbatical to participate in an ecological project: a six-month, overland journey with seven other people in two Land Rovers to raise awareness of the potential extinction of the Black Rhino. We travelled from Sheffield through the Sahara and West Africa heading for Zambia – the land of my birth and my first twelve years of childhood. The tumultuous melting pot of "Project Rhino Zambia" shifted me into a different place with myself and with others. I found out two things: first that I was worthy of care and respect; and second, that I did respect and could take care of myself emotionally, practically and relationally. Over time I became less and less fearful of being 'found out'. My shame about my bulimia turned to self-compassion as, through my journaling, I came to recognise and understand contextual circumstances, that invoked that particular pattern in me. I was building on years of practice in personal pattern-spotting, equipping me in ways I can only appreciate in hindsight.

4.4 **1994-2004: Integrating Selves**

►♫The years to 1994 marked my recovery and discovery of myself as a worthy and worthwhile individual. I was learning how to relate as the person I was and not the person I believed I had to be. In September 1994, marking ten years of full-time employment and living in Sheffield, I began a new job in Barnsley; and informally adopted a new name. I introduced *Louie* to the world. This was an important moment of self-defining, embracing a more aligned sense of my identity and accessing an unshakeable confidence, not only in who

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Sidebar (left margin):

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
►Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖1: Participation Compass
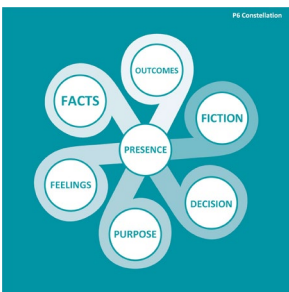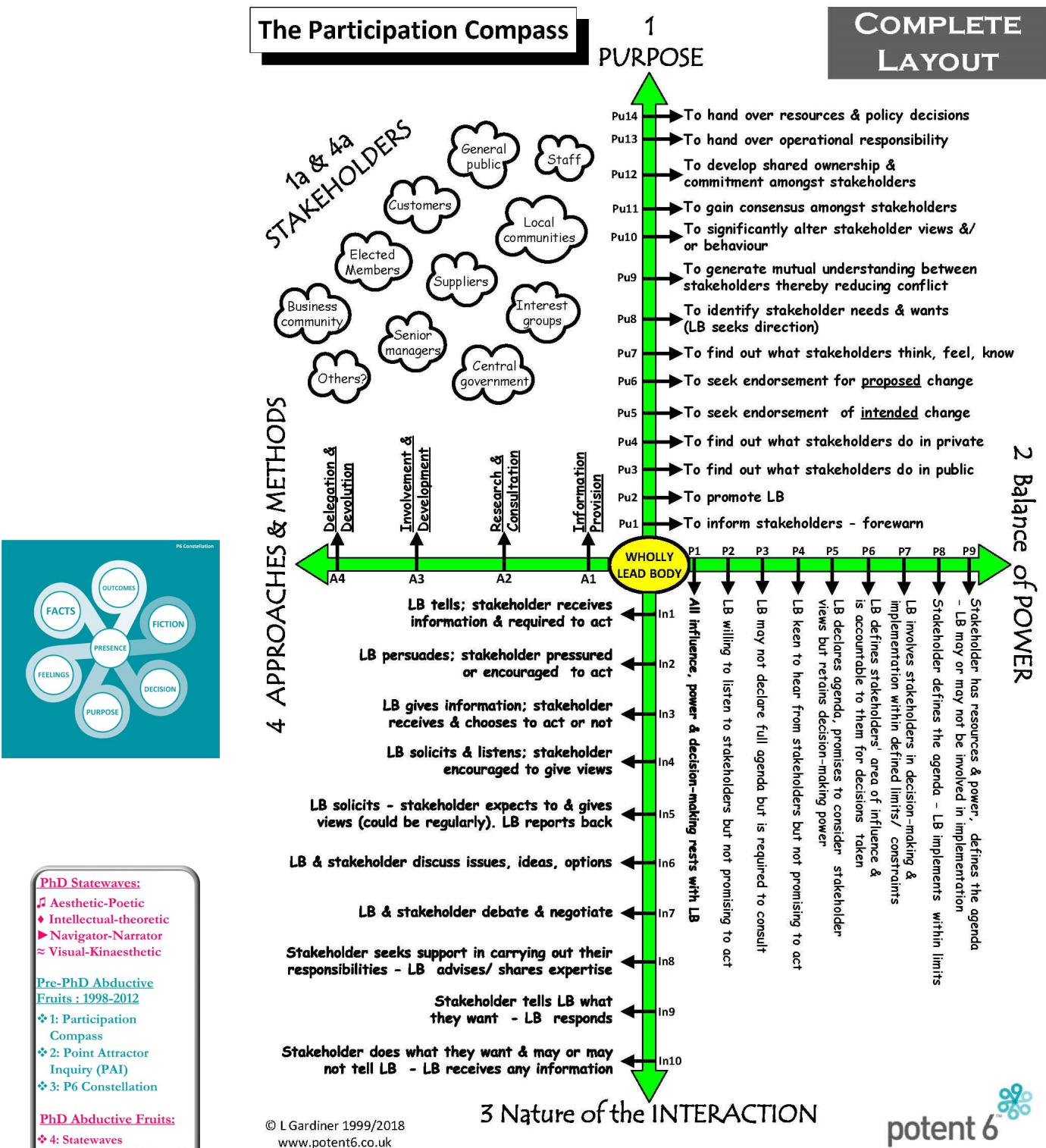❖2: Point Attractor Inquiry (PAI)
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❖9: Metalogic Coherence
❖10: Poetry Anthology

Attending Responding Becoming ►♫♦≈

I was, but what I was capable of. In 1998, seventeen years after it had begun, I finally left behind the bulimic chapter of my life. Years later, I came to recognise that my experiences with, and coming through, bulimia had been my greatest teacher.

►♫Leading up to the mid-1990s, I found myself more and more in a battle with the mechanistic mindset and the corresponding assumption that change happens on demand. I had been a product of it. The pattern of my 'change-making' trajectory amuses me: first looking outwards to manipulate physical realms; then trying to set in motion large scale change through long- and short-range planning processes. Eventually, I saw through the assumptions driving these failed attempts. I rejected the dominant discourse about change-making (Kotter, 1996, 2009) §1.4 because it simply did not match my experience, and yet I struggled to articulate my 'knowing'. Increasingly, I trusted what I was noticing and sensing; and trusted my sensemaking – but found few people who thought and worked like I did. This held me in a state of perturbance which ultimately tipped me into another period of profound change.

►♫In March 1997, I awoke from a striking dream: *I was walking against the current and flow of everyone around me (despite my father encouraging me to follow the crowd)*. I sat up, knowing it was time to do an MBA. Thirteen years of thinking I 'ought' to do one had brought me no nearer the threshold. My dream showed me I was ready – that I was totally aligned. This state of internal coherence carried me into and through the part-time, three-year programme without a murmur of doubt. I was passionately and wholeheartedly immersed in the process. I entered into it, hungry to learn: wanting to discover what I did and did not know; eager to learn more. I completed in 2000 with Distinction and Best Student prizes two-years running. I mention these achievements, not for self-aggrandisement, but because they marked a total transformation in my relationship with myself and academic endeavour. Through my experience and my reflections on myself, I came to understand, in my *being~doing* body, what

wholehearted coherence 'felt like', looked like – how it showed up in and through me, and in the fruits it brought forth – illuminated in the ≈Systemic Research Framework ≈SAM ≈Presence in Action.

►♫I moved beyond fear-driven, heavily-planned 'doings', and something altogether different began to emerge. The seeming mess, chaos and confusion of *not-knowing* enthralled me and kept me endlessly and happily captivated. Making sense of what made no sense; making and making up concepts and frameworks and processes helped me to attune to my personal experiences of reality. During the first year of my MBA, I finally recognised that I was bored with my practitioner field of play, Leisure Management, and was instead, inspired by finding ways to liberate the best in/of people. I realised it was time to step away from my core discipline, even though I had built a respected reputation with a progressing career. Not for the first time in my life, I withdrew from an interview process – this time for an Assistant Director role for which I was a strong candidate; instead holding out for a side-ways move for a consulting role within Sheffield City Council focused on research, participation and engagement. I was better qualified for the AD role, but I knew I did not want it. I got the job that excited me, and embarked on a new career with no credibility, no connections and no track record, ready to engage with a vast new field about which I knew little. I started this job not long after commencing my MBA. Thus, amidst all the novelty, confusion and initial anxiety, I found myself with the freedom to play and experiment. I discovered the freedom and joy of learning and creating from a place of *not-knowing*.

►♫♦Undertaking projects in new contexts gave me so much material with which to work. What fascinated me – though, initially out of view – was *how do these things/people organisations work?* and *how can I/we/they do it better?* and *how can I/we pass on the learning?*

PhD Statewaves:
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♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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Attending Responding Becoming ►♫♦≈

►♫Those three years triggered transformative experiences that tipped me across new thresholds – personally, professionally and paradigmatically. Quite apart from the consulting journey, I embarked on a period of deep personal inquiry in large group settings with an organisation called **More To Life** (formerly Life Training) §CA-5.5.7.3 – a terrifying prospect for me at the time. I came to the brink of losing my (until then) most important and defining relationship, and I discovered new ways of thinking about and facilitating small and large group visioning, consultation and participatory planning processes. I intuitively grasped the principles and quickly began to notice the distinctions and similarities between different processes (e.g. brainstorming, clustering/categorising, visioning, action planning). I remember being bothered by their similarities. With repeated use, I noticed weaknesses and limitations, which seemed to inhibit client uptake (commissioning) and compromise follow-through.

►♫At this time, the UK Central Government introduced the requirement for local government to demonstrate Best Value in public services. The most radical (at that time) demand on local authorities was to consult with their citizens and service users. This prompted a plethora of policy papers and practical guidance – but amidst it all, nothing helped officers to discern and decide on fit-for-purpose approaches and methods.

►♫Into this vacuum, in service to our client's needs, were born, first, the *Participation Compass* §CA-5.4; §**Figure 13**, and then *SCAP* (*Strategic Commissioning and Partner Participation Planning*) §**Figure 14** (see p225), which I later renamed as the *PAI* (*Point Attractor Inquiry*) §CA-5.5. I realise, only now, that both arose at the intersection between my theory forays in academia and in real-time practice with colleagues undertaking client-commissioned research and citizen engagement projects.

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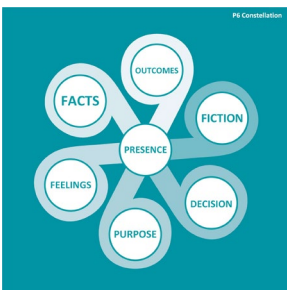❖ 2: Point Attractor Inquiry (PAI)
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Figure 13: ≈Participation Compass – first fruit Becoming

The Participation Compass

COMPLETE LAYOUT

1 PURPOSE

1a & 4a STAKEHOLDERS

General public, Staff, Customers, Local communities, Elected Members, Suppliers, Business community, Interest groups, Senior managers, Central government, Others?

Pu14 → To hand over resources & policy decisions
Pu13 → To hand over operational responsibility
Pu12 → To develop shared ownership & commitment amongst stakeholders
Pu11 → To gain consensus amongst stakeholders
Pu10 → To significantly alter stakeholder views &/ or behaviour
Pu9 → To generate mutual understanding between stakeholders thereby reducing conflict
Pu8 → To identify stakeholder needs & wants (LB seeks direction)
Pu7 → To find out what stakeholders think, feel, know
Pu6 → To seek endorsement for proposed change
Pu5 → To seek endorsement of intended change
Pu4 → To find out what stakeholders do in private
Pu3 → To find out what stakeholders do in public
Pu2 → To promote LB
Pu1 → To inform stakeholders - forewarn

4 APPROACHES & METHODS

Delegation & Devolution — Involvement & Development — Research & Consultation — Information Provision

A4   A3   A2   A1   WHOLLY LEAD BODY

2 Balance of POWER

P1 P2 P3 P4 P5 P6 P7 P8 P9

P1: All influence, power & decision-making rests with LB
P2: LB willing to listen to stakeholders but not promising to act
P3: LB may not declare full agenda but is required to consult
P4: LB keen to hear from stakeholders but not promising to act
P5: LB declares agenda, promises to consider stakeholder views but retains decision-making power
P6: LB defines stakeholders' area of influence & is accountable to them for decisions taken
P7: LB involves stakeholders in decision-making & implementation within defined limits/ constraints
P8: Stakeholder defines the agenda - LB implements within limits
P9: Stakeholder has resources & power, defines the agenda - LB may or may not be involved in implementation

In1: LB tells; stakeholder receives information & required to act
In2: LB persuades; stakeholder pressured or encouraged to act
In3: LB gives information; stakeholder receives & chooses to act or not
In4: LB solicits & listens; stakeholder encouraged to give views
In5: LB solicits - stakeholder expects to & gives views (could be regularly). LB reports back
In6: LB & stakeholder discuss issues, ideas, options
In7: LB & stakeholder debate & negotiate
In8: Stakeholder seeks support in carrying out their responsibilities - LB advises/ shares expertise
In9: Stakeholder tells LB what they want - LB responds
In10: Stakeholder does what they want & may or may not tell LB - LB receives any information

3 Nature of the INTERACTION

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P6 Constellation

OUTCOMES, FACTS, FICTION, PRESENCE, FEELINGS, DECISION, PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
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►N.B. Amendment to *P1 (Balance of Power)* in §**Figure 13** can be seen in §**CA-5.4: Figure A-8.**

►The context in which the *SCAP/PAI + Participation Compass* came into being also sourced the genesis of the *P6 Constellation* §CA-5 and generated a paradigm shift in my embodied practice. My capacity to articulate this had yet to catch up.

Figure 14: ≈The SCAP/PAI *arrives amidst Best Value*
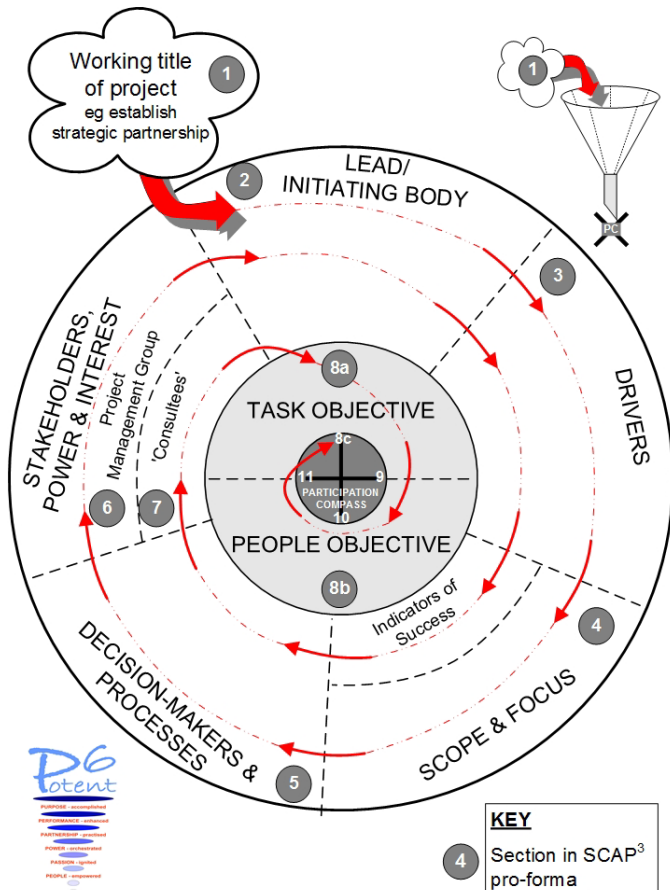
►The title of my MBA final year dissertation (Gardiner, 2000) was: *What are the roots of managerial behaviour, and how could an understanding of these enable more effective management of change?* It produced two crucial contributions (to me), both of which are centrally implicated in seeding this PhD. My research question was Cartesian in outlook, but my analysis, conclusions and subsequent reflections signalled that I was on the turn into a different paradigm:

> "It is as if the formation of my question provided the answer, but in the form of a play on words:
>
> • We need to identify and understand: "**routes"** NOT "roots."
>
> • That the issue is: "**consciously behaving leaders/ managers**" NOT "unconscious managerial behaviour."

- That the key to effective responses to change in the wider world is: **proactively changing leaders/managers** NOT "managing change" reactively.

This investigation has thus begun to shed light on: How an understanding of the **routes** of managerial behaviour can enable leaders/managers to **proactively change** themselves so they can **behave** [more] **consciously**, **thereby improving** their own, others' and their organisation's **effectiveness** in a **constantly changing and unpredictable** world" (Gardiner, 2000: p. 101).

►♦Knowing what I now know, I feel the urge to re-write my conclusions. But that would be me trying to amend an account to make it more 'accurate' according to knowledge available to me today[111]. I wrote what I wrote based on what I could see of what I was doing fifteen years ago.

►♦The second contribution relates to the outputs of my MBA research (Gardiner, 2000). The distillation of my data analysis, in the years following my research, informed and shaped my professional and personal practice – culminating some twelve years later in the *P6 Constellation* §**CA-5**.

►♫My MBA delivered so much more than accolades. Through it I gained new knowledge and know-how, rich material with which to play; more compost to feed the soil of my practice, enriching its fertility and ultimately seeding future fruits. More important to me than all this, my sense of Self was transformed: the weight of evidence over my three years of

---

[111] I have been faced with this same tension over the years of my doctoral endeavour. How do I be true to the emergence of my learning in this document without breeding frustration and confusion in you, my Reader. I want to re-write earlier passages and yet, when I have done so (as in §5.5), I have created the very thing I have been wanting to avoid – more chaos and confusion!

study proved irrefutable in the eyes of my old narrative and beliefs. My self-punishing legacy of my near failure at A-level and mediocre undergraduate performance finally evaporated. I accepted that indeed I was – am – smart, creative, passionate and pioneering! During this time, I also finally closed the self-loathing, bulimic chapter of my life: May 1998 was the last time I made myself sick. Years later, I came to understand that my bulimia was simply another patterned response to the build-up of internal tension, which I had been unable to handle any other way.

►♫The end of this time period was, simultaneously, a tumultuous and heady transitional time. I completed my MBA, surprising myself beyond measure; my closest friend died in a climbing accident; and my 9-year relationship crumbled to an end under somewhat shameful (on my part) circumstances. I returned to a conventional senior Corporate role in Local government for two years before finally making my biggest physical break, leaving my adopted-home, Sheffield, after 19 years. I moved to Edinburgh to start a new life in a new relationship, in a new job, in a new city. I left a high-potential, relatively secure career in Local Government after 29 years, and stepped fully into the unpredictable world of consulting as Chief Executive of a family consulting firm.

►♫♦During these early millennium years, I showed the best and worst of myself. I experienced heart-breaking tragedy and grief; I endured the angst and despair of personal shame; and explored the depths of my psyche and inner realm in search of insight, healing and redemption. Through these years I became better able to notice, navigate and make more of my pattern-spotting abilities – my ways of being, making sense, pulling together threads and experimenting with how to bring simplicity to the noisy, turbulent inner workings of me.

►♫♦In this seemingly interminable alchemical vat, six 'elements' persistently showed up as I sought to navigate through turmoil and ease my way, day-to-day, through my life. I noticed

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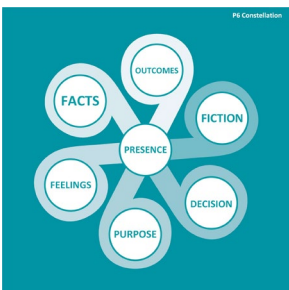**PhD Abductive Fruits:**
❖ 4: Statewaves
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these six elements playing out in others; increasingly using my insights to illuminate, guide and support those others in my roles as leader, friend, partner-in-life, facilitator, coach and as a professional supervisor. By 2003, I had produced a visual representation which I only occasionally shared[112] §**Figure 15**. In hindsight, I realise I felt uncomfortable using it.

►♫By 2011, I noticed that I had relinquished this version altogether. Instead, I found myself working with the six elements (*Facts, Fiction, Feelings, Purpose, Outcomes, Decisions*) in my 'mind's eye', unconstrained by the limiting lines in my pictorial representation. I did

Figure 15: ≈Precursor to the P6 Constellation
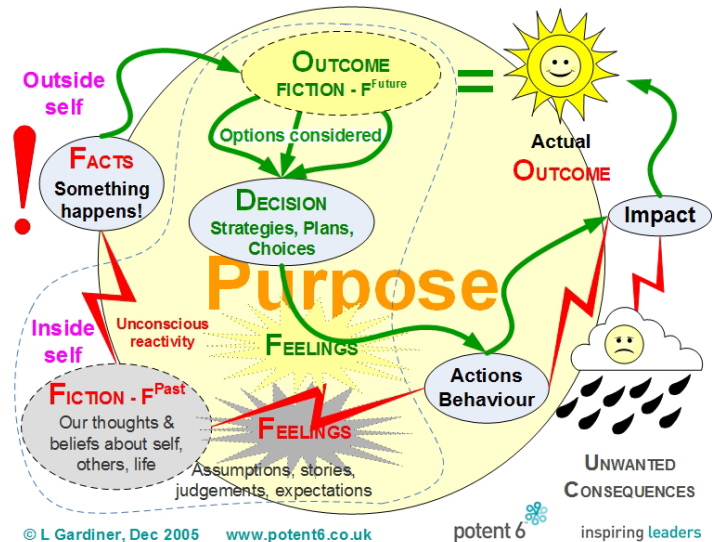
not have the words to articulate the nonlinearity of my practice, nor the wherewithal to devise a more fit-to-complexity visual conception – so I withdrew what I was doing to my interior realm, which gave me the freedom to follow what was present (in myself) or presenting in others without getting trapped by illusions of linear causality. My enacting praxis once again was showing me the way, and much later, these elements found form in the six outlying *portals* of the *P6 Constellation* (see the spiral in the left-hand column) §**CA-5.1.4**; §**CA-5.5.8.2**.

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[112] I used it within Executive and community-based leadership programmes that I had designed and delivered (e.g. 2005-2010: Inspiring Leaders Development Programme, Old Trafford Inspiring Leaders Programme), at several conferences (CIPFA 2006, Caux 2010) and also with a few coaching clients – 2003-2010.

4.5 **2004-2014: Potent 6, Action Inquiry, HSD and IofC**

►♫This next period of my life deepened my connections with my felt-sensing – learning to trust my embodied signals even when I did not have words to express them. I resigned from my role as CE of the family firm, and started my own business, Potent 6, in 2005, on the back of securing a **one-day facilitation project** for the new CE of a metropolitan authority. One day's work was all I had! Amazingly, this project unfolded over a period of four years into diverse sub-contracts with different executives as a follow-on from my first commission – designing and delivering a leadership programme working with first to third tier leaders and managers, including the political leadership team.

►♦In the same year, I came across Torbert's proposition about Action Inquiry and Action Logics (Fisher, 2003; Rooke, 2005; Torbert et al., 2004; Torbert, 1972) and immersed myself in learning how his work interfaced with and could enhance my knowing about myself. Working with Cook-Greuter, he coined the term Action Inquiry and created a developmental theory around Action Logics, drawing in particular on the work of Loevinger (1966). The first crucial resonance for me with Torbert's work was that, like me, he **started with the individual** situated in relationship with others, as well as in the wider world context. This fitted my own experience and sensemaking. As Torbert himself comments:

> "Modern political/organisational practice and modern scientific inquiry work primarily from the outside-in, whereas action inquiry works primarily from the inside-out. Modern politics presumes that power is the ability to make another do as we wish from the outside-in… Likewise, modern scientific theory and method presumes that what happens is caused from the outside-in… and also presumes we can best learn what causes what by having external investigators
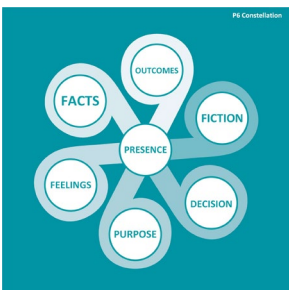
(objective, disinterested, professional scientists) study people from

the outside-in" (Torbert et al., 2004: p. 4-5).

♦He identifies four territories of experience: our effects/outcomes, our strategies, our

actions and our attention. He suggests that single-, double- and triple-loop feedback enables

adjustment (learning) related to our effects/outcomes across these four territories. So, if my

effects/outcomes are not as I had wanted, I will have different options for action depending

on the scope of my awareness (i.e. the range of territories my awareness spans). §**Table 4.5-1**

is a distillation from (Torbert et al., 2004: p. 13-23).

Table 4.5-1: ♦*Territories, feedback loops & change arenas*

Four territories[113]	Feedback	Arenas for actionable change
First: Outside events	Not as wanted	Outcomes/effects 'out there'
Second: Own sensed performance	Single-loop	Behaviour/actions, operations
Third: Action-logics	Double-loop	Strategy, structure, goals
Fourth: Intentional attention	Triple-loop	Attention, intention, vision

►♦I believed I had found someone who was validating my sense of my own process and

way of being in the world, and that delighted me. His work helped me access and articulate

some of what I was embodying, but for which I had inadequate verbal expression. ♫I

discovered that in my seeming oddity, I was not alone!

PhD Statewaves:
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[113] Torbert has oscillated in his numbering of the four territories. In Fisher et al (2003: p. 19) these were: 1st territory = Intentional attention; 2nd = strategizing/Action Logics; 3rd = Own sensed performance; and 4th = outside world. The table above draws from (2004: p. 22), which is the version I reflected in §**Figure 16.** In (Torbert, 2006: p. 208), he reverts to his original and expands his numbering to include Zero: 0 = Visioning (as attentional/spiritual); 1 or 2 = Strategising (mental/emotional); 3 = performing (sensual/embodied); and 4 = Assessing (outside world). I find my own (less confusing, more coherent) resolutions in the ≈SAM.

Attending Responding Becoming ►♫♦≈

►♦≈My early sensemaking with his propositions were two-fold. **The first** involved a process of comparison, in which I was looking for similarities and differences between his propositions and formulations about Action Inquiry and my own practice and conceptualisations §**Figure 16**. This revealed a partial fit, which satisfied my need, at that time, for confirmation and validation ≈Systemic Research Framework. The image is indicative of one of my match-making exercises. Whilst I included this within handouts in several senior manager and community partnership leadership programmes between 2005-9 in a metropolitan authority, I **never** explicitly referred to it. In hindsight, this tells me something. My sense that it was lacking coherence, showed up in my unwillingness to draw attention to

it. My embodied knowing acted on what I could not verbally express. I had to wait for the formation of the *P6 Constellation* §**4.5***,* the emergence of *Presence in Action* §**CA-5.5.3** and arrival of the ≈SAM for coherence to arise and connections to be made ≈Presence in Action.

Figure 16: ≈Imperfectly seeking synergies
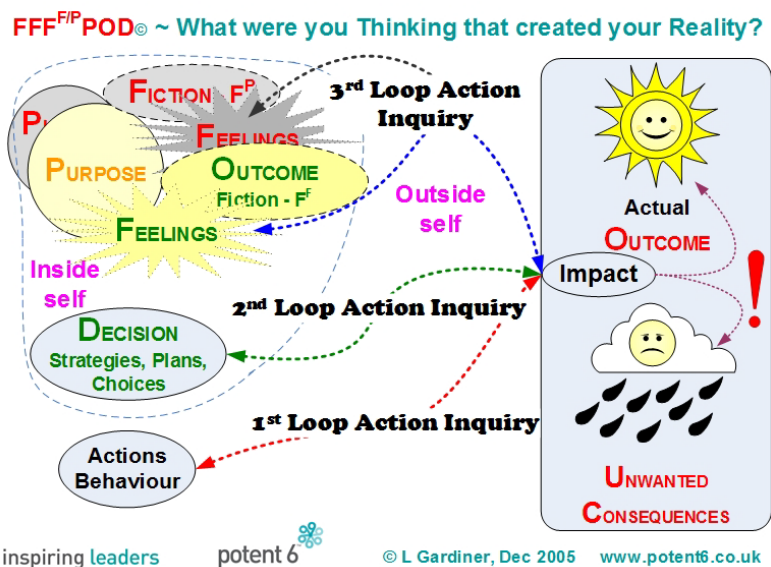
♦**The second** aspect of my sensemaking related to Torbert's developmental framework of Action Logics (Fisher, 2003; Rooke, 2005; Torbert, 2013). Adult development theory has several recognised proponents, each with slightly different frames, ways of representing it, and profiling instruments (Cook-Greuter, 2005; Cook-Greuter, 2000, 2004; Fisher, 2003; Kegan & Lahey, 2002; Rooke, 2005; Torbert, 2014; Wilber, 2000a, 2000b). I focus only on

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
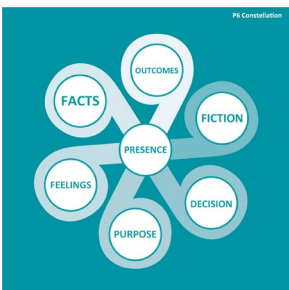❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming ►♫♦≈

Torbert, because it was his work that entered my worldline[114]. Rather than exploring its foundations, which can be found elsewhere (see previous references), I simply set out his Action Logics in §Table 4.5-2 with brief descriptions drawn from various source material in the following table (Cook-Greuter, 2005; Fisher, 2003; Rooke, 2005; Torbert et al., 2004).

Table 4.5-2: ♦Summary of Torbert's Action logics

Phase	Action Logic	Focus of Awareness	% sample
Post-conventional Systems view	Ironist	(Torbert offers no direct descriptions, but Cook-Greuter (2005) calls this the Unitive stage – non-controlling, non-interfering states of being and consciousness; non-separate interconnectedness.	?
	Alchemical (formerly Alchemist)	Generates and integrates material and spiritual transformation – self, material, societal. Interplay of awareness, thought, action, affect and effect.	1%
	Transforming (formerly Strategist)	Generates organisational and personal transformation. Process and goal-oriented. Systems view. Development over time. Power of mutual inquiry, vulnerability over short and long term.	4%
Transition	Redefining (formerly Individualist)	Capacity to reframe complex dilemmas. Interweaves competing personal and others' goals. Everything is relative. Own ability to have impact.	10%
Conventional	Achiever	Meets strategic goals, delivers results through teams and plans. Objective reality.	30%
	Expert/ technician	Rules by internal craft logic and expertise. Consistency and improvement. Rationality. Efficiency.	38%
	Diplomat	Avoids overt conflict. Wants acceptance and belonging. Obeys group norms; socially expected behaviour.	12%
Preconventional	Impulsive/ Opportunist	Wins any way they can. Own needs and self-interest. Self-protection. Acting on impulses. Manipulative. Unilateral power. Short term.	5%

♦The cumulative sample population is drawn over 25 years from thousands of managers and professionals from hundreds of American and European companies, government agencies

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[114] Having explored the others, I would still choose his: partly because I resonate with the life-time immersive engagement that has given birth to his body of work; partly because of its general accessibility and the reasons he sets out in Torbert (2014) i.e. with regard to leadership development and organisational change efforts, he emphasises "pragmatic and transformational validity and efficacy"; and partly because his pursuit, and these criteria, are consistent with the nature of my living~learning project.

and non-profits (Rooke, 2005: p. 67). The validity of his instrument is compared with others and defended (Torbert, 2014).

►♫♦This aspect of his work had the strongest resonance for me in 2005 and afforded a shift in my recognition and appreciation of the nature of my practice. I attended training to use the Leadership Development Profile (now called the Global Leadership Profile). Prior to the event, we had to profile ourselves; and then during it, we participated in various exercises and met with one of the trainers to go through our results. I profiled as post-conventional (an early Alchemist). My debriefing experience with one of the facilitators was unlike any other I have had – before or since. I experienced a sense of being seen and understood, without any need for explanation, self-censorship or 'dumbing down'. I burst into tears and shared that I could not remember a time in my life when that degree of unparalleled recognition had happened. Through waves of joy and child-like delight I found a new level of self-acceptance, realising that, far from judging myself negatively as an eccentric, hard to understand, sometimes crazily childlike character, I could see what was said about my profile as positive affirmations of there being something 'rather special' about me. I was not mad – merely misunderstood! In coming to understand the system of Action Logics through a continuing coaching relationship and participation in learning events and 'Alchemist Workparties[115]', I saw more clearly that I had available to me different ways of responding to any given situation – if I retained a broader awareness. I could consciously speak through different Action Logics to aid mutual engagement with others. Seeing myself reflected through this lens enabled me to relinquish outdated beliefs I had been holding about myself. This turnaround strengthened the faith I had in my own capacity to handle whatever

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[115] By invitation, learning gatherings for those who profile as post-conventional.

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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might arise in my life and work. My sense of self-acceptance deepened, which reflected in my engagement with others, personally and professionally. And yet… here, now, I notice there is **something else playing >>** in me.

►♦In 2006, my mother died after several years of failing health. I discovered the work of Gendlin (1982), and also found my way to Nichiren Buddhism (Canfor-Dumas, 2013; Causton, 1995; Ikeda, 2015). I spent a holiday in France working through Gendlin's book on *Focusing*, and came to an odd conclusion: *I was too full[116]*. ♫This seemed to hark back to my bulimic years, but something did not quite fit when it came to the interpretation I was putting on the felt-sense I was experiencing. The sensation lingered until finally, in 2007, I came to the realisation that I was not 'too full'. The space I was playing in was too small for me. I needed a 'bigger playground'!

►♫In hindsight, my awareness of these things led to a series of small events (not detailed here) that eventually triggered yet another wholescale shift in my personal and professional circumstances. In 2008 I came the end of another long-term relationship; more upheaval involving temporarily moving to Manchester for 18 months; the beginning of another relationship; commissioning a business logo for Potent 6; and finally returning to Edinburgh in 2009.

> **>>SOMETHING ELSE PLAYING**
>
> ♫As I amend the adjacent text, I notice something lurking. My not-quite healed wound of un-belonging seeps into my narrative. It is not that what I write is untrue. It is merely that it belies the complex dynamical interplay within, between and beyond me, that has me sweeping across time and space, recalling, re-membering that which was dear to me yet left behind. ♦No matter where my centre-of-gravity (using the Action Logic categories) lies, I still access those earlier stages through which I have moved. I revert under stress, or flex by choice. I notice I am in the thick of a reversion to 'Diplomat' – deeply questioning my sense of belonging. My description has an undertone – I am trying to demonstrate (*prove*) I belong in this special set. I am in bits as I write. Snotty. Sobbing. A deep ache of loneliness sweeps through me as I recall my connections in this community and how I have lost touch. I know when it happened. How it happened. The details do not matter here. That I notice it, eases me; opens me up to possibilities… to different choices… I will sit with this until… I am moved to move.

P6 Constellation

OUTCOMES
FACTS FICTION
PRESENCE
FEELINGS DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
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❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[116] By 'full', I mean I had a physical sensation that my stomach was tight with no space in it. I could not put anymore into it, even when I had not actually eaten anything.

Attending Responding Becoming ▶♫♦≈

4.5.1   Inspiration

▶♫In June and October 2010, I attended the ALIA (Authentic Leadership in Action) Institute in Nova Scotia and participated in an extended global leadership programme set within a Buddhist community. At this advanced leadership retreat, I met thought leaders from around the world. It was here that I signed up for Glenda Eoyang's sessions, and was introduced to the field of Human Systems Dynamics (HSD). As explained earlier, I had been fascinated by, and in search of, models and methods that offer both explanations for 'how and why things occur' and practical support in resolving or navigating challenges. After 29 years in full-time employment, with a bank of learning and a tool box of seemingly redundant 'tools', I stumbled across this body of work (Eoyang, 2001, 2003; Olson & Eoyang, 2001) which, Eoyang claims, sits at the intersection between complexity and the social sciences. I felt incredibly excited by what I heard. I found it helped me make sense of my reality and my experiences in a way that other lenses no longer did. This propelled me into wanting to immerse myself in learning more. I signed up for the 10-day certification programme taking place later that year in London, and in the meantime decided to dive into this body of work. So began a compelling learning journey, during which I consciously sought to disrupt my default patterns of thinking/doing, in order to engage more deeply in growing my understanding and fluency with the models and methods of HSD (Eoyang & Holladay, 2013), as well as the underpinning theories and principles supporting them. I also looked at how they interfaced with the material I had developed for myself over the years. I knew my thinking and Eoyang's resonated, but I was unable to verbalise what this was about.

4.5.2   Invitation

▶♫♦Also in 2010, I had been invited to deliver 'a talk' at an international conference in Caux, Switzerland, called 'Leading Change for a Sustainable World'. During my preparations, I went online to see what I could find out about the Conference. I discovered many other conferences were taking place during July and August, and got some sense of the place called

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P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
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▶ Navigator-Narrator
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PhD Abductive Fruits:
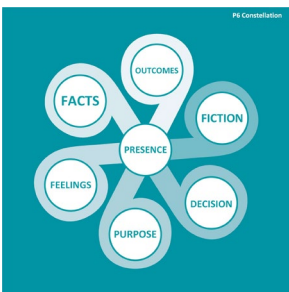❖ 4: Statewaves
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Attending Responding Becoming   ►♫♦≈

Caux. I discovered that the hosting 'organisation' was called Initiatives of Change (IofC) §**Chapter Two,** but exactly what 'it' was, eluded me. I prepared some material and pulled together some possibilities for my contribution, entitled *Response-able Leadership*. This was to unfold during the plenary on each day throughout the conference. I knew what I could offer; yet here was so much I did not know about the context into which I was going. I decided to arrive a couple of days early so that I could get a 'feel' for the place and the people – I wanted to deliver something that was fit-for-purpose and fit-for-context.

►♫Following my flight to Geneva, and a fast train to Montreux, my journey culminated in a 25-minute ride up a 100-year-old mountain train track, rising blind into sodden clouds, affording brief glimpses of Lake Geneva below §**Figure 17**.

►♫The metaphorical resonance of this, my first journey to The Mountain House (also known as Caux Palace), did not escape me. I didn't really know what I was coming to, but as I dragged my bags across the gravel and into the gloomy reception area, I felt an overwhelming, inexplicable sense of homecoming and belonging. I had a place here. I

Figure 17: ≈Mountain train route to Caux

registered my arrival, got my key and took my gear to my room. Oh my! I had a fifth-floor balcony overlooking the Lake far below. Even amongst rain clouds, I could see I had been given a magnificent resting place for my next 10 days. My excitement was barely containable as I made my way to the very bottom of the house to the 'tea room' for my first taste of the Caux tradition – tea on the terrace at 15.45h each day. Cain met me, and was my first teacher

Attending Responding Becoming   ►♫♦≈

(Gardiner, 2014b). He began to tell me about Initiatives of Change (originally called Moral Re-armament) and Frank Buchman, the man considered to be its founding father (Boobbyer, 2013; Lean, 1988b).

►♫Without realising it until later, I had found my way into playing in a bigger space . I have contributed to conferences in Caux every year since 2010.

►♫I feel curious about the apparent synchronicity that brought me to IofC and HSD in the same year. I am aware I am making meaning of the confluence of these two experiences and how my contributions at Caux were increasingly shaped by my growing fluency with HSD. In the Summer of 2010, at the start of my journeying with both, I was actively experimenting with various models and methods to support my engagement and contributions during my first conference. By Summer 2011, my understanding had begun to translate into new ways of seeing, understanding and taking action. I noticed I was sharing some of the models and metaphors in conversations with others. I also ran an impromptu workshop (Gardiner, 2012), illustrating experientially how an understanding of complex adaptive systems can help us to consciously influence change in human systems such as IofC.

►♫♦This brief workshop created resonance and meaning for some who had been involved in IofC for many years; whilst others showed reticence or resistance to engaging with a theory base that, for them, was at odds with the faith-led context within which they had emerged; i.e. being in service to the Divine within a spiritual, essentially Christian, frame. I was aware of some of my own frustration and annoyance because, to me, it appeared so obvious that this body of work might be able to support the reinvigoration of IofC, which appeared[117] to be losing momentum. At other times I caught myself thinking, "*who the hell am I to presume I*

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[117] My conclusion was shaped by countless conversations I was having with long-standing members of IofC.
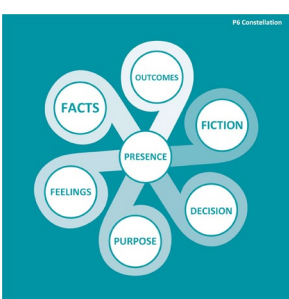
Sidebar (left margin):

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
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can do something more or better than those who have lived and breathed IofC for their entire lives?" I welcomed my challenge to myself because it reminded me not to get trapped by the hubris of management theory and modern science (Eoyang, 2001); i.e. the belief that anyone could determine the future of IofC single-handedly! I know I cannot. Yet by understanding the principles of complex adaptive systems (CAS) (Prigogine & Stengers, 1984), and Eoyang's take on it (Eoyang & Holladay, 2013), I could see that even my small introjections might play a useful part. I was becoming ever more fluent at working with the CAS meta-variables (CDE) that Eoyang (2001) had distilled §4.1.2. I felt curious to explore how I could engage more consciously and effectively to support IofC and those within it, to bring more meta-awareness to what had supported them thus far, and what, currently, was working against them. I believed that, in using myself (a notion that is wholly consistent with IofC's mission to 'change the world, starting with oneself') as a conscious systemic instrument, I might indeed be able to support wider systemic change 'for good' §**Chapter Two**.

4.5.3   Invocation

►Now I need to sweep back to 2011. In this year, several of my Coaching Supervision clients asked me when I was going to 'teach' them what I was doing with them (Gardiner, 2019). They experienced something different about the way I worked with them. They wanted to learn. Their question invoked me to renewed reflection; and since then, much has been unfolding.

►♫By this time, I was better at articulating my embodied grasp of systems thinking and complexity principles. In other words, my cognitive and verbal capacities were catching up with my embodied practice. Walking past my kitchen table early in 2012, while pondering my six components, I caught sight of my business logo §**Figure 18** (created in 2008). I stopped. Suddenly I was noticing what had been visible

Figure 18: ≈Potent 6

for the last four years, yet had been unseen by me until this moment – six components and six sixes in a spiral. In an instant, I recognised that it offered a coherent form for the nonlinear process that had been implicitly in play in me for decades (Gardiner, 2014a).

►♫The present-day form of the *P6 Constellation* materialised on that day. I love that moment of emergent synchronicity – two seemingly disconnected systems (the formless six-component system and the physical representation of my business logo), which had been co-existing in two separate developing streams, in an unsolicited instance of serendipity, converged into a coherent representation §CA-5.5.6; §CA-5.5.12. It set in motion a cascade of activity and insights which I continue to explore. My excitement of that moment still tickles me.

►The *P6 Constellation* §CA-5.5.6 was thus born. As a practitioner I have been using it, testing it, passing it on, all the while expanding my learning and understanding of how and why it seems to work. Discoveries about its application and efficacy sit at the heart of this PhD, and unfold throughout this thesis and §CA-5.
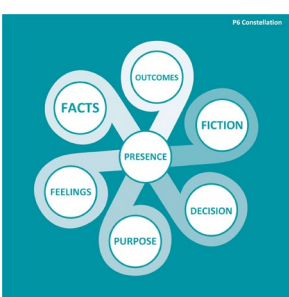
4.5.4   Past to present – the particular in the personal

►♦True to emergence, this third *abductive fruit* (the *P6 Constellation*), with new properties unseen before (Boulton et al., 2015: p. 243), emerged out of a seemingly random array of circumstances, agents and influences. Each decision I made brought this particular individual (me) to this particular point in time, in this particular University (Hull), doing this particular PhD, exploring the case for *subjective empiricism* in systemic interventions, working within this particular self-organising, global fellowship (Gardiner, 2014b, 2016a; Gardiner, 2016b) whose mission is "Change the world, starting with oneself" (IofC-UK, 2015c).

♦Thus, in this project, the personal matters because it speaks of, to and about, the particulars.

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4.6 **2014-2015: Back to the beginning**

►♫ I began playing in playgrounds and sports grounds. Then I researched, planned, made and played some more on and with them. I managed people, programmes, projects and performance. I produced policies, strategies and plans. I attended trainings, then delivered them. I found loves, lost loves and found loves all over again. I moved and moved and moved some more.

►♫I changed places and kept, lost and gained friends along the way. I changed what I did and how I did what I did; and in the process, I was changed. And at some point, I realised that none of this was quite the point. I changed my points of view and saw something new. Out there, way beyond the edges of the centre-field, was that other me – playing, mucking about with what seemed beside the point. I did it, because… I could! I made physical things and *made-up* things… because… I couldn't *not* do so! Some things came from seeming no-things; form from formlessness. And then I saw that there, in the centre-field, the rules had been constraining me; but out beyond the bounds, I played in an unrestrained way. My change of view changed which game I chose to play, changing me again.

►♫One year into my PhD, in November 2015, twenty-one years after I had *informally* adopted the name of *Louie*, I *formally* changed it through the Scottish Register. Why then? I had only one clear thought – I wanted my personal identity to be clear, consistent and unequivocal. So, after twenty-one years, I proudly and happily came of age a second time, with an identity that incorporated the name I chose for myself, my mother's name, my grandmother's name, and the surname of my father and grandfather: Louie Jean Nora Gardiner. In so doing, I found coherence, joy and profound peace in a composite name I simply adore.

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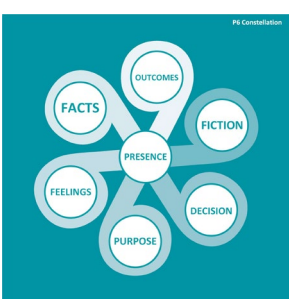**PhD Abductive Fruits:**
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4.7 **Moving ahead one way or another**

4.7.1   Summary shift

►Thus far, I have shared the contexts in which my first four *abductive fruits* were given birth. In this document, and more particularly in **§CA-5**, I show these four at work and reveal the others in their varying states and processes of becoming. In **§CA-5** I dive into a practice-theory interplay with the three *abductive fruits* that pre-date this PhD: the *Point Attractor Inquiry* (*PAI*); the *Participation Compass*; and the *P6 Constellation*. I engage in a broader examination, drawing on new-to-me frames, lenses, theories and methods, all of which enrich my appreciation, comprehension and articulation of what has emerged through my enacted practice. I recursively weave insights and learning, both into the *abductive fruits* themselves (where relevant, amending their form, description and/or deployment) and into my evolving praxis. Along the way, I introduce new *abductive fruits* as they arise.

►In the anticipated structure of my thesis as set out in **§Chapter Zero,** I imagined **§Chapter Four** would mark the end of **§Section I** and herald the transition into **§Section II – Positioning and Playing**, in which I would enter a more traditional 'intervention phase' of my research. What has transpired is **very far** from my first imaginings. Rather than processual phases, there have instead been flowing, intermingling streams of inquiry roiling iteratively, yet ultimately moving inexorably from the opening to the closing of the time-bounded period of my living~learning inquiry.

►**§CA-5** epitomises this most strikingly. It stands as an enmeshed fusion of first-, second- and third-person processing **§CA-5.5.12**. Throughout it (and indeed **this** document), you will find me engaged in *reflective-reflexive* **§Glossary**; **§CA-5.5.4.3**; **§CA-5.5.5.1**; **§CA-5.5.6.2**, receptive-responsive exploration, demonstrating continually-emerging shifts in my sensemaking and comprehension. The meta-pattern in play – abduction, as I now comprehend it – finally became clear in my writing of **§CA-5.5.12**. ►♫What follows in **§CA-5**, particularly in **§CA-5.5**,

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Sidebar (left margin):

P6 Constellation

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PURPOSE

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❖ 10: Poetry Anthology

is a complex melee – a crashing, colliding profusion of moment-to-moment sensemaking, as I attempt to bring into confluence all that is *en*forming through me. My thesis and §CA-5 represent the recursive deployment of the *PAI + Participation Compass* in process, but not in the ways you would see me facilitating a group process. Oh! And in all these chapters you are party to a living exemplification of ≈Presence in Action – through my recursive use of the *P6 Constellation*, aiding my in-the-moment, *reflective-reflexive* process(ing); again, not in the ways I would host with others – because this linear written format constrains the nonlinear, dynamical interplay that is otherwise accommodated.

►Crucially, through my experiencing of §CA-5, I grasp the inextricable relationship between my *subjective empirical* processing and second- and third-person realms. I also find clarification of the paradigm §CA-5.5.3; §CA-5.5.11.3, principles §CA-5.5.11.4 and meta-patterning §CA-5.5.12 of this project and all within it. I illuminate this through the ≈SAM §CA-5.5.6.4 and I situate the project using the ≈Systemic Research Framework. I also introduce, explain and illustrate how I deploy the *Symmathesic Agency Behaviours* §CA-5.1.6; §CA-5.5.11.5 within my research, and within my deployment of the *PAI* and the *P6 Constellation*. Through all this, I articulate and **ground** the concept of *metalogic coherence* §CA-5.5.11.6 and finally settle on what abduction means to me, and how it shows up in and through me and in my research §CA-5.5.12.
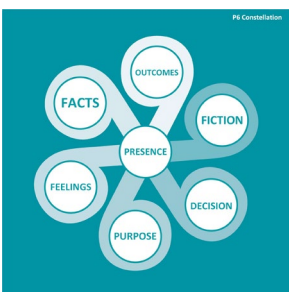
4.7.2   A bifurcation point

►If you want to experience an immersive exploration of the brief synthesis above, you will need to leave this document and go to your downloaded copy of §CA-5. This will open the space for you (a) to witness the complex enmeshed processing that has come alive in and through me in this research; and (b) to engage in your own subjective-empirical *living~learning* process(ing) i.e. to discover what else transpires if/when you admit §Glossary and **submit** to the paradigm, principles and patterning alive in my submission.

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
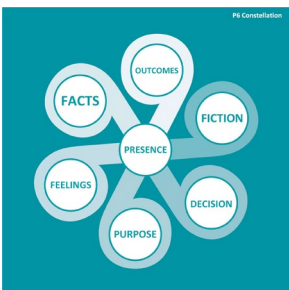❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming   ►♫♦≈

►Through (b) above, potentially, lies your greatest opportunity. You will need to lay down your assumptions and expectations of familiar Academic convention. In so doing, you need to prepare to **experience the immense tension** that surely will rise within you. If you are able to **sit long enough** with that tension, rather than letting it premature tip you out of §CA-5, you may access radical revelations and discover myriad **uncharted research paths to follow.** If you embrace this challenge, you will likely experience the complex, nonlinear, generative nature of abductive inquiry first-hand.

►Now, following my viva, I was minded to recognise that not everyone will have the stamina or interest in such an expansive, immersive encounter. So, in §Chapter Five: After-words I signpost my research journey. Do note that this next chapter is **inconsistent** with the otherwise *metalogically coherent* nature of my research and my documenting of it. Why? Because, in §Chapter Five: After-words I have **written about what I did**, whereas in my coupled documents from §Chapter Zero - §Chapter Four then into §CA-5 and back to §Chapter Six (along with the other elements of my composite submission), I was iteratively living through my research commitment §3.6. Throughout, I was attending and responding, and **in the process** of creating and writing over these years, I was discovering what was (be)coming through me. In the ways I have done this, I have given you privileged access to what was going on within me; and I have made visible (some of) what it takes to engage in a self-inclusive inquiry situated in a systemic intervention within a doctoral research project, within the current wider world context. The challenge has been immense; its fruits delightfully abundant.

►♫Yet right now, I notice I am feeling sad (*Feelings*). I am believing that if you do not engage with §CA-5 *you will miss so much. You will miss all that you might discover from me and/or for yourself. You will miss the point of it all!* Ah! *You will miss the point of me. I and my life will be made pointless if you do not engage with §CA-5* (sneaky **big** *Fictions*). Not so! In actuality, neither you nor I know what you may (not) derive from §CA-5. Whether or not you go there, has no bearing on me
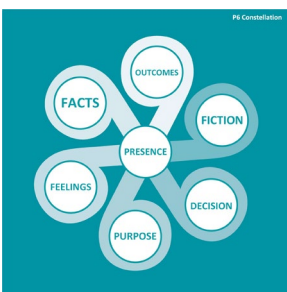
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Sidebar:

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖1: Participation Compass
❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

PhD Abductive Fruits:
❖4: Statewaves
❖5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖6: Symmathesic Agency Model (SAM)
❖7: Systemic Research Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

nor 'the point' of my life. In what I have done and who I have become, I feel comfortable, replete, self-assured.

►So, let's be clear. What I include in **§Chapter Five: After-words**; and what I offer up as culminating revelations and contributions arising from my research, are those things that resonate most keenly for me within the boundaries of this research. These may not be the insights that you would take/make were you to venture into **§CA-5**. So your path is yours to choose. ►♫♦≈Head off to **§CA-5** if you wish to swim in the currents and go for a long, deep dive; (re-)visit ►♫♦≈<u>NN: Attending, Responding, Becoming</u> for a more *metalogically coherent* précis of my research, or head to **§Chapter Five: After-words** for a more traditional ►♦ summary…

PhD Statewaves:
♫ **Aesthetic-Poetic**
♦ **Intellectual-theoretic**
► **Navigator-Narrator**
≈ **Visual-Kinaesthetic**

Pre-PhD Abductive Fruits : 1998-2012
❖ **1: Participation Compass**
❖ **2: Point Attractor Inquiry (PAI)**
❖ **3: P6 Constellation**

PhD Abductive Fruits:
❖ **4: Statewaves**
❖ **5: Aphorisms of Nature's way + Symmathesic Agency Behaviours**
❖ **6: Symmathesic Agency Model (SAM)**
❖ **7: Systemic Research Framework**
❖ **8: Presence in Action**
❖ **9: Metalogic Coherence**
❖ **10: Poetry Anthology**

Chapter Five: <u>After-words</u>

►♫Hello! Whether or not you have immersed yourself in **§CA-5**, the following distils the ocean currents in which my streams of inquiry finally began converging. They <u>found confluence</u> in **§CA-5.5.8 -§CA-5.5.10**. All that <u>resolves by the end</u> that found synthesis in **§CA-5.5.11** and **§CA-5.5.12**, had their beginnings in the bubbling springs of **§Chapter Zero**. Key to appreciating what has unfolded in my composite submission, is recognising that, **excluding §Chapter Five: After-words**, my Thesis and **§CA-5 are** my research, and are *metalogically coherent* **artefacts** of my **naturally inclusional, complexity-attuned, evolutionary research**. As such, my **methodological approach and the nature of its documenting are key contributions in their own right**, irrespective of the **numerous other contributions** my research has produced, in the guises of my *abductive fruits*.

►Below, I first summarise the beginnings of my research journey covered in **§Chapters Zero-Four**. This will help you appreciate the relevance and transitions of (some of) the key streams and resolutions I then offer from **§CA-5**.

After-words ~ Chapter Zero

►15-20 months into my doctoral inquiry, I began writing Chapter Zero. **§0.2: p. 7-20** sets out my first sketches for what had already arrived and what I believed was to come. The ≈<u>Systemic Research Framework</u> and <u>concept of systemic agency</u> had begun to materialise. I had discerned, and was already explicitly working with, the <u>Symmathesic Agency Behaviours</u>. These guided my research practice long before I finalised what to call them. Crucially, I set out my rationale for <u>adopting statewaves</u> **§0.3: p. 29-52**, which I utilise throughout my composite submission.

After-words ~ Chapter One

►Here, I move into my <u>second iteration</u>, beginning to explore more deeply and broadly what tipped me over the threshold into undertaking a PhD: Why this? **§1.4** Why Now? **§1.3**

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Pre-PhD Abductive Fruits : 1998-2012
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❖ 8: Presence in Action
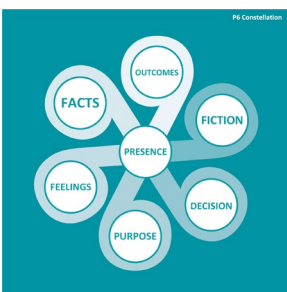❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming ▶♫♦≈

Why me? §1.5. In particular, I consider the wider world context at the time (2014-2016). Social and ecological fragmentation and religious fundamentalism seemed to be escalating; and fake news was increasingly colonising social media. All this further piqued my fascination with what underlined derails and distorts our capacity for coherent sensemaking and action-taking, individually and collectively. My searching of prior academic and practice contributions extended my reach within systems thinking, which opened up threads into associated disciplines.

▶In §1.6.1 (see also §CA-5.1.2), I have replaced earlier iterations of the ≈Systemic Research Framework with my final version. The prezi situates my research. In it, ▶**Navigator-Narrator** offers a ≈**Visual-Kinaesthetic** portrayal of my own *living~learning* journey, infused with ♫**Aesthetic-Poetic** and ♦**Intellectual-Theoretic** undertones. It illustrates the overlapping, entangled timeframes in which my *abductive fruits* came into being; and shows the personal, relational, wider world or kosmological contexts in which each of these can be used (e.g. in future systemic/symmathesic interventions or research projects); as well as the locus in which new contribution(s) might be made (e.g. methodological, epistemological). So as not to over-emphasise ♦**Intellectual-Theoretic**, I chose to introduce the ≈Systemic Research Framework in the way it 'came to me'; i.e. through a self-inclusive, *reflective-reflexive* visualisation that, in my view, did/does not need to be over-burdened by accompanying explanatory text. I trust that those who engage with it in its current format will take from it what is in range for them.

After-words ~ Chapter Two

▶My involvement with Initiatives of Change (IofC) was instrumental in bringing me to the brink of this PhD. In light of the challenges it was facing, I believed I had something to bring, and a community to serve. IofC's mantra, 'change the world, starting with oneself' in the context of taking action with others, resonated with me. The cohort identified in my systemic intervention subsequently expanded to include others from outside this fellowship;

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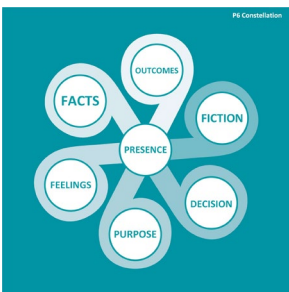❖ 2: Point Attractor Inquiry (PAI)
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PhD Abductive Fruits:
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though what I was learning from my engagement with those in IofC, was permeating all else that was unfolding in and through me.

After-words ~ Chapter Three

►The aforementioned personal, global, academic, practitioner and community streams converged somewhat tumultuously. Something was amiss §3.4: p. 161-166. Realising that I had absented myself, and experiencing the personal consequences of this, was a key influencer in bringing about the final turn in the scope and focus of my undertaking – adopting a situated, self-inclusional approach that paradoxically extended the bounds of my research. In this, I was guided by nine compelling, interrelating and relevant research questions §3.6.1. In §6.3, I summarise my responses to these questions.

After-words ~ Chapter Four

In considering the emergence of systems thinking, complexity sciences and other fields of inquiry, I was drawn to considering outliers §4.1.2 – 4.1.3, whose presence and relevance to my project were not immediately obvious. I also found myself exploring the notions of infinite possible histories and wordlines §4.1.1: p. 175-177. I came to appreciate the relevance of historicity and particularities in complexity thinking §4.2; and in attunement with my inquiry turning to include me and my processing, I opted to use my own worldlines, i.e. my living chronology, as an anchor for the retrospective and emerging tracelines of my knowing/becoming – prior to and within my doctoral documenting. I believed this would simplify the complex interplay that was already manifesting in all that I was doing, yet as §CA-5 in particular shows, complexity (even that which is at play within a single individual) cannot be tamed nor contained.[118] It can instead be illuminated. In attending and responding to what was becoming, and in charting and presenting my evolving process and reflexive
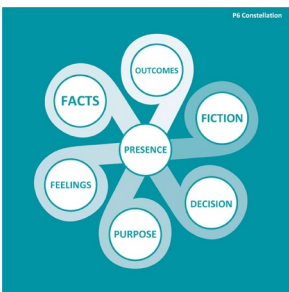

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[118] **Believing** that we can contain, control or direct complex reality to our behest is shown not to be possible if we **admit** nonlinear causality, the unbounded nature of reality, with infinite variables and unknowables at play, such that any change made in any variable, will set in motion changes, many of which cannot be anticipated nor even noticed.
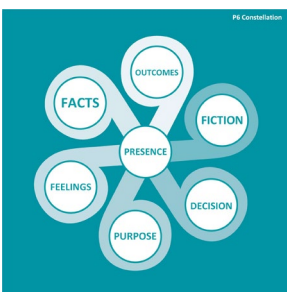
processing[119], you will bear witness to how I am addressing the question I did not realise I was answering until I realised it **§6.3**.

After-words ~ CA-5[120]

►The entirety of **§CA-5** exemplifies the nature and actuality of undertaking the immense challenge I willingly embraced in my research, namely that: **I am it. I am in it. I am holding it. I am an instrument of it. I am playing with what it means to be and do it. I am playing with what it means to reframe research within and beyond the edges of current academic convention and its inherent reductionist constraints §3.6.** Along the way, I came to know about Natural Inclusionality. However, it was only by my research's closing, did I (a) come to fully appreciate my embodiment, attunement and alignment of and to it; and (b) that this is what differentiates *Presence in Action* and *Symmathesic Agency* from other systemic approaches **§CA-5.11-§CA5.12**; **§6.3: p. 276-299**.

►In **§CA-5**, I illustrate the nature of the journey into which the reader is entering using an image in the top right corner of each page. In **§CA-5.1.1**, I establish the context for a **nonlinear, emergent, multimodal methodology** that sits in contradiction to the structural constraints of a written document, which gives the illusion that a predictable, linear trajectory is possible (see the quotation from Kress (2000b:184), **§CA-5.5.8.2: p.414-415**). I mitigate this contradiction by affording seemingly infinite possible pathways through the document. So, as a reader, you can avail yourself of a nonlinear experience that will be utterly unique to you.

►At many points, I consciously reflect on where I have been, in readiness for moving onward. At other times, you will find me (non-consciously) repeating myself – something I only came to appreciate on those occasions when suddenly I would notice I had 'been here

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Pre-PhD Abductive Fruits : 1998-2012
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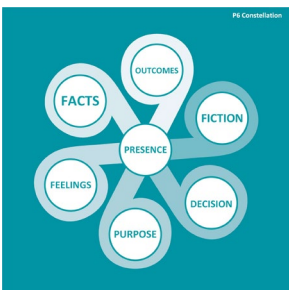❖ 3: P6 Constellation

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[119] Early on, I notice I begin combining these two phenomena, referring to them as 'process(ing)'
[120] Acronym for **§Chapter-Five-as-Appendix**.
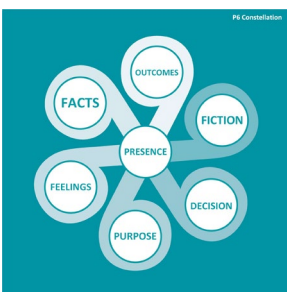
before' §CA-5.1.4; §CA-5.5.8. Consistent with 'systemic credentialing' §CA-5.5.8: p. 396-400; §CA-5.5.8.3: p. 424-425, each deepening iteration surfaces something new (to me), helping me to process, formulate and incorporate my knowings into enformed 'becomings'.

►In the remainder of §**Chapter Five**, I signpost you to content covered in each of the sub-sections and re-state my core contributions.

►In §**CA-5.1**, I set out the terrain of my emerging methodology and visually represent the final scope, focus and philosophical framing of my research, linking again to the ≈Systemic Research Framework §CA-5.1.2 (distilling what I came to appreciate in the final sections §CA-5.5.8 - §CA-5.5.13). I also offer the ≈SAM to further illustrate how self-inclusion is an undeniable reality for any systemic researcher (i.e. *everywhere there is research, there is a researcher at the heart of it*). These visual frameworks show the centrality of the researcher-intervenor.

►By recursively deploying the *PAI + Participation Compass* within my research, I show that every research intervention – even mine, which ostensibly appears to be all about me (an individual) and my process(ing) – is one of mutual contextual learning, i.e. always involving person(s)/stakeholders with differing interests and power, interrelating with each other and their personal and shared contexts. Both the ≈Systemic Research Framework and the ≈SAM situate the *PAI* and the *Participation Compass*, showing they (can) play a part in the scoping and focusing of interventions/research that straddle all possible realms of inquiry (i.e. from individual to kosmological).

►Throughout §**CA-5**, informed by Living Theory Action Research §CA-5.1.5, I came to appreciate my *abductive fruits* as my 'living theories' §CA-5.1.5 – my individual learning process(ing) finding form and expression through which to engage with, and ultimately pass learning onto others. I also offer my rationale for using the terms 'framework/scaffolding' as my descriptors-of-choice for differentiating my *abductive fruits* §CA-5.2 (re-stated below):

PhD Statewaves:
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► Navigator-Narrator
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Pre-PhD Abductive Fruits : 1998-2012
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PhD Abductive Fruits:
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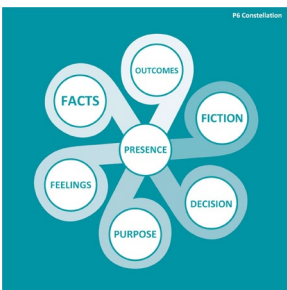❖ 6: Symmathesic Agency Model (SAM)
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Attending Responding Becoming ►♫♦≈

"I see them variously as: **conceptual frameworks/models** (the ≈SAM §**CA-5.5.5.2**; ≈Systemic Research Framework §**CA-5.5.5.5** and *Metalogic Coherence* §**CA-5.5.11.6**); **practice-supporting frameworks** (the *PAI* §**CA-5.5.1-**§**CA-5.5.3** + *Participation Compass* §**CA-5.4** and the *P6 Constellation* §**CA-5.5.8.2**); and **praxis-illuminating know-how/knowing** (a*phorisms of nature's way* §**CA-5.5.11.4**, *Acuity Practice* §**CA-5.5.11.2** and the *Symmathesic Agency Behaviours* §**CA-5.1.6;** §**CA-5.5.11.5**"** (Gardiner, 2022: p. 18).

►My accumulating individual learning has sprouted from diverse origins spanning many years, beginning early in 1981, the year I first began journaling. Little did I know that my fledgling reflections §**CA-5.1.7** would seed a *self-centering* praxis that would produce seemingly unrelated fruits §**CA-5.1.6**; which, 40 years on, informed by other data sources, would find coherence within a *multi-scalar, metalogically coherent methodology* that has manifested in this PhD.

►In §**CA-5.3.3: p.21-26**, I share the originating impetus that moved me into proactive inquiries that gave birth to each of my *abductive fruits*. Below, I summarise their chronology, indicating the years of their conception, gestation period and **birthing**. I do so to make explicit their variable timescales. I also re-state their distinct functions so as to clarify their practical value:

- 1998-**1999**: *Participation Compass* §**5: p. 253;** §**CA-5.3.3**; §**CA-5.4**:
  - Function: ♦discerning how to choose and deploy fit-for-purpose methods/interventions for engaging with implicated/impacted stakeholders §**CA-5.4.3.1**.
- 1999-**2001**: The *PAI – Point Attractor Inquiry* §**5: p. 253-255;** §**CA-5.3.3**; §**CA-5.5.1 -** §**CA-5.5.5**:
  - Function: ♦attending to what is 'calling' for the collective, **considered** attention of implicated/impacted stakeholders in complex contexts, in which no one yet knows what is actually needed nor how to respond §**CA-5.4.3.1**; §**CA-5.5.13**.

Attending Responding Becoming ►♫♦≈

- 1981-**2013**: The *P6 Constellation* **§5: p. 257, 259; §CA-5.3.3; §CA-5.5**[121]:

  - Function: ♦illuminating what is current in all that is present[122] within ourselves, amidst our relational and wider world realms.

- **2015**: *Symmathesic Agency Behaviours* **§0.3; §5: p. 259; §CA-5.1.6; §CA-5.3.3; §CA-5.5.3.2: p. 115; §CA-5.5.11.5** derived from the *aphorisms*:

  - Function: ♦a metalogically coherent, multi-scalar, meta-praxis supporting the embodiment of the principles of Natural Inclusion and a complexity thinking paradigm.

- **2015**: ►♫♦≈Statewaves **§0.1: p. 5; §0.3: p. 29-55; §5: p. 259; §CA-5.3.3**:

  - Function: ♦**admitting** (my) ways of being/exchanging/expressing through different modalities, as/when they arise, without knowing what might become of them.

- 2013-**2017**: ≈Presence in Action **§5: p. 259; §CA-5.3.3; §CA-5.5**[123]:

  - Function: ♦(a) a self-centering praxis (what we 'do'); (b) what we experience and gain through this praxis (in-the-moment, bodily-emotional 'state-changes'); and (c) what we develop over time through engaging in this praxis (acuity, agility, fluency and artistry in living our lives).

- 2015-**2020**: ≈Symmathesic Agency Model **§5: p. 258; §CA-5.3.3; §CA-5.5.5.2**:

  - Function: ♦situating ourselves and our interventions within the context of a naturally inclusional paradigm, illuminating our nested, contextual inter-relationality.

- 2014-**2021**: ≈Systemic Research Framework **§5: p. 258; §CA-5.3.3; §CA-5.5.7.2: Figure A-43, A-44; §CA-5.5.11.1: Figure A-57**:

  - Function: ♦situating, positioning and framing (systemic) researcher-practitioner inquiries.

- 2010-**2021**: *Aphorisms* **§5: p. 258; §CA-5.3.3; §CA-5.5.11.4**:

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[121] Please search for '*P6 Constellation*' in **§CA-5** as there are so many references to it throughout.

[122] In this phrase I differentiate that which is activated (*current*) and noticed by the individual. This may be recalled from their past or imaginings projecting into the future; as distinct from all else that may be evident/happening/present in the 'here and now' moment.

[123] Please search for '*Presence in Action*' in **§CA-5**, as there are so many references to it throughout.

Attending Responding Becoming ►♫♦≈

- o Function: ♦teasingly provocative ways to engage folk in considering the principles informing complexity thinking, Natural Inclusionality and primal animation.

- 2015-**2017**: *Metalogic Coherence* **§5: p. 259; §CA-5.3.3**; **§CA-5.5.11.6**:

  - o Function: ♦discerning the fit-for-paradigm coherence of any intervention.

- 2014-**2021**: ♫Poetry Anthology **§5: p. 259**:

  - o Function: ♦opening the space for new (ways of) knowing to manifest and be expressed.

- 2014-**2021**: Abductive inquiry, *subjective empiricism* and Natural Inclusionality **§0-6**; **§CA-5.5.2.6**; **§CA-5.5.3.2**; **§CA-5.5.5.1**; **§CA-5.5.5.2**; **§CA-5.5.5.5**; **§CA-5.5.6.1**; **§CA-5.5.6.2**; **§CA-5.5.6.4**; **§CA-5.5.7.3**; **§CA-5.5.11.3**; **§CA-5.5.12**:

  - o Function: ♦non-reductionist (i.e. naturally inclusional) approach for engaging with not-knowing.

- 2016-**2021**: *Multi-scalar, metalogically coherent methodology* (2016-2020) **§0-6**; **§CA-5.3.3**; **§CA-5.5.11.6**:

  - o Function: ♦naturally inclusional suite of approaches, frameworks and models that can be deployed within systemic interventions, supporting the admittance of not-knowing, opening the space for (new) knowing and knowledge, accessed through the interplay between personal, interpersonal and impersonal realms.

►It is important to remember that, consistent with the complexity thinking paradigm I embraced at the outset, the processual research phases I first imagined in **§0.2** did not materialise. Instead, my research morphed into streams of inquiry **§CA-5.3.3: p. 21** that contemporaneously mixed, spiralled and flowed in focalising, nonlinear fashion, throughout my project. So, even though the originating impetus for each *abductive fruit* was time-bounded and contextual, the subsequent honing of each one extends (sometimes far) beyond their initiating contexts/projects – influenced by my application and reflections on/of them within this doctoral exploration.

►In **§CA-5.4** I present the *Participation Compass* **§CA-5.4.1**. I offer a description and explanation for how it came to be what it is in **§CA-5.4.2**, inter-weaving theory-based reflections that

demonstrate its rigour and utility in operationalising Midgley's (2000) pluralist conclusions regarding systemic interventions. In §**CA-5.4.3**, I explain the principles for deploying it, illuminating in real-world projects that this seemingly neat, sequential process is necessarily iterative, relying on and enriched by inclusional, mutual inquiry with stakeholders.

►§**CA-5.5** opens with me narrating the birthing and iterative evolution of the *PAI* through its application in many projects. To illustrate its coupled application with the *Participation Compass*, I offer a critical reflection on action §**CA-5.5.1.2 - §CA-5.5.1.3**, referring to the extended project in which both were sourced. I do so, once again drawing attention to their similarities and differences related to other credible systemic approaches. This enabled me to tease out the distinctive, generic, practical support they bring to systemic interventions:

> "Expansive explorations of any context using the *SCAP/PAI + Participation Compass* give rise to clear, **specific expressions** of **particular** *practical Purposes (Task & People objectives)* related to **particular stakeholders** in **particular projects**" (Gardiner, 2022: p. 60).

►Further, by turning the *PAI + Participation Compass* onto themselves, I was able to make explicit what had hitherto been implicit – identifying what they are 'good for':

> *"Task Objective: to determine fit-for-purpose approaches and methods by which to engage stakeholders in whatever the venture is decided to be.*
>
> *People objective: those engaged, understand and feel confident in, and committed to, what they determine to undertake.*
>
> *Practical Purpose: Pu12 – developing shared ownership and commitment amongst stakeholders"* (Gardiner, 2022: p. 73).
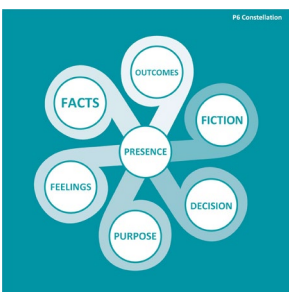
Attending Responding Becoming   ►♫♦≈

►Throughout §CA-5.5 there are extensive *reflective-reflexive* explorations traversing back and forth across vast tracts of personal, inter-personal and impersonal terrain. My meanderings may sometimes seem to have been infuriatingly off-point. Ultimately though, my emergent sensemaking demonstrates how the nature of my frameworks are attuned to complexity thinking, as well as the philosophy of Natural Inclusionality that I later came to appreciate was manifesting in and through my ways of *being~doing*. I attempt to distil the *PAI* in §CA-5.5.2 through ≈visuals, metaphors and explanatory annotations. In later sections, I venture into examining the 'sectors' of inquiry represented in the *PAI*.

►§CA-5.5.3: p. 106-137 continues my ever-deepening and broadening exploration of *subjective empiricism* and the nature of (my) personal knowing. It is here that I begin to tease out distinctions between 'knowing that', 'knowing how' and 'believing'; what is 'actual', 'empirical', 'subjective', 'inter-subjective' and 'real'. It is here too that you will find back-and-forth trace-lines within §CA-5 showing, with each iteration, (my) knowing becoming clearer, as I come to appreciate how all these constellate and interrelate in the *P6 Constellation*.

►Throughout §CA-5.5.4 - §CA-5.5.7, there are many more iterations that surface amidst deep-dive explorations of the *PAI+ Participation Compass*. These build to a crescendo in §CA-5.5.8: p. 395-433, culminating in an increasingly focalising synthesis §CA-5.5.9 - §CA-5.5.13.

►Amidst extensive practical second-person encounters (factually distilled in §CA-5.5.8.1) supported by third-person streams of inquiry relating to putting the *PAI+ Participation Compass* to work §CA-5.5.4, I also venture further into the nature of (my) personal knowing and what is showing up in and through me §CA-5.5.3.1. These first-, second- and third-person streams become ever more entangled in §CA-5.5.5. There are simply too many deep-dive forays, intellectual insights and discoveries to summarise; not least because my explorations

flow vortically (see **§CA-5.3.3: p. 21**; **§CA-5.5.11.2: p. 497-501**), carrying us within and across sections **§CA-5.5.5.1 - §CA-5.5.5.5** and then into **§CA-5.5.6 - §CA-5.5.9**.

►So, to help you **access some of the interweaving subterranean streams** in **§CA-5** that might usefully ♫aerate prevailing paradigms, I invite you to use the [**Find**] facility to **search** for **words/phrases** from the 'dot' list below that pique your interest:

- Knowing without knowing why; knowing and believing; actual, empirical and real; onto-epistemo-methodology; using all of my being; limitations of CDE and DSRP; Natural Inclusionality;

- The metaphors we use, matter; *metaphorm*; astral constellations; metalogic coherence;

- Why 'working title' matters; nonlinear dance; emergence; self-organising; self-centering; from reactive to reflexive; reactivity to responsivity; meaning-making as perceptual judgement born of impoverished or skewed *data-types*, in contrast to sensemaking as abduction in slow motion, i.e. manifesting individually in *Presence in Action*[124] and collectively in *Symmathesic Agency* as per the emergence of *PIA Collective CIC* and the *PIA Apprenticeship Learning Ecosystem (PALE)*;

- Outlines; boundaries; beginnings, middles and ends; we don't know until we know;

- Change is determined within; autopoiesis; 'is the berry toxic?'; we do not change ourselves; no one makes me do, feel, think, or learn anything; reflective contribution;

- Influence – its original meaning; 'receptive-responsive' re-frames 'leadership' into reciprocal leading and following; law of the situation; co-evolution; *Lead Body*, 'agency' and *response-ability*; agency arises from nonlinear processing dynamics;

- Nature and locus of power; enactivism/enaction; agency is an abstract concept attempting to describe a natural, universal, dynamic expression of animate living beings; agency is not something we (do not) 'have', we are manifesting agency always; 'I did all these things'; *acuity* seeds *agility*; 'intrinsic/conscious/generative' agency; agency as a particular manifestation of self-organising dynamics tipping a living being into some form of motion… better expressed as (primal) animation; agency is non-conscious, autopoietic adaptation, and *Presence in Action* is agency supported by

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[124] i.e. accessing *current* data, balanced across *data-types* catalysing coherent, patterned response(s).

enhanced awareness; collective-centering; meta-conscious mutual contextual learning, i.e. *symmathesic agency*; how the three conditions for individual agency (individuality, interactional asymmetry, normativity) apply to concept of collective agency;

- Practical purpose; psychical disciplines, psychology; coaching, supervision; not 'need' but natural 'needfulness'; primal purposes; purpose as espoused (consciously stated) intention and (non-conscious) intentionality, what we think is the point/purpose of (doing) something is often not what is actually going on; primal urges/purposes of: *self-protection/preservation* and *play/creativity*;

- What is focal and what is held subsidiarily; knowing how; *Presence in Action* "an adequate methodology that could be used to consistently validate experiential insights" **§CA-5.5.5.5: p.293**; presence as receptivity – notice, notice more, notice what, notice that; *acuity* catalysing energic-affective state change;

- Competency categorisation; codified bank of expertise; capacities of change agents; complex skills are irreducible; multimodal approach; nothing split apart.

►Below, I share (♫oxygenating) headline content in the remaining sub-sections in **§CA-5.5**.

►In **§CA-5.5.6: Stakeholders, Power & Interest** (**§CA-5.5.2.1: p. 101**) – I explore these notions, challenging the way in which power is conceptualised and externalised. I turn to consider how I draw upon what is in and beyond me, reflecting on the sourcing of my inquiry, beginning with myself, situated in a living, relational context in which I am 'called' to act. Here you will find inter-linking trace-lines to self-centering, not-knowing, emergence and primal purposes.

►In **§CA-5.5.7: Being~doing sourcing knowing Becoming** – I revisit Living Theory Action Research; using all of my knowing(s), expressing all of my doings through my *statewaves*; recognising becomings, becoming something that previously was absent/inaccessible to me.

►In **§CA-5.5.8: What to do with what is here** – here you find naturally inclusional process(ing) incorporating personal, impersonal and inter-personal streams of data, in tighter
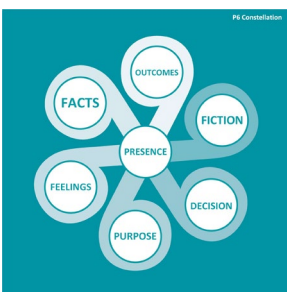
coils of dynamical interplay. I further illuminate the pervasive grip of reductionism and determinism dominating associated disciplines. This section culminates in a distillation of distinctions that set ≈Presence in Action apart from other first-person approaches §CA-5.5.8.3: **p. 424-425**. Along the way, I come to appreciate the meta-processing underway, made possible by both the *P6 Constellation* and the *PAI* – all of which, in communion, demonstrate coherence with complexity thinking and natural inclusionality.

►In §CA-5.5.9: **Making sense of sensemaking** – staying true to the paradigm I embraced has brought forth unanticipated insights, outcomes and *abductive fruits*. I reflect on myself using the practical frameworks and conceptual models I have created, and in so doing, gain deeper insights into how each brings greater coherence to the others; as well as to me and to what I have done. What I have done, the way I have done it, and the fruits of my endeavours have immense potential to radically re-shape the nature and efficacy of research and practice in diverse disciplines, in the Academy, and our wider world. Will this unfold? Possibly, if those engaged in these realms are ready to recognise that abundant, unimaginable benefits/advances are to be gained by re-incorporating *subjective empiricism* – i.e. if they are ready and willing to resource themselves to use 'all of their being' in all their undertakings.

►In §CA-5.10 **Approaches & Methods** (see also §CA-5.4: **p. 38-44**) – I venture forth into one final exploratory spin, comparing other participatory and systemic methods with the *PAI + Participation Compass*. In so doing, finally, I am able to clarify the unique contribution these bring to my primary discipline:

> "Combined, the *PAI + Participation Compass* comprise naturally-
> inclusional scaffolding that supports stakeholders in discerning how
> to intervene (how to engage and what to do) efficaciously in
> situations of mutual concern" (Gardiner, 2022: p. 458).

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
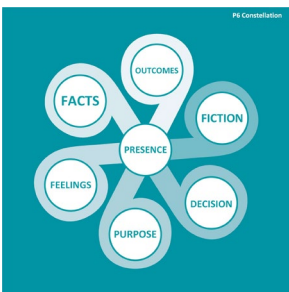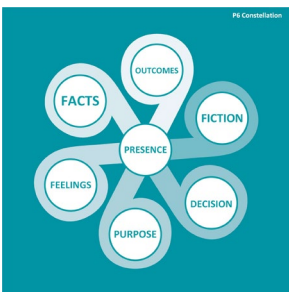❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming ►♫♦≈

►I come to appreciate how my approaches, frameworks, models/concepts more than uphold the principles inherent in a complexity thinking paradigm; and they do so in markedly different ways to other systemic methods and tools. Importantly, I show the futility of ignoring the personal; and the risks to any endeavour, if we ignore the discrepancies between the espoused intentions and intentionality-in-action of key stakeholders §CA-5.5.10: p. 484.

►In §CA-5.5.11 **Streams converging ~ clarity arising** – I synthesise and summarise collective, specific and unique contributions §5: p. 250-252 that my *abductive fruits* bring to systems thinking and systemic intervention (RQ1 and RQ6). In my research, I demonstrate the added dimensionality and generativity that robust *subjective empirical* approaches (can) bring. In so doing, I show the potential for incorporating one or more of these in *multi-scalar, metalogically coherent methodologies*:

For situating, scoping, focusing and designing research:

- ♦≈Systemic Research Framework §5: p. 251.
- ♫♦≈Symmathesic Agency Model §5: p. 251; §CA-5.5.5.2.
- ♦≈*Participation Compass* §5: p. 250; §CA-5.4 and the ♦≈*PAI* §5: p. 250; §CA-5.5.

Philosophical stance and methodological approach:

- Natural Inclusionality as a self-inclusive approach embracing complexity thinking, **admitting** primal animation as a primary indication of life.
- Undertaking a *living~learning (i.e. evolutionary)* systemic intervention, informed by Living Theory Action Research…
- … recognising and adopting abduction (as described and operationalised herein) as Nature's naturally inclusional process(ing) dynamic §CA-5.5.12.

Attuning to 'chosen' paradigm:

- ♫♦≈*Aphorisms of nature*: principles distilled initially from complexity thinking, later including Natural Inclusionality and primal animation §5: p. 252; §CA-5.5.11.4.

Attending Responding Becoming ►♫♦≈

- *♫♦≈Symmathesic Agency Behaviours*: for manifesting paradigm coherence, drawing from simple rules of swarm behaviour **§0.3; §5: p. 251; §CA-5.1.6; §CA-5.5.11.5**.

- *♦≈Metalogic Coherence*: attuning, aligning and embodying *knowing~being~doing* **§5: p. 252; §CA-5.5.11.6**.

Approaches & Methods within the context of my systemic intervention:

- *►♫♦≈Statewaves*: conveying what is arising, through multi-modal ways of *being~expressing* **§Glossary: p. xxi**; **§0.1: p. 5**; **§0.3: p. 29-55**; **§5: p. 251**.

- Simple Rules in situationally relevant guises: *IofC Seed Behaviours* **§2.5**, *Symmathesic Agency Behaviours* **§5: p. 251**; and the *psychological and relational commitments*[125] embraced by those within *PIA Collective's community-in-practice*.

- *♫♦≈*Presence in Action; i.e. the *P6 Constellation* + *Acuity Practice* + *Symmathesic Agency Behaviours* (with *Reflective Contribution* as an antidote to traditional feedback) **§5: p. 251; §CA-5.5**.

- *►♫♦≈*Poetry anthology comprising 35 poems, arising over 7 years **§5: p. 252**.

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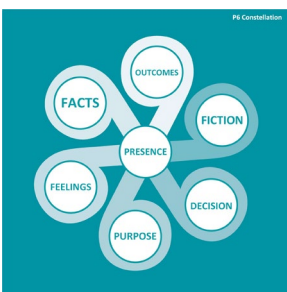❖ 2: Point Attractor Inquiry (PAI)
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►Much later, in **§CA-5.5.11** and **§CA-5.5.12**, I came to recognise the meta-patterning that had been materialising throughout my iterating, doctoral process(ing), i.e. *metalogic coherence* and 'abduction re-conceptualised': (a) "*metalogic coherence manifests when metaphorm, practice/process(ing) and paradigm are mutually consistent*" (Gardiner, 2022: p. 529), and when something is *metalogically coherent*, unanticipated generative 'becomings' (can) arise in abundance **§CA-5.5.11.6: p. 528-536**; and (b) reconceptualising abduction **as nonlinear, naturally inclusional, patterned processing §CA-5.5.12.5: p. 577-581**, as facilitated by the *metalogically coherent* scaffolding associated with *Presence in Action* and *Symmathesic Agency*.

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[125] Written into the Principles of My Praxis (POMP) document: *Safeguard my own trustworthiness; Engage in Presence in Action, Act for the wellbeing of myself, my relational realm and our wider world; Engage with courage, curiosity and caritas; Follow through on promises; Make more of what I and we have; Share with and open the space for others* **§CA-5.5.5.5: p. 287**.

> *"*<u>Abduction is</u> *situated, naturally inclusional [304], emergent, nonlinear processing*
>
> *that – when enhanced by a metalogically coherent, self-centering praxis such as*
>
> ≈<u>Presence in Action</u>*, or a collaborative praxis such as Symmathesic Agency*
>
> *using the PAI + Participation Compass – has the potential to generate radical*
>
> *insights, artefacts and responses that are real* **§CA-5.5.6.2** *and efficacious to the*
>
> *person(s) generating them; and which, depending on the scope of their applicability,*
>
> *and the extent and rigour accorded to their reflective, iterative application* ←→
>
> *adaptation, may reliably be transferable to others" (Gardiner, 2022: p. 578).*

[304] *(in* **§CA-5.5.12.5***) i.e. reliant on bringing into confluence, first person 'data' with second and third-person, in reflective-reflexive, receptive-responsive process(ing).*

►In terms of <u>scaffolding</u>, *Presence in Action* and *Symmathesic Agency* have different *metaphorms* (i.e. the *P6 Constellation* and the *PAI + Participation Compass*, respectively); yet they share the *Acuity practice* **§CA-5.5.11.3** (i.e. the naturally inclusional practice/process(ing) dynamic) and the *Symmathesic Agency Behaviours* **§CA-5.1.6**; **§CA-5.5.11.5** (i.e. *en*formed and informed by the paradigm and principles embraced within the philosophy of Natural Inclusionality) **§CA-5.5.11.3 - §CA-5.5.11.5**. Together, these frameworks, along with my <u>other concepts and models</u>, represent a coherent body of work representing a *multi-scalar, metalogically coherent methodology*, which addresses <u>RQs1-3</u>. More particularly, <u>RQ2 is addressed</u> by the entirety of my doctoral process(ing) approach and composite submission.

►♫Understanding abduction as expressed in the quotation above, and in (b) <u>on the previous page</u>, helps appreciate how each *abductive fruit* has been informed, to a greater or lesser extent, by all others; and how all have been *en*formed by my self-inclusive inquiry; i.e. consciously **reincorporating** *subjective empiricism* within my systemic intervention. Amidst years of

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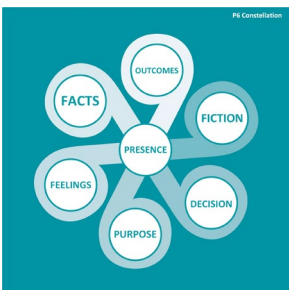❖ 1: Participation Compass
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confusion and turmoil, I have also revelled in revelations that have taken my breath away. I have lived and learned through following invitations, engaging, exploring, extending, playing, making, applying, sharing, reflecting, honing. I am implicated in all that has arisen. I draw upon, and recursively apply, all that has found expression through me, that is laid before you in these pages and the other components of my doctoral submission. My knowing (how) has grown from the inside; **influenced** (i.e. drawn out) by the invitations from others; *en*formed by the shared places and spaces in which we have encountered each other. What is here, has been sourced from the dynamical communion between tangible and intangible data, drawn in from personal, inter-personal and impersonal realms. Surrendering to not-knowing, and allowing not-knowing to be my guide, has brought alive a way of being in and with life, that to me, is undeniable, irrefutable and deliciously, delightfully **real** to me §CA-5.5.6.2: p. 350-357. The more I practice, the more this daily dance flows through me, in increasingly coherent receptive-responsive waves. For me, this is more than enough 'proof' of efficacy, reach and impact.

►All this has come alive in the context of a systemic intervention that is grounded in a doctoral inquiry involving many, many others. It was invoked by the question that carried me into this research: **RQ3** **What does it mean in theory and practice to work systemically with individuals?** The praxis of *Presence in Action* addresses this question. This relationally and contextually situated, self-inclusive praxis represents a key contribution of this research. It is substantiated by my personal demonstration and application (throughout); by my wide-ranging third-person explorations (within these coupled documents); by factual evidence of the numbers and diversity of people exposed to this emerging praxis; along with personal accounts §CA-5.5.5.4: p. 207-208, 210-212; §CA-5.5.5.5: p. 252 that bear testament to what is gained by those who engage in it. So, it seems fitting to end §Chapter Five, anchored in related tangible facts and in some of the words of those who are benefitting from it.

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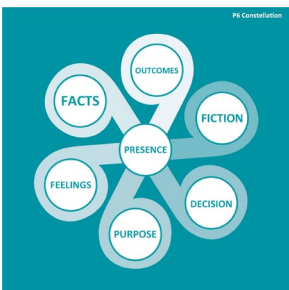❖ 2: Point Attractor Inquiry (PAI)
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Attending Responding Becoming   ►♫♦≈

►Headline numbers §CA-5.5.8.1 up to 30th March 2020 (Gardiner, 2022: p. 398-403) include:

- 3 Pioneer Practitioners engaged since 2013 working with 393 one-to-one clients over 1,352 client contact hours.

- First 11 *REAL Change* participants within IofC-UK in 12-month programme 2015-2016, comprising 228 contact learning hours.

- Follow-on global *REAL Change* programmes reaching 203 people and 442 contact learning hours

- 158 learning encounters; e.g. café conversations, training events, community-in-practice gatherings, etc.

- 1,829 attendances across 570 learners, whose exposure has varied from 1-59 learning encounters, ranging from 1 hour to 28 hours per 'event'.

- 1,473 contact learning hours.

- *Presence In Action Collective (PIAC) Community Interest Company* established 29th January 2019, sourcing contract work with University of Edinburgh (Mathematics, Biological Sciences, Roslin Institute, Doctoral College), NHS Education Scotland, and Erskine Stewart's Melville Schools.

- 27 *PIAC* members with an additional 20 connected through Initiatives of Change.

- People spanning 26 nations, 5 religions, and ages from 6-92 years old.

- Beneficiaries including schoolchildren, academics, actors, artists, business owners, charity workers, coaches, cognitive and organisational psychologists, community activists, consultants, film-makers, Heads of Schools, IT specialists, mediators, medics, musicians, project managers, teachers, therapists, senior executives, business owners, professional supervisors, etc.

►In this collage of responses §CA-5.5.8.1: p. 403-405, participant-practitioners share how ≈Presence in Action is helping them personally and relationally in all aspects of their lives. Whilst each can only speak for themselves, this selection illuminates a spectrum of experiences that reflects the ways in which many others have benefited through practising this praxis §CA-5.5.5.4: p. 207-208, 210-212; §CA-5.5.5.5: p. 252; §Doctoral Data Splash:

P6 Constellation

OUTCOMES · FICTION · FACTS · PRESENCE · DECISION · FEELINGS · PURPOSE

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Pre-PhD Abductive Fruits : 1998-2012
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"healing wounds I never acknowledged… understand what patterns are at play within me… accept that it is my stuff that triggers me… step back into relationships with fresh perspectives… gained confidence and determination…liberated from beliefs… joy, surprise, awe, grateful… helped me hold my boundaries and a wider perspective in work… shared language and understanding drawing us more closely together… changed what I notice... added a layer of depth and connection… noticing when I judge, when I am triggered, noticing repeating patterns in me and others at home and at work… increased my acuity and reflexivity… supports me to hold myself when my son experiences long term and rapid mood changes… the rollercoaster ride is somewhat smoother… I feel confident and my relationship with myself is stronger, listening to what is present within me, my feelings – emotions… being in community has helped me attend to myself, to develop on so many levels… more able to hold tensions with family… had a conversation with mom using her Christian words to share fiction/feelings/presence and no one died or wept…" (Gardiner, 2022: p. 401-404).

►In §Chapter Six, do note that, like §0 – §4, it essentially retains its original form arising from the emergent flow of my research, with some additional nuanced content augmentation.

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Pre-PhD Abductive Fruits : 1998-2012
❖1: Participation Compass
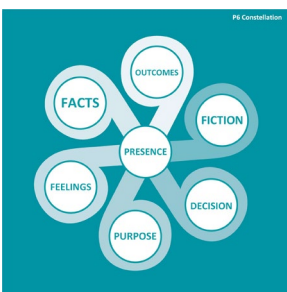❖2: Point Attractor Inquiry (PAI)
❖3: P6 Constellation

PhD Abductive Fruits:
❖4: Statewaves
❖5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖6: Symmathesic Agency Model (SAM)
❖7: Systemic Research Framework
❖8: Presence in Action
❖9: Metalogic Coherence
❖10: Poetry Anthology

Chapter Six: Opening the Closing

6.1 **My knowing and yours**

▶♫I have been living through – experiencing – all this, and you are witnessing my account of it after the fact. The sense I have made may not be the sense you will make, because I am in and of this experience, and <u>you are outside of it and me</u>. I am subject to perpetual nonlinear processing and, in this inquiry, I have given space for this to play me and play through me. Because you are a living human being, you are subject to the same 'kind' of interior processing dynamics as me, and what you make of all that I present will be yours and of you, not mine and of me. By the time you read this, I will have moved on somewhat.

▶♫♦I have shared the unplanned, surprising insights and symmathesic shifts that arose in me and others; and I have invited you into my thesis to have your own experience of this unavoidably distorted manifestation[126] of my methodology in motion. You might grasp, appreciate, even resonate with what I present. And if you do not, this will not invalidate my knowing, nor my essential contribution(s). Why? Because this body of work is about bearing witness to what can arise when <u>subjective empirical processing</u> is admitted within a systemic intervention **§3.6.1: RQ1**. What has arisen *in and through me* cannot be denied (unless, of course, you as Reader were to suspect fabrication[127] of my experience, which is why <u>penetrating sensemaking</u>, insofar as any of us are able to access/know what goes on within us, is an

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[126] By virtue of this linear format, which is dissonant with the nonlinear paradigm informing how I open the space for, and facilitate approaches to, frameworks such as the *PAI* and the *P6 Constellation*. To an extent, the linearity of text has been countered by my use of hyperlinks, but it is not a perfect solution: nonlinear pathways *between* sections of text are possible, but *within* each section, linearity remains.
[127] Fabrication would reside in the *Fictions* portal.
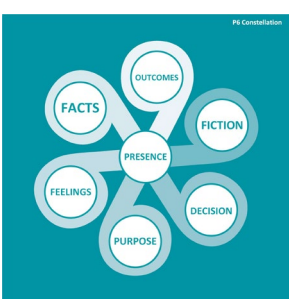
important principle to uphold in *subjective empiricism*). That all this is here, laid before you, is *Fact* enough, though <u>what you make of it</u>[128] is up to you.

♦My research offers contributions at multiple levels of analysis. This has been made possible by <u>finding my way into</u> an abductive approach within the context of the complexity thinking paradigm I sought to embody. In allowing my <u>research questions (RQ)</u> to hold the space for my research, I have:

- Undertaken a substantial systemic action research case study with members of a charitable UK body, its wider global fellowship and individuals from various professions and diverse community contexts **RQ2-5**; **§CA-5.5.8.1**; **§Doctoral Data Splash**;

- Developed ten new systems resources (*abductive fruits*) and applied them in the context of the case study **§CA-5**. Many others are now using one or more of these in their own lives and work **RQ1, 6-8**; **§CA-5.5.8.1**; **§Doctoral Data Splash**;

- Recursively deployed and abductively refined these *abductive fruits,* in particular ≈<u>Presence in Action</u>, drawing upon participant reflections-reflexions, my own *reflective-reflexive* **§Glossary**; **§CA-5.5.4.3**; **§CA-5.5.5.1**; **§CA-5.5.6.2** processing and my encounters with third-person material **RQ1-8**; **§CA-5**; **§Doctoral Data Splash**;

- Experimented with new forms of narrative construction **§0.3: p. 29-55** and the use of multiple media in the writing of my thesis and in my final composite doctoral submission **RQ1-2, 5, 6-8**;

- Brought to life a new onto-epistemological approach by focusing on my *subjective empirical* process(ing), and recognising this as fundamental to how I think of 'being systemic' **RQ1-2, 8**; **§CA-5.5.3**. My overall synthesis demonstrates how the conscious admittance of *subjective empiricism* within systemic interventions can be abundantly <u>generative and transformative</u>, as it has been for me as well as for others **RQ1, 8-9**; **§6.3**;

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[128] What you make of it will be determined by the extent to which you reincorporate *subjective empiricism* in your overall **sensemaking** of my offering. Here I am drawing attention to my distinction between meaning-making/perceptual judgement **§5.5.12.1: p. 551-557**; **§5.5.12.2: p. 575-580** as indicative of the *Fictions* portal **§5.5.3.2**; and my re-formulation of <u>abductive sensemaking</u> **§5.5.12** which I access through the praxis of *Presence in Action*, drawing upon all my faculties in *self-centering* interaction with my relational, wider world and kosmological realms.

Louie Jean Nora Gardiner, Composite Doctoral submission, March 2022

Attending Responding Becoming   ►♫♦≈

- [Found convergence](#) between nonlinear dynamics, complexity thinking, [abductive processing](#), primal animation[129] **§CA-5.5.5.5**; **§CA-5.5.6.2**; **§CA-5.5.6.4** and the receptive-responsive principle of Natural Inclusion **RQ2-3,7**; **§CA-5.5.11**; **§CA-5.5.12**;

- Gave rise to a [multi-scalar methodology](#) that leverages and enhances the efficacy and integrity of the naturally inclusional, process(ing) capacities of ordinary people (*Presence in Action* and *Symmathesic Agency*) **RQ1-4, 6-8**. This methodology involves situated first-, second- and third-person engagement, aided by representations (*metaphorms*) and processes that are *metalogically coherent* with how we, as human beings, make sense of and engage in and with ourselves, each other and our world **RQ2-6**.

►♫♦Engaging in these different levels of analysis, all of which are inextricably interrelated, has been a complex undertaking, requiring substantially more exploration than would otherwise have been needed with the usual first three levels of analysis. Giving myself permission to follow intuitive hunches about metalogues and abductive research has made all this possible – even though, at the outset, I could not have anticipated any of what was to come. This degree of uncertainty brought risks of potential failure within the Academy, the thought of which, over and over again, had me facing fear, and sometimes panic. Yet repeatedly, I engaged in my own *self-centering Presence in Action* praxis, and each time, I came back to the same sense of clarity and resolve: this was mine to do, this way – knowing that not to do so would compromise the integrity of my project, and more importantly myself and what my life's learning seems to have been about. As I noted towards the end of **§CA-5**:

> "To me, this meant engaging wholeheartedly with **not-knowing:**
>
> **living and being with not knowing what was coming; and not**

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[129]Primal animation: "[movement forms the I](#) that moves before the I that moves form's movement" (Sheets-Johnstone, 1999b: p. 138)…. "primal animation is 'not just or not only movement' (Kelso, pers. comm.), but movement whose dynamics are inchoately organized and whose telos is precisely meaningful movement: a coordinated dynamic. Agency is the telos realized: it is the I who is not only able to reach and to speak, but the I who is able to calculate sums, to judge distances, to expect certain consequences, and so on. It is in Husserlian terms both the I who governs (or holds sway) and the I who can (or cannot), the I who, again in Husserlian terms, is a psychophysical unity" (Sheets-Johnstone, 2004: p. 258).
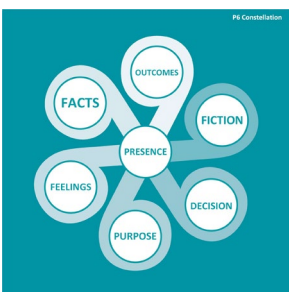
knowing where I was going; and not knowing what I should be doing; and not knowing how I should be doing it. Was I willing to surrender to that – to truly enter into an exploratory, emergent approach to my inquiry? §0.3: Living personal systemic intervention §0.3: Reflecting on my process. Was I willing to risk failing in the eyes of some; for the sake of engaging in something that clearly had no waymarks, no blueprint and no guarantees? If you have come this far with me, Dear Reader, you know my response. I could not, not do this. Its time had come. It was mine to do. Contrary to Peirce's either/or assertion, I found I did not have to relinquish security for liberty; I found a way for both to come alive." (Gardiner, 2022: p.561)

►♦So, I followed my hunches and came across others whose work resonated with my own embodied knowing. Had I not found trace-lines across space and time to fellow travellers on the margins, I am not sure how I would have fared. Following what was beckoning, and not what was expected, enabled me to manifest what I was experiencing, which in turn helped me find expression in all the ways presented in my composite submission.

►♦Moreover, I was carried into this research by enduring curiosities, which morphed into the Research Questions (**RQs**) I posed in **§3.6.1.** Importantly, I now realise that these questions **generated impetus**, but **did not prescribe anticipated end-states**; **nor** did they deliver **definitive answers**. ►♫They opened and carried me into an undertaking, which had me tumbling into and through diverse terrain, most of which I had not 'set out' to explore.

►♫♦Dear Reader, if you remain attached to linear convention, you may seek causal confirmation that I have addressed all these questions from **§3.6.1**. For me to force this systematically onto the page is somewhat inconsistent with my project. However, I attempt

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P6 Constellation

OUTCOMES

FACTS

FICTION

PRESENCE

FEELINGS

DECISION

PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
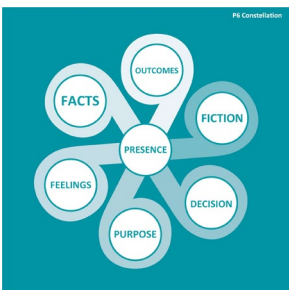❖ 1: Participation Compass
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❖ 10: Poetry Anthology

to do so here. In so doing, I feel confident, knowing that I have attended to each of them, though there will be no discrete linear trace-lines for you to follow. More crucially – and consistent with my evolutionary approach and paradigm – holding these questions as guides, rather than demands to be satisfied slavishly, has reaped unanticipated *abductive fruits* far beyond anything I could have imagined at the outset of my research. My Thesis, §CA-5 and all my *Becomings* are manifestations, arising from and representing the content and process(ing) of this inquiry §6.3.

►♫After the toil and turbulence of §CA-5, ►**Navigator-Narrator** is beckoning again to you, dear Reader. Her way with words and imagery, imbued by all other *statewaves*, will afford some respite from the verbal torrent of ♦**Intellectual-Theoretic**. If you have not already done so, please do follow this link and commune with her as she opens the space for an aesthetically-succinct synthesis of my approach and my *Becomings*.

6.2 **Why this is as it is**

►♦My commitment to *subjective empiricism*, within the context of a complexity thinking paradigm (**RQ2**), involved giving priority to radical first-person exploration. Undertaking rigorous research of this nature has required a breadth of analysis drawing on all three forms of inquiry (first-, second- and third-person). This means there has been much more to report than would be expected in an action research case study written primarily or exclusively in the second- and/or third-person. While all systemic action research approaches involve *some* first-person inquiry – see Bradbury (2015) for many examples – I have deployed much more than is conventional. Necessarily, there are extensive passages of self-reflection in my thesis, drawing on incidents in my life that illuminate or give context to the work I have done in all dimensions of my research. This, I believe, has been both necessary and justifiable, given that consciously and conscientiously reincorporating *subjective empiricism* (accessing and

generating first-person knowing) constitutes my primary contribution within the field of systems thinking, noting that:

- The *Scope & Focus* of my research turned onto me[130] **§3.5-§3.6**, and on what has come through me;

- I found myself engaging in a recursive loop: abductively learning about abductive process(ing) by immersing myself in an abductive inquiry, accessed through myself, as the first-person involved **§CA-5.5.12.1**;

- Through the above, I now conclude that abduction is not simply comparing 'configurations', as suggested by Bateson and Bateson (1987: p. 174-175) **§0.3: p. 27**. It is the entirety of what they express in that quotation – i.e. involving all of our Being, drawing upon multiple faculties of sensing and sensemaking in concert, enabling nonlinear processing of complex interrelated data **§CA-5.5.12**. Accepting this as so, renders the reductionist data-mining and categorical data-treatments typical in inductive and deductive research, inappropriate in a naturally inclusional project such as this.

►♫♦All the above, combined, means that my first-person inquiry had to take precedence over second-person contributions **within** this document. I am not saying that second-person material has not been incorporated in my personal processing. It has, but not in ways that I can demonstrate causally (systematically) through rational, analytical means. The bank of second-person data I have drawn upon is substantial. I include indicative accounts from others, adding their different voices, perspectives and experiences to my own **§CA-5.5.5.5: p. 207-208, 210-212, 243-244, 251-252, 257-258, 261-262, 276, 306-307, 312-313, 318-319; §CA-5.5.6.3: p. 363; §CA-5.5.8.1: p. 403-405; §CA-5.5.8.2: p. 416 ; §CA-5.5.11.2: p. 490-496**. However, to encounter the extent and nature of that which I have accessed, I encourage you to dip into and swim around in the §Doctoral Data Splash.

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
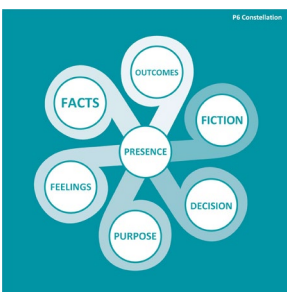❖ 2: Point Attractor Inquiry (PAI)
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[130] The seeds of my final thesis title were (unknowingly) sown much earlier than I recalled **§3.5:** footnote 86.

Attending Responding Becoming   ►♫♦≈

►♦Consistent with the notion of reincorporating *subjective empiricism*, I also experimented with giving voice within my thesis to four *statewaves* §0.3: p.29-55 – each representing the different ways in which my being was finding expression. Each *statewave* augments my exploration of my research experience, bringing all of my being into play – **each bringing what the others cannot**. This includes a new arrival who found her voice and took her place within this project: ♫ **Aesthetic-Poetic**. To an outsider, some of my poetic contributions may seem incidental or inconsequential to the research, yet they are actually products of it, even though some of the inherent connections may be far from accessible to anyone other than me. My poems and poetic prose give my self-reflections greater emotional intensity than conventional narratives. They have profoundly served and affected me during the years of this project. Yet the extent of their impact on you, as my Reader, in comprehending this body of work, may go unnoticed; is possibly unknowable by me; and certainly causally untraceable. Why? Because this entire body of work is the product of nonlinear processing – much of which will have been in the realm of the non-conscious. This has been true for me, and will be so for you too.

►♦Everything in this document – and the *Fact* of this thesis becoming what it now is – constitutes essential, continuously emerging research data. Iteratively and abductively, I have been drawing upon all that was accessible to me, consciously and non-consciously. This ongoing processing has found me (a) deploying all my *statewaves* and **allowing them to 'speak for themselves', using their primary modalities without undue interference from the others**; (b) repeatedly revisiting, adapting and refining all my *abductive fruits*; and (c) changing how I host, illuminate, represent and talk about my evolving praxis. In sum, I have been **attending** §CA-5.1 and **responding** using all of my being; and have been bringing forth

what has been **becoming**: I have been 'living' the main[131] title of my thesis **§0.3**, at first non-consciously, and then latterly (once I had become aware of what was manifesting through me) in as *metalogically coherent* a way as I was able **§CA-5.5.11.6**.

►♦In submitting myself to this complex dynamical interplay, and, more crucially, admitting its legitimacy, I came to recognise what *metalogic coherence* calls for, when learning how to engage with the complexity of our natural realities (**§CA-5.5.5.5: p. 273-281**):

> "… **practitioner knowing expands – not by dismantling complex skills and building them back 'brick by brick' – but by creating conditions (a supported, reflective-reflexive learning space §Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2) in which those complex skills, in their fullness, can be experienced, practised, witnessed and reflected upon in the midst of addressing real-world, real-time dilemmas §Figure A-37**" (Gardiner, 2022: p.277)

►♦I have been demonstrating this coherence within this thesis, and in so doing, found myself faced with a critical hurdle related to the prescribed wordcount[132] for PhD theses within my university. I succeeded in securing special dispensation to exceed this, thereby supporting me to be consistent with the paradigm and manifesting purposes of my research. To meet the conditions for this dispensation, I was called to creatively – yet congruently – make use of a digitally-submitted 'Appendix': **§CA-5**. This epitomises my *living~learning inquiry* writ large upon the page. I have been capturing in slow motion, a particular kind of 'raw data process(ing)' that is internally consistent with this project. It is, in essence, a written

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[131] At this point in my writing, I was still using a main and subsidiary title **§6.4.**

[132] This wordcount challenge is faced by other researchers undertaking systemic action research case studies, who likewise are recognising that their documented accounts need to be much longer than is conventionally permitted in journals and theses to do justice to the paradigm in which their research is situated.

instantiation of my abductive research approach in which you, as my Reader, both bear witness to, and to some degree experience – through its convolutions, imperfections, recycling and the inevitable redundancies that are inherent in an emergent, interweaving exploration. Through it, you have a window into me and my process(ing), as I reveal how I have grappled with new material and tumbling revelations. All this has delivered me to my current state of comprehension of and about all that has transpired. Your engagement with all the components of my composite submission – especially **§CA-5** (i.e. my digitally-submitted Appendix) – is, I believe, **utterly essential** to appreciating and accepting <u>my final summation</u>, here in **§Chapter Six**.

6.3 **Claims and contributions**

►♦As my Reader, you are living with a fundamental constraint: you will not have had first-hand experience of the generativity and transformative shifts associated with the abductive, emergent, inclusional (reincorporating *subjective empiricism*) nature of my inquiry. As such, the sense you make of the array of material presented within my composite submission will, of course, be impacted by your life experiences, your own levels of (dis)comfort with, and immersion in, what I have done here; as well as the ontological and epistemological assumptions you hold (dear) about science, research and academic convention. With regard to my research questions, **§3.6.1**; **RQ1-9**, the *Scope & Focus* of my inquiry **§Figure 19**; **§≈**<u>Systemic Research Framework</u>, and in light of **§6.2**, I attempt to summarise my key knowledge contributions using presentational knowing as distilled by ►<u>Navigator-Narrator</u>.

Attending Responding Becoming   ►♫♦≈

Figure 19: ≈My research in a nutshell

What am I doing? Second-order science, LTAR systemic intervention or (reflective-reflexive, receptive-responsive) living-learning inquiry?
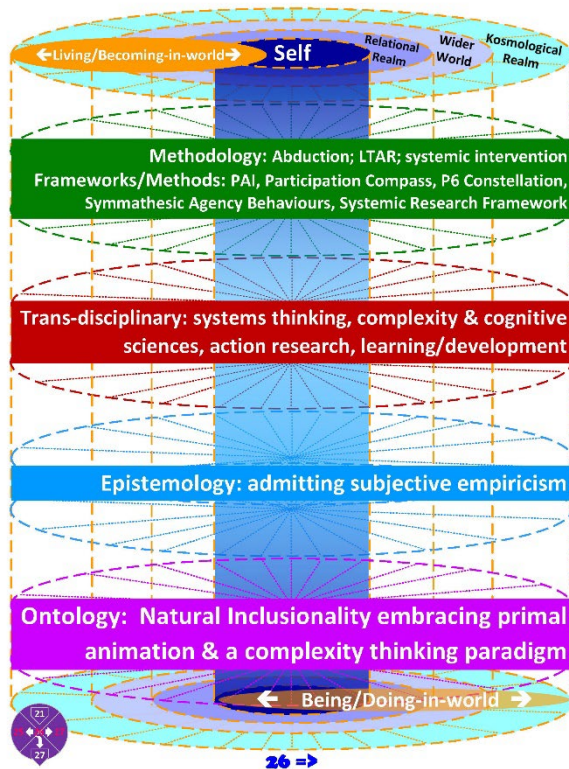
►♦My approach is attuned to Rajagopalan's immersive systemic knowing (Midgley & Rajagopalan, 2021; Rajagopalan, 2016, 2020; Rajagopalan & Midgley, 2015) not the rational-analytic approaches dominating systems thinking, associated disciplines and science generally – see Rajagopalan (2020), for a critique of the continuing focus in systems thinking on rational inquiry. However, I extend much further than Rajagopalan into a second-order cybernetic inquiry (Scott, 2019), by more fully drawing upon, and making transparent, my first- and third-person interplay **RQ2** – also see Kelso and Engstrom (2006: p. 234-236); Sheets-Johnstone (2004).

►♦In admitting *subjective empiricism* into my research RQ1-3 §**3.5**, I found myself producing a body of work that explicitly scaffolds and integrates the processing of first-, second- and third-person data – in ways that seem to be *metalogically coherent* with the philosophy of Natural Inclusionality (which is concordant with the principle of Natural Inclusion, complexity thinking and primal animation) §**CA-5.5.3.2**; §**CA-5.5.11.2**. The nature and entire contents of this composite doctoral submission; and what is unfolding from putting into practice and passing on the *P6 Constellation* and ≈Presence in Action §**CA-5.5.8.1**; **RQ6, 8**, all bear testament to the receptive-responsive possibilities of this naturally inclusional approach §**CA-5.5.11.2**. Purposefully holding the dynamical interplay of all three data sources in continuing confluence, is an undertaking unlike any I have undertaken previously. Has it been worth it?

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
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Attending Responding Becoming ►♫♦≈

►Yes. This *living~learning* inquiry has birthed [ten discrete abductive fruits](#) **§Figure 20; §5: p. 250-252; 254-255**, (not including my thesis and **§CA-5**). My attempts at verbally expressing my living praxis are evident in this thesis, with ♦**Intellectual-Theoretic** taking the lead, supported by ►**Navigator-Narrator**, ♫**Aesthetic-Poetic** and ≈**Visual-Kinaesthetic** forms.

►♦In bringing *subjective empiricism* to the fore, I have been able to leverage insights from decades of [personal reflections](#) distilled within the *P6 Constellation* framework **RQ5**. At the outset, my systemic intervention **§3.5** comprised two aspects, centering on the *P6 Constellation*: (a) one-to-one support of individuals, and (b) hosting group learning opportunities, where participants could experience supporting each other as *Hosts*; being supported by each other as the '*person on the mat' (i.e.* the *POMs*); and as *Witness* to those in the other two roles. By the time the *scope & focus* of my doctoral undertaking turned centrally onto myself **§3.5**; **§3.6.1**, I was already repeatedly deploying the *P6 Constellation*[133] to aid my own interior processing; exploring this as a way of [working systemically](#) with myself as an individual **RQ3, 5**; and, through my systemic intervention, using it when working one-to-one with others **RQ3-4**. These aspects

Figure 20: ≈Abductive fruits 1-7 + 9

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
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[133] *En*formed by my synthesis of complexity sciences, systems thinking, Natural Inclusion and primal animation **§5.5.11.4.**

Attending Responding Becoming   ►♫♦≈

of my systemic intervention attend to **RQ3-6, 8**, and created the conditions for Becomings I did not anticipate **RQ9**.

►Everything related to this research and ≈Presence in Action has arisen emergently through iterative inquiry **§CA-5.5.1**; **§CA-5.5.5.1**; **§CA-5.5.5.5**; **§CA-5.5.7**. My journaling, commencing in 1981, enabled me to externalise my interior experiencing. I began noticing and tracking my repeating personal patterns, and over time, my process(ing) evolved. Through journaling, I began to draw upon other modalities (e.g. involving ≈**Visual-Kinaesthetic**, ►**Navigator-Narrator** and ♫**Aesthetic-Poetic** modes of expression). In outwardly conveying, through words and imagery, what I was thinking and feeling on the page, I had to use my entire body, not just my shoulders, arms, hands, fingers (Gardiner, 2021). This afforded me a perspective outside myself, in that I could literally see, read, and reflect on all that had come through me. Using more/all of my being, ultimately facilitated my capacities to flex from (*fiction-*dominated) meaning-making towards *self-centering* sensemaking. Continually reflecting on my ongoing personal process(ing) eventually revealed six 'types' of interior data. Once I recognised these, I began noticing interdependencies between them. My initially tacit *Acuity Practice* arose out of noticing what I was noticing. The dynamical relationships and distinctions between **what** I was noticing became explicit in 2012 when the form of the *P6 Constellation* came into view. This representation afforded a repeating frame that could be iteratively applied to support a person's interior inquiry. Becoming aware of the 'space' (i.e. *Presence*) at the centre of the *P6 Constellation* made it possible for the *Acuity Practice* (with its single repeating question: *what am I / are you noticing?*) to become evident **to me**. The recursive nature of this simple practice, in which the same question is repeatedly applied to whatever arises from its previous asking, is surprisingly potent:

> "…perhaps there is really only one question capable of
>
> simultaneously holding my feet to the fire of responsibility, and in the
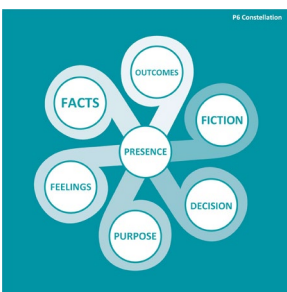
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process, unleashing unbounded potentialities for inconceivable responsivity: **what am I noticing**… within me, between and beyond us… that is calling me to attend with response-ability?" (from §CA-5.5.10.4: p. 482).

►Repeated deployment of the *P6 Constellation*[134] + the *Acuity Practice*[135] with myself and others, held by the *Symmathesic Agency Behaviours*[136], brought forth surprising, generative changes in our states of *knowing~being~doing* §CA-5.5.7. For a time, those of us experiencing these **state-shifts** struggled to express the nature of what was happening to us – until we landed on a name which, in hindsight, seemed self-evident: ≈Presence in Action! Later, I came to appreciate how this term epitomised the receptive-responsive §Glossary; §CA-5.5.5.1; §CA-5.5.5.2; §CA-5.5.5.3, *reflective-reflexive* nature of this **praxis** §Glossary; §CA-5.5.4.3; §CA-5.5.5.1; §CA-5.5.6.2. Finally, I realised that, when we experience transformative state-shifts whilst engaging in the praxis of *Presence in Action*, we become presence-ful persons i.e. *Presence(s)* in action. Thus the phrase '*Presence in Action'* refers to / describes **a person**, **a praxis**, and **a state-shift**. Importantly, the praxis bringing forth state-shifts, only occurs through *Presence(s)* in action, i.e. persons supporting themselves, and persons supporting other persons to support themselves §CA-5.5.8.1; **RQ3, 4, 8-9**. In this regard, it is a *self-centering*, relationally-supported, contextually-situated praxis – as illustrated in the nested realms of the ≈Symmathesic Agency Model; §CA-5.5.5.2; **RQ9**.

►♦Personal and relational recursions manifest through people repeatedly practising and experiencing the benefits of *Presence in Action*. Some ask for additional opportunities to extend their learning to which I respond. Those who keep showing up comprise our *community-in-*

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[134] A repeatedly used framework/*metaphorm* i.e. iteratively applied.
[135] A repeated inquiry i.e. 'method', applied to the products of its previous application.
[136] Living, dynamical expression of the paradigm and principles upholding the praxis of *Presence in Action*.

practice; and what arises amongst us, generates what comes through us, which is how we self-organised into the formally-constituted *PIA Collective* Community Interest Company (*PIAC*) – the entity that supports us to support ourselves and extend the benefits of ≈Presence in Action to others. Our *mutual contextual learning* manifests in our continually evolving PIA Apprenticeship Learning Ecosystem[137] §**Figure 21**; §**CA-5.5.5.5**; §**CA-5.5.8**.

Figure 21: ≈PIA Apprenticeship Learning Ecosystem
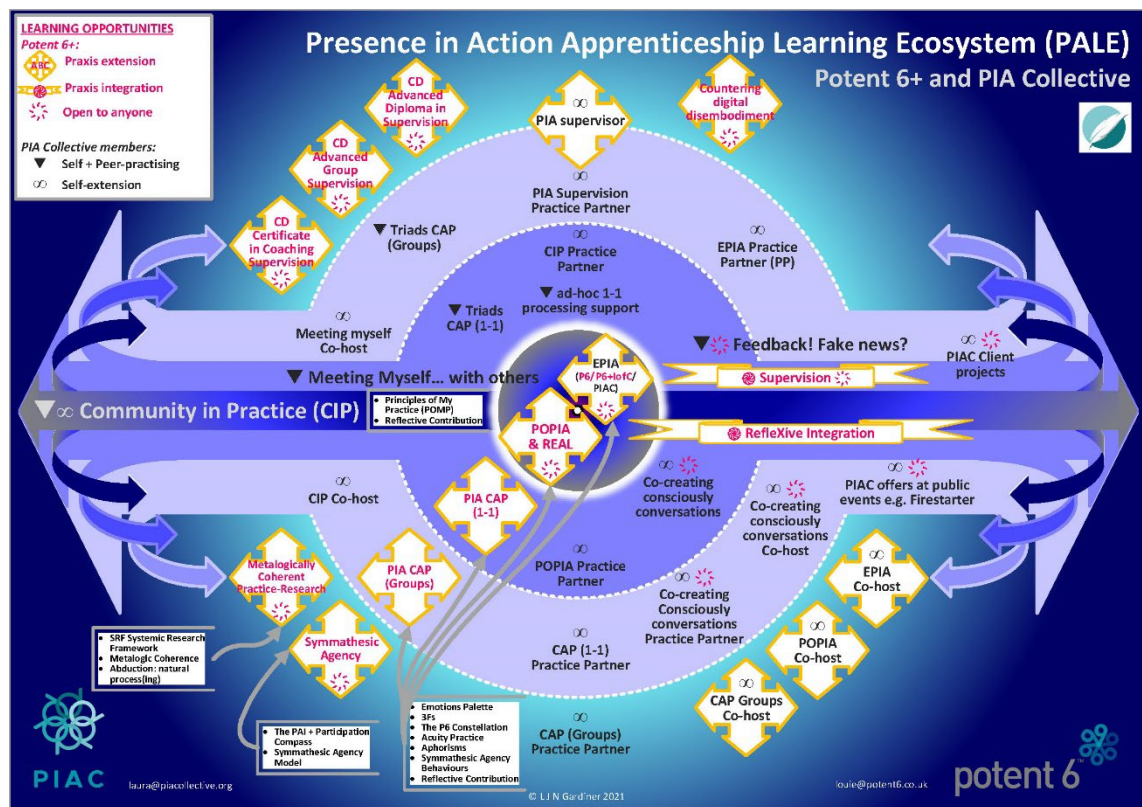
►♦This consists of: the *PIA Collective* and its *community-in-practice* members; *Potent 6* (training and supervision); an extended body of learners spanning several continents, who have experienced aspects of this work through Initiatives of Change; plus increasing numbers of clients served by our *PIA* practitioners. The fact that the *PIA Collective CIC* is being

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[137] *PIA Apprenticeship Learning Ecosystem* (PALE) continues to evolve, as those of us who are engaged respond to what emerges within and beyond the contexts in which we all find ourselves.

commissioned to introduce *Presence in Action* as an intervention[138] supporting staff and students individually and collectively (e.g. in schools, the NHS and university settings) is telling. We are being told that we are offering something that other interventions do not.

►♦Practising our personal praxis **in community** seems to be seeding our *Symmathesic Agency*, enabling us to be more attuned and coherent when engaging with others who have yet to experience this for themselves. Through us, our praxis is transforming the dynamics in our families, amongst friends, colleagues and within our local communities §Doctoral Data Splash.

►♦Whilst, to my knowledge, I have not worked with people **explicitly declaring** fundamentalist political and religious views (see RQ4), I and others in our learning ecosystem have witnessed on innumerable occasions, people across the spectrum of diversity[139] dramatically shifting their assumptions, positions and behaviours in relation to each other. The reach and impact §CA-5.5.8.1; §Doctoral Data Splash of the *P6 Constellation* and *Presence in Action*[140], and the receptive-responsive evolution of the *PIA Apprenticeship Learning Ecosystem*, appear to bear testament to their efficacy and potency as ways of working §CA-5.5.8 with individuals that also nurture *mutual contextual learning* **RQ4**, **6**, **8-9**.

►♦What of the systemic credentials **RQ3, RQ7** of ≈Presence in Action *(incorporating the P6 Constellation, Acuity practice* and *Symmathesic Agency Behaviours*)? Through my encounters with Natural Inclusionality and the arrival of the *Symmathesic Agency Model*, I note that my understanding has moved on from systemic to symmathesic distinctions, crucially **admitting**

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[138] Supporting the personal and professional development, resilience, wellbeing and resourcefulness of staff as well as developing their collective capacity to enhance their organisational cultures more consciously.

[139] As of June 2020, circa 550 across 26 nations from all continents covering 5 religions; primarily in English, though on occasion using simultaneous interpretation for those speaking Spanish, Portuguese, German, French, Russian, Italian and Japanese.

[140] First-person processing that integrates *subjective empiricism* within a naturally-inclusional and complexity-attuned *self-centering* praxis.

the imperative of self-inclusion[141]. The three **systemic criteria*** (see ***** in the dot list below), distilled by Smith and Shaw (2019) **§CA-5.5.8**, remain apposite, <u>with some augmentation</u>, infused by my encounters with other resonant disciplines – most recently, the empirical-phenomenological analysis of Sheets-Johnstone (1999a) on primal animation **§CA-5.5.5.5**; **§CA-5.5.6.2**; **§CA-5.5.6.4**, which I incorporate in my *aphorisms* **§CA-5.5.11.4**. All are brought to life in my praxis through the *Symmathesic Agency Behaviours* **§CA-5.5.11.5**:

- **Consistent replication*** shows up in the praxis of ≈<u>Presence in Action</u>. Essentially, it relies on the repeated use of the *P6 Constellation* framework, which serves as a receptive space and is supported by an *Acuity practice* comprising a single question (*What am I / are you noticing?*) founded on one core condition: the **admittance** (acknowledgement, acceptance and letting in[142]) of what is *current* within oneself, amidst all that is present. Even though the framework and *Acuity practice* are used repeatedly, each processing pathway plays out differently, delivering insights that are unique to the person every time they step on the mat;

- **Recursion*** (i.e. **self-referencing**) is satisfied by the s*elf-centering* nature of *Presence in Action (PIA).* It encompasses/expresses an ongoing dynamism that is present(ing) in us as living-moving human beings, reflecting our *reflective-reflexive*[143], receptive-responsive[144] capacities in attunement with Natural Inclusionality **§CA-5.5.2.6**; **§CA-5.5.3.2**; **§CA-5.5.5.1**; **§CA-5.5.5.2**; **§CA-5.5.5.5**; **§CA-5.5.6.1**; **§CA-5.5.6.2**; **§CA-5.5.6.4**; **§CA-5.5.7.3**; **§CA-5.5.10.2**, and its *being~doing* expression in/as primal animation **§CA-5.5.5.5**; **§CA-5.5.6.2**; **§CA-5.5.6.4**. With repeated practice, *PIA practitioners* grow an awareness of, and a 'knowing-how' to read and leverage, subtle deep dynamics playing out in the interior-exterior processing dance of themselves and others. These deep dynamics are
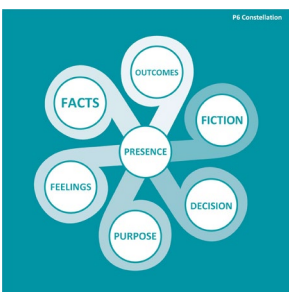
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[141] Yet **not** thinking about the individual as if they are a 'part' separate from all others and their surroundings. The mutual inclusion of receptive space and responsive energy in all material forms (Gardiner & Rayner, 2020) reminds us that we are never not 'nature' (Gardiner, 2021-22); and that whilst we are living, we are animate; we are engaged in the receptive-responsive dance of the kosmos **§CA-5.5.5.5: p. 242-247**; <u>animation is agency</u>, i.e. we are never not 'exercising agency', whether or not we are aware of this **§CA-5.5.5.5: p. 248-251**; and for this reason, I advocate the importance of self-centering as a radical act of responsibility that delivers personal responsivity (i.e. *Presence in Action*, **§CA-5.5.5.5: p. 252-268**), taking into account one's situated, relational reality; and *self-centering* in this relational, contextual interplay is what makes it possible for *symmathesic agency* to arise **§CA-5.5.5.5: p. 284-298**.

[142] The framework represents receptive space, and the inquiry an invitation to responsive energy – combined invoking the principle of Natural Inclusion whereby *receptive space invokes the in-flow of responsive energy* **§CA-5.5.11.4.**

[143] i.e. enfolding past recall and future imaginings into present moment processing **§Glossary**; **§5.5.4.3**; **§5.5.5.1**; **§5.5.6.2**.

[144] As per the principle of Natural Inclusion, see footnote 115.

expressed through seven simple rules[145] known herein as *Symmathesic Agency Behaviours* §**CA-5.1.6**; §**CA-5.5.3.2**; §**CA-5.5.11.5**. As their basic skills of *acuity* expand, *PIA practitioners* develop ever greater *agility*, *fluency* and ultimately *artistry* in this way of personal and supported *self-centering*;

- **Greater understanding from repeated recursions than single iterations***. This shows up in the subtle sophistication of a practitioner's praxis (see above), as they become more adept at creating conditions capable of catalysing generative shifts, i.e. through the simple act of illuminating current patterns. The processing dynamic of *Presence in Action* appears to have an inherent stopping rule that arrives unbidden within the person process(ing). This 'delivers' *Presence in Action* insights/shifts that need no further contribution from a *Host* practitioner (if there is one). My supposition about what is in play, is that 'primal' (i.e. non-conscious) animation[146] is our foundational living expression; and that through the praxis of *Presence in Action* we enhance our receptive-responsive[147] capacities to access coherence wherever we are, whatever we find ourselves doing. This arrival into a state of coherence, is, I suggest, our felt-sense manifestation of the 'stopping rule'. We come through whatever has been pre-occupying us, into an undeniable, unequivocal state of *knowing~being~doing*. We find ourselves moved to move with all of our being in concert, with no need for explanation or justification §**CA-5.5.12.2**.

►♦Additionally, the numbers and diversity of people exposed to the praxis of *Presence in Action*, coupled with their experiences and reflections of it §**CA-5.5.8.1**; §Doctoral Data Splash, all stand as indicators of its **accessibility, transferability**, **efficacy** and **impact** §**RQ8**. In the context of the naturally inclusional paradigm[148] framing and manifesting in this research – these criteria have come to be satisfied through scaffolding that affords fit-for-paradigm equivalence with, but utterly distinct from, the usual determinants of **replicability**,

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
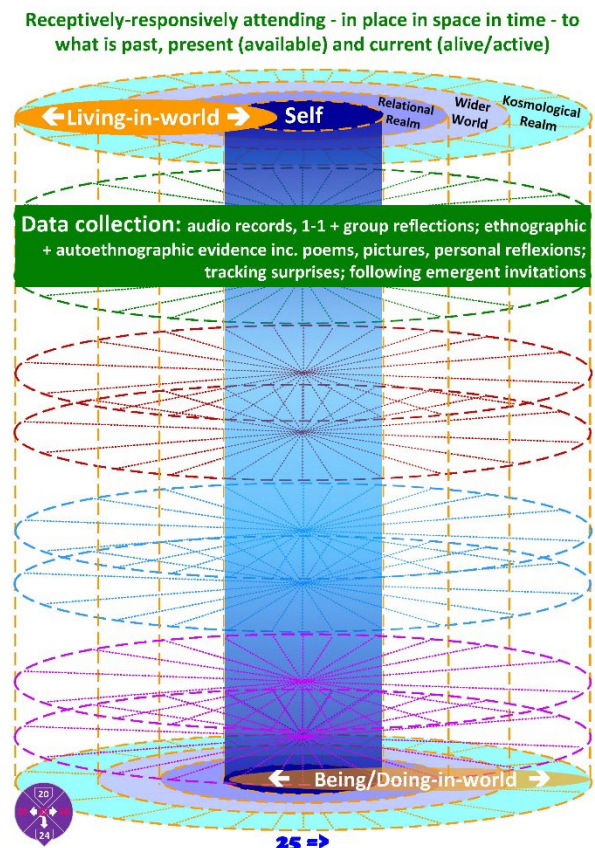❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[145] Derived from my *reflective-reflexive* inquiry into my facilitation practice and leveraging the principles of swarm behaviour theory.

[146] Sheets-Johnstone (Sheets-Johnstone, 1999a, 1999b, 2007, 2008, 2009a, 2009b, 2010a, 2010b, 2011, 2012, 2016a, 2016b, 2018, 2019).

[147] Rayner (Rayner, 1997, 2003, 2004a, 2004b, 2005, 2006, 2007, 2008, 2011a, 2011b, 2011c, 2013, 2017d, 2018; Rayner & Jarvilehto, 2008).

[148] See slide 12 in ►NN: Attending, Responding, Becoming i.e. attuned to complexity thinking; Natural Inclusionality §**5.5.3.2**; §**5.5.5.1**; and primal animation §**5.5.5.5** §**5.5.6.2** §**5.5.6.4**.

Louie Jean Nora Gardiner, Composite Doctoral submission, March 2022

reliability and **validity** expected in conventional scientific research. I have supplanted rational-analytic methods, fixed protocols and rote/processual practices of the latter with the constancy of <u>metalogically-coherent scaffolding</u> **§CA-5.5.11.6**, comprising the *metaphorm* of the *P6 Constellation* framework; the iterative *Acuity Practice* **§CA-5.5.10.1**; along with paradigm attunement, aided by attending to deep-praxis dynamics as expressed in the *Symmathesic Agency Behaviours*. What I have attempted here, simultaneously **acknowledges** the intentions driving the work of other systemists, in seeking to develop efficacious, collaborative systemic methods that are / have been picked up by others (Cabrera & Trochim, 2006a; Cabrera & Trochim, 2006b; Dyehouse et al., 2009; Foote et al., 2020; Gregory, 1997; Gregory & Jackson, 1992; Midgley, 2006; Midgley et al., 2013; Reynolds et al., 2012; Torres-Cuello et al., 2018; Walton, 2014; Williams & Imam, 2007); and it **extends** the ways in which we might do this within/for naturally inclusional, complexity-attuned, first-person (i.e. *Presence in Action*) and second-person (i.e. *Symmathesic Agency*) approaches.

►♦Given the above, and returning to **RQ3**: is ≈<u>Presence in Action</u> a way of engaging systemically with oneself and others? I can confidently say 'yes' – and in a way that admits the full dimensionality of 'human beings, being human', alone and together, in context. In short, it comprises a scaffolded, abductive process for 'situated, systemic, complexity-attuned', i.e. **symmathesic**, first-person inquiry. ≈<u>Presence in Action</u>, insofar as I have encountered, seems to be unique – not only in systemic intervention, action research and cognitive sciences – but also in other psychical and human development disciplines, in which I am directly engaged (i.e. coaching and coaching supervision) **§0.3**; **§3.1**; **§3.2**; **§3.6**; **§CA-5.5.7**; **§CA-5.5.11**; **§CA-5.5.12**. It accommodates the

> "<u>dynamic realities of animation</u> that… constitute the all-inclusive and
>
> spontaneously arising affective, tactile-kinaesthetic, sensemaking,

subject/world nature of human life" (Sheets-Johnstone, 2009a: p. 389).

►♦As such, as an approach, it lives up to and into principles that flow from Natural Inclusionality, complexity thinking and crucially – that which is missing from most, if not all other approaches I have encountered (see quotation above) – **animation** (Sheets-Johnstone, 1999a, 1999b, 2018) §CA-5.5.5.5; §CA-5.5.6.2; §CA-5.5.6.4.

Figure 22: ≈Types of data collection

►♦I realised early on in my research that, in undertaking an emergent inquiry, I would have no idea what might or could unfold. I believed it would be impossible to prescribe or proscribe the data I might usefully collect ahead of time – other than to track what would be coming through me. So, consistent with the nature of my project, I chose an emergent autoethnographic strategy §**Figure 22**; i.e. to 'let come what comes'; and to follow and bring to the fore what was *en*forming through me. Everything I came to be doing in this research with others, was in response to an invitation or invocation from them. I attuned to what was arising in and through me; whilst accompanying, attending, sensemaking and iteratively responding to those I was being called to serve; all the while, drawing upon third-person sources. I drew upon my experience of *hosting* and *witnessing* others going through their own process(ing). I reflected on their reflective learning; absorbing, digesting and integrating insights. And I brought forth each emerging synthesis to subsequent

Attending Responding Becoming   ►♫♦≈

Presence in Action encounters, attending once again to what others made of whatever I was sharing. The range of data-sources I draw upon §**4.1.2.1**; §**CA-5.1.7** includes:

- My in-the-moment-of-writing, first-person processing throughout the writing of this thesis – particularly in §**CA-5** – simultaneously using these opportunities to introduce you to the *P6 Constellation* 'live' ahead of its formal introduction §**CA-5.5.6.2**.

- A range of practical data, much of which I was accumulating for administrative purposes to keep track of learning interventions, participants, client contracts, etc., in service to my business and the emerging *PIA Collective community-in-practice* §**CA-5.5.8.1: The matter of Facts.**

- Audio recordings of *Presence in Action* trainings and *community-in-practice* gatherings which are used by those participants progressing to working professionally with others. Revisiting these early encounters, accelerates and augments the quality of their reflective learning processing (Gardiner, 2019: p. 115-117) §Doctoral Data Splash.

- Audio and video accounts from practitioners, sharing their distillation of the difference *Presence in Action* makes to their personal and professional lives §Doctoral Data Splash.

- Second-person exchanges augmented by reflective learning accounts of those who have experienced *Presence in Action* first-hand. This includes people participating in introductory trainings, bespoke offerings, the 4-day *POPIA* programme and practitioners involved in the *CAP* (*Community Accepted Practitioner*) apprenticeship learning process §**1.4**, §**CA-5.5.5.5: Naturally inclusional recursions**; §Doctoral Data Splash.

- Additional ethnographical data, which has unfolded over time, giving me trace-lines into where and in what contexts my work is extending (e.g. unsolicited comments, reflections, suggestions, actions, invitations of/by/from others); also, emails I received, along with reports and observations of /from others. Some I have stumbled across; some have been shared with me; and other material has been collected and curated for other purposes (e.g. by the Directors of *PIA Collective* for the Community Interest Company's launch in March 2019, and later for inclusion within the 2019 Annual Report) §**CA-5.5.8.1: The matter of Facts**; §Doctoral Data Splash.

- Synergies I have found in the third-person realm, which I have referred to extensively throughout my research.
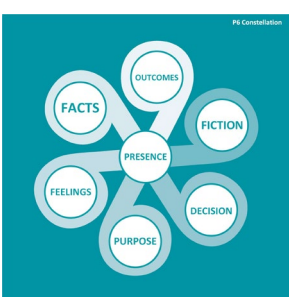
Attending Responding Becoming ▶♫♦≈

▶♦My knowing about the *P6 Constellation* and *Presence in Action*, therefore, arises from context-attuned, relationally-situated, personal sensemaking. Such process(ing) necessarily has been nonlinear, iterative, abductive §**CA-5.5.12** and integrative; not deductive, systematic and rational-analytic[149].

▶♦In relation to the *PAI* §**CA-5.5** + *Participation Compass* §**CA-5.4**, and in support of my claims of their efficacy and transferability, I (a) illustrate their deployment through this research; (b) cite past projects in which radical changes in perspectives, decisions and actions amongst collaborators have ensued §**CA-5.4.3**; and (c) draw on third-person sources to better appreciate what these frameworks are and are not, in the context of this inquiry and the paradigm in which it is situated.

▶♦Through my own inquiry – and in a 2021 intervention with *PIA* practitioners working within a single organisation – I have come to appreciate that the efficacy of these participatory frameworks in creating conditions for *mutual contextual learning* (§**CA-5.5.5.2; RQ4, 6, 8-9**) can be enhanced when complemented by the *self-centering* capacity that *Presence in Action* nurtures. I suggest that this is because both rely on shared *metalogically-coherent* scaffolding (each having their own *metaphorms* supported by the *Acuity Practice* and *Symmathesic Agency Behaviours*).

▶♦Whilst being fruits of my pre-PhD *subjective empirical* processing, *the PAI + Participation Compass* primarily support collaborative inquiry (*relational realm* and *wider world engagement* ≈SAM); and focus on discerning fit-for-purpose interventions. As they do not give primacy to illuminating the nature, contents and dynamics of first-person processing, I do not offer the same evidentiary treatment as I do with the *P6 Constellation* and *Presence in Action*. Neither

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[149] Given the limitations of a 100,000 word thesis + appendix, it would have been impossible for me to undertake this kind of analysis alongside my chosen research focus. Notwithstanding this, I have the material available to do this at a later date.

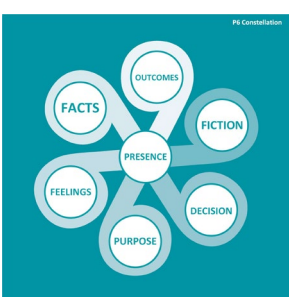### Attending Responding Becoming   ►♫♦≈

do I do so for the other *abductive fruits* that have been generated and recursively deployed within this doctoral inquiry. Notwithstanding the limitations[150] affecting what I present here, I have shared every *abductive fruit* – from their earliest stages of conception – with those engaged within my systemic intervention. All are grounded in real world challenges. I have abductively §**CA-5.5.12** attended to people's reactions and reflections §Doctoral Data Splash and allowed their contributions, along with my own musings and third-person explorations, to inform and *en*form §**CA-5.5.5**; §**CA-5.5.6** all that is distilled in ►NN: Attending, Responding, Becoming. That I have done – and continue to do – this, (i.e. engage in mutual contextual learning in different contexts), enables me to continually hone these *abductive fruits*, ensuring their ongoing evolution, relevance, utility and credibility.

♦Every *abductive fruit* is implicated in all that has transpired herein. Each is at a different stage of 'becoming', and I believe that the potential for their wider application extends far beyond what has come to be the primary *Scope & Focus* of this project, and possibly even far beyond my imagination. My constraints in this project open up opportunities for future research and practical application and experimentation by myself and others **RQ9**.

♦My composite doctoral submission is a manifestation of the creativity and generativity made possible by consciously reincorporating *subjective empiricism*, upheld by the principles of a complexity thinking paradigm and Natural Inclusion.

►♦Based on all I have explored and demonstrated, I contend that abduction is the creative dimension non-consciously present in **all** research §**CA-5.5.12**. I go further – saying that it is a natural way of human processing that is inseparable from any engagement in and with life – **and** its efficacy can be radically enhanced. If this were acknowledged, abductive processing

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[150] Imposed by the *Scope & Focus* of my research and doctoral protocols.

could be consciously leveraged to enrich more traditional approaches to inductive and deductive inquiry §**Figure 23**. In so doing, the fruits of all forms of inquiry would likely be more generative, more relevant and arguably more efficacious in responding to the concerns of today. I have more to say on this.

▶♫♦My commitment to adopting a fit-for-paradigm, emergent approach infused every aspect and dimension of my inquiry. In permitting it to play through me, I often found myself struggling to flow with the streams and undercurrents bubbling to the surface. The format of a traditional thesis imposes conformity and compartmentalisation. Emergent processing is killed by this. In daring to follow what was emerging, my comprehension and capacity to explain the concept of metalogic coherence

Figure 23: ≈Abduction - nonlinear Natural Inclusion
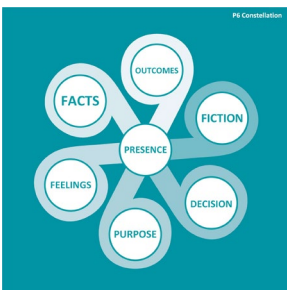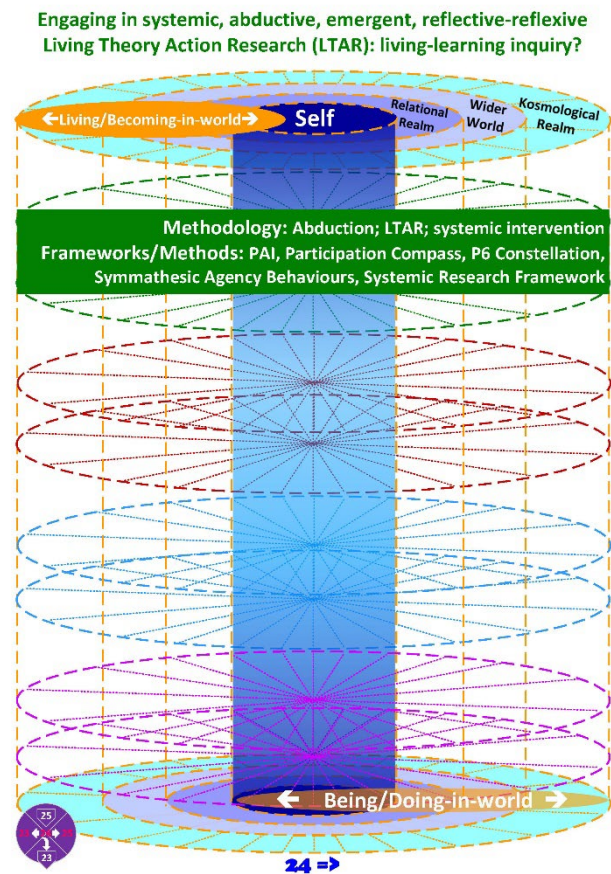
and **abduction** finally surfaced – years after my initial hunches in 2014/15. My non-conscious knowing about abduction informed and *en*formed my practice-theory interplay, finding **verbal expression** through my writing; **practical expression** through the dynamics of the *PAI* and the *P6 Constellation;* and **nonlinear, multi-modal, entangled expression** within §**CA-5** and the interrelating elements of my composite submission; **all of which**, helped me notice, synthesise and articulate the recursive meta-patterns that had been manifesting §**CA-5.5.8 - §CA-5.5.13**. These abductively-derived revelations are possibly the

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Pre-PhD Abductive Fruits : 1998-2012
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❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

most exciting and surprising to me. They open space for re-shaping current views on what constitutes valid research (philosophically, epistemologically and methodologically), in particular: applying *metalogic coherence* to inform and *en*form research design (ably supported by the *SAM* and the *Systemic Research Framework* for situating, scoping and focussing); and appreciating abduction as a legitimate, <u>radically-progressive research approach</u>. So, far from being dismissed as 'perceptual judgement', 'hypothetical' or flawed 'inference to best explanation' (aka *Fictions*), or as the first, 'most fertile yet insecure' of 'three phases of research' **§CA-5.5.12**, abduction could be admitted as a **real §CA-5.5.3.2**, robust, naturally inclusional (i.e. reincorporating), *metalogically coherent*, nonlinear research approach, beautifully-attuned and aligned to *living~learning inquiries*.

►♦I posit that the personal and collective praxes of ≈<u>Presence in Action</u> and *Symmathesic Agency* exemplify the abductive process(ing) (<u>as I describe it</u>) that brought them about. Their <u>three-fold scaffolding</u> (comprising fit-for-context *metaphorms* along with the *Acuity Practice* and *Symmathesic Agency Behaviours* **§CA-5.5.1.4**) creates the conditions for our natural, complex, generative abductive sensemaking process(ing) to play out. In giving space for this to run, we can delay or obviate the need for, often premature and/or misplaced deployment of, linear planning processes that habitually rely on rote categorising, prioritising and partial/biased decision-making about interventions/solutions. Both approaches engage those who are implicated/impacted in surfacing and discerning 'what they can usefully and practically do' to attend to the situation(s) of mutual concern. Collective or personal, they both are radically self-inclusive in ways that incorporate, elevate and enhance the integrity and trustworthiness of *subjective empirical* knowing, alongside impersonal knowledge and interpersonal knowing (i.e. they **admit** data from personal, relational, wider world and kosmological realms). In so doing, I now appreciate how they demonstrate their attunement

P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

to and embodiment of nature's non-deterministic, evolutionary principle, as expressed in/by the philosophy of Natural Inclusionality.
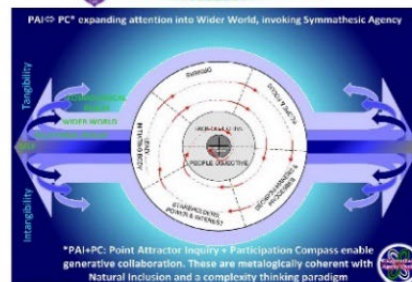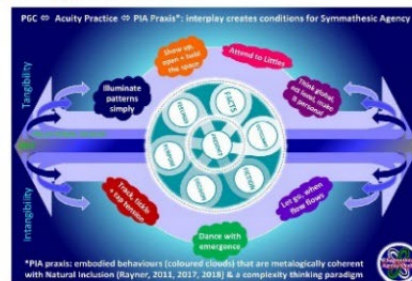
►♦Crucially, what I describe here in §6.3 (in particular my summation in the paragraph above) applies to the entirety of my research project. In first committing to a complexity thinking paradigm and later discovering my paradigmatic home in Natural inclusionality; and in opening myself up to letting not-knowing be my guide, I have discovered and helped bring to life, far more than I could have imagined, anticipated, expected. Above all else, in these current times, it is this we need to nurture: honouring nature's inclusional way, engaging with

not-knowing and learning to follow in receptive-responsive sway. In so doing, amidst immense uncertainty, I have demonstrated that *metalogic coherence* and *metalogically coherent* research design can enhance the integrity, uberty and efficacy of research and practice-based interventions.

Figure 24: ≈Framing the frameworks

►♦The ≈SAM §CA-5.5.5.2 offers an (inevitably) inadequate abstract representation of a concept that situates a person (*in place, in space, in time*) within relational, wider world and kosmological realms. The place(s) of contribution for each *abductive fruit* is indicated in the ≈SAM; each offering complementary, *metalogically coherent* ways to support engaging

symmathesically with oneself and others within and across nested realms.

►♦The ≈<u>Systemic Research Framework</u>, the ≈<u>SAM</u> and all they hold within, offer a *multi-scalar, metalogically-coherent methodology* that potentially transcends traditional boundaries between diverse disciplines §**Figure 24**.

►♦Together, they bring into confluence what thus far has been absent or insufficiently acknowledged within many disciplines[151] – the <u>centrality of the animate self</u> at the heart of every human endeavour §**Figure 25**.

Figure 25: ≈In all research, is an animate Self
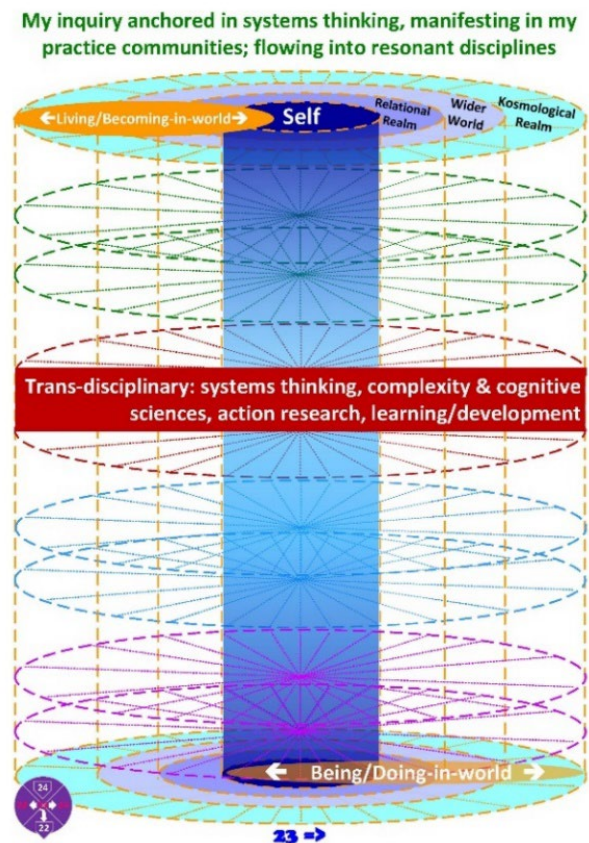
♫ I feel awe and trepidation tipping into terror as I let in and resonate with what I have just written. I slow myself down to turn inwards… I am believing that I have made a *monumentally grandiose statement* (*Fiction*) which *people will seek to shoot down or ridicule* (*imagined Outcome*). Yup! My urge to delete that paragraph (*reactive Decision*) is running hard. I realise I am wanting to *protect* myself from my **imagined** outcomes. I stand by my statement, letting my animate Self show up and speak up, thereby demonstrating its case.

►♦I cannot know now what might unfold in the future. I do not know what others will make of this. In admitting my *subjective empirical* knowing, amidst all else in me, I do know

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[151] Including systems thinking, complexity sciences as well as those locked into the reductionism associated with the traditional philosophy of science.
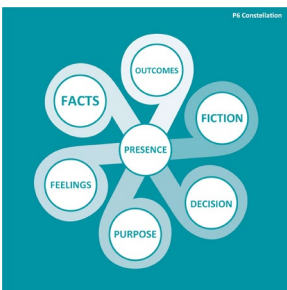
that what I know is **real** to me **§CA-5.5.3.2: p. 129**; **§CA-5.5.6.2: p.348-350**. I also know that none of what lies herein could have come into being without my and others' *subjective empirical* engagement, facilitated by the *self-centering praxis of Presence in Action*. Through, in and between us, all this has come to be **§Figure 26**.

Figure 26: ≈Admitting subjective empirical knowing
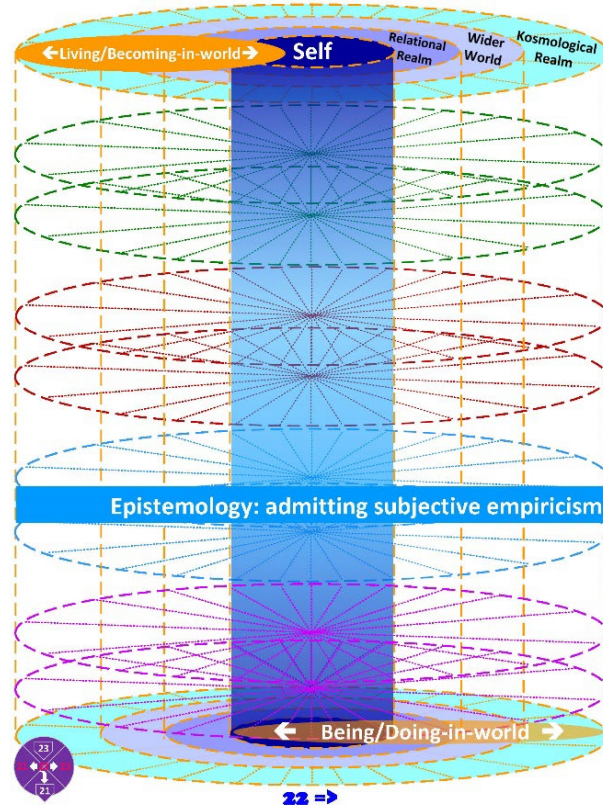
►♦And, finally, I know that I cannot be the one to externally judge the merits of my doctoral inquiry. Those who have been a part of its becoming, know what is real for them. What becomes of this for others in the future **RQ9**; **§4.1** is simply beyond my control and imagination – as was all that has arisen thus far **§CA-5.5.8.1: The matter of Facts**; **§Doctoral Data Splash**. I feel little doubt that I will continue my *living~learning* (symmathesic) inquiry, and my hope is that others may be inspired to jump into playing in this naturally inclusional playspace along with me. If they do, through my contributions herein, they may at least have some notion of the nature and extent of the challenges ahead, as well as the potential fecundity of fruits they may bring to bear.

►♦In appreciating the confluence of Natural Inclusion and a complexity thinking paradigm within the philosophy of Natural Inclusionality **§CA-5.5.5.5**, it became self-evident to me that *subjective empiricism* is de facto in play, **whether or not we are aware of it** – though many continue under the delusion that they can (and should) exclude their subjectivity from what

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
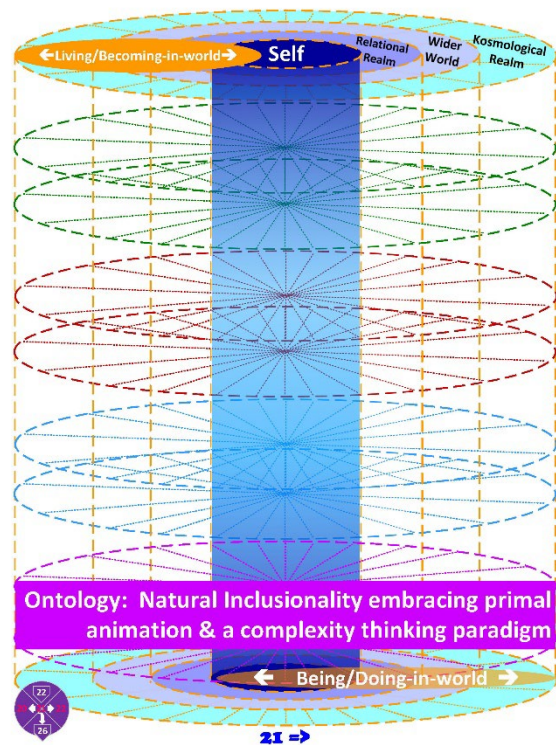≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

they do (Fazey et al., 2018). In contrast, the philosophy of Natural Inclusionality §**Figure 27** admits the flow dynamic between intangibles and tangibles inherent in nature and all living beings. This is visible in the tangible, natural world §**CA-5.5.12.3**. It is also experientially evident in the non-material emotional, cognitive and communicative flow (Tesson, 2006: p. 236) within and between human beings as we interact within our relational, wider world and kosmological realms §**CA-5.5.10.2**.

►♦≈This dynamic is expressed through the praxis of *Presence in Action*, supported by the *P6 Constellation*. Naturally inclusional *self-centering* opens up the *reflective-reflexive*, receptive-responsive flow of generative engagement with ourselves, others and our environs. We are called to open up to the exploration, freed from causal attachment to what may be catalysed §**Figure 28**. What might this bring to academia if more researchers were to embrace it? Here, now, this is an utterly unanswerable question that might be fun to revisit in decades to come.

Figure 27: ≈Natural Inclusionality in play

Figure 28: ≈Ontological return - causality to

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

Attending Responding Becoming ►♫♦≈

►♦There is no escaping what my multi-media composite doctoral submission is… and is not. **Its components represent the confluencing of my emerging subjective empirical knowing with all other epistemologies; the fruits of their communion arising in me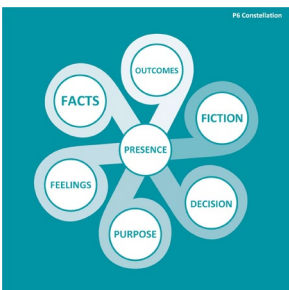 and expressing through my four statewaves** §**Figure 29**. Each augments what the others convey; each conveying what the others cannot. Thus, whilst engaging with the verbal stream of ♦**Intellectual-Theoretic** is necessary (i.e. this thesis and §**CA-5**), on

Figure 29: ≈Statewaves expressing through me
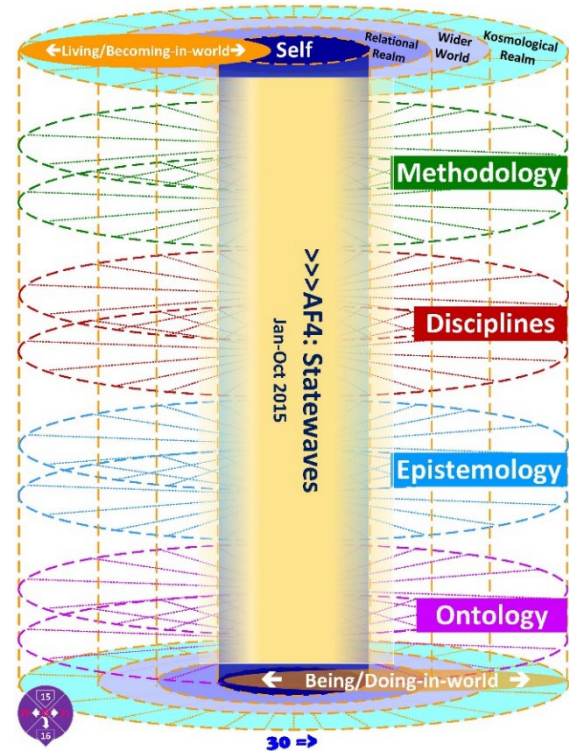
its own, it is partial and therefore insufficient as a medium for conveying the breadth of knowing that has burgeoned through this research. ♫**Aesthetic-Poetic's** expressions bring a different dimensionality to all that has been emerging these last seven years: photographs and abstract paintings; personal reflections-reflexions in the eddy bars; poems that reflect my personal encounters with daily issues and experiences, as well as others that capture insights from my engagement with third-person material. She reminds us that, amidst all these words and images, there is a situated human being, being human, in relationship with others: *everything is interrelating, tangibly or intangibly* (i.e. directly or indirectly) §**CA-5.5.11.4**. ≈**Visual-Kinaesthetic** attempts to connect my *knowing~being~doing* embodiment through imagery and motion, in a way that affords some indication of my situated, *naturally inclusional* sensemaking. This cannot stand in place of personal experience and *subjective empirical knowing,* to which those who have participated in my research have direct access that is real and irrefutable to them §**CA-5.5.8.1: The matter of Facts** §Doctoral Data Splash. The contributions I share and

the claims I make ►NN: Attending, Responding, Becoming have come through me, yet they are most definitely not mine alone.

►♦Amidst my *statewave* streams, I manifest Heron and Reason's (1997) four ways of knowing: experiential, presentational, propositional and practical. My *statewaves* infuse them all; yet are not directly comparable with them. I rejected Heron and Reason's pyramidal and cyclical representations of their proposition. Yet through my paradigm reframe and subsequent insight about re-presenting it using my model of *metalogic coherence* §CA-5.5.11.6, I found myself feeling comfortable with it, i.e. by admitting each 'way of knowing' as an emergent property arising through the communion of the other three. Whatever 'degree' of knowing is manifesting, e.g. from novice to artist, the integrity of the model remains intact §CA-5.5.3.1; §CA-5.5.11.6: p. 533, Figure A-69.
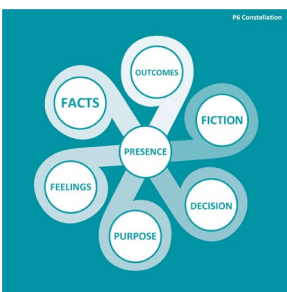
►♦*Metalogic coherence* §CA-5.5.11.6 arose out of my *living-learning inquiry*, emerging through the iterating confluencing of my knowing~being~doing[152]. In other words, to grasp it, I had to be reflexively noticing, and reflecting on what I was noticing (i.e. *self-centering*); in the midst of practically engaging with others in current time, whilst consciously and non-consciously drawing upon others' prior knowledge; whilst also attempting to conceptualise and talk about what I was noticing and attempting to conceptualise.

►♦It became evident in the evolving scaffolded process(ing) associated with the *PAI + Participation Compass* and in the *P6 Constellation*. In deploying, sharing and reflecting on these frameworks; in allowing myself to emergently follow my entangled exploration of them; and in daring to document my process(ing) as it unfolded in §CA-5, I unwittingly made it possible for the pattern of *metalogic coherence* to reveal itself.

PhD Statewaves:
♫ **Aesthetic-Poetic**
♦ **Intellectual-theoretic**
► **Navigator-Narrator**
≈ **Visual-Kinaesthetic**

Pre-PhD Abductive Fruits : 1998-2012
❖ **1: Participation Compass**
❖ **2: Point Attractor Inquiry (PAI)**
❖ **3: P6 Constellation**

PhD Abductive Fruits:
❖ **4: Statewaves**
❖ **5: Aphorisms of Nature's way + Symmathesic Agency Behaviours**
❖ **6: Symmathesic Agency Model (SAM)**
❖ **7: Systemic Research Framework**
❖ **8: Presence in Action**
❖ **9: Metalogic Coherence**
❖ **10: Poetry Anthology**

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[152] The same was true of the process(ing) that brought me to comprehending abduction in the way I now do.

293 | P a g e

►♦**Recognising this has brought into sharp relief all that has made this research and its composite submission** metalogically coherent §**Figure 30**.

Figure 30: ≈Metalogic Coherence arising

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
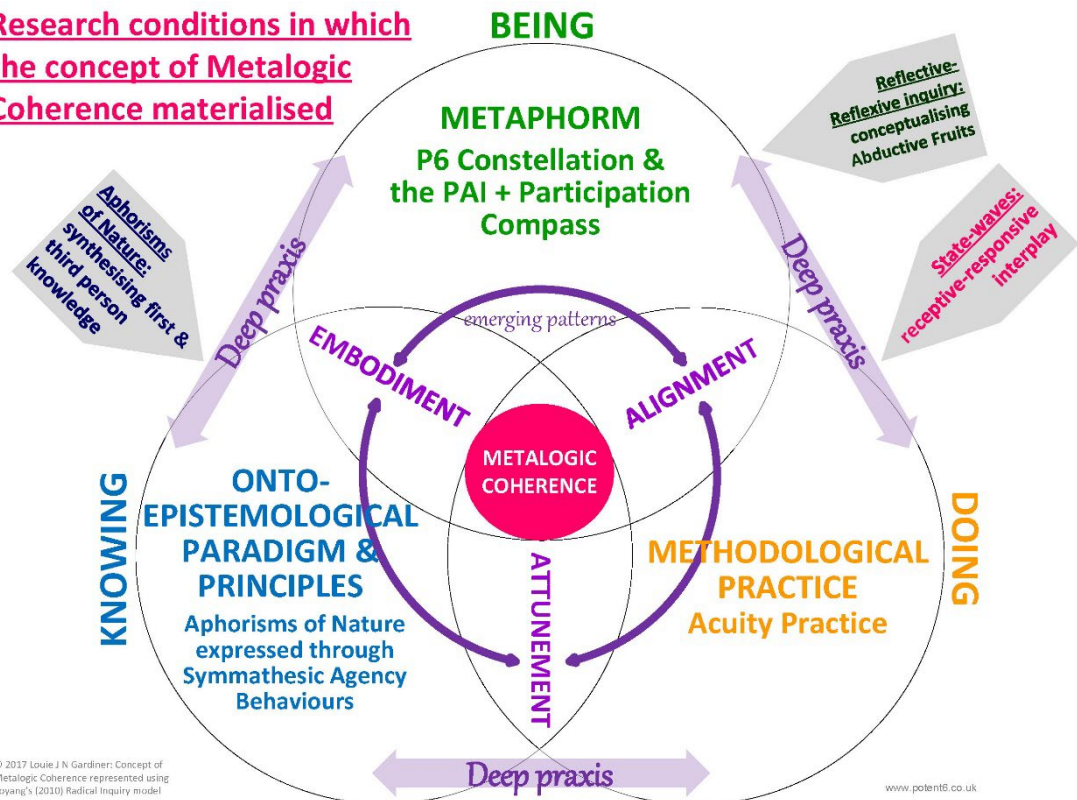❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

►♦To reiterate what I made clear in §**6.1**, as Reader and witness to my composite submission, you cannot access **my** *subjective empirical* knowing through **your** first-person experience. The best you can do from your second-person perspective is to judge my offering according to the fit-for-paradigm, fit-for-purpose criteria I set out in §**CA-5.3.3: p. 25**, which are embedded in my research questions §**3.6.1**. I offer distilled responses to these questions:

- **RQ1**: What can *subjective empiricism*, underpinned by a complexity thinking paradigm, bring to systems thinking and systemic intervention?
  - Reincorporating *subjective empiricism* in an ongoing way augments my capacity to engage with not-knowing long enough for new knowing to arise. It helps me attune, not only to prior knowledge and past recall, but to **admitting** what is happening in each present moment, drawing upon my own and other's
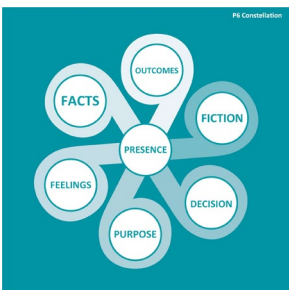
experiences and perceptions. Herein, such confluencing has produced a proliferation of intellectual and practical insights, accessible to others, that surpassed my pre-determined pursuits.

- **RQ2**; What does it take to undertake *subjective empirical* research within a complexity thinking paradigm?

  o It calls for transparent self-inclusion, coupled with a commitment to *safeguard one's own trustworthiness* by engaging in *reflective-reflexive* inquiry (e.g. through a *self-centering* praxis such as *Presence in Action*); **admitting** inherent complexities and inevitable unknowables; and learning to **attend** and **respond** to what is presenting, i.e. meeting not-knowing with not knowing.

- **RQ3**; What does it mean in theory and practice, to work systemically (**symmathesically**) with individuals?

  o We need to start with ourselves, learning to scaffold our own internal dynamical process(ing), which equips us to responsibly accompany others with greater response-ability. We need also to recognise, that alone and together, we are complex living entities implicated, tangibly and intangibly, in each other's lives, and that by resourcing ourselves personally, e.g. through *Presence in Action*, we extend our collective capacities, e.g. through *Symmathesic Agency*.

  o *Presence in Action* as a personal praxis is both similar and radically different to other individually-oriented 'systemic' interventions. It epitomises the philosophy of Natural Inclusionality **§CA-5.5.8.3: p. 422-423**.

- **RQ4**; How might we influence and equip individuals to rise above the non-conscious, seemingly inevitable, global slide into polarising fundamentalist patterns?

  o *Presence in Action* and *Symmathesic Agency* are scaffolded approaches resourcing people, individually and collectively, to move beyond polarised, fast-thinking reactivity. The more that increasing numbers of us engage in these ways, the better resourced we become. The scaffolding for both comprises the *Acuity Practice*, *Symmathesic Agency Behaviours* and *metaphorms* (i.e. the *P6 Constellation* for *Presence in Action* and the *PAI + Participation Compass* for *Symmathesic Agency*).

- **RQ5**: How come I do what I do, when I do it?

  o Engaging over decades, in an emerging, living~learning, iterative, evolutionary inquiry – bringing into confluence my personal process(ing), informed by
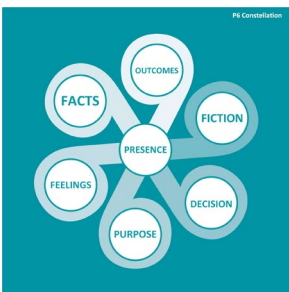
interpersonal and impersonal explorations – culminated in my creation of the *P6 Constellation* framework. Deploying this repeatedly with many others, surfaced the patterned dynamics which I subsequently distilled into the *Acuity Practice* and *Symmathesic Agency Behaviours*. Together, these comprise the scaffolding for the praxis of *Presence in Action*, which over and again, helps those engaging with it to discover/illuminate what is moving them to move/do what they are doing. Starting with myself delivered a praxis usable by others.

- **RQ6**: What are my *abductive fruits*, and what are they good for?

  o These are distilled here.

- **RQ7**: To what extent do my *abductive fruits* embody complexity thinking principles (**and those of Natural Inclusionality and primal animation**)?

  o All my frameworks/scaffolding are *metalogically coherent* with principles of complexity thinking, **as well as** Natural Inclusionality and primal animation §CA-5.5.8.1: p. 394-398 (as distilled in my *aphorisms* §CA-5.5.11.4). I know this because the very pattern and concept of *metalogic coherence* was *en*forming prior to and throughout my research process, through the confluencing of my *knowing~being~doing*. This communion gave rise to each of my *abductive fruits*. In other words, *metalogic coherence* was (and had to be) present for there to be 'something' I could name. The same was true of *Presence in Action* and *Symmathesic Agency*, as well as coming to comprehend abduction in the way I now do.

  o In terms of attunement to a complexity thinking paradigm, my scaffolded approaches hold the space for not-knowing; accommodate replicable, recursive engagement; recognise that there are known, knowable and unknowable variables and inter-dependencies; **admit** differences, knowing these seed both stability and adaptability; adapt and attend to the mutability of boundaries, perspectives, positions and perceptions;

  o Additionally, in attunement with Natural Inclusionality, these scaffolding approaches make use of nature-based metaphors, i.e. vortical, focalising *metaphorms*; invoke robust, abductive process(ing), i.e. naturally inclusional, receptive-responsive, *reflective-reflexive*, nonlinear, self-organising dynamics; **admit** interrelating tangible and intangible data/influences without judging, censoring, categorising, diagnosing, prioritising, planning and deciding (i.e. avoiding step-by-step processes/methods that are usual in most change-oriented interventions);

surface and attend to what is *current* (including past recall and future imaginings) amidst all that is present without chasing, directing or pre-determining outcomes or pathways; illuminate and work with emerging patterns; **admit** tangible and intangible interdependencies; hold that **self-inclusion is indisputable** (i.e. *everywhere I am, I am*), and that amidst our relational, wider world and kosmological realms, our **pre-eminent challenge** is to engage with the complexity that is us, and to willingly and ongoingly extend our capacities to use 'all of our being' with greater acuity, agility, fluency and artistry, to meet whatever we encounter in ways that are fit-for-context.

o In short, the differences in the scaffolded praxes of *Presence in Action* and *Symmathesic Agency* rely on four practical conditions **§CA-5.5.10.1: p. 452-453**: (a) they focus on *hosting* not driving the process(ing); (b) inquiry is anchored around the *Acuity Practice* involving a simple repeating question (i.e. *What are you noticing*?); (c) attention is given to noticing what is being noticed, not on categorising it, the people, conditions, behaviours, situations, etc., nor on seeking explanations or justifications; and (d) inviting and **admitting** the contributions of those implicated/engaged without elevating anyone or sifting/censoring what they bring. This process(ing) dynamic illuminates the inevitable partiality of everyone whilst simultaneously expanding their exposure to what may have been out of awareness for each of them, thereby enabling and enriching mutual, contextual sensemaking. Additionally the *Symmathesic Agency Behaviours* (i.e. *Show up, open and hold the space; Attend to littles; Think global, act local, make it personal; Illuminate patterns simply; Dance with emergence; Track, tickle and tap tension; Let go when flow, flows*) serve as simple guides supporting practitioner attunement to the philosophy, paradigm and principles informing and *en*forming these praxes.

• **RQ8**: To what extent might my approach and my *abductive fruits* be transferable and deployable beyond me?

o The accessibility, transferability, efficacy and impact of *Presence in Action* is demonstrated by (a) the incremental yet continuing flow of people registering for my 4-day foundational training POPIA; (b) the creation of *PIA Collective Community Interest Company* and its growing cohort of practising members; (c) the individual and organisational clients commissioning support from *PIA* practitioners; and (d) the individuals within and beyond Initiatives of Change who have embraced the foundational core (i.e. the *3Fs*) **§CA-5.5.3.2: p. 124, Box A-2** of the *P6 Constellation*,

using it to support themselves in their lives and relationships **§CA-5.5.5.5: p. 241-242, p. 249-250, p. 259-260**, **§CA-5.5.8.1: p. 401-403**, **§CA-5.5.11.2: p. 488-494**.

- o *Symmathesic Agency* is evident through the community-invoked establishment of *PIA Collective Community Interest Company*; the continuing participant-sourcing of *REAL Change* programmes within Initiatives of Change; and increasingly within the Erskine Stewart's Melville Schools and the University of Edinburgh.

- o The evolving *PIA Apprenticeship Learning Ecosystem (PALE)* is extending into other realms introducing the philosophical and methodological foundations of my research and *Presence in Action*: for example, into professional Supervision programmes, partnering with Crucial Difference **§CA-5.5.5.5: p. 268, Figure A-35**.

- o That so many others are picking up and efficaciously using what particularly resonates with them bears testament to the robust, coherent grounding from which they have been sourced.

- **RQ9**: What more may emerge and might be drawn from my *subjective empirical* approach to this undertaking?

  - o I can only offer an indication, referring to what has been emerging, as summarised in **RQ8** above. That all this is evolving, suggests to me that much more is possible, though what might eventually become, is beyond both my grasp and my imagination.
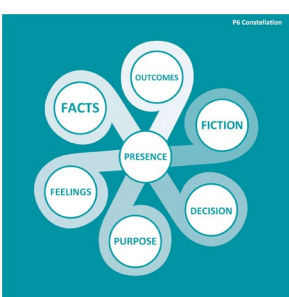
►♦By **re-incorporating** and sharing my *subjective empirical* process(ing) **§CA-5.5.3.1**; **§CA-5.5.3.2**; **alongside** second- and third-person material **§CA-5.5.8.1: p. 398-404**; §Doctoral Data Splash, new knowing, in diverse manifestations, arrived in abundance. The complex interdependencies, relationships and entangled timelines between each of my *abductive fruits* are inextricably woven throughout the entirety of my submission. **≈Visual-Kinaesthetic** attempts to represent these, somewhat simplistically, in the ≈Systemic Research Framework and the ≈SAM. However, it is self-evident that neat linear trace-lines and causal proof do not exist. Yet, what resides in these pages, also flows far beyond them, in the lives of people who are being touched by my intellectual, philosophical and practical contributions.

PhD Statewaves:
♫ Aesthetic-Poetic
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► Navigator-Narrator
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►♦In sum, I have come to appreciate the ways in which my composite submission includes and extends beyond a complexity thinking paradigm and primal animation, finding its *metalogically coherent* home within the philosophy of **Natural Inclusionality** §4.1.2; §CA-5.5.10 §CA-5.5.11; §CA-5.5.12; §CA-5.5.13; §6.3. I was unaware of this until the closing years of my project. **I had to be living into it before I could notice and comprehend what it was I was living into!** And in living it, I came to answer the question I did not realise I was answering, until I had realised it:

> *"How do we as human beings come to know and understand the complexities of*
>
> *the natural world in which we are situated?"*

6.4 **Moving towards closing**

6.4.1   Self-inclusion, naturally

►♫♦The heart, body and soul of my endeavour started out as an expression and manifestation of second order cybernetics:

> "Second order Cybernetics presents a (new) paradigm—in which the
>
> observer is circularly (and intimately) involved with/connected to the
>
> observed. The observer is no longer neutral and detached, and what
>
> is considered is not the observed (as in the classical paradigm), but
>
> the observing system. The aim of attaining traditional objectivity is
>
> either abandoned/passed over, or what objectivity is and how we
>
> might obtain (and value) it is reconsidered. In this sense, every
>
> observation is autobiographical. Therefore, second order Cybernetics
>
> must primarily be considered through the first person and with active
>
> verbs: the observer's inevitable presence acknowledged, and should

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
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be written about in the first person, not the third, giving us an insight

into who these observers are" (Glanville, 2002: p. 60).

►♦I took seriously Glanville's statement above, and surrendered to engaging with my *subjective* experiences[153] and *empirical* existence. My research, conveyed through **all** elements of my composite submission, stand as 'evidence' of my (personal) continuing dance with my interior realm, in the midst of engaging with others (relational), in in-context action (contextual), aided by abductively-emerging and third-person propositional (conceptual) constructs (as reflected in my title changes). I held myself as undeniably and inextricably at the centre of my inquiries (Gardiner, 2000; Gardiner, 2013a, 2014c, 2014d, 2015; Gardiner, 2016c; Gardiner, 2018b; Gardiner, 2018c) and drew in and upon what I was accessing through me, expressing this 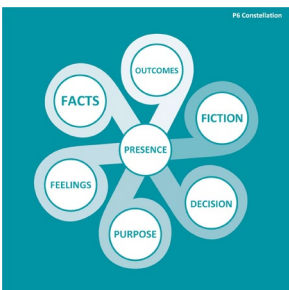through my *statewaves* §0.3. In so doing, I was holding that, put simply: without me, I can know nothing; and without me, or indeed any other knowing subject, there can be no knowledge (Fazey et al., 2018). So, though I have been engaged in a relational space with others, I acknowledge that whatever happened 'out there' with them meant nothing to me until or unless I did something with 'it', within myself; and while ever I am still alive, I will always be doing something with whatever 'is', within and beyond my Self. This is autopoiesis writ large.

►♦In expressing this, I am not separating myself from others or the wider world. I am meta-consciously *self-centering* – holding myself accountable as an agent, a *symmathesic agent*, for my presence in a continually *reflective-reflexive*, receptive-responsive (Rayner, 2017d, 2018) mutual learning exchange. This calls on me simultaneously to give of and incorporate into myself, contributions born of participating in re-creative and co-creative dances in which I, others

P6 Constellation

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[153] Merleau-Ponty (1968) refers to 'Chiasm' – the crossing over between invisible 'sense' (subjective experience) and visible 'sensible' objective (i.e. empirical) existence. Sheets-Johnstone (2009a: p. 386) challenges this framing which, she suggests, introduces separation where there is none.

and the wider world co-evolve (Marman, 2018). In the broader pattern of nature, I am manifesting the principle of Natural Inclusion. I am, with all of my being, implicated, impacting and impacted – inseparable from nature and all that is, has been and is becoming (Gardiner, 2021-22). I am nature expressing herself through and as me… and find myself, once again, pondering the two titles I have been using for my thesis for the last two years:

> **Main**: Attending, Responding, Becoming: A living~learning inquiry
>
> in a naturally inclusional playspace.

> **Subsidiary**: Reincorporating subjective empiricism in systemic
>
> intervention theory and practice.

♦Suddenly something occurs to me – **again** §CA-5.5.3.1. ♫A lightening thunderbolt of insight hits me, and I laugh (almost on the verge of hysteria) at the absurdity of my second title. I recall Rayner quoting Charles Darwin (1857) "A scientific man ought to have no wishes, no affections – a mere heart of stone". Now, if this were true, there would be no scientific men, as they would all be dead! Rayner comments in a more measured and insightful manner:

> "The deliberate exclusion of what is regarded as emotional
>
> subjectivity in order to be 'objective' actually has the effect of
>
> introducing extraordinary bias into scientific praxis" (Rayner, 2017d:
>
> p. 63).

♫♦I feel acutely embarrassed, chastising myself: how many times *do I have to 'realise' this before I actually 'get it!* I am recognising that my futile attempt to set aside my knowing (i.e. when I decided **to 'stop'** using the *PAI* in scoping and focusing my research) §CA-5.5.3.2; §CA-5.5.3.3; §CA-5.5.5; §CA-5.5.6 is no less ridiculous and deluded than Darwin's assertion above. I could not exclude knowing expressing through my very being, any more than a 'scientific man' can

exclude their *subjective empirical* processing §CA-5.5.10.2. That which is present, is present, **whether or not** I recognise, **admit** and attend to it. Stating this realisation explicitly, settles my conundrum about my thesis title. If *subjective empiricism* is always present while ever we are living human beings, then the idea that I can *reincorporate* it is nonsense.

►♫♦So, what I am actually engaged in, is **consciously** reincorporating *subjective empiricism* into my research **account**. I am **bringing attention** to that which I sometimes (non-)consciously deny, silence, disregard or have not previously noticed; giving it space to play its part in the proceedings, alongside whatever else shows up. **This** is what the *P6 Constellation* has helped me do in my research: **admit that which is current amidst all that is present**. In illuminating previously unnoticed *current* contents in (more of) the *portals*, a re-configuring dynamical confluence (Kelso & Engstrom, 2006) and communion materialised over and again, releasing me from a state of tension and dissonance into a state of coherence, ease and resolve.

►♦This way of engaging – ≈Presence in Action – epitomises the philosophy of Natural Inclusionality. The *P6 Constellation* provides the *metalogically coherent* scaffolding for engaging in this onto-epistemology that incorporates, without paradox, all epistemologies. It demonstrates that none of our interior contents (as reflected in and held by the *portals*), make sense in isolation. It reveals that, if we persistently deny or dismiss our (unpalatable/unwanted) interior contents, believing them to be irrelevant or redundant, we are more likely to find ourselves stuck in reactive (self-protective) patterns that ultimately bring about the very thing we are (non-consciously) desperately trying to avert – self-destruction. It shows that avoiding what is *current* opens us up to misinterpretation, misunderstandings, misrepresentation, and ultimately conflict, misuse or abuse – all of which

can rapidly scale far beyond our immediate interpersonal relationships and neighbourhoods[154].

♦My now seemingly obvious revelation that I cannot reincorporate what is already present, is further grounded in discovering the work of Sheets-Johnstone (1999a, 2009a, 2010a, 2018) §CA-5.5.5.1. She surfaces similar insights in her studies on animation in any, and every, living being. She draws attention to the tautology alive in phrases that, earlier and elsewhere, I used blindly, such as 'embodied cognition', 'embodied mind', 'embodied agents' and 'enactive emotion' (Cowart, 2016; Thompson, 2007; Varela, 1999b; Varela & Shear, 1999; Varela et al., 1991). I note with caution that, taken out of context, these **phrases** could be seen to imply that cognition, agency, enaction and emotion can be 'dis-embodied', i.e. that they can exist separate from a body that is 'living'. From my stand-point, this is clearly nonsense. Yet there are those who champion these concepts. That they do, might indicate that they are non-consciously caught by Cartesian assumptions; **or** that they are making attempts to reincorporate (as I myself have been doing) that which was previously disregarded or split apart by others operating from different/earlier paradigms. As my awareness expanded, I began noticing indicators in enactivism literature that suggested reincorporation has not quite landed. Of particular relevance to me in this project is that its sourcing ground was theory-based, whereas mine is *subjective empirical*. In addition, in theirs, there is a paucity of attention on the inextricable dynamic between affectivity and animation (Donaldson, 1992; Polanyi, 1966; Sheets-Johnstone, 1999b, 2009a, 2011, 2016a, 2018, 2019) §CA-5.5.5.5: p.234-237; §CA-5.5.5.5: p.285-311.

♫♦With unbridled excitement, I find myself aligned with Sheets-Johnstone (2009b), appreciating resonances with her conclusions about the significance of the animate body.

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[154] This is playing out on the world stage, as I finalise this section, days after Putin, the President of Russia, waged war on the sovereign nation Ukraine 24th February 2022.
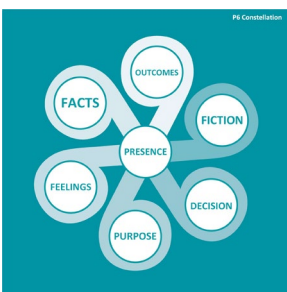
She recognises "experience as the grounding source of knowledge and a dedicated examination of experience as the testing ground of one's knowledge" (Sheets-Johnstone, 2009b: p. 2). Furthermore, she attests to the necessity for a "dedicated examination" (ibid) of experience, and says that this "requires methodological acuity and thoroughness"[155] (ibid), which also requires training. This thoroughness, she asserts, should go well beyond superficial or hasty observations, or "naïve verbal reports" (ibid). She also champions the need for interdisciplinary inquiry, recognising that experience is

> "historically embedded, not only in the classic phenomenological sense of sedimentations that provide a context of past meanings and of horizons that provide it a situated framework in the living world, but in both the ontogenetic sense of developmental capacities and the phylogenetic sense of evolutionary capacities, both of which provide experience a background of natural life-sustaining possibilities and realisations" (Sheets-Johnstone, 2009b: p. 2).

♫♦In my mind, she could be talking about my many-years of *living~learning* process(ing), which brought into being the *P6 Constellation*, its *Acuity practice* and *Symmathesic Agency Behaviours*, all of which, through countless recursions of inquiry (my own and of others), gave rise to the praxis of *Presence in Action*. Ongoing recursive learning encounters catalyse the continuing evolution of the *Presence in Action community-in-practice*, opening up further opportunities for further learning and engagement. In this moment of realisation, I feel a wave of calm slowly ripple through my being. I have 'known' this, without knowing the

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[155] I note my feelings of excitement at her use of these words: acuity and thoroughness. Within the praxis of *Presence in Action*, I use the term *acuity* very specifically to encompass the capacity to notice through all our senses, so as to dampen an over-reliance on visual and auditory cues whilst expanding our attention to tactile, spatial, kinaesthetic (proprioceptive) and physiological (interoceptive) signals. Her comments concur with what has become evident in the *Presence in Action community-in-practice*: it takes practice to become practised in our praxis.

substance of my knowing; and without having the means for lucid expression. Until now. I feel surprise, delight and amusement. Here, in this moment, I am alive to the fullness of what is moving through me. I am, with all of my being, realising that the creative, abductive approach to **my research in its entirety**, is a living expression of **Natural Inclusionality** i.e. all that receptively-responsively has come into confluence in place, in space, in time, is **admitted and attended**[156] to in communion **§CA-5.5.11.3: p. 501**.

►♦Now, when Sheets-Johnstone (1999a: p 274), in her thesis on animation, refers to the "spatio-temporal-energic dynamics", she is not referring to observer-defined behaviours:

> "(1) Movement is not behaviour; experience is not physiological activity, and a brain is not a body… what is of moment to living creatures is not physiology per se but real-life bodily happenings that resonate tactilely and kinaesthetically, which is to say experientially; what feels and is moved to move is not a brain but a living organism. (2) A movement-deficient understanding of emotion is an impoverished understanding of emotion. Being whole-body phenomena, emotions require a methodology capable of capturing kinetic form. When serious attention is turned to kinetic form and to the qualitative complexities of movement, emotions are properly recognized as dynamic forms of feeling, kinaesthesia is properly recognized as a dimension of cognition, cognition is properly recognized as a dimension of animation, and animation is no longer

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
❖ 6: Symmathesic Agency Model (SAM)
❖ 7: Systemic Research Framework
❖ 8: Presence in Action
❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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156 Admitting and attending involve both conscious and non-conscious, nonlinear processing drawing upon first (subjective-empirical), second- and third-person inquiry.

regarded mere output but the proper point of departure for the study

of life" (Sheets-Johnstone, 1999a: p. 274).

►♫♦The practical grounding of my first-person inquiry interfacing with second- and third-person material finds significance and resonance in her thesis. Furthermore – referring, also, to the three previous quotations – she anchors the situated, entangled inseparability of emotion, movement and cognition in a way that attunes[157] to what is accommodated in the *metaphorm* of the *P6 Constellation* and facilitated in the praxis of *Presence in Action*:

> "Primal animation[158]… concretely links our sense of aliveness to movement, to kinesthesia and to our tactile-kinesthetic bodies… primal animation derives most fundamentally from movement and is… a spatio-temporal-energic whole, a kinetic liveliness originally in the service of learning our bodies and learning to move ourselves in face of a surrounding world. That kinetic liveliness is consistently qualified affectively… Most significantly, in epitomizing our sense of aliveness, primal animation and its ongoing dynamic realities do not remain unspecified in an experientially unanchored "sentience" or "feeling of being alive." On the contrary, they describe the all-inclusive and spontaneously arising affective, tactile/kinesthetic, sensemaking, subject/world nature of our being, precisely as encapsulated in the fact that we come into the world moving; we are not stillborn" (Sheets-Johnstone, 2009a: p. 382).

PhD Statewaves:
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♦ Intellectual-theoretic
► Navigator-Narrator
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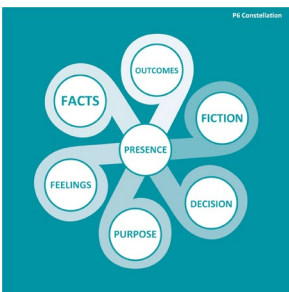❖ 9: Metalogic Coherence
❖ 10: Poetry Anthology

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[157] Do note that the *portals* of the *P6 Constellation* do not align to
[158] Sheets-Johnstone (1999a, 1999b) coined the term 'primal animation' prior to coming across the term 'primordial dynamism' used by Patočka (1998) and Thompson (2007). The former characterises spatiality, whereas the latter, temporality. Neither author brings together the spatio-temporal-energic-affective dimensionality held by 'primal animation.'

Attending Responding Becoming ►♫♦≈

►♫A cascade of insights continues to topple. My ≈**Visual-Kinaesthetic**, ♫**Aesthetic-Poetic**, ♦**Intellectual-Theoretic** and ►**Navigator-Narrator** compositions are not static contributions. Each and every one, was born through my animated being. Each word and image has been shaped by fingers and hands and the entirety of my *being~doing, living~learning* body, engaged and entangled in a situated, immersive interplay, culminating in what has issued forth from within me. These are expressions of and from me, being offered to you, dear Reader. You are witness to my neophytic[159] animated artefacts, through which I have attempted to harness and express what has been becoming. The *P6 Constellation*, *Presence in Action*, the *Symmathesic Agency Behaviours* and *Symmathesic Agency Model*; the *Systemic Research Framework* and the *PAI* and the *Participation Compass*; and the concept of *metalogic coherence* and my re-formulation of *abduction* – all can be received as manifestations arising from that which moved me to move into this doctoral undertaking; that which had me reaching for, drawing in and *en*forming new ways to convey what was moving through me, as I moved into and through my learning, in this place, in space, in time.

> "Animation is… the *mot juste* that properly describes living creatures as living and thus necessarily, that is, *naturally*, in the full sense of *nature*, links them inseparably to and within a spatio-temporal world distinctive to their ways of living i.e. to an *Umwelt*[160]" (Sheets-Johnstone, 2009a: p. 386).

►♦Primal animation is an expression of living beings living. Primal animation was the final stream to arrive in this endeavour, helping me, in a more complete way, to comprehend my

PhD Statewaves:
♫ Aesthetic-Poetic
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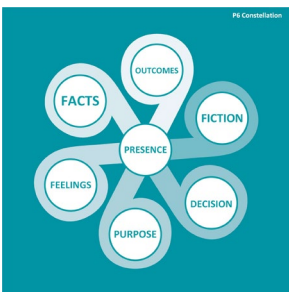❖ 3: P6 Constellation

PhD Abductive Fruits:
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[159] My animated offerings indicate the limits of my digital expertise, i.e. I am not a computer coder capable of creating sophisticated animated sequences.

[160] She refers us to Cassirer (1970: p. 251) who says "Every organism… has a world of its own because it has an experience of its own". This way of expressing Umwelt brings even greater coherence to the *SAM* and how *Presence in Action* and each individual is situated in 'a world of their own'.

subjective empirical realities – that which had me moving to engage in this undertaking through my *statewaves*; attempting to bring an incorporating, animated aliveness to the pages you now see before you. Primal animation was/is evident in my *being~doing* processing; in what I have done, how I have done it, and how I have sought to represent it. It is, I assert, at the heart of the praxis of *Presence in Action*, which calls on us to use all of ourselves, in a *self-centering* dynamic[161], engaging relationally with others in the contexts of our world(s), as I have attempted to represent in the *Symmathesic Agency Model*.

♦*Presence in Action* as a praxis seems to be consistent with primal animation. It enhances the generative capacities of those who practice it. Through its representational *metaphorm* (the *P6 Constellation*), the *Acuity practice* and embodied personal knowing of naturally inclusional complexity (expressed in the *Symmathesic Agency Behaviours*), *Presence in Action* brings coherence to a person's interior processing, in place, in time. The praxis awakens us to our non-conscious reactivity and in so doing, catalyses meta-conscious awareness of the situation(s) we are in and the way in which our own patterns are playing out. The simple act of noticing what we did not notice a moment before, catalyses transformative shifts in our *being-doing* responsivity. The praxis of *Presence in Action* as I experience and witness it, is *metalogically coherent* with primal animation, the principle of Natural Inclusion and the philosophy of Natural Inclusionality. As a fractal of *Presence in Action*, the way of my research — is likewise.

6.4.2   Closing the closing

►♫Finally, I find my way into a natural closing to the crazily creative, seemingly haphazard, abductive ways that I have been making use of myself, to make sense of myself, others, life and the world. What more might become possible if more of us were to follow what gently or rudely beckons? Admitting what tickles and teases from the edges, at least for a time,

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♦ Intellectual-theoretic
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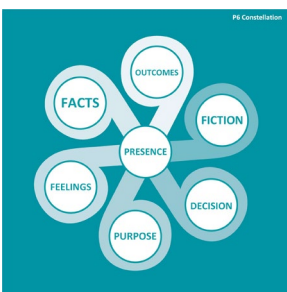[161] Receptive-responsive, *reflective-reflexive* §**Glossary**; §**5.5.4.3**; §**5.5.5.1**; §**5.5.6.2**.

means being willing to let go of 'have to' and 'should' – and it means riding through and ultimately relinquishing the inevitable redundancies that pile up along the way. It means inviting into confluence what arises, *not-knowing* **what** will become until it comes. ♫ I am smiling, noticing that in writing these words, I have silently let my subsidiary thesis title slip away. I need only one because it holds all there is to be held:

> *Attending, Responding, Becoming: a living~learning inquiry in a naturally inclusional playspace.*

►♦Through being and playing with *not-knowing*, long enough for what was becoming to express itself, my **research** has <u>found resolution</u>. So, what has this inquiry become and been?

> A composite artefact of my *living~learning inquiry* that is *metalogically coherent* with the philosophy of Natural Inclusionality[162], brought alive through an abductive[163] approach enhanced[164] by *Presence in Action* and *Symmathesic Agency*[165].

►♦Finally, in recognising that the text that I have laid before you may be a provocation to the ways, norms and constructs of the Academy, I find myself asking what seems to be a tangential question: have I demonstrated generative capacity **§CA-5.5.8.2** as was championed by Gergen (1978: p. 1346) who dared to confront the "generative weaknesses" of his domain of psycho-social theory?:

> "the capacity to challenge the guiding assumptions of the culture, to raise fundamental questions regarding contemporary social life, to

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[162] Bringing together a complexity thinking paradigm, primal animation and the principle of Natural Inclusion.

[163] A nonlinear, naturally inclusional sensemaking dynamic that shifts into emergent linearity at the moment coherence arises.

[164] Made more **fertile** and **secure.**

[165] *The meta-conscious capacity to engage in mutual contextual learning through self-centering (Presence in Action) interaction in place in space in time.*
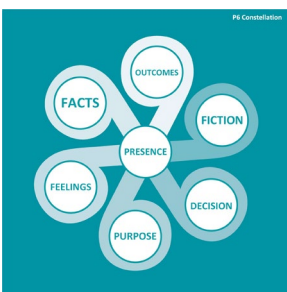
foster reconsideration of that which is 'taken for granted,' and thereby to furnish new alternatives for social action. It is the generative theory that can provoke debate, transform social reality, and ultimately serve to reorder social conduct" (Gergen, 1978: p1346).

►♫♦His provocation is no less valid here. I did not set out to do this. But if this is what has been manifesting; and if I have helped to loosen the grip of out-dated assumptions; and if I have opened a more inclusional space for others to show up more fully, and to flow more freely and creatively within, between and beyond academic communities; then I would feel satisfied indeed.

►♫♦The possibilities for further research building on my contributions herein are boundless, flowing in multiple directions. There are specific threads from any of my *abductive fruits*; and there is the opportunity to take on the entirety of my self-inclusive, abductive evolutionary approach. If you are contemplating possibilities, I encourage you to tap into what intrigues you; and tune in to the urge within you that moves you to step forward into doing 'something'.

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
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►♫♦For those within systems and complexity disciplines, committed to engaging in fully self-inclusive research that can claim security and access uberty, your challenge is clear, requiring careful consideration and preparation. So, if you cannot respond 'yes' to all three questions below, I suggest you may not (yet) be equipped to safeguard your own trustworthiness in relation to others involved:

- Are you able to engage with yourself, profoundly, deeply, honestly; or are you willing and committed to resourcing yourself ahead of commencing your research?

Attending Responding Becoming   ►♫♦≈

- Are you willing to surrender to not-knowing what 'could' or 'should be', and instead be ready to follow the lead that 'what is' provides?

- Do you have people willing, ready and able to support you as you navigate this complex, naturally inclusional dynamical fray/playground?

►If you recognise you are not ready, yet know you want to prepare yourself, please do <u>reach out to me</u>.

►For me, now, my doctoral project is complete… though my *living~learning inquiry* continues unabated, far beyond these pages, in the realms of the learning living while ever my being continues moving me to move!

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P6 Constellation

OUTCOMES · FACTS · FICTION · PRESENCE · FEELINGS · DECISION · PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

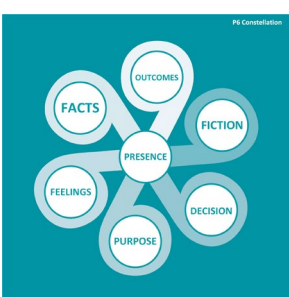**Pre-PhD Abductive Fruits : 1998-2012**
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❖ 10: Poetry Anthology

Attending Responding Becoming   ►♫♦≈

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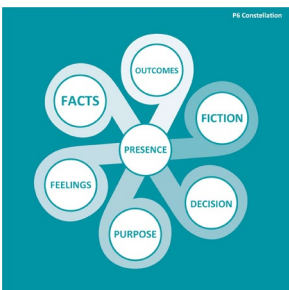
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♫ Aesthetic-Poetic
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Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
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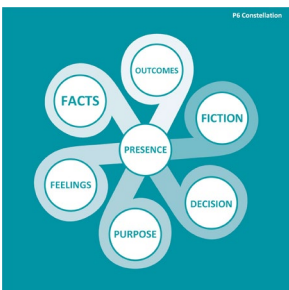
P6 Constellation

OUTCOMES
FACTS
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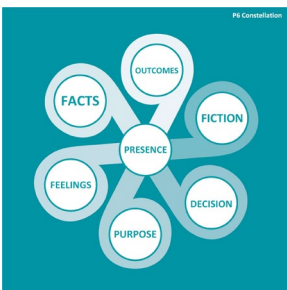
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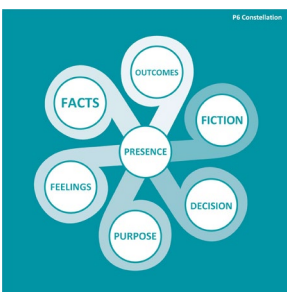
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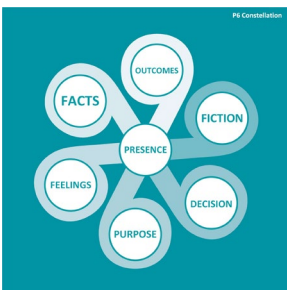
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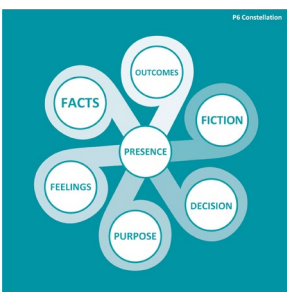
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Attending Responding Becoming   ►♫♦≈

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P6 Constellation — FACTS, OUTCOMES, FICTION, PRESENCE, DECISION, PURPOSE, FEELINGS

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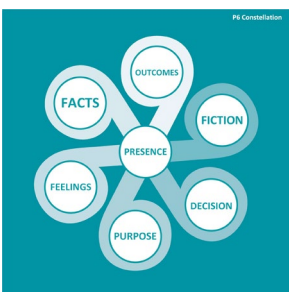
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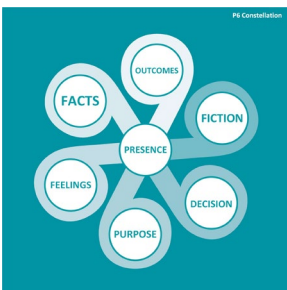
P6 Constellation

OUTCOMES
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PhD Statewaves:
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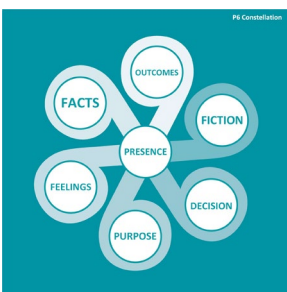
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P6 Constellation

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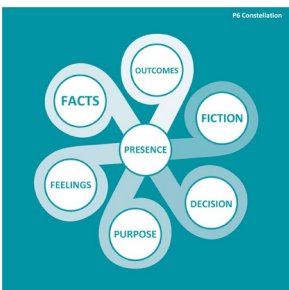
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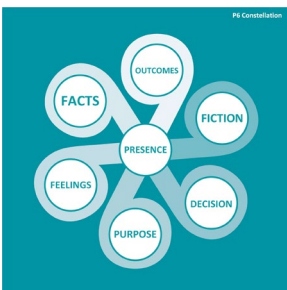
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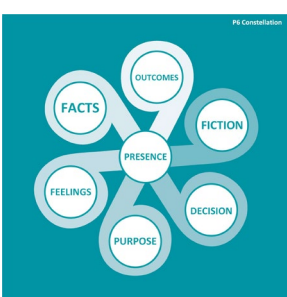
P6 Constellation

FACTS · OUTCOMES · FICTION · PRESENCE · FEELINGS · DECISION · PURPOSE

PhD Statewaves:
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Sidebar (left margin):

P6 Constellation

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FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

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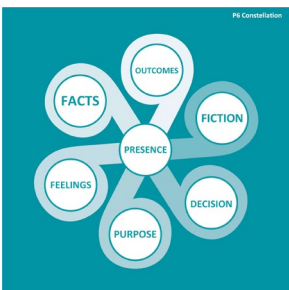
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P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

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Attending Responding Becoming　　►♫♦≈

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Louie Jean Nora Gardiner, Composite Doctoral submission, March 2022

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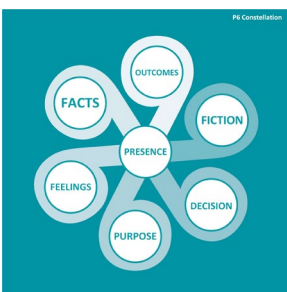
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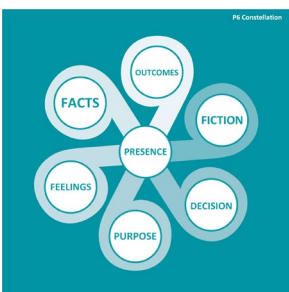
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PhD Statewaves:
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P6 Constellation

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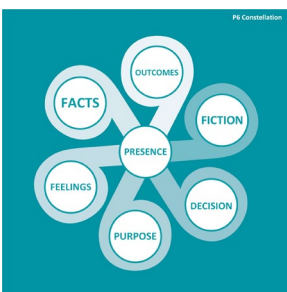
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P6 Constellation

OUTCOMES

FACTS · FICTION

PRESENCE

FEELINGS · DECISION

PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012
❖ 1: Participation Compass
❖ 2: Point Attractor Inquiry (PAI)
❖ 3: P6 Constellation

PhD Abductive Fruits:
❖ 4: Statewaves
❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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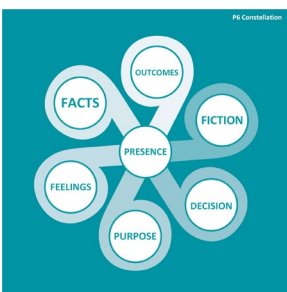
P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
▶ Navigator-Narrator
≈ Visual-Kinaesthetic

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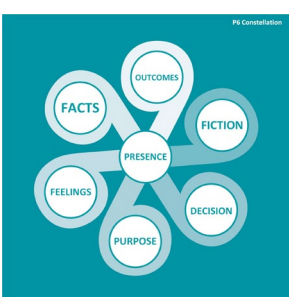
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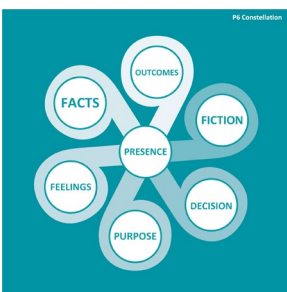
P6 Constellation

FACTS, OUTCOMES, FICTION, PRESENCE, FEELINGS, DECISION, PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
► Navigator-Narrator
≈ Visual-Kinaesthetic

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PhD Statewaves:
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P6 Constellation

PhD Statewaves:
♫ **Aesthetic-Poetic**
♦ **Intellectual-theoretic**
► **Navigator-Narrator**
≈ **Visual-Kinaesthetic**

Pre-PhD Abductive Fruits : 1998-2012
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❖ **8: Presence in Action**
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❖ **10: Poetry Anthology**

Attending Responding Becoming ►♫♦≈

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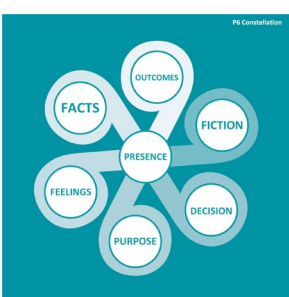
P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
PURPOSE

PhD Statewaves:
♫ Aesthetic-Poetic
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Attending Responding Becoming   ►♫♦≈

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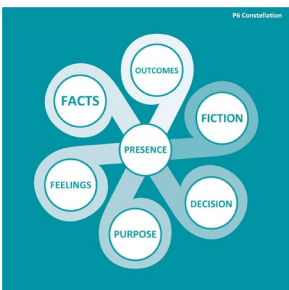
P6 Constellation

OUTCOMES
FACTS
FICTION
PRESENCE
FEELINGS
DECISION
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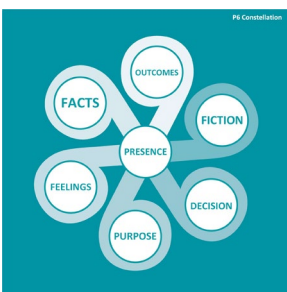
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P6 Constellation

PhD Statewaves:
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PhD Statewaves:
♫ Aesthetic-Poetic
♦ Intellectual-theoretic
►Navigator-Narrator
≈ Visual-Kinaesthetic

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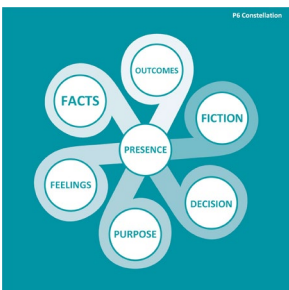
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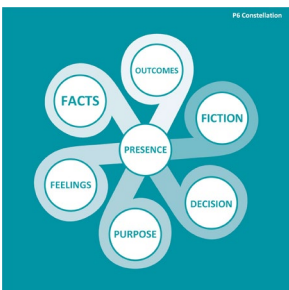
P6 Constellation

OUTCOMES

FACTS   FICTION

PRESENCE

FEELINGS   DECISION

PURPOSE

PhD Statewaves:
♫ **Aesthetic-Poetic**
♦ **Intellectual-theoretic**
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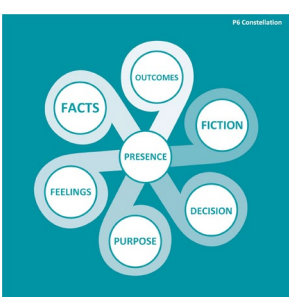
P6 Constellation

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P6 Constellation

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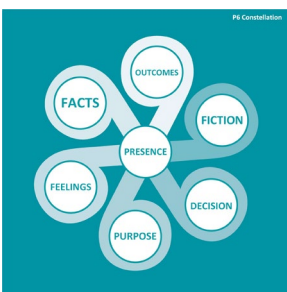
P6 Constellation

FACTS · OUTCOMES · FICTION · PRESENCE · FEELINGS · DECISION · PURPOSE

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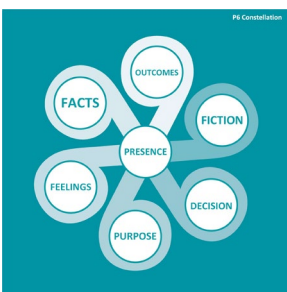
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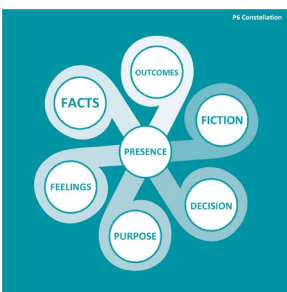
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