

5. Epilogue

There has not been a format for this thesis that I could adapt. One of the difficulties I have faced is that so many of my experiences have been part of my practice and how to represent these issues in this thesis. Donna Ladkin ^{Footnote 51} said that I should find a way to use my stories as case studies as a core to build the thesis around. I have done that, and although these stories are fragmented, they do have a significant contribution to make in terms of conveying my style, my learnings and my practice. Additionally most of these stories are part of a wider project that is not the focus for this thesis, but for the sake of completeness they have been documented in the Appendices. Where possible I have combined the stories with the papers that are related to that story. This thesis is written in a fragmented way and represents snapshots of my practice at certain stages in my career. Collectively they do show a wider picture of what my practice is. In addition, there are client letters and evaluations included from peers and my managers. My intent in doing this is to make these voices 'heard' in this thesis. This is important because it adds an Inclusional dimension to this thesis, because other people's voices carry other messages with them which are relational and important to this thesis. These people have at some stage all worked with me, and have been part of the developments that I describe.

I have attempted to show the development of a new theory, that is based on my practice and which has emerged out of my professional life. I have aimed to show that where I have difficulty in just using a single concept as a solution and a basis for a Change Process, that through Inclusionality there are many that can be used in a relational way. I have aimed to show how the use of a number of concepts (mix and match) can augment each other and that this can lead to better results, if integrated in an Inclusional and relational way.

What I mean by better results are improved interactions as a Co-Creative Catalyst with clients that lead to a sustainable, internalized and a fit for purpose Change Process based on local conditions and local development levels. Better also means helping people I work with to develop, being able to have more 'clear and clean' communication with each other, and stepping into-the-moment with all my being. And better also means that I take feedback and use this to develop my style on a continual basis to be able to be the best I can be. I want to develop and am looking for every opportunity. I now see that as a major goal, to show up in every situation true to my base values and my beliefs. This means being co-creative; serving but not sub-servant.

Footnote 51: *Lecturer Cranfield University; Formerly at Bath University*

Results are also about helping people to design, implement and deliver their own change project. Changing the way they do the work, but also changing my and their way of 'being' in the world. Results can be anything from small wins to major changes. The Mankind project states that the world is changed '*One man at a Time*'.

5.1. Co-Creative Catalyst - An Identity

The thesis contains many references to 'identity'. I was (am) an Engineer, and that indicates a linear, reductionist and rational mindset. I also had a very argumentative personality, which was part of my upbringing. People could and did see me as a difficult and argumentative person, a 'polarizer' between groups. I would speak the truth wherever I would see fit, without thinking about the consequences and the hurt that it would cause other people.

I strongly believe in doing the right things, I still do. But today my view is that my views are a result of my development level, and not necessarily right. Others people's views are equally valid, and I need to hold the various viewpoints and learn how to live with these contradictions.

I now have the courage to speak up, and act, but in a much more acceptable and personal way. People see me today as a person who is not out to claim credit for ideas. I am happy for others to be valued for the work they do and to be content with helping. People see me as a trustworthy individual – who advises but does not ridicule them or 'briefs' against them. This is my identity today, and I claim in this thesis that this is a result of personal and inner development.

I am also seen as a person who can hold contradictions, a person who can be on both sides of a boundary; for instance in a technical capacity and a financial capacity; or I am a Change Agent and a personal development coach at the same time; i.e. a Co-Creative Catalyst. Sometimes I have the feeling that this sits uncomfortably with individuals because they want a clear and unambiguous answer, but at the same time I hold the value that there are many more than one point of view and that they all could be right. People see that I make an effort to understand and link ideas. So people see me in Gladwell's terms (see Chapter 3.2.2, pp. 99) as possibly a 'connector', 'maven' and a 'salesperson', ^{Footnote 52}. I am all of these and yet none.

I am a married man with 2 growing sons. I am a father and a husband, and a friend to many people. I am a person who always seems to work abroad, and who is tri-lingual. Another part of an identity I can claim to be true. All these points give me a wider, more complete identity, and I either reinforce this identity in the eyes of others or I modify this identity because I choose to do so. Either way, an issue with credibility and acceptance will occur if the perceived identity does not match my actions, my observed identity.

Footnote 52: http://en.wikipedia.org/wiki/The_Tipping_Point

This is why self-reflection cycles, if done properly, can help tremendously in ensuring that my identity is congruent with my values. This is why examining identity can be such a powerful tool.

Within this thesis I make a point that the social sciences and engineering, that statistics and art or mathematical equations all can be used to generate social change. These domains do not share a common language or practices it seems, and they create boundary conditions between them. Inclusionality indicates that these boundary conditions can be moulded (fluidized) by, and within, these communities of practice in ways that are close enough to what the practitioners already understand how to do, in order for them to actually do something. It is a way of modelling working together across boundaries, with a 'foot' in various 'camps, domains', to radically do something different.

"An object acquires boundary status by virtue of being positioned simultaneously within several different worlds or domains of knowledge. Each of these worlds will attach its own specific meaning to a boundary object, which then provides a bridge to facilitate the translation of meanings between worlds as well as the sustained coordination of activities across these boundaries. At the same time, a boundary object provides an anchor for meaning within each domain."

(Simpson, Carroll, 2005, pp. 3 - 4)

Identity is something that I can create for myself, i.e. an identity that I wish (would like) to have, but identity is also about what I subconsciously transmit. Identity is also how others perceive me from their perspective, and how that fits with their role (identity within an organization). My identity must also be congruent, to a certain degree, with the organizational identity I am working with. I, at least, have to have an understanding of what that is.

"Identities are regarded as being socially constructed (Gergen 1999) in that they are partly projected by the self towards others, and partly projected by others onto the self (Hatch and Schultz 2002)."

(Hibbert, MacIntosh and McInnes in Pullen, Beech and Sims, 2007, pp. 237)

Hence this implies that there are identity related framing issues between people. Identities create boundary issues in terms of framing.

"Issues of working between identity boundaries and of being able to integrate or collaborate across such boundaries are particularly problematic (Gabriel 2003)."

(Hibbert, MacIntosh and McInnes in Pullen, Beech and Sims, 2007, pp. 238)

It is this boundary condition that Rayner describes as a place of a dynamic relationship. He says:

“Here, I suggest that it is not the existence, but rather the perception of boundaries, through which inner-outer distinctions are made, that can bring about difficulty. If we change our perception of boundaries as discrete limits, to pivotal places of co-creative relationship, i.e. ‘togetherness’, then the vital contextual space that otherwise would be excluded is brought back into our consideration.”

(Rayner, 2004, pp. 59)

Rayner points out that it is a boundary caused by inner – and outer distinctions, and how vital this place is to ‘connect’. This could be inner development as well as a particular identity that is in place, such as originally, in my case, being an Engineer, a linear thinker, or this could be my demonstrated core values!

“For example, the epic style requires a hero who is strongly differentiated from the audience and other characters. Blurring of the distinction could interfere with the (pre-consciously expected) poetic tropes of the narrative. Similarly, attribution of agency and unity need to be established clearly and early in the narrative.”

(Huxham, Beech and Sims (2005, pp. 34 – 35)

These quotes imply that there is a connection that can be made between the concept of ‘Inclusionality’ and the concept of ‘roles and identity’. Both refer to these roles as being pivotal in order to connect across a boundary. The issue at stake is a separation between ‘Us’ and ‘Them’, or between ‘Me’ and the ‘Others’.

“In ‘I and Thou’ Buber establishes the notion of two primary words: I-it and I-Thou and he says that the primary word of I-Thou establishes the world of relation; whereas the world as experience belongs to the primary word I-It.”

(Bäcktorp, 2008, pp. 70)

“To claim to be ‘us’ rather than ‘them’ is to stake a claim of identification and separation simultaneously. It is drawing a boundary that makes thought possible. In principle, there are a huge number of materials that might be used to decide what difference makes a difference – gender, age and so on. In Levi-Strauss’s terms, what is ‘good to think with’ is a locally contingent issue. Further, the symbolism of these differences will be context dependent because sameness and otherness will be deployed in different ways in different contexts. So both

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structuralists and poststructuralists should be perfectly happy to claim that a person does not 'have' an identity but engages in endless acts of identification, or as Munro puts it, a 'consumption' of meanings and materials."

(Parker in Pullen, Beech and Sims, 2007, pp. 65)

Huxham, Beech and Sims make the point that a boundary could be blurred between the self-positioning and the topic. This relates strongly to the statements made by Alan Rayner in the Video Clip 5 on CD3, attached within this thesis.

What I have established is that a person needs to be aware of how (s)he positions themselves in relation to others and that this can, and will, create boundaries. Therefore identity and boundaries can be seen as places of non-integration and non-cooperation. This is an extremely important observation to bear in mind as a Co-Creative Catalyst when interacting with various people, organizations and social formations. Because without this awareness, without the understanding of identity as a place of divergence, I risk not gaining the trust of the people I work with. This is at the core of Appendix 7.1.8 (pp. 419) particularly,

The question then becomes, how can I influence a better 'transmission' of my intent?

"How can we understand the detailed processes by which people are enjoined to develop 'self-identities' that are congruent with external inputs (such as managerial intentions) and the processes through which they transform meaning?"

(Beech, 2008, pp. 54)

This is an important question for me. It is through Inclusional theory that Rayner (2004) proposes ways in which boundary could become a place of dynamic integration.

"Using Inclusional logic, however, the isolation of the simple, fixed notion of self becomes subsumed by the togetherness of complex, dynamic forms (in effect 'flow forms') comprising inner, outer and intermediary spatial domains, all of which are vital to their distinct, but not discrete, identities. Rather than being unitary or binary, ecocentric or egocentric, such 'complex selves' represent ternary couplings of inner with outer, of the kind alluded to by Shakunle's 'fluid logic numbers' (see above). Their behaviour is therefore ultimately intractable to impositional logic, as was implicitly acknowledged by Newton 'himself' in his analysis of the 'three body problem' (Montgomery, 2001). Moreover, this

behaviour can neither be regarded as intrinsically 'selfish' nor 'altruistic', because neither the disregard of the outer ('collective'/ 'we') nor inner ('individual'/'I') aspect is evolutionarily sustainable in such a co-creative system."

(Rayner, 2004, pp. 72)

Within this thesis, I give examples of my practice, how my practice has evolved, and how through self-reflections (Action Research cycles of reflection – Wolfram-Cox, Cooke in Pullen, Beech and Sims, 2007, pp. 227) this thesis formulates an approach for people to reach and interact at the 'Edge of Fluidity'. The 'Edge of Fluidity' is a new theoretical approach that could be used by people to interact across boundaries. It is a way in which people can interact with each other's emergent thoughts in a regular way and build on these interactions. As demonstrated, this depends on a co-creative catalytic relational and transformational approach. This is a process which has been described in this thesis.

"In fact their success suggests a well-developed sociality that allowed players to read the emerging situation and anticipate each other's moves within the flow of the game. This in turn, freed them to take risks and to improvise as play proceeded, frequently surprising their opponents and delighting their fans with totally unexpected moves."

(Simpson, B and Johnson, G; 2006, pp. 6)

The concept of identity seems to me to allow a connection to be made between the concept of Inclusionality, and my emerging praxis, my Living Theory, my epistemological ontology in how I can be a Co-Creative Catalyst.

"The consequent shift in scholarly attention away from the traditional formulation of role, and towards contemporary understandings of identity and subjectivity, has involved reframing the social actor as 'not a pre-given entity' but rather as some kind of space 'out of which that precious feature of human existence , subjectivity emerges (Frosch 2003: 1549). This position promotes the 'self' as something emergent, plural, discontinuous, polyphonic, embedded in collectiveness and above all implicated and involved in power. At the same time, identity necessarily constitutes a relatively stable platform that provides continuity of meaning in a world of constant, often turbulent change."

(Simpson, Carroll, 2005, pp.2)

My feeling is that this describes the connection through me, as a medium that bridges 'space' in a relational way in a changing environment. It is through this concept of relational dynamic interactions that the local and the non-local can be brought together. It is not the processes or the theories that permeate boundaries; it is the individual persons within this approach, and this ability to recognize boundaries, and the ability to place themselves on both sides of a boundary through the creation of identity, as a fluid, relational, changing, emergent and yet partially stable identity! And this relies on inner development, inter-dependent cooperation and Inclusional levels.

Co-Creative Catalysts, a well developed sociality and transformational personalities are people who have the ability to react to emergent situations, and through their relational ability to position themselves within many bounded areas. They become catalysts for change.

"Complexity does not mean that there is no rule, it means that there are more rules. It does not mean that we are somehow 'after' structure, but that we need to understand structure as a process of structuring."

(Parker in Pullen, Beech and Sims, 2007, pp. 65)

The use and continual revision of recipes, interactive frameworks, accounts and so on that allow human beings to act as if the 'blooming confusion' is ordered. In the most general sense, but again depending on the fluidity of the theory of agency concerned, 'outcomes' are dissolved into a flow of interpretive practices. This is simply a stream of revisable methods for sense making."

(Parker in Pullen, Beech and Sims, 2007, pp. 63)

Therefore, if a person would hope to become a Co-Creative Catalyst from the examples given above, it seems that there needs to be a certain development level. In Diagram 9 (pp. 143) various authors are compared in terms of identified development levels. In the Covey model, it would seem that a person would need to have developed to between the independent and interdependence stages in order to be able to live 'synergistically'. Quinn would also place this person within the Interpersonal Reality and the Transformational Reality domains. Torbert would equally place that person well along the development levels within the collaborative inquiry mode or higher. It therefore seems plausible to make an argument that without adequate self-reflection and personal development, the creation of an identity that easily fits within various bounded areas is at best difficult, or maybe impossible.

A boundary object is also a place of constant development, of emergence. This is a place of relational dynamic action.

“We could thus typify both the distinctiveness and contribution of role (identity) as a boundary object in its association with identity ‘constructing’ (verb) more than ‘constructing’ (noun).”

(Simpson, B and Johnson, G; 2006, pp. 9)

Translation and transformation of the boundaries can only happen through a developed sense of communication. It is therefore that communication, and how that communication is received is important. This is also the fundamental reason why self-development or development of individuals is so important to creating an Inclusional, ‘flowing’, creative, relational dynamic space between individuals.

I have often described myself as the ‘glue’ or the ‘solvent’ between people. Rayner calls it a place where ‘energy-flows’ happen, Blanchard ^{Footnote 53} compares this with the flow in a river and Tesson (2006) calls it free-flow forms. What is being talked about are metaphors about the space that is created between people across boundaries, and how this space could be described. Identity and role research fills that space, and the key tools are development of people (Sen, 1999) and communication, the use of verbal and non-verbal communication.

The various clips that have been included in this thesis all contribute in a visual, emotional and non-verbal way in trying to explain some of the points that I am trying to make. Relational, having a relationship, being able to connect with people in a way that is synergetic and mutually embracing is important. Clips 9 and 10 show behaviours that are welcoming, that gain trust and open up possibilities. These are behaviours that allow boundaries to be ‘breached’ because people on the other side of that boundary, or fulcrum as Rayner states in Clip 5, are willing to listen.

Behaviour as displayed in Clip 9 stops any possible way of opening up a dialogue with other people. From personal experience I have seen this so much, and it is only when people start giving feedback to those persons, that something can happen, can change.

Feedback, and the way this is done is shown in Clips 7 (CD 3) and 2 (CD 2). Clip 7 shows how feedback doesn’t have to be spontaneous, it can be planned. But what Clip 7 has in common with

Footnote 53: Ken Blanchard: www.kenblanchard.com

Clip 2, is that the feedback has to be genuine. It has to come from the heart, and it has to be meant as constructive, as helpful. Even if the feedback given is meant to question certain aspects, then there is still a way to give this feedback, for instance, as seen in Clip 2. Both clips show emotions, Clip 7 shows joy and Clip 2 shows sadness. Emotions, and the way one deals with emotions are very much a part of the process of bridging the boundaries. Emotions are very much at a personal and fundamental level and, therefore, are very important to recognize and acknowledge.

Clip 6 shows how personal courage can overcome internal barriers. In this case there is very real perceived physical danger, and yet this is dealt with calmly and graciously. It is this personal skill that can be used to deal with emotions of other people. It is about how you deal and respect the emotions of others. It is in this way that difficult conversations can be concluded satisfactorily, and be constructive for all involved.

Clip 11 shows how humour can also help to make visible difficult topics, and how humour can make these topics discussable. Humour is a very valuable 'tool' to use. Some people do this naturally; others can do it very well if this becomes more practiced, just like planned positive feedback. This doesn't mean making the jokes yourself, it could be the artistic use of media to do this for you.

5.2. Simplicity and Creativity are Two Sides of the Same Coin!

“It is June 2007. The department I work in has established a process that allows a systematic gathering and evaluation of new technologies that are required to make the subsurface group the most competitive in the country. We have been successful in the last 2 years. There is recognition for this fact from the Qatari national oil company. There is recognition for this fact from a major American oil company; there are the results to prove this.

The process is based on having a small team outside the line organization. The aim is to optimize the usage of new technology. The team consisted of a manager, with 5 advisors. Each of these people has 25+ years' experience in the Oil Industry, particularly in well delivery and upstream projects. The team consists of 4 technical experts and an organizational expert. Each has extensive knowledge of general management and technical management because they have all done this. Each individual has been a manager before, and was not just an expert in his subject matter, but also has people and process skills. The technology process as it became known and accepted was a result of trial and error. It is the results of 2 years' of work in trying to establish a methodology to work with technical and organizational issues that line departments consider their core work. It has been a long process of building trust, delivering results and following and improving the way we work and communicate – our process.

A different department has also taken this approach, and has implemented our technology process as it has been documented. The aim here is business process improvements and organizational improvements within the same subsurface department. This is the continuous improvement department (CID).

They have just had the final workshop, where they have presented their findings to the subsurface management team. After that meeting, it seems the subsurface manager wasn't happy with the outcome, and asked my manager that he implements the process we have to get a better result. Implicitly they were asking for my help.

This all seems very straightforward as it is stated here, and it seems very logical. The manager wants a process that works for one section, to be replicated in the other.

My direct manager informs me that he is supporting this request for help, and we end up discussing how I could help. The subsurface manager will want a result fairly quickly, but I have only 1 more week left before I go on annual leave for 5 weeks. Secondly, I have no real knowledge of what has preceded this request. I have not been involved, and I have not been privy to any correspondence or information.

The general perception is that CID is considered an ill-thought out and wrongly staffed department by most of the 180+ people in subsurface. Their mandate isn't clear, as are their roles and responsibilities. Nevertheless, there is agreement that the identified issues by CID, if resolved, will add significant value in a lot of ways. The CID manager is a Qatari, and the subsurface manager is a Palestinian of high charisma and integrity. Within the Arab culture there is an absolute respect for elders and positions. There is no questioning of orders.

Within this context, I talked to my manager and stated that I thought that we needed a lot more time now than the two weeks he suggested in August after my return from holiday, because I believed we were now dealing with a polarized (people have said NO), behavioural issue on top of a technical issue. Other departments have said that CID is interfering with their business. To my surprise, my direct manager disagreed and said that the timeframe was more than enough."

(Graham van Tuyl, diary entry 2008)

This narrative has got me to think about some fundamental issues that I have noticed over time in my life and my practice. These are issues that have caused me to think that there is a paradox, a conundrum within organized systems to do with change. I will attempt to describe this whole sequence below in a succinct as possible way.

Irrespective of the field of human enterprise or work, people have realized that there are better ways of doing something that is important to them or others. In my case I have seen this as a Change Agent who has been brought in to effect the change. In other cases it could be the invention of the atom bomb in secrecy to end the Second World War in the Pacific theatre; it could be how to make the vision of putting a man on the Moon reality and how to get him back to give him a medal for being there. It could be changing my mother from one hospital ward to a different ward. And it could be how to engage over a 100 people in the local community to fight off

massive development plans of housing developers. All these cases are complex, non linear and involve many different people with skill sets and thoughts on how this would be best done. But none has the full picture, and the complete answer.

What I have developed in my practice is a collaborative approach to building a process for all these complex issues so that they can be made visible, and become 'real'. I now call this getting these groups of people to the 'Edge of Fluidity' where there is a creative process going on that allows a vision to be developed and matured related to what the people involved feel as core and fundamental values that can be changed. But also a process, a creative state that allows these visions to be transferred into reality. The 'Edge of Fluidity' is a place where there is no agreement on anything, there is no certainty, and there is no vision other than '*We want that to change*'. I always say to my wife; '*I don't know what I want, but I definitely know what I don't want*'. It is a place of uncertain emergence. But it is not chaotic anymore, because the process introduced makes sure that there are patterns that result from being in this sphere. The thoughts might be complex, but the outcomes are a complex ordered pattern, something that can be anticipated and worked with.

It is a place where people have to come together, and have conversations. It is a place where the conversations have to be honest, soul searching, full of emotion. It is a place where conversations are meaningful, and where people who have these conversations test their values and beliefs to uncomfortable levels. It is a place where people prefer not to go unless they have to or if they are made to feel safe to go there. It is a place that is not often visited. If I have been there it has always been as a result of a 'Significant Emotional Event' (See also Harvard Business Review, 2004, Developing Leaders; Bennis and Thomas, pp. 151) for me and usually linked to extreme emotions; my marriage, the birth of my sons, being terminated from a job and the memory of beatings by my father. In industry this could be to having to close factories or places of work, mergers with other companies or units. This could also be losing your identity by being promoted from an Engineer to a manager or relocating to a different place. In short, there are many reasons why people could be emotionally challenged to reflect on issues very deeply and creatively.

We cannot remain in this state for long periods. But this is the state where profound forward looking decisions and initiatives can be conceived. This is the place where a person or a collective can build a better future. And then what happens is that the 'end state', the 'conclusions' need to be made simple. They need to become easy to remember, easy to do, and easy to implement. This means that the complexity needs to be reduced immediately, but the content or intent should remain the same!

In our society there are many ways in which complexity is attempted to be regulated into simplicity, not least by the legal-bureaucratic system or the financial system.

But then each action, such as developing an atom bomb, will have a reaction. I believe this to be because there are exclusions that take place in generating the rules for the 'New World'. Not only that, there are competing interests that come into play. The development that people have in terms of human capital and capacity is not matched. And it is this imbalance that causes the next cycle to start elevating a group of people into the 'Edge of Fluidity'.

A further observation that I have is that every time a group of people successfully converts their development at the 'Edge of Fluidity' into progress, 'step changes' are made. There is a much higher level of progress made – it is a new way of working. And when this new way of working has become established, there is only an incremental change possible afterwards. So I now see that 'step change' and 'incremental change' are related. One comes after the other, just like 'simplicity' and the "Edge of Fluidity" are related. They are a related set of states of being.

The process of what happens at the 'Edge of Fluidity' and how we, as people, can co-exist there is of importance. I now believe that we, as people, will develop towards being able to engage with the 'Edge of Fluidity' at certain stages in our life. But we tend to get there in a reactionary mode mostly, dependant on our own development levels. In fact I now believe that acquiring human capital is dependent on reaching a higher level of 'human capacity'. And this is directly related to human development. Armata Sen (1999) points out that the highest level of human development is freedom, whilst others point to a set of development stages that people will follow. I have, in turn, demonstrated that this development can be measured and observed as happening through various stages. Being aware means that as a Co-Creative Catalyst I can help speed up the development of people by my own example that I set, and the way I introduce a different process to help the individuals and groups develop.

So if creativity and development are linked, how can an individual's best be helped to develop faster? Why would they want to develop faster, particularly if this process of introspection is emotionally a difficult place to be? This is where the concept of bounded rationality could possibly provide the answers or an explanation.

I also believe that this is the reason why there are so many failures in creating organization change. The issue in my mind is linked with the whole concept of how the behavioural part is handled to get people to the 'Edge of Fluidity' and how the conversations are conducted. It also concerns the way that this 'creative edge' is transferred into "simplicity" and how the sustainability of the transformation is maintained. I now believe that there is limited sustainability, because of

the propensity to transfer what has been learnt into rules, without the investment in human capacity to understand and interpret the rules as they should be.

I look at my development, and remember how for the first time seeing models and concepts provided the answer to a particular problem. But what I now know is that it is much more than that. It is how I react and interpret these models, it is how I engage with others, it is about my capacity to develop and it is about how I am in this world that allows me to engage. It is because of this that I believe that 'chaos theory' ('Edge of Chaos; Flood, 1999) cannot fluidly describe how people can sustain the process of moving in and out of emergent thought in a relational dynamic way. This is not a 'system' or a 'process' that can be 'switched on' when required. It is therefore that I have introduced the concept of the 'Edge of Fluidity' as a potent and dynamically relational way to create permeable space and creativity.

There is literature out there that is documenting ways to increase success levels. Particularly the work of *Malcolm Gladwell* (2005) shows that there are ways to make the process of change, of developing human capacity, of engaging with people and having conversations, better. In fact, there are other authors who are showing the power of conversations in a different light which I want to explore with the sole aim to engage in a discussion of how '*can we (not just I) make our practice better!*' It is also in this context that I want to explore how ideas and development occur and radiate out from single individuals to what I now call 'multipliers' (other people who actively engage with the process of development).

A further element that I want to explore is the effect that complexity theory has on the stabilization of ideas. It seems that there is a stabilizing effect that limits major development and therefore increased human capital. These, in my view, are the interrelated boundary effects that occur when competing systems interact. It is here that the idea of Inclusionality and the role of dynamic boundaries, fluidity of ideas across boundaries might be useful in the concept of sustainability of change, and generating change. It seems to be a barrier to change at present, due to bounded rationalities, whilst it could be a catalyst for creativity. This concept also ties back into how individuals can occupy the space around the concepts and develop and transfer human capacity.

It is this set of interlinked questions which I want to engage with in my thesis. It is clear that creativity and the human capacity for development and change are closely interrelated. Reflections on what has happened to me in a 26 year career in industry, growing up and married life with two sons. All these experiences have shaped my life to what it is today.

What is it that has driven me to write a thesis like this in the first place? Why is it that I feel a need to understand my actions, and how I got to this place?

Rayner (2006, Chapter 3) describes what I now see as 'mindful' reflection as follows:

"Aware through this combination of my superficial seeing of the material linings of bodies with my deeper feelings for their embodied spaces, I can now appreciate my place, along with others, as an expression of everywhere, like a local whirlpool in a non-local water flow. I do not feel alone – I belong with, but decidedly not to every other, together, coherent through the connectivity of our common space, unique in my individually situated identity."

(Alan Rayner 2006, Inclusional Nature, Chapter 3)

Changes have also come about because of feelings of inadequacy in knowledge, capacity or skills that I have when in the presence of others. Changes equally have come about because of responsibilities for other people, either direct family or colleagues. There was/is a need within me for something different to happen. I have learnt about my shadows, and learnt to understand them and heal them. Rayner (2006) states this as such:

"I feel this painting symbolizes my own long haul towards accepting and acknowledging aspects of me that I had felt obliged by the expectations of others - which became my own introjected expectations - to attempt to deny or exclude. By including and connecting the reciprocal adverse needful emptiness and positive resourcefulness of my inside and outside, and vice versa, I began to feel free, without contradiction, to love 'other' as my outer self together with 'me' as my inner self. I could give precedence to the living space of my dynamic neighbourhood, of which I am a uniquely situated local expression, deserving love and respect."

(Rayner, 2006, Chapter 3)

In most of these cases, I now realise that my circle of influence and my circle of control were not in balance. The next step was to meditate on my situation. But it was more a reflection on where it was that I needed to change. I found mechanistic, linear ways of linking cause with effect, and then finding solutions to negate the effects.

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

I always use the following phrase when explaining what it is I want do: "I don't know what it is I want do, but I definitely know what it is I don't want to do or have happen!". And herein lays a paradox for me, and I suspect, for most people, in that a phrase like this is a rational, structured and constructed, but it is not living your values, because they are not stated (Reflective Comment, 2009).

Part of this thesis deals with these thoughts. This cycle of action and reflection on what it is I do in being human.

Whitehead (1993) talked about Living Contradictions. Living Contradictions being two contrasting truths, that can both be true at the same time. An example can be that making profit in Industry can equally be a happy environment for people to work in. A different example can be that my work life and my home life can be in balance. I just took these randomly, but most of the time one hears these being in conflict with each other. There is no 'Win-Win' (Covey, 1990), due to individual conflict, where an individual feels he has to choose between one and the other. I am now clear, that for me, reflection on what it is I want, and living in the here and now, the present, is key to achieving harmony. Making this a habit (Covey, 1990) is not easy but necessary. This is about my own cognitive growth; Torbert calls this 1st Person development (Reason, 2001, pp. 250-256). I will expand in this thesis on some significant events (mostly profound, adverse events) that triggered a re-evaluation, a reflective cycle in development for me.

There is no literature that defines what change actually is in a general sense. It is fragmented to either personal growth, general theory about specific elements within leadership, structure, systems. There is not a holistic approach documented. There is sporadic documented evidence of change projects in Industry; the key issue being that this is a 'for profit' sector. This is specific change, to achieve specific goals. Again, there is very limited literature about this. Because change in Industry is 'for profit', how does one actually measure the benefits of change? What does this mean, and what are the dimensions of change?

In Industry there is a problem to be fixed! This is often the reason consultants are brought in. How does one know what the problem is, and what are the underlying reasons? There are difficulties in how to address these questions, and this is where the literature is not helpful; what is needed is a cooperative, holistic approach. Not single 'treatments' for identified issues. And this seems to be the way the literature is organized. The questions become: What is relevant in this complex situation, and how can this research be linked?

Industry: what does this mean? An organization has a living structure. There is a dynamic between the people who work within an organization and shape the organization, but equally the systems within the organization shape the people. How does this complex set of interactions work? This at the core of what de Geus (1999), Senge (1990, 1999) and many others talk about.

“This has now shifted towards a position where the concept of ‘organization’, and as a corollary, the concept of ‘organizational identity’, is not only seen to reside in the language but also in the physical systems and contexts (Taylor personal communication). Bearing this caveat in mind, the data from the contents analysis and the general categories that we constructed [Organizational communication; Organizational behaviour; Cognitive framing; Discursive psychology; Institutional theory; Social identity - sic.] provides a representative overview of ways in which the metaphor of ‘organizational identity’ is constructed and understood.”

(Cornelissen in Pullen, Beech and Sims, 2007, pp. 49)

My awareness at this moment in time is that I am a Co-Creative Catalyst in a complex, dynamic and adaptive environment. I am as good in helping people and organizations change, as I listen and articulate the issues. I believe that transparency is central to solving the problem. But equally being transparent requires a person to be able to reflect and hold contradictions. And this requires a different skill sets to be used. This skill set is how you interact with the people involved. I used to believe that as a Co-Creative Catalyst I could be impartial in the process, i.e. I could see the interactions as a complex system, and observe and comment on what it is I saw. I now see myself as part of the system (Checkland, 1999), and, as such, am part of the issue. I see the role of the Co-Creative Catalyst as helping people to see and understand their situations as they are today. This is what I mean by transparency. Even if this means different points of view for the people involved. This means formulating a starting point that is agreeable in a cooperative format.

Again there is a large body of theory which tries to explain personal development. My experience has been that if people haven't experienced any adverse consequences, significant emotional events, there is no reason for them to believe that they have to change. There are immediate adverse connotations with suggesting that part of the resistance to change lies within themselves, and yet the paradox is that this is a fundamental factor to achieving change.

Even when all this has been achieved, how do we know that there is progress, development? Again this is a fundamental gap in my understanding. What I have noticed is that the literature focuses mainly on structural, developmental and individual change. I want to propose and show that data is an underrated, not clearly understood catalyst to change. My intent is to show how

measurements can and should be used in any change project, and that initial intent and results should not be separated.

I believe this omission to be at least part of the underlying issue, why projects of change are classified as mediocre or having failed. This is about language, definition and scope, but also being realistic in what can be achieved and what the boundaries are. I believe that the world is changed by small, individual steps at a time. Many people, all with small steps, can create a big change for the better.

The metaphor I use is that as a Change Agent I am the 'glue' and the 'solvent' at the same time, I become a conduit, a fluid medium of ideas across boundaries around protected systems. I need to soften up the boundaries, and allow the systems to overlap, and integrate. This is also proposed by Rayner (1998), and deals with how a Co-Creative Catalyst creates and fills a receptive, dynamically relational space.

The final element in the change program, to make this complete is sustainability. Too often I have noticed that the expectation is that I, the Change Agent, the facilitator, will implement the change. But the change comes from within the people involved in the change project. And if this doesn't become part of the fabric of an organization, or the individual(s), then the change will fail. This is a crucial step that has to be built into any change project from the start. I therefore believe that every Change Agent has to have pedagogic intent, and has to make this clear in his expectation when engaging with clients. The key word is sustainability of change. This is 'key' to how organizations learn. A point Gladwell makes (2000, 2005).

5.3. Beyond the Edge of Chaos – ‘The Edge of Fluidity’

This thesis is a personal journey of transformation. It started out in the very traditional language of management models and engineering. These were models and mathematics that I understood, but which I could not fit together. These models came close to explaining certain phenomena, and then throwing up areas of discrete, distinct differences which I seemed not to be able to align. The models and theories that I learnt are reductionistic by their own nature, but I didn't realize that initially, and reflect how in our society research is expected to be done. These models and theories sometimes compete, and create specific boundaries.

Over the years I have discovered through my own development that it isn't the models, but how I am in the world and how I interpret these models when working with others, it is about my relational and spatial interactions. It is the way I am in relation to other people that distinguishes these outcomes, nothing more and nothing less. It is about boundary recognition and ensuring that permeability and fluidity, in ways described in this thesis, across these boundaries is opened up, and not shut down. This is all about behaviours.

Initially I believed that the ‘Edge of Chaos’, bringing people into the ‘Edge of Chaos’ (Complexity) was the answer. Now I see that the ‘Edge of Chaos’ is a model describing a ‘momentary’ state of being, and an advanced state beyond the ‘Edge of Chaos’. This is a state that is discrete, a state that is not emergent but exists. For me the issue is how I can be with people in this state and help emergent thought to be generated that can help people or social formations (Organizations) to use this energy to transform a situation for good use.

In order to transform, communication is needed, emergent communication that is built on trust and helps people develop at the same time. It is also about understanding that in being relational, there are large elements of the process that cannot be controlled, but that are influenced by being in the ‘space’. This ‘space’ is everything in, around and with other people. But not just people! It is the recognition of systems, of structures and all the other elements that influence our sphere of influence. It is also about being able to find solutions and harness the energy when it is produced, i.e. being ready to recognize when important breakthroughs are being created. This is where constant growth occurs. This is what I call the ‘Edge of Fluidity’. The ‘Edge of Fluidity’ allows integration of management models and theories seamlessly.

So how would I now describe what an ‘Inclusional Consultancy’ is? How would I now, if I had to convince in a short time span, an industrial captain who was considering a Change Process, what the difference is that this type of approach might bring?

The issue at the heart of this thesis is how to make boundaries permeable. This thesis has argued that being co-creative and Inclusional is a less reductionistic way to help personal and organizational transformations. It does not remove reductionistic thought; it allows integration of reductionistic thoughts by making boundaries permeable.

An immediate practical application of this approach might be the combining an 'internal' consultant, and employee of an organization, with an external consultant (from a specialist organizational change consultancy) that might yield some very interesting immediate changes in the way a Change Management project could be approached. Providing both individuals could be developed to 'more advanced' levels (see Chapter 3.6, pp. 141), and had relational and Inclusional skill sets, then this combination could very easily make boundaries fluid and co-create with the people they worked with a new epistemology that would work for them, and allow change to be sustainable. But it doesn't have to be individuals; it could be processes and structures also.

This approach would take the organization out of a continuous process and cycle of self-reference. This approach would allow fluidity of ideas across boundaries across these two or more interfaces to exist, and grow and spread from there. What this would do is throw up an immediate distinction and change from a Darwinian transformation (which is extinction and replacement) to an Inclusional transformation (a continual transformation). This would stop the Organization getting stuck in the trap of self-reference.

*"They fashioned a tomb for thee, O holy and high one
The Cretans, always liars, evil beasts, idle bellies!
But thou art not dead: thou livest and abidest forever,
For in thee we live and move and have our being."*

(Epimenides, Cretica)

The Cretan paradox, also as known as the Epimenides paradox ^{Footnote 54}, is a self-fulfilling loop. An Inclusional approach, a co-catalytic approach would break this paradox.

The other difference would be that the starting position would not be a wholesale change of issues to occur. An Inclusional transformational Change Agency and process (co-creative) would build on what is in place and keep the good. The only issues that would be transformed would be in a complementary way, building on what is there (in all senses of the word). It would also aim to create many small individual conversations of change and opportunity, around a wide variety of

Footnote 54: www.wikipedia.com

topics, all related to generating a translation and transformation of what needs to change. This would involve as wide a social formation as is possible, and practicable!

This is essentially the difference between current Change Agency practice and Inclusional Change Agency. The details are contained in this thesis in a practical way. A fundamental part of the process is an integrated and Inclusional approach between personal development, interface and structural changes to Inclusional integration of financial and social models.

This thesis is not just the description of a model. This thesis describes an emergent way of being that unites all management models, all social models, all economic models, personal development and many other theories to help organizational development.

The following poem comes close to describing what a Co-Creative Catalyst could be.

Ode

*We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams;
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world for ever, it seems*

*With wonderful deathless ditties
We build up the world's great cities.
And out of a fabulous story
We fashion art empire's glory:
One man with a dream, at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample in empire down.*

*We, in the ages lying
In the buried past of the earth.
Built Nineveh with our sighing,
And Babel itself with our mirth;
And o'erthrew them with prophesying
To the old of the new world's worth;
For each age is a dream that is dying,
Or one that is coming to birth.*

by Arthur O'Shaughnessy [1844-1881]

This is what is beyond the 'Edge of Chaos'! It is called "Inclusional, co-creative fluidity!" This is what an Inclusional transformational organizational change could be, and this is what co-creative behaviours could be like. It is continuous journey in many strange ways, often up-hill, and often retracing the same grounds.

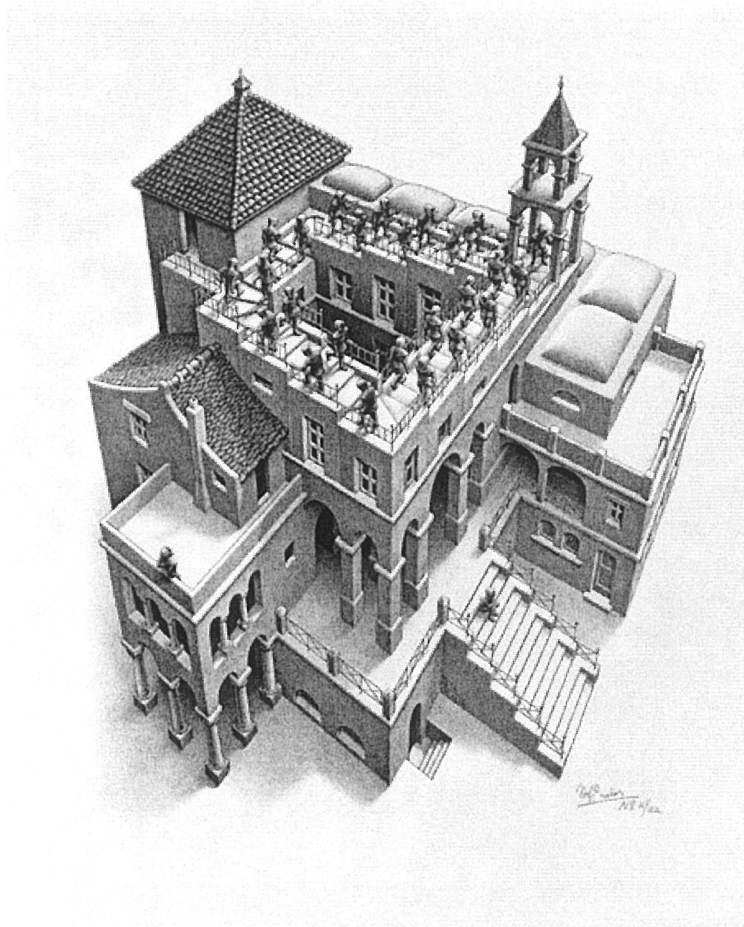
I am happy with this thesis. I can call this thesis my own, for I 'live' what I have written. This is about me and what I do.

Happy the Man, and happy he alone,
He who can call today his own:
He who, secure within, can say
Tomorrow do thy worst, for I have lived today.

Be fair or foul or rain or shine,
The joys I have possessed, in spite of fate are mine.
Not heaven itself upon the past has power;
But what has been, has been, and I have had my hour.

From: Horace: Odes book 3 no. 29 ^{Footnote 55}

Footnote 55: *Horace, Odes book 3, no. 29*



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Personal development is a continual climb. There is no other room, no further model, no magic wand. It is a continual cyclic search for deeper meaning of the same ground; yourself! You encounter yourself all the time on the way up, and on the way down.

There is no ivory tower, no hiding place. It is a slow and hard journey, and it is a continual set of steps that have to be climbed.

